

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 15 (1900)

Ellen G. White

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1900

Letters

Lt 1, 1900

Kellogg, J.H.

Refiled as *Lt 232, 1899*.

1900

Letters

Lt 1, 1900

Kellogg, J.H.

Refiled as *Lt 232, 1899*.

Lt 2, 1900

Sisley, Brother and Sister [W. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 3, 1900

This letter is published in entirety in *12MR 44-47*.

Dear Brother and Sister Sisley:

I greet you this morning with a “Happy New Year.” Another year, with its burden of record, has passed into eternity. We know not what that record is, and cannot know till the judgment. But a new year has commenced, and I feel like dedicating myself anew to God—soul, body, heart, and strength. A new page is turned. What shall be the record of this new year? What shall be its revelations in the history of the world? What shall be its revelation in our individual history?¹⁵*LtMs, Lt 2, 1900, par. 1*

“And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”
[*Revelation 20:11-15.*]¹⁵*LtMs, Lt 2, 1900, par. 2*

At this time we should be very careful to heed every word of warning that God sends to His people.¹⁵*LtMs, Lt 2, 1900, par. 3*

We have a work on our hands in Maitland. All the suburbs are aroused. The large numbers interested in the truth have so little light on the Scriptures that it is difficult to lead them or to hurry them. I have been instructed that if these people could have a

genuine revival effort made for them, impressions would be made. The Holy Spirit would impress the soul. We must bow in prayer before God. Our business must not be placed first.*15LtMs, Lt 2, 1900, par. 4*

Those controlling various lines of work in our institutions need to realize the truth of the words, "Without me ye can do nothing." [*John 15:5*.] A genuine missionary work must be done in the different lines of work. New Principles must be developed as well as talked. In the place where all should walk humbly before God, there must be no large care for business and little care to understand whether the Lord Jesus is presiding. Begin your work every morning with prayer. The Lord says, "Them that honor me, I will honor." [*1 Samuel 2:30*.]*15LtMs, Lt 2, 1900, par. 5*

If you educate the workers in every department to invite the presence of the Lord Jesus, and begin the work with softened and subdued hearts, no loud-voiced ordering or sharp words will be heard. No harsh spirit will be manifested by men and women who believe that Christ is in the room. This is the reformation needed. The workers in every room are to be transformed into a Christian endeavor company to help one another to please Christ by gentleness, good temper, and sunshine in the heart. Sweetness, gentleness, patience, long-suffering, love, and the strictest integrity must be manifested by those who stand at the head of every working force, because Christ is present, to see how His character is lived before the workmen. Every worker should feel that in his room angels preside, for Satan will seize every opportunity to weave in some of his sentiments and attributes.*15LtMs, Lt 2, 1900, par. 6*

Here, in the Lord's great workshop, Christian attributes, the tenderness and love of Christ, are to be the prevailing elements. As you take time to pray with the workers, you can take half an hour to introduce the heavenly Guest, and then ask if there are [those] present who would have you pray especially for them. Do not consider this wasted time, for by this means success and spiritual victory will be brought in. The machinery will respond to the touch of the Master's hand. God's blessing is certainly worth asking for, and the work cannot be done aright unless the beginning is right. The

hands of every worker must be greatly strengthened, his heart purified, before the Lord can use him satisfactorily. If pure and undefiled religion is brought into every workroom, impressions will be made upon human hearts and minds much more decidedly than by the word spoken to large congregations in the tabernacle. *15LtMs, Lt 2, 1900, par. 7*

Our publishing houses were erected to do a work for the Lord, to send heavenly light to all parts of the world, to bring precious souls into the fold. Let the office be a missionary plant to do a work for the Master in the conversion of souls. Work and watch and pray for souls as they that must give an account. This year try the Lord's prescribed remedy for evil. Let every man do that which the Lord requires him to do, looking unto Jesus, who is the owner of every soul. Let the workers who have to act a part in this firm remember that God calls them to be a convention of Christian workers, a spectacle to the world, to angels, and to men. *15LtMs, Lt 2, 1900, par. 8*

Let small companies assemble together in the evening or early morning to study the Bible for themselves. Let them have a season of prayer that they may be strengthened and enlightened and sanctified by the Holy Spirit. This is the work Christ wants to have done in the heart of every one who is engaged in any department of the publishing work. If you will do this, a great blessing will come to you from the One who gave His whole life to service, the One who redeemed you by His own life. You must have the power of the Holy Spirit, else you cannot be an overcomer. What testimonies you should bear of the loving acquaintance you have made with your fellow workers in these precious seasons when seeking the blessing of God. Let each tell his experience in simple words. This will bring more comfort and joy to the soul than all the pleasant instruments of song that can be produced in the tabernacle. Let Christ come into your hearts. *15LtMs, Lt 2, 1900, par. 9*

The work of every believer is aggressive. It is a daily warfare. Christ is saying to the managers and workers in the office, Ye are my witnesses. Think it; speak it; act it. Heaven is just next door. Open the door heavenward and close the door earthward. God is calling the workers in every department of the office. Will you hear His

voice and open the door of the heart to Jesus? Will you love Him who gave His life for you?*15LtMs, Lt 2, 1900, par. 10*

Let little companies meet together to study the Scriptures. You will lose nothing by this, but will gain much. Angels of God will be in your gathering, and as you feed upon the bread of life, you will receive spiritual sinew and muscle. You will be feeding, as it were, upon the leaves of the tree of life. By this means only can you maintain your integrity. Fidelity to Jesus Christ will ensure a most precious reward.*15LtMs, Lt 2, 1900, par. 11*

Let each soul strive for eternal life, acknowledging Christ in word and spirit. He has pledged His word that He will acknowledge you and me, gladly, heartily, joyously, before His heavenly Father. Is not this worth striving for? See what you can do personally to be true to principle, to maintain uncorruptness in every phase of your life; and you will behold His glory. I have a great interest in you. I desire that you may be acknowledged in the heavenly courts as true, faithful witnesses for Christ, faithful witnesses for the truth of the third angel's message.*15LtMs, Lt 2, 1900, par. 12*

Lt 3, 1900

Irwin, Brother and Sister [G. A.]

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1900

Portions of this letter are published in *3MR 403-404; 4MR 133, 426-429.*

Dear Brother and Sister Irwin:

A happy new year to you, my brother and sister. I feel very thankful to the Lord for all His goodness, His mercies, and His love to me. I love my Saviour because He first loved me. I love the Lord because He is my heavenly Father. *15LtMs, Lt 3, 1900, par. 1*

I am so very much interested in the work that I have told you was presented before me. I saw large companies and small companies stretching out their hands and saying, “Come and help us. We want you to open to us the Word of God.” In all my experience I have not seen so general inquiring interest to be taught the truth. There have been some backsets, but the Lord has not left His people. I have just received a letter from Sister Wilson stating that a man and his wife have taken their position upon the Sabbath, and a young woman also has decided. So decisions are being made and the work is moving forward. *15LtMs, Lt 3, 1900, par. 2*

I think that so far twelve have taken their stand at Maitland; but we must have more, and shall have many converts who believe. The best of house-to-house labor is being done. There is a wide, extended circle to be worked. Such kindness and courtesy as we have received from the people makes us more urgent for their souls, and we will labor to the utmost of our ability. These people are not of the depraved class, but their souls are of just as much value as are the souls of the most abandoned characters. If Satan can work to turn the whole current of the waters of life into the most polluted channels, it is the very work he would rejoice to see the whole Seventh-day Adventist people engaged in. He desires us to use up in this way all the available means, so that there is nothing

left to sustain foreign missions. But God wants His work to go in the very way He has ordained for it to go. He has not inaugurated a new plan or arrangement to save the world. *15LtMs, Lt 3, 1900, par. 3*

I see that your difficulties are becoming more settled and pronounced because Dr. Kellogg refuses counsel and chooses to do the very things that God has told him not to do. But the Lord God omnipotent reigneth. If Dr. Kellogg refuses to change his methods of labor, then the sure result will come. (See the enclosures I have sent.) *15LtMs, Lt 3, 1900, par. 4*

Seek to save Dr. Kellogg from himself. He is not heeding the counsel he should heed. He is not satisfied because the Lord has signified that the missionary work does not consist alone in the slum work in Chicago. That work, thought to be the great and important thing to be done, is a very defective and expensive work. It has absorbed the means, and has deprived our poverty-stricken foreign mission fields of the help God designed them to have. The use of means in what is called the medical missionary work needs most thorough investigation. Means have been consumed and will continue to be consumed in a work which is not the greatest or most important to be done in our world. *15LtMs, Lt 3, 1900, par. 5*

God calls upon His church that know the truth to arise and shine, for their light has come, and the glory of the Lord has risen upon them. *15LtMs, Lt 3, 1900, par. 6*

The Lord has signified that the missionary, health-restorative gospel shall never be separated from the ministry of the Word. The Lord Jesus has in His own example shown us the way in which His work is to be done in the restoration of suffering humanity. It is the Lord's purpose that in every part of our world health institutions shall be established as a part of the gospel work. *15LtMs, Lt 3, 1900, par. 7*

If men feel that God has called them to devote all their missionary efforts to the worst part of the cities, no one should forbid them to work. But the Lord has in His own wisdom established sanitariums as a special illustration of the gospel work to be done in magnifying the truth. But medical missionary work is not to be made a separate work, under a separate organization from the gospel ministry, after

one man's mind and one man's judgment. The work in all its branches is to be one. The medical missionary work God has set in operation as a practical illustration of the gospel, but there is not to be in any place a mammoth settlement to be supported, while in many other places there is the very same need of a representation of the gospel truth. *15LtMs, Lt 3, 1900, par. 8*

Plants must be made in all parts of the world. America is not all the world. The expenditure of means to set in operation the medical missionary work as it now stands has not been made under the divine Theocracy. There needs to be a decided change. The money consumed in one line has brought a great dearth of means in other lines where it should be invested to make the medical missionary work the very thing God designed it should be. *15LtMs, Lt 3, 1900, par. 9*

Dr. Kellogg must understand that God is not best glorified by his all-absorbing interest in the past, the present, and the future of the medical missionary work after the same practice. The Sanitarium, needs all that there is of him to keep its healthful position and standing. This has been greatly neglected in carrying out a work that God has not ordered. The means coming into the Sanitarium have been devoted to a work that was not after the Lord's order. This was why I was bidden to call upon the Sanitarium for means to establish a health institution in this new world. With this means we could be provided with facilities to do missionary work which would tell with great power in this country. *15LtMs, Lt 3, 1900, par. 10*

Donations large and abundant have come into the hands of Dr. Kellogg. These should not have been swallowed up in doing [that] which the world would do largely, but the world will not do the work which God has committed to His people. He requires us to be wide awake in preparing the way for Christ's second coming. This work is included in the commission Christ gave to His disciples. He bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [*Isaiah 58:1.*] *15LtMs, Lt 3, 1900, par. 11*

Consider the scene presented in the *ninth chapter of Ezekiel*. Such a delineation needs to be carefully considered. When those who are

set for the defense of true religion in our world become middlemen, leading the people to a knowledge of the truth, but failing to show the sanctifying power of truth upon their own hearts, the churches of Seventh-day Adventists are in danger of becoming corrupted and through their defective characters leading others astray. But notwithstanding the deplorable lack of vital godliness, there is a faithful remnant who sigh and cry for the abominations done in a land of professed knowledge and piety. *15LtMs, Lt 3, 1900, par. 12*

God is already writing the record of some cases, “Incurable.” “He is joined to his idols, let him alone.” [*Hosea 4:17.*] The time is soon coming when the work of God’s judgment will begin at His sanctuary. God Himself is now drawing the separating line. He says, “As for me also, mine eye shall not spare, neither will I have pity, but I will recompense their way upon their own heads.” [*Ezekiel 9:10.*] What carefulness should this work [be] in every soul who is striving for eternal life. “As the branch cannot bear fruit of itself, except it abide in the vine,” Christ says, “no more can ye, except ye abide in me.” [*John 15:4.*] Keep this in mind. Every living branch is fruitful. What is the character of the fruit borne? It is the most precious fruit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. *15LtMs, Lt 3, 1900, par. 13*

Lt 4, 1900

Tenney, Brother and Sister [G. C.]

25 Sloane St., Summer Hill, New South Wales, Australia

January 4, 1900

Portions of this letter are published in *5MR 162-163*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Tenney:

I received your letter after I had sent mine to you. I am not surprised in regard to the physical difficulty of which you speak. Do not <retain> the trap you have. It is this, I am quite confident, is causing you trouble. Get an easy, four-wheeled carriage, and see if this will not improve the situation. I was much pleased to hear that you were taking your outing. The words of Christ are, "Come ye apart, and rest awhile." [*Mark 6:31*.] This was spoken to the disciples by One who made man, and He knew these words would have their influence when He was no longer with them, to help and comfort and rest them by His words, which were appropriate at all times. There are times when the worker needs to stop. You will need these periods much more than some others. You will need to refresh yourself and enjoy a period of relaxation. Your difficulty is a flow of blood to the brain. Your hip difficulty and the flow of blood to the brain is of a serious character. *15LtMs, Lt 4, 1900, par. 1*

Do not think the time lost that you spend in resting, for you are placing yourself in the care of nature's God for repairs. You need such occasions often; and the thought that you are losing time need not come into your mind. You are surely gaining time and refreshing, and renewed power for doing better work. Enter nature's sanitarium without a thought of losing time. It is the least expensive sanitarium you can patronize. *15LtMs, Lt 4, 1900, par. 2*

You speak of accessions to the church in Brisbane. Thank the Lord, my brother; for one soul connected with the church, properly

educated, will become a working force to help other souls. I know well what you mean in regard to the funds in the Lord's treasury. This is something which we will always be perplexed over, but not in despair. The Lord declares, "The gold and silver is mine; and the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*] The Lord has resources with which to carry on aggressive warfare. Any information that comes from the heavenly throne Satan will seek to intercept by his dark shadow; but the heavenly army is not inactive. *15LtMs, Lt 4, 1900, par. 3*

We must not lose faith because of the lack of money facilities. We can only do what we can in our lot and in our place. It is not so important that the finite agent such heavy work as that he walks in the footsteps of the Leader, and does not run ahead of Christ or lag behind. "I," Christ says, "am at your right hand to help you." "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] We are perfectly safe in following in the footsteps of our Leader. This is the yoke we are to bear. We are to encourage and cultivate practical sympathy and love for all classes of society. All, the high as well as the lowly, need much sympathy, tenderness, patience, and long-suffering. *15LtMs, Lt 4, 1900, par. 4*

There are men and women in Brisbane who have not yet identified themselves with the church. Have a special care to help them. It will often be a heavier cross for you to work for them than to let your sympathies go out to the poorer and more lowly ones. But it is our work to make special efforts for those who are in need of special labor because of the responsibilities they bear and the temptations that come to them in their positions of stewardship. *15LtMs, Lt 4, 1900, par. 5*

There are in Brisbane men who are represented to me as like Cornelius of Caesarea, whom God sees, and whom He would connect with the church. Their sympathies are with Seventh-day Adventists. But the threads which bind them to the world hold them there. They have not the moral courage to take their position with the lowly ones. The Lord does not want His work to drift into securing the poorest and those who have been cultivating traits of character which, unless thorough transformed, will bring objectionable elements into the church. Unless the transforming

grace of Christ is constantly, daily, at work upon the heart, Christ will be dishonored, and He will be ashamed to call us brethren.*15LtMs, Lt 4, 1900, par. 6*

It is essential that more determined effort be made to reach those who are stewards in trust. The Lord will surely work with the men who try. They cannot fail. We must act as Christ's representatives to reach the higher classes. Satan is pleased to have all the means in money and efforts devoted to lines of work in behalf of those who will give no strength or solidity to the cause. If there was ever a time when our work should be elevated and strong, bearing the impress of heaven, it is now.*15LtMs, Lt 4, 1900, par. 7*

The question is asked as in the days of Christ, "Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him?" [*John 7:45-48.*] This is the great barrier in the way of very many today. They look upon those who connect with this people, and the enemy can sow tares among the wheat. He does it, and will do it.*15LtMs, Lt 4, 1900, par. 8*

It is not after the work of Christ to cast the net for the most objectionable class of fish. Efforts can be made for both classes. Our labors for those who have ability and talents should be more earnest and decided, for these, if converted, will become channels of light. If the medical missionary work is carried forward as it should be, there will be many conversions of the higher classes.*15LtMs, Lt 4, 1900, par. 9*

Men whose characters have been depraved, and evil and only evil continually, are not the ones with whom God can trust with the sacred work which means so much in these last days. "Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." [*John 12:42, 43.*] We must act our part intelligently. All the talents, all the strength possible, must be brought in to carry the work forward. We are not to be

consumers, but as workers together with God. Receiving and imparting is the gospel plan. "He that saith he abideth in him ought himself also to walk even as he walked." [*1 John 2:6.*] *15LtMs, Lt 4, 1900, par. 10*

"Be ye therefore imitators of God as beloved children, and walk in love, even as Christ also loved you." [*Ephesians 5:1, 2.*] We must have on our staff men who are reliable, men who are not devoting their talents to earthly, temporal things. These talents belong to God, and should be devoted to His service, but it requires tact and skill and the grace of Christ to be faithful workers, to secure the very best talent for the honor and glory of God. Men are not to be educated to do haphazard work. We have a message to bear to the world, a character to reveal after the similitude of Christ. Earnestness, fervor, and enthusiasm without extravagance in attitude or language, will always be a power. With these characteristics the speaker will be to the people as the living voice of God. *15LtMs, Lt 4, 1900, par. 11*

Lt 5, 1900

Colcord, W. A.

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Portions of this letter are published in *TDG 12, 5BC 1134; 6BC 1086, 1088; 7BC 926.*

Dear Brother Colcord:

I thank you for your letter and the enclosures. You have handled the matter of the man and his wife very nicely. This must take its impression upon them. The articles, I hope, will do much good. This is the way, the only way, in which you can work. Keep the Lord Jesus uplifted as the Pattern. The living oracles of God, it is written, are the leaves of the tree of life, which human beings are to eat in order to gain spiritual life. As we eat the words of the Lord Jesus Christ, they become unto us eternal life. "The words that I speak unto you," He said, "they are spirit, and they are life." [*John 6:63.*] The restoring, vital current from Christ heals the wounds that sin has made.*15LtMs, Lt 5, 1900, par. 1*

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."*15LtMs, Lt 5, 1900, par. 2*

Whatever course others pursue, we are individually to work out our own salvation with fear and trembling. Why? Because it is God that worketh in us, to will and to do of His good pleasure. Yes; for His own name's glory, He works upon the minds and hearts of human beings, who are of great value in His sight, if they will allow Him to work.*15LtMs, Lt 5, 1900, par. 3*

When man fell, God commenced to work to defeat the plans of Satan. God works in man. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] In the beginning the Lord enjoined upon man the cultivation of the earth. This work was made much

harder because of the transgression of the law of God. By transgressing man worked against his own present and eternal good. The earth was cursed because through disobedience man gave Satan opportunity to sow in the human heart the seeds of evil. The ground that in the beginning produced only good began to produce tares, and their growth called for continual warfare. The cultivation of the soil is a school in which man may learn spiritual lessons. As he cultivates the soil, man is to see reflected as in a mirror the work of God upon the human soul.*15LtMs, Lt 5, 1900, par. 4*

Divine culture brings perfection. If in connection with God the work is carried forward, the human agent, through Christ, will day by day gain victory and honor in the battle. Through the grace given, he will overcome, and will be placed on vantage ground. In his relation to Christ he will be bone of His bone, flesh of His flesh, one with Christ in a peculiar relationship, because Christ took the humanity of man. He became subject to temptation, endangering, as it were, His divine attributes. Satan sought, by the constant and curious devices of his cunning, to make Christ yield to temptation. Man must pass over the ground over which Christ has passed. As Christ overcame every temptation which Satan brought against Him, so man is to overcome. And those who strive earnestly to overcome are brought into a oneness with Christ that the angels in heaven can never know.*15LtMs, Lt 5, 1900, par. 5*

The divine culture of men and women will be carried forward to completion only as they are partakers of the divine nature. Thus they may overcome as Christ overcame in their behalf. Through the grace given, fallen man may be placed on vantage ground. Through toil, through patient trust and faith in Jesus Christ, through faithful continuance in well-doing, he may rise to spiritual victory.*15LtMs, Lt 5, 1900, par. 6*

The Christian is a spectacle to the world, to angels, and to men. Singular? Yes; he has a most singular, peculiar character, because his life is worked out after the divine similitude.*15LtMs, Lt 5, 1900, par. 7*

The inhabitants of unfallen worlds and of the heavenly universe are

watching with an intense interest the conflict between good and evil. They rejoice as Satan's subtleties one after another are discerned and met with "It is written," as Christ met His conflict with the wily foe. Every victory gained is a gem in the crown of life.¹⁵*LtMs, Lt 5, 1900, par. 8*

In the day of victory all the universe of heaven triumphs. The harps of the angels send forth the most precious music, accompanying the melody of the voice. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. 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 3:14-17.*]¹⁵*LtMs, Lt 5, 1900, par. 9*

The Lord will give divine culture to those who are laborers together with Him. To be a laborer together with God means to strive and wrestle to grow up into Christ's likeness. It is Satan who makes it necessary for us to strive. Those who will keep the eye fixed upon the life of the Lord Jesus will gain an abundant entrance into His spiritual temple. Then what an unfolding of spiritual truth will there be in their words; for they are eating the flesh and drinking the blood of the Son of God. He declared, "Whosoever drinketh of the water that I shall give him shall never thirst"—never crave the world's advantages and attractions—"For the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [*John 4:14.*]¹⁵*LtMs, Lt 5, 1900, par. 10*

We have nothing to fear if we will only appropriate the words of Christ, which are to us spirit and life. Thus we eat the flesh and drink the blood of the Son of God, who has said, "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 which 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.” [John 6:54-58.] *15LtMs, Lt 5, 1900, par. 11*

Brother and Sister Colcord, have courage in the Lord. He loves you, and He invites you to put your whole trust in Him. Do not seek to mold yourselves, but let the Lord mold you, as clay is molded in the hands of the potter, that you may become vessels unto honor. The Lord God is the health of your countenance. Believe me when I tell you that it is not change of place that will relieve you of burdens and anxieties. Satan is seeking with his masterly power of deception to keep you so harassed that your strength will be sapped and your courage quenched. When you do all that is in your power to do for your son, you must leave him in the hands of God. You both have a work to do for the Master. *15LtMs, Lt 5, 1900, par. 12*

Satan is trying to work on the mind of your son to unsettle you and keep you in solicitude. Thus he would discourage you and keep you from doing the work of God. But God is your Helper. “Look unto me,” He says, to you. [Isaiah 45:22.] “Trust in me. I will guide you with my eye.” [Psalm 32:8.] If you take yourselves in your own hands, to follow your own wisdom, you will have sorrow, great sorrow. I know that the Lord Jesus will not leave or forsake any soul that trusts in Him. He will honor your faith. He will never betray you. You can safely trust in your Redeemer. He says, “Be still, and know that I am God. Do not become distrustful or doubting; for I am by your side. Rest yourself in My hands.” *15LtMs, Lt 5, 1900, par. 13*

The Lord God is your helper. Say, “I must and will trust in Him. I will not fear. He will guide me. I may walk safely in His footsteps.” O, cling with all your strength to the Lord Jesus. Let nothing hinder you from following Him, and then you can be a great blessing to others. The Lord has given you light to impart to others, and in imparting you will be constantly receiving. *15LtMs, Lt 5, 1900, par. 14*

Christ said to His disciples, “Could ye not watch with me one hour?” [Matthew 26:40.] The Saviour longed for human sympathy, and in His agony He came to His disciples, hoping to hear some word which would impart a ray of consolation. But the ones who ought to have been watching and praying were asleep. The Lord will help us if we will trust in Him, walking by faith and not by sight. *15LtMs, Lt 5,*

1900, par. 15

I have a request to make. Do your best to come near to the Kerr brothers. Talk with the Wesleyan minister, and see if there is not some way to disarm his opposition. Certainly, there is one thing that our ministers ought to do, and that is to pray with and for their fellow ministers. Pray with these men for whom Christ is interceding. We do not generally express faith that ministers will be converted, but why should we not believe for them? Keep up an acquaintance with them, come nigh to them, as you would come nigh to the people. [As] a people, we do not manifest that deep, earnest interest that we should in the shepherds of the flock. *15LtMs, Lt 5, 1900, par. 16*

My heart is pained because those who have the privilege of hearing and understanding do not hear, and refuse to understand. But the Lord will help us if we trust in Him. A great work is to be done in Maitland. The work may move slowly; we may be tried to the uttermost; but let patience have her perfect work. There is more than one man of talent who is kicking against the pricks. If we had labored as earnestly for the shepherds of the flock as we have for others, many would have been converted. God will help us and help many others through us to help others. We are praying for you all, and as long as life shall last we shall continue to pray, "Give us souls, O God: give us souls that are perishing out of Christ." *15LtMs, Lt 5, 1900, par. 17*

Lt 6, 1900

Tenney, Brother and Sister [G. C.]

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Previously unpublished.

Dear Brother and Sister Tenney:

I received your letter last evening. I thank you for writing promptly, and I will write just as promptly. Why I wrote in regard to Sister Cozens was that Brother Lacey had written to me asking me to let them know by return mail if I could help Sister Cozens through next term of school. I waited to consult with W. C. White, who was away at the time. We had had some conversation together in reference to Sister Cozens, and I wanted to give her the best chance possible. I now say, if she can connect with your work satisfactorily, this may be the best thing for her. We have no special need of a girl just now. I wrote because I thought she would be waiting in suspense. I am sure that if she could be connected with the work in Brisbane, it will give her one of the better chances. *15LtMs, Lt 6, 1900, par. 1*

In regard to Brother Lacey, we would say, by all means let him labor in the vicinity of Toowoomba. We know the work will need the help Brother and Sister Lacey can give. We would be pleased to have them in Maitland, for we are having close, hard work there in pressing against the influence of the denominational churches. The ministers will do all in their power to hold every member. But diligent work is being done, and we know if God is back of the workers something must move ere long. Precious souls will be called to a decision. *15LtMs, Lt 6, 1900, par. 2*

I was obliged to make a change in my work, for I was threatened with complete prostration. By the blessing of the Lord I shall now avoid this. I shall spend perhaps two weeks here on the farm, and then return home to continue my writing. The book on the parables is not yet completed. One chapter more, and then it will be finished. *15LtMs, Lt 6, 1900, par. 3*

I am very much pleased with the sanitarium farm. When we first thought of purchasing, I was surprised that not one dissenting word was spoken by anyone. The fruit orchard supplies all the fruit needed for the sanitarium table at Summer Hill, as well as much for canning. It has also sent to Cooranbong a large quantity of fruit at market prices. The orchard is now yielding a great many apples, mostly the small red apple, which are excellent for cooking. I wish we could get a box to you. If we should send you apples or any other fruit, would we have to pay duty on them? The trees are still loaded with fruit. This is rather small in growth, for the trees have not been properly cared for. The old wood needs cutting away, and the fruit-bearing branches need pruning. *15LtMs, Lt 6, 1900, par. 4*

The object lessons are before us, teaching us valuable lessons, unfolding to us spiritual truth. I have felt sometimes, when my husband was using the knife upon the vines, that he was spoiling them, and I would plead for the vines. I see this thing in an altogether different light now. The Lord has closely connected the spiritual life of man with the plant life, which symbolizes the spiritual experience of all who are seeking to become members of the heavenly family, plants in the Lord's garden. Our lives would be spoiled did not the Lord's pruning knife cut away the objectionable branches, and prune the fruit-bearing branches, that we might bear fruit of a better quality. *15LtMs, Lt 6, 1900, par. 5*

In love. *15LtMs, Lt 6, 1900, par. 6*

Lt 6a, 1900

Lacey, Brother and Sister [H. C.]

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 4, 1900

Portions of this letter are published in *UL 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.

Dear Brother and Sister Lacey:

I received your long letter last evening. I thank you for writing. I would not call you away from Toowoomba. Hold on, and on. Have you visited the people at whose house I stayed while at the camp meeting? I thought they might be interested. I would be pleased to learn how they liked my book. Keep working, my brother and sister, keep drawing from Christ, keep trusting in God. In the meekness of Christ compel the people to come in. This can be done by presenting before them a plain, Thus saith the Lord.¹⁵*LtMs, Lt 6a, 1900, par. 1*

You have no time to lose, my brother and sister. Pray for the impartation of the Holy Spirit, and believe that it is for you. Ask the Lord to break up the apathy of the people. Bring before them the evidence of Christ's soon coming. The Lord lives, He has not forgotten to be gracious. He has a people in Toowoomba, but, O, search your own hearts, and prepare the vessel for the reception of the Holy Spirit. Do not be satisfied with your present experience. Sink the shaft deeper and still deeper into the mine of truth. The Saviour is willing to teach all who are anxious to learn of Him.¹⁵*LtMs, Lt 6a, 1900, par. 2*

Time is more precious than gold. Press your way into the surrounding settlements. As you go, do not hesitate to present the subjects of present truth. When Christ sent out the seventy, He sent them out two and two. Today in every worker who goes forth to labor in Christ's name, there are two agencies, the visible, and the invisible. Your success depends on the presence of that invisible

One. He says to you, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [*John 15:4, 5.*]15LtMs, Lt 6a, 1900, par. 3

Here are the conditions, Herbert. Do not be afraid to learn what it means to abide in Christ. Is it not possible that you may have a superficial experience, an experience that knows very little of an abiding Christ? "If ye abide in me," Christ says, "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." [*Verses 7, 8.*] The words of Christ must abide in us, and give us sanctification of the Spirit. Those who have not had a personal knowledge of the power which has made us what we are should be the most diligent students, eating and drinking the words of eternal life. He who has an experimental knowledge of the Son of God, has life in Christ. He is a living stone, builded together for an habitation of God through the Spirit.15LtMs, Lt 6a, 1900, par. 4

We have not inherent in us that independent, personal spiritual existence called immortality. "He that hath the Son hath life," Christ declares. [*1 John 5:12.*] I greatly fear that you have been coming short in that experience which is eating the flesh and drinking the blood of the Son of God. No man can have eternal life unless he eats the flesh and drinks the blood of the Son of God, for in that very experience is eternal life. "The flesh profiteth nothing," Christ declared, "the words that I speak unto you, they are spirit and they are life." [*John 6:63.*]15LtMs, Lt 6a, 1900, par. 5

You must know the living Saviour as your Saviour. Can you take in the words I now write to you? The life of the true believer in Christ is a mystery. It is something that cannot be explained. It is the privilege of every believer in Christ to possess Christ's nature, a nature far above that which man forfeited by transgression. He who sees the Son by faith and believes in Him is obedient to the commandments of God, and in this obedience he finds everlasting life.15LtMs, Lt 6a, 1900, par. 6

Let your mind think deeply, my brother. Let your spiritual sinew and muscle be put to the stretch. You are too lazy a Christian, I fear, to know the will of God and the sanctification through the truth. "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.] Climb, Herbert, climb for your life, round after round. You are too content with a surface work. You will not have a firm religious experience unless you dig deep, and build your house upon the Rock. Can you not see that opposing workers are in the field with you, unseen agencies, who are working for the same men at the same time? Satan works through the men who will be worked, blinding the perceptive faculties, paralyzing the senses with selfish ease and love of the world, and unless a special message direct from heaven comes to them they will not discern their peril. *15LtMs, Lt 6a, 1900, par. 7*

Human nature is vacillating. Men grasp the truth with their perceptive powers, but they refuse to separate themselves from the world. Men will not consent to be God's peculiar people. They know the truth of the Bible, but they do not want to obey, and they turn from the truth. They act out their unbelief, and darkness comes upon their souls. Choosing their own way, they are left to be filled with their own devices. Truth is insulted, Christ ignored, and perdition will be their portion unless they turn and repent. *15LtMs, Lt 6a, 1900, par. 8*

Thus the conflict goes on, and Christ is securing the human souls. But while these opposing influences are at work to lead away from the truth, away from conviction, away from heaven into the broad path of self-gratification, the agents of God are to work to save the souls that are ready to perish. After wrestling with God in prayer, put on the armor, and engage in earnest labor for the conversion of souls. *15LtMs, Lt 6a, 1900, par. 9*

Let men see that with you truth is not a jest, but an eternal reality. You are to deal with principles as you have never dealt with them before. Scatter the seeds of truth with no sparing hand. Sow beside all waters. Have no prescribed limits which you will not pass, but with all the powers that God has given you. Then the people will know you as a man who believes the truth, and to whom truth is a

reality. Let not your faith fail. Bring your mind to the point of decision to shake yourself free from all slothfulness and inaction to work for souls as one who must give an account.*15LtMs, Lt 6a, 1900, par. 10*

I must now stop. Remain where you are until you know that your work there is done. Then you can go with a clean soul and not with the blood of souls upon your garments. I think you are right in not letting go. Hold fast. Leave no means untried. Work, and watch, and pray, and walk humbly with God.*15LtMs, Lt 6a, 1900, par. 11*

In love.*15LtMs, Lt 6a, 1900, par. 12*

Lt 7, 1900

Kellogg, W. K.

Sanitarium Farm, Thornleigh, New South Wales, Australia

January 25, 1900 [typed]

Portions of this letter are published in *UL 39; CTr 191*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother W. K. Kellogg:

I feel deeply concerned for your brother John. If there were any way in which I could help him, I would do so. But he refuses to be helped. I know his situation. He was represented to me as trying to draw a freight train, heavily loaded. I could see no end to the train. Your brother was tugging, ordering, directing, yet the advancement made was so small that he was almost beside himself with disappointment. The strain on him was tremendous, and would, I know, soon prove his ruin financially, and not only this; his mind would be wrecked. *15LtMs, Lt 7, 1900, par. 1*

He is now contemplating some rash move, planning to make a break, to separate the medical missionary work from the [General] Conference, just as he had decided to do at the time the General Conference [session] was held in South Lancaster. But if he had made this move then, it would not have given him the relief he anticipated. *15LtMs, Lt 7, 1900, par. 2*

Dr. Kellogg has looked upon the ministry of the gospel as secondary to that he calls medical missionary work. He is dissatisfied, because he cannot make those in the ministry take hold with him in drawing an endless car. But the Lord has not called Dr. Kellogg, or me, or any Seventh-day Adventist to do the work Dr. Kellogg has made a specialty of in Chicago. God has not laid upon him the work of creating buildings for the care of working men, taking upon him their burdens at an enormous expense. This is not the car God had bidden him draw. *15LtMs, Lt 7, 1900, par. 3*

The Lord appointed Dr. Kellogg to be His agent, to carry out the divine purpose of making the Sanitarium in Battle Creek, in its religious standing, distinct from any other institution of the kind in our world. And just as long as Dr. Kellogg stays under the divine Theocracy, he will be led and taught by God. But when he stands forth in his own armor, the Lord will leave him to follow his own human devising. *15LtMs, Lt 7, 1900, par. 4*

I have letters which I have decided to send you. I have been holding them back, but I will now send them, or some of them, to you. Light has been given me for Dr. Kellogg for a number of years, but of late the cautions, the warnings, and the entreaties have not had an influence strong enough to lead him to cut himself away from the endless car he is trying to drag. His medical colleagues must see something of this, but they dare not open their lips to advise him. *15LtMs, Lt 7, 1900, par. 5*

The enemy has taken hold of the imaginative mind of Dr. Kellogg, and has led him into false paths. Dr. Kellogg has in his character an element of enthusiasm which causes his imagination to rise far above par. As he thinks of the accomplishment of his purposes, he is carried beyond anything that will ever be realized. For years he has felt himself hemmed in because our ministers could not see the so-called medical missionary work as the all and in all; but they could not be true to their convictions of right and agree with all Dr. Kellogg's plans. I have not been instructed that the work your brother has taken up is all-important, as he has represented it to be. The light given me is that the gospel ministry embraces all this work. *15LtMs, Lt 7, 1900, par. 6*

The Lord has connected all missionary work with His gospel, to be shaped and molded and fashioned after the divine similitude. As a people we have been honored with special light from God for these last days, to be borne to the world to prepare the way for the second coming of our Lord and Saviour Jesus Christ. What kind of a representation would be given to the world if we gave the work called the medical missionary work the place Dr. Kellogg has given it? This work is to be to the cause as the arm is to the body. The head and the body move the hand and the arm. *15LtMs, Lt 7, 1900, par. 7*

Our work, under God's management and direction, has placed us where we can be distinguished as doing a special work in the world. Seventh-day Adventists are to be a people who keep the commandments of God. They are to be distinguished from the world by their observance of the seventh-day Sabbath. This day is God's memorial of creation. And the fourth commandment, which enjoins its observance, is the only one which points to God as the Creator of heaven and earth. Satan's work is to obliterate the memorial of creation. In these days of intellectual skepticism, if we are not guarded, we shall imbibe skeptical ideas, and the Sabbath command, stating definitely who God is, will be overlooked and ignored. *15LtMs, Lt 7, 1900, par. 8*

What is life? A standing memorial of the only true God. The work of creation can never be explained by science. What intellect is there that can explain the science of life? Can we wonder that the materialist has no place for the existence of God? The fourth commandment declares to the whole universe, to the worlds unfallen and to the fallen world, that God created the world in six days and rested on the seventh. The evidence there given does not leave standing room for skepticism. *15LtMs, Lt 7, 1900, par. 9*

“Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” [*Exodus 20:8-11.*] “Verily my sabbaths ye shall keep,” God 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.” [*Exodus 31:13, 16, 17.*] *15LtMs, Lt 7, 1900, par. 10*

The papal power has arrogated to itself the power to change times and laws, ignoring the fourth commandment. Many of the skeptical religionists of the present day regard the belief of Seventh-day

Adventists in the Sabbath, and their belief in the near and personal appearing of Jesus Christ, to reign as a King over the whole earth, as childish notions. All kinds of stories are told of us. People admit we are a good sort of people, but they say that we are far behind in intellectual superiority, that we do not keep abreast of the times. Hear the testimony of Christ: "In that hour," we read, "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." [Luke 10:21.] *15LtMs, Lt 7, 1900, par. 11*

God gave Dr. Kellogg a work to do in connection with the Sanitarium. This institution was to stand as a representative of the people who believe the third angel's message. God has given it prominence, and has, through its management, brought the truth before the higher classes. These have borne away with them a testimony that has led others to come. Thus the Lord Himself has wrought to make the truth stand in its moral power and dignity before a gainsaying and prejudiced world. *15LtMs, Lt 7, 1900, par. 12*

In the wilderness Christ endured trials which human beings cannot comprehend. Here Christ was brought face to face with the subtle power of Satan, the fallen angel. The enemy pursued the same course with the Saviour that he did with Adam and Eve in Eden. He began by disputing the sovereignty of Christ. If you are the Son of God, he said, give me evidence that you are. Here you are in the wilderness, hungry, starving for food. You do not look like a sovereign. Give me evidence that you are what you claim to be. Command that these stones be made bread. *15LtMs, Lt 7, 1900, par. 13*

Well did Satan know who Christ was; for when the Saviour went to Gadara, the evil spirits in the two madmen there cried out, "We know thee who thou art, the Holy One of God. Art thou come hither to torment us before our time?" [Mark 1:24; Matthew 8:29.] As Christ passed through the test of the second Adam, His beauty of character shone out through His disguise. Satan could see through His humanity the glory and purity of the Holy One with whom he had been associated in the heavenly courts. As he looked upon

Christ, there rose before his mind a picture of what he himself was then. At that time he had beauty and holiness. Self-exaltation led him to strive for a place above Christ. But he had failed. Could he not now carry out his design upon the enfeebled humanity of Christ? He knew that if he could induce Christ to yield one jot in His allegiance to His Father, he would have the world entirely in his power, and would be able to rule as only he in a changed spiritual nature could rule. *15LtMs, Lt 7, 1900, par. 14*

But the One Satan was trying to overcome was the Lord of heaven, and all the efforts of the tempter were without avail. As Satan saw that he could not obtain the victory, he was aroused to malignant hatred. Though Jesus was physically weak from His long fast, He would not yield one inch to the wily foe. His will was anchored in the will of His Father. "It is written," came from His pale and quivering lips, as Satan told Him to turn the stones into bread, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] *15LtMs, Lt 7, 1900, par. 15*

Then Satan took Christ to the pinnacle of the temple, and told Him to cast Himself down, saying, "It is written, He will give his angels charge over thee to keep thee," leaving out the words, "in all thy ways." [*Luke 4:9, 10; Psalm 91:11.*] Thus he tried to lead Him to commit the sin of presumption. He reminded Him of the ministration of angels. But no temptation could make the Saviour accept the challenge of the tempter. His time to show His divine power had not yet come. He was fully aware of the glory He had with the Father before the world was. But then His was a willing submission to the divine will, and it was unchanged now. This was His time of trial and temptation, which He must endure, however cruel and cutting it might be. He saw Himself uplifted on the cross of Calvary, having suffered a shameful rejection at the hands of His own nation. But He knew that by suffering and sorrow and a cruel death He was to bruise the serpent's head. The giving up of His life was to be the price of the world's redemption. *15LtMs, Lt 7, 1900, par. 16*

The second time Satan was a loser. The adversary seemed to have power to take Christ where he pleased; for he next took Him to an exceeding high mountain, and there presented before Him all the kingdoms of the world and the glory of them, saying, "All this power

will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.” [Luke 4:6, 7.] Then it was that divinity flashed through humanity, and the fallen angels saw Jesus glorified before them as He 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.] *15LtMs, Lt 7, 1900, par. 17*

The victory was gained. Christ had redeemed Adam’s disgraceful failure and fall, and through His obedience to the law of God, had placed man on vantage ground with God. *15LtMs, Lt 7, 1900, par. 18*

“Then the devil leaveth him, and behold, angels came and ministered unto him.” [Matthew 4:11.] The angels had been watching the contest, but they could do nothing to relieve the Saviour till the last temptation had been resisted. *15LtMs, Lt 7, 1900, par. 19*

The Commander in the heavenly courts, Christ was accustomed to receive the attendance and adoration of angels. And at any time during His life on this earth He could have called to His Father for twelve legions of angels. But no bribe, no temptation to lead Him to manifest His divine prerogatives, could induce Him to deviate from the path of God’s appointment. Great tact and cunning were shown by the tactics which Satan followed. Three times did the enemy try to gain the victory over Christ. He assailed Him on the point of appetite. He appealed to His pride. He presented before Him the most captivating scenes of this world. He challenged Him to give evidence that He was the Son of God. Christ gave him none, but righteously maintained His dignity as One to whom God has committed all power. *15LtMs, Lt 7, 1900, par. 20*

Today Satan has great power in the world. He has been permitted to assume the proprietorship of this earth for an appointed time. During this period, when iniquity prevails, men and women are given a chance to take sides. In every possible way Satan tries to make the broad road attractive and the narrow road grievous, humiliating, and objectionable. He lays ingenious plans to allure men and women to indulge appetite. Cheap, unsatisfying pleasures

are made all and in all in this degenerate age. Satan throws his glamour about these amusements, which eclipse eternal things. Many will sell their birthright, as did Esau, for self-indulgence. Worldly pleasure will appear more desirable to them than the heavenly birthright. *15LtMs, Lt 7, 1900, par. 21*

But Christ has overcome in our behalf. He was the only One who could be a competent Saviour. He had divine wisdom, ability, and power. He could stand before the world as a wonderful Counsellor, the mighty God, the Everlasting Father, the Prince of Peace. God's words concerning His anointed One are weighty with meaning; "Unto the Son he said, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." [*Hebrews 1:8, 9.*] *15LtMs, Lt 7, 1900, par. 22*

The Lord designed that Dr. Kellogg should carry no burdens of his own manufacturing, that he should put on his neck no yoke of his own invention. Christ says, "My yoke is easy, and my burden is light." [*Matthew 11:30.*] True love to God aids the Christian to work without friction. Christ's yoke does not gall. The Lord calls upon Dr. Kellogg to lay off the loads he has placed upon himself, and to come closer and still closer to his brethren. The physician ought to know the remedy he prescribes for others. *15LtMs, Lt 7, 1900, par. 23*

The work the Lord laid upon Dr. Kellogg was to let his light shine upon those whom God would draw to the Battle Creek Sanitarium. God has given Dr. Kellogg his work. He is to stand in his lot and in his place. When he surrenders as a child to learn in the school of Christ, when by faith he opens the door of the heart, and admits the testimony of the Lord Jesus, contained in His gospel, what a revolution will be wrought in his heart. *15LtMs, Lt 7, 1900, par. 24*

I am presenting to you, Brother W. K. Kellogg, what the Lord has presented to me. While W. C. White was in America, some things were opened before me which I wrote of briefly to your brother. I saw W. C. White place his hand upon Dr. Kellogg's shoulder, laying before him at the same time some propositions of counsel and

advice. But John drew his shoulder away impatiently, and would not listen to him. He seemed determined not to harmonize with W. C. White, because he did not agree with all his plans and methods.*15LtMs, Lt 7, 1900, par. 25*

Again, we were in a large meeting, and your brother John was apparently at cross-purposes with every minister who did not echo his sentiments in reference to that which is called medical missionary work. To him this work seemed to be the pith and the object of everything, and he showed a kind of stubborn despondency, a settled spirit of "I do not care what you think or what you say. I will not be advised or counselled by any of them."*15LtMs, Lt 7, 1900, par. 26*

I could not see that Dr. Kellogg enjoyed any happiness. He was like a cart pressed beneath sheaves. He thought every one meant to hurt him, and he would not be pleased, he would not see anything in a proper light. I could see nothing before him but an unbalanced mind. I saw that he would invest means in various ways that would tell to very little account. But he had his mind made up, and anything his brethren said against his plans was resented with a hard, determined retaliation. What do you know about these matters? he asked. He talked like one who thought no one but himself knew anything about the matters under consideration. He acted like a man determined to push matters to the bitter end.*15LtMs, Lt 7, 1900, par. 27*

Again, on another occasion, it seemed that the Lord was in our midst. I heard the sound of mingled weeping and rejoicing. I turned to see what it meant, and I saw John and W. C. White weeping on each other's necks, confessing and rejoicing. All ill-will had gone. The faces of both were shining as though with the brightness of the light of Christ. Before all present John said, "I have been born again. It is true, really true that He who could have destroyed me pities and pardons me. I cannot doubt it. I believe it. O my Saviour, I am surprised because of Thy love. I thank Thee, I love Thee, I will serve Thee. I will serve in my way no longer. I know the meaning of the faith that works by love and purifies the soul. There is an entire change in all my views and feelings, toward my brethren and toward God. I now know that I have been following a course that God did

not mark out for me. When the love of Christ is brought into the soul by faith, we know and believe the love that Christ has for us. He that dwelleth in love dwelleth in God and God in him.¹⁵*LtMs, Lt 7, 1900, par. 28*

“O the wondrous power of love! How soft, yet how invincible its influence. Doubts and fears are gone. I see that I have been my worst enemy. The infinite, omnipotent power of the eternal God can have no power over the soul that is steeled in unbelief. I have considered myself a martyr, but my Saviour has brought into my soul by faith a love that is inexplicable, wondrous. What will not this love do in the way of constant self-denial and self-sacrifice. How peacefully and pleasantly it works to gain its object! Under its influence, work is pleasure and labor is delight. It leads the soul to surrender in obedience. This is the love of God that we keep His commandments. This love is more than an impulse, an emotion. It is an active, living, working principle. It is not a matter guided by the feelings, but by the will. In it is comprehended the stern resolve of a mind subdued and softened, which lays hold of the strength of the Infinite, saying, I will serve Thee even unto death.¹⁵*LtMs, Lt 7, 1900, par. 29*

“How differently do I now view the law of God. It is my safety, my life. My delight is to do Thy will, O my God. The law of Jehovah does not leave us free to make our exceptions and selections. But how much of this I have done. Then shall I not be ashamed when I have respect unto all thy commandments? I see now as never before that all we are brethren. I see that the first four precepts of the Decalogue define and enjoin love to God, and that the last six define and enjoin love to man, declaring, Thou shalt love thy neighbor as thyself. In obedience to this great principle I have been remiss. But God has forgiven me. I see now that it is impossible to love Christ without loving those who believe in Him.¹⁵*LtMs, Lt 7, 1900, par. 30*

“The more faith we have in Christ, the more sincere, sanctified love we shall have for the saints. They are the purchase of His blood, the objects of His tenderest care and affection, and we are to be united in Christian fellowship. Every fresh manifestation of His rich grace will melt and subdue our hearts, and we will study the words

of Inspiration, '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.]*15LtMs, Lt 7, 1900, par. 31*

"Every fresh manifestation of affection will knit us more closely to one another. We are members of Christ's body, of His flesh, and His bones. How strong a regard then should exist between us. We should have a deep interest in and love for each other, because one spirit animates and presides over the whole. We are each to maintain our individuality, while united in one faith. Christ died for us all. I know now as never before the value of Christian love."*15LtMs, Lt 7, 1900, par. 32*

Dr. Kellogg grasped W. C. White's hand, saying, My brother, my brother. When we were bowed in prayer, all enmity was swept away before the revealed plan of redemption. Only as self is surrendered to the control of the Holy Spirit can love increase and grow continually through the beholding of the cross of Calvary.*15LtMs, Lt 7, 1900, par. 33*

Praise and thanksgiving such as I have never heard before then came forth from human lips. "O," said Dr. Kellogg, "the sweetness of the peace that fills my soul, the gladness and joy that is in my heart! I never experienced anything like this before. Life and immortality are brought to light through the gospel. I have a new life, new tastes, new affections. I can say in truth, I know in whom I have believed. I am not following cunningly devised fables. I am standing on the Eternal Rock."*15LtMs, Lt 7, 1900, par. 34*

This scene was revived in my mind this morning, and in this letter I have written out more fully that which I had before written in my diary. I have been waiting for this wonderful revelation to be fulfilled.*15LtMs, Lt 7, 1900, par. 35*

Still other points were presented to me. John turned to Willie, and said, "In my boyhood we were true yoke-fellows. We will again unite. We can help one another. In unity is our strength, in division is our weakness. The Holy Spirit will help our infirmities."*15LtMs, Lt 7, 1900, par. 36*

There were many others upon whom the Holy Spirit was moving. But the faces of Dr. Kellogg and his wife, and W. K. Kellogg and his wife and children were specially lighted up with the glory of God. Dr. Kellogg's children were happy in the Lord. Ministers and church members bore such wonderful testimonies that no one could doubt that they were visited by the Daystar from on high. The place seemed solemn and yet glorious, because of the presence of the Lord. He walked among us. We know that, for it was evident. *15LtMs, Lt 7, 1900, par. 37*

When I commenced this letter, I did not expect to write so much. But the Spirit of God brought these things to my mind, and I could not forbear writing. This has given me the hope that we shall see the deep movings of the Spirit of God. I have watched every mail to hear of the fulfilling of this vision, but nothing has come. Yet I expect this vision to be fulfilled. It will come to pass. We shall see of the salvation of God. The Lord has a heaven full of blessings, and He bids us let our light shine to others, that they may see our good works, and glorify our Father which is in heaven. *15LtMs, Lt 7, 1900, par. 38*

I will not make this letter any longer, but as I write, my heart grows hopeful that the Lord will be all He has said that He would be. *15LtMs, Lt 7, 1900, par. 39*

Lt 8, 1900

Murphet, E.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 29, 1900

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.

Mr. E. Murphet
Little Hampton, Tasmania

Dear Brother Murphet:

We are seeking to do the will of our heavenly Father in establishing in this country a memorial of His mercy, benevolence, and great goodness to the world. We are planning to establish a sanitarium to be conducted by those whom the Lord has blessed with the light of present truth. This work must be done without delay. All around us in the world we see the signs of the end fulfilling. We must work while it is day, because the night cometh, when no man can work. *15LtMs, Lt 8, 1900, par. 1*

The Lord has a work to be done for fallen humanity, and He has sent me and others from America to this country to advance this work. For three years we have been trying to establish a sanitarium in Sydney, or rather, in some quiet, retired place near Sydney, such as the Lord has shown to be favorable for the afflicted and suffering. But we have been and are still very much embarrassed and delayed for the want of means for advancing the work in all lines as it should be advanced. *15LtMs, Lt 8, 1900, par. 2*

The Lord has hitherto instructed the sons of men in the great and special truths for the time in which they live, that the Son of God, the Sun of Righteousness, might become to all the light of the world, the center of authority and of government to the ends of the earth. In the preparation of a people for the Lord’s second coming, a great work is to be accomplished through the promulgation of

health principles. *15LtMs, Lt 8, 1900, par. 3*

There is a great work to be done for suffering humanity by relieving their sufferings by using the natural agencies which God has put within our reach, and in teaching the people how to prevent sickness by proper methods of diet and the careful regulation of all the appetites and passions, that they shall not become a power to work at cross-purposes with God. And those who shall come to the sanitarium for the recovery of their health become enlightened in regard to present truth. Thus they will be prepared to cooperate with us in spreading the light of the gospel wherever they may go. We work both for the health of the body and for the saving of the soul. *15LtMs, Lt 8, 1900, par. 4*

Every believer begotten by the Word of truth places himself under the divine theocracy, recognizing that his will is to be in submission to the will of God, at every step inquiring His way, His methods, in preparation for the coming of our Lord in the clouds of heaven with power and great glory. The result to be secured through the cooperation of the Holy Spirit is expressed in the words of the apostle, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] The result is plainly set forth in (*John 17:18-23*), in the prayer of Christ to His Father. *15LtMs, Lt 8, 1900, par. 5*

This is the great purpose for which Christ came to the world. He came to secure unto Himself a people who would work out His will in such complete harmony with God as is here expressed. Thus they become channels of light to the world through the one spirit which shall mold and fashion the human soul after the divine similitude. *15LtMs, Lt 8, 1900, par. 6*

Christ says: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one"—not independent atoms, doing as they please, but united by the great, grand principles of the gospel of Christ, that the power of the gospel may be demonstrated to the unbelieving world. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me,

that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [Verses 20-23.]*15LtMs, Lt 8, 1900, par. 7*

This unity can be reached only as every believer shall work for its perfection. When those who profess to be Christians begin to draw apart, they are discarding the divine Theocracy; for this requires submission to God’s authority, to His mind and will, and by it all who believe in the gospel of Christ are brought into perfect unity. This is to be the work of God through all who are sanctified by the truth. Where this unity exists, there will be expressed love, compassion, and tenderness one for another, by the children of God. All will be drawn by the cords of love to the great Center, Christ, the world’s Redeemer.*15LtMs, Lt 8, 1900, par. 8*

I cannot now begin to say all that I desire to say on this subject, but, my brother, I ask you as the Lord’s steward, will you now help us in this great work? Will you help us with the talents of money which God has given you to do His work for His name’s glory in the world? The time has fully come for the establishment of a sanitarium in this country.*15LtMs, Lt 8, 1900, par. 9*

We need an institution where all may be received, both high and low, and where the sick may be treated without drugs. We have tried to make a beginning, but our work has been sorely cramped for want of means. The institution at Summer Hill is now carrying on its work in four buildings, and at great disadvantage. Patients cannot have many of the facilities that would aid their recovery, and some will not consent to place themselves in an institution so poorly equipped. A change must be made. Already steps have been taken toward erecting a sanitarium. Already a site has been secured in a retired place away from the city, yet near enough to Sydney to have the necessary advantages that result from a connection with the city.*15LtMs, Lt 8, 1900, par. 10*

We have prayed much that the Lord would guide us at every step, that the physicians, matron, and nurses may be under the instruction and molding influence of the Lord Jesus Christ, that the institution may be conducted according to the Lord’s mind, in harmony with the eternal principles of truth and

righteousness. *15LtMs, Lt 8, 1900, par. 11*

Now we ask, Will you aid us in establishing this institution, which we need so much? It has been especially needed for the past few years, because the Lord has provided workers capable of doing a good work for fallen humanity in connection with the truth for this time. *15LtMs, Lt 8, 1900, par. 12*

My brother, the Lord now invites you to appropriate a portion of the capital which He has placed in your hands to be used for His glory. We do not want to delay longer that work which the Lord has outlined for us to do, but which we are unable to do because we have not the money. The land has been secured, and gifts from every source are now needed that we may accomplish the purpose of God for us to go forward. He bids us, "Arise and build." [*Nehemiah 2:20.*] We shall not urge you to aid in this work. We leave that for the Holy Spirit of God to do. We pray that He will give you willingness of heart to make a liberal donation, saying as did David, "Lord, of thine own we freely give thee." [*1 Chronicles 29:14.*] *15LtMs, Lt 8, 1900, par. 13*

We are now where the work will sustain a great loss if we cannot make a decided movement to arise and build. But you will help us. I have faith that the Lord will make your heart willing, and the hearts of many others when they see that we are in earnest. *15LtMs, Lt 8, 1900, par. 14*

Lt 9, 1900

Brethren in Responsible Positions in the Review and Herald Office

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 16, 1900

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 My Brethren in Responsible Positions in the Review and Herald Office:

Letters have come to me for further explanation regarding your duty. I cannot give you any clearer definition of your duty than the Lord has given me, which I have already given you. When you come out of your confusion, it will not be because you have had greater light and more definite particulars. *15LtMs, Lt 9, 1900, par. 1*

Those who do not care to practice a “Thus saith the Lord”—in regard to the robbery which God has declared to you, His stewards, has been practiced—will never have any clearer understanding. This robbery has been a most unjust thing in God’s sight. He calls it misappropriation of means. By the most earnest appeals, funds for the Southern field were raised from the people. But the money never reached the field for which it was intended. *15LtMs, Lt 9, 1900, par. 2*

The Lord accepts no excuse in this matter. He will not vindicate one of the actions which kept back means from the destitute Southern field. But much has been said in reference to this, and I will now leave the agents in this work with the Lord. It is not evidence that they need. They do not need more light to shine upon their actions. More evidence would have no effect. *15LtMs, Lt 9, 1900, par. 3*

God sets the councils of men at naught. Your conclusions are not pure and clean and sound before Him. “The Lord is righteous in all his ways and holy in all his works. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfil the

desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him; but all the wicked will he destroy.” [*Psalm 145:17-20.*] “Put not your trust in princes, nor in the son of man, in whom there is no help.” [*Psalm 146:3.*]*15LtMs, Lt 9, 1900, par. 4*

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth up the bowed down; the Lord loveth the righteous; the Lord preserveth the strangers; he relieveth the fatherless and the widow; but the way of the wicked he turneth upside down.” [*Verses 5-9.*]*15LtMs, Lt 9, 1900, par. 5*

God declares, “Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh.” [*Proverbs 1:24-26.*]*15LtMs, Lt 9, 1900, par. 6*

I have no words with which I can make matters plain to you. I see from the light given me by God that there is no way whereby you may be made to comprehend. When Christ was upon this earth He witnessed against the cities wherein most of His mighty works were done, saying, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ... And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee.” [*Matthew 11:21, 23, 24.*]*15LtMs, Lt 9, 1900, par. 7*

These words are applicable to Battle Creek. The moral transformation that is necessary has not been going on there. The need of righteousness and justice has not been realized. The perpetuating of wrong principles in the face of the clearest light, the

covering over of injustice and wrong judgment, has been so long carried on that God is wearied with you. You have no time to seek the Lord, no time to correct and redeem the wrongs of the past. *15LtMs, Lt 9, 1900, par. 8*

Amid the abounding of Israel's sin, Christ recognized the grace of God. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:11, 12.*] He declared, "My meat is to do the will of my Father, and to finish his work." [*John 4:34.*] At the time of His rejection, He said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him." [*Matthew 11:25-27.*] Man's rejection of God did not impair Christ's confidence in His Father. *15LtMs, Lt 9, 1900, par. 9*

Whatever course those in positions of trust may pursue, the principles of truth and righteousness are ever the same. The law of God holds its dignity and power of control. The bridging over of uncorrected wrongs, by the repetition of the same wrongs, leads men in their blindness to do wonderfully strange things. A species of madness seems to come upon them. God cannot pour the healing, restoring current of His power in healthfulness upon men who will not appreciate it. They know not what spirit they are of. God says of them, They will not believe My words, which are eternal life to those who believe. They will not eat of My flesh, they will not drink of My blood. They will not believe the words of My servants. I tell you plainly that I have no explanation to make. *15LtMs, Lt 9, 1900, par. 10*

To the brother who opened the letter which I wrote to [Captain] Norman, I would say, I have no objection to every word of it being printed. Then let the particulars of the whole matter be stated. Why should I not credit the statements of my brethren who were supposed to be under the influence of the Holy Spirit? There certainly seemed to be genuine evidence given, and I wrote

according to this evidence, supposing that there was no deception. But after the letter had been sent, I said to someone, "I am impressed that that man is a fraud. Our people are under a deception." That impression urged itself upon me, and then I began to wonder what had become of my letter.*15LtMs, Lt 9, 1900, par. 11*

Truth, integrity, uncorrupted judgment, would have returned the communication to me untampered with. That it has been tampered with is only a piece of the same work that has made men so blind that they sell themselves and their honor in a cheap market.*15LtMs, Lt 9, 1900, par. 12*

I would have no objection to anyone knowing the contents of that letter. I think that it would be best to publish it, for impressions have been made which are unfavorable to the work God has entrusted to me. Certainly there is opportunity to gain from that letter a clear impression of the work being done here, which needed means to carry it forward, rather than an impression that the work given me was not of God, because the Lord did not show me the fraud.*15LtMs, Lt 9, 1900, par. 13*

I understand it all now. I see that by this Norman case the Lord tested and proved men, to see what they would do under temptation. If the money promised had been given to the various objects specified, more harm than good would have been done to our people. Until they saw things clearly, all explanation would have been as darkness.*15LtMs, Lt 9, 1900, par. 14*

I leave the matter right here. I was not surprised that the letter had been opened by those who had no moral right to read one word of it. But as the wrong has been fully confessed, I just as freely forgive. The impression made upon the mind of the one who read the letter was not to his advantage or to mine. Evidence is here given him that when men depart from a straightforward course of action, there comes a blindness, an incapacity to comprehend righteousness, justice, and correct principles. That so many such transactions have taken place is evidence that God will not work those whose estimate of righteousness is so low.*15LtMs, Lt 9, 1900, par. 15*

I shall not withhold any light given me by God for the managers,

unless for some reason I am restrained. But it will not be of the least use for my testimonies to be given to those who do not believe that they come from God. Therefore I shall not burden those who have had light from the Lord, but have refused it as a strange thing. The only hope for those in responsible places is to fall on the Rock and be broken. The Lord will then be able to make them vessels unto honor. But if the Rock falls on them, it will grind them to powder. I feel deeply over the matters that seem so incurable. May the Lord lead you to realize that these things must change before the Holy Spirit can work among you. *15LtMs, Lt 9, 1900, par. 16*

God's promises to believers, instead of leading them to go carelessly on in sin, inspire them with an intense, earnest desire to make thorough work in repentance that needeth not to be repented of. In the day of trial no surface work will stand. Only that faith which works by love and purifies the soul even as Christ is pure is acceptable to God. The difference between worldly, natural sorrow and godly sorrow is that one has respect to the creature. The other has the fear of God in view. One tends to inaction, complaining, murmuring, unreconciliation, and a disregard of a "Thus saith the Lord." The other leads to obedience, to persevering effort under difficulties. The mind is filled with an earnest seeking of the Lord, with a great fear and dread of repeating the mistakes which God has condemned. There is a forsaking of every false way and a building upon the sure foundation, Jesus Christ. *15LtMs, Lt 9, 1900, par. 17*

Lt 10, 1900

Henry, S.M.I.

Refiled as *Lt 231, 1899*.

Lt 11, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

January 23, 1900

Portions of this letter are published in *WM 258*; *1MR 225*; *4Bio 432*.

Dear Children Edson and Emma:

I have been up writing by candlelight. The days are long, but I find that no one endures the taxation of writing as well as your mother. I am often up at two o'clock. *15LtMs, Lt 11, 1900, par. 1*

I cannot tell whether I sent you a letter by last mail or not. I have not asked my copyists in reference to the matter. I had a letter written to you, but supposed I had till Wednesday morning. Afterward I learned that it was the San Francisco mail, which leaves on Tuesday. The *Vancouver* mail leaves on Wednesday. If at any time you do not receive a letter, it will be because I have been unable to send one. *15LtMs, Lt 11, 1900, par. 2*

Lately I have been feeling—I hardly know how. I tried to write, but I could not do justice to anything. I felt so tired and weak that I did not want to think. I decided that I must have a change, and Sara and I made up our minds to go to the sanitarium farm. We sent some steamer chairs and wire mattresses to the house on the farm, intending to stay three or four weeks. *15LtMs, Lt 11, 1900, par. 3*

The farm is about three miles from Thornleigh station. The road is rough and rocky; some parts of it are like the road from Healdsburg to St. Helena. The fruit in the orchard is now ripe. The family living on the farm before we took possession of it told us that they usually sold about three hundred pounds' worth of fruit a year. We hope by the sale of the fruit this year to pay the interest on twenty-seven thousand dollars. *15LtMs, Lt 11, 1900, par. 4*

We have two men working in the orchard. One man, who has a large family living about fourteen miles from the farm, has been

working in the brick kiln at the school. The other man, Woodward by name, is from Melbourne. He and wife are excellent people. He was a Roman Catholic before accepting the truth. When he began to keep the Sabbath, he was unable to get work, and on account of this, they are now quite poor. *15LtMs, Lt 11, 1900, par. 5*

We wish that our sanitarium was erected. Time is passing, and we are distressed that so little has been done in establishing a substantial, convenient sanitarium, where all who come may have opportunity to learn the truth. Several wealthy people who have come to our sanitarium in Sydney have embraced the truth, among them a man who has donated five hundred pounds to our sanitarium. He is an invalid. He and his wife have taken their stand fully. *15LtMs, Lt 11, 1900, par. 6*

We need a sanitarium very much. The ground is secured. The piece we have purchased contains eighty-one acres. You may ask, Why did you buy so much? Because those connected with the sanitarium must have homes near the institution. Brother John Wessels will need a house and land there, and so also will Brother Sharp, the accountant. I shall have a small place there myself, a little distance from the sanitarium. *15LtMs, Lt 11, 1900, par. 7*

When we reached the sanitarium farm, we found that the house would not be ready for us to occupy for some time, so we went on to Strathfield, and stayed one night at the home of Brother John Wessels. The next day we went on to Summer Hill, and called at the Tract Society. Brother Daniells was in New Zealand, so I was given his office, a pleasant room, in which there was a good lounge. I took my meals with Brother and Sister Hindson. Sister Hindson used to be Anna Ingels. I slept in Miss Graham's room. She was away in Melbourne. *15LtMs, Lt 11, 1900, par. 8*

It was a week before the house on the sanitarium farm was fit for us to occupy, for it was overrun with vermin. The rooms had been papered three times, each time over the old coat. All this had to be torn off and new paper put on. Sara had to oversee this work, as well as work with all her powers. *15LtMs, Lt 11, 1900, par. 9*

On Sabbath we drove to the Stanmore church in the sanitarium buggy. I was surprised to meet Brother Colcord there. I spoke with

freedom to a goodly number. The rain was falling, but that did not hinder my speaking. The social meeting that followed was good. The precious Spirit of the Lord was with us.*15LtMs, Lt 11, 1900, par. 10*

During the time I stayed in Summer Hill I felt far from well. Had not I had good, retired quarters, I could not have accomplished anything. As it was, it was a continual fight against exhaustion.*15LtMs, Lt 11, 1900, par. 11*

On Sunday I spent some time in counsel with Brother Salisbury, W. C. White, and Brother Sharp in regard to the work, and the way in which it should be carried on, especially the medical missionary work in America, which is consuming means, but is not producing anything to replace the constant consumption. Some good results are seen. Heavy indebtedness is coming in. The medical missionary work must be conducted in a different way. New and promising fields are opening, and these fields call for the time and money which is too largely devoted to a non-producing work.*15LtMs, Lt 11, 1900, par. 12*

These matters have been opened up before me quite fully. We have seen to our sorrow the result of cutting off means from fields which are ripe for the harvest.*15LtMs, Lt 11, 1900, par. 13*

In response to an invitation, I spoke in the evening in the sanitarium parlor, which was well filled with patients and helpers. I had great freedom in speaking encouraging words to the afflicted ones. I pointed them to the One who is willing to heal the maladies of soul and body. I told them of Christ, the great Healer, whose they are by creation and by redemption. They were all much pleased. I learned afterward that they wished me to speak again.*15LtMs, Lt 11, 1900, par. 14*

On Monday I was again in council meeting. I felt that I must speak plainly in regard to some things which must be guarded. We should not enter into the work of maintaining homes for abandoned women or for infants. This responsibility might better be borne by families, who should care for those who need help in these lines, thus lifting the burden from an institution which as yet has not been able to erect a building for the care of suffering humanity. The work to be

done by our sanitarium is to labor for the salvation of the men and women who come for treatment. Let everything possible be done to point them to Jesus the Restorer. He not only forgives sins; He heals all manner of diseases. There is a special work to be done in our world. To as many as possible we are to give the light of present truth, saying by word and example, Follow me as I follow Christ. *15LtMs, Lt 11, 1900, par. 15*

The Good Shepherd goeth before His flock and leadeth them. He will lead those who will accept Him into green pastures. Our work is to seek to make plain to men and women the restoration that God requires shall take place in them. We are to teach others how to engage in the work of reform. We are to secure the help of the very best talent, that the truth may be fitly represented, and that memorials to the Lord may be erected in all parts of the world. *15LtMs, Lt 11, 1900, par. 16*

The Lord is bringing in and guiding men and women who can be depended on as co-workers with Christ. To bring men and women to a belief of the truth is the work which is to be done by all our institutions. If this cannot be done in our sanitariums, why should we be at the expense of erecting them? I have been instructed that Seventh-day Adventists should have buildings for the care of the sick to which all classes, high and low, may come, and in which they will be attracted to Christ. Thus solid missionary work may be done for suffering humanity. Thus may be carried forward the great and solemn work of preparing a people to stand in the day of the Lord. Those converted will bear the message to others. *15LtMs, Lt 11, 1900, par. 17*

Under the disguise of an angel of light, Satan has been insinuating himself among us, to absorb our means and our workers where the labor done will not give a proper representation of the truth, which is high and holy and sacred, and which is to make its impression on the world as a witness to all nations. *15LtMs, Lt 11, 1900, par. 18*

In all things we are to follow the example of the divine Worker. We are to seek in every way to elevate and restore. But all the talent and all the money is not to be used in hopeless lines, when the ripening fields are ready for the harvest. *15LtMs, Lt 11, 1900, par.*

This does not by any means refer to the work to be done for the Southern states. The leaven of truth must be more decidedly introduced into that country. There are many colored people who have had talents entrusted to them. These would make good workers if they were given a chance to develop their talents. God will work through His faithful ministers, showing them how to discern talent, and how to encourage young colored men and young colored women to fit themselves for the work in the South. This calls for money, and a fund should be raised for this purpose. Then when there are found young colored people who are deemed worthy of a trial, give them the opportunity to learn the truth. *15LtMs, Lt 11, 1900, par. 20*

Carefully selected workers must be sent to the South. And care must be taken that our northern men do not lose strength and even life itself by staying too long in the south, for the atmosphere there is malarious. Some can stand this climate better than others. Special care should be taken to caution and guard the workers. *15LtMs, Lt 11, 1900, par. 21*

How important it is that there be a holy ministry in the Southern field. The injunction is, "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] The message must be carried forward in straight lines. The souls for whom labor is put forth will seldom take a higher stand in the service of God than that which is given them in the example of the minister who labors in their behalf. In proportion as a minister is earnest and humble, learning the ways and will of God, can he lead his flock in the path cast up for the ransomed of the Lord. *15LtMs, Lt 11, 1900, par. 22*

Well, our work in council meetings came to a close, and on Wednesday, one week from the time we left Cooranbong, we drove to the sanitarium farm, a distance of fourteen miles. The house on the farm is very small, and we occupied only part of it. Our sleeping rooms were only twelve by fourteen feet. We used the piazza as dining room and parlor. *15LtMs, Lt 11, 1900, par. 23*

Quite a number of visitors came to see us while we were at the farm. One day we were surprised by a visit from Brother and Sister

Robinson and their little girl and Brother Wessels and his little boy. In the afternoon Dr. Caro came out with a young man from New Zealand, the principal of a school there, who is taking treatment at the sanitarium. These all walked over the farm, and were pleased with it. *15LtMs, Lt 11, 1900, par. 24*

The next day Brother and Sister Hughes came from Cooranbong. We met them at the train. They spent the afternoon looking over the farm, and stayed with us that night. The next day Brother and Sister John Wessels, her mother, and their little boy and hired girl came out from Strathfield. *15LtMs, Lt 11, 1900, par. 25*

We decided to go to Parramatta on Friday, but during the night season I was strongly impressed that we should go to Maitland. At four o'clock on Friday morning I woke Sara, and told her that we must change our plans and go home instead of going to Parramatta. At half past five our goods were ready to take to the station. We reached Dora Creek Station at about twelve o'clock. Willie met us there with my horse and surrey, and on the way home I told him that I must go to Maitland that afternoon. We decided to drive over. One of the horses had to be shod. This delayed us, so that it was nearly four o'clock before we started on our journey of twenty-seven miles. For the first eight miles the road is rough and mountainous; the rest of the road is very good, We reached Maitland at about half past ten p.m. *15LtMs, Lt 11, 1900, par. 26*

Next morning we found that the workers there were very much pleased that we had come, for a baptismal service had been appointed for Sunday afternoon. On Sabbath I spoke to the people from the *third chapter of First John*. All seemed to be intensely interested. One or two who were present were keeping their first Sabbath. I spent Sunday morning writing. In the afternoon we drove to a beautiful paddock, in which the baptism was to take place. W. C. White offered prayer. Brother Colcord then spoke for a short time, and I followed, dwelling upon the love of God and the importance of knowing on whose side we are standing, the side of the adversary or the side of Him who declared, "I have kept my Father's commandments." [*John 15:10.*] I had freedom in speaking, and those who had been laboring for the people were very much pleased with the impression made. Seven candidates then went

forward for baptism. *15LtMs, Lt 11, 1900, par. 27*

I carry the burden of the work in Maitland day and night. As I speak to the people I think of the time when we shall meet round the throne of God, when the great, grand review will be held. Shall anything I might have said be left unsaid? What will be the record of my work? *15LtMs, Lt 11, 1900, par. 28*

I am so interested in the work in Maitland that I departed from my usual custom and spoke in the evening. After the baptism I drove with W. C. White and Sara to Greta, a small mining town about six miles from Maitland. There I spoke to a small company of miners who had assembled in a private house. Several in this place have decided to keep the Sabbath. All listened with the deepest interest. I had great liberty in presenting the love of God in giving His Son to die for the world. My mind was led out into a new channel and fresh ideas were given me. All seemed impressed with the word spoken. *15LtMs, Lt 11, 1900, par. 29*

It was half past ten when we reached the mission. The tent meeting was still in progress. The attendance was good. The meeting showed that the baptism had made a deep impression. All the workers were greatly encouraged by the attendance at this meeting. The Lord gave Brother Colcord special power in speaking to the people. *15LtMs, Lt 11, 1900, par. 30*

Mother.

Lt 12, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1900 [typed]

Portions of this letter are published in *7BC 980*; *5MR 336*; *BTS 12/1903*.

Dear Brother and Sister Haskell:

We did not suppose that you would remain in America more than one year. We shall certainly be very glad to see you back again. We need your help very much in many places. I have wished so often that you could be in Maitland now, just now. There is need of a decided, persevering effort. *15LtMs, Lt 12, 1900, par. 1*

Christ assured His disciples that after His ascension He would send them a gift. What was the gift that was deemed worthy of His inauguration in the heavenly courts? The Holy Spirit, sent to enlighten, convert, and sanctify the soul. God would give all gifts in one; therefore He sent the Holy Spirit. Then why should not we expect the fulfillment of this promise, “These signs shall follow them that believe?” [*Mark 16:17*.] Why do we not look for the gift of God in its fulness? *15LtMs, Lt 12, 1900, par. 2*

Christ is saying to us, “O ye of little faith.” Our hearts must be worked by the Holy Spirit. We must believe that the Lord wants us to come to Him just as we are, without any delay, and in faith call upon Him to work for us. The Lord desires to manifest His power among His people. Where there is now one at work there should be more than a thousand, not ordained ministers, but men and women of faith and prayer, who can work for God without receiving wages. We have no means to pay more workers in this country, but do not delay sending them on. I have not yet received one penny from the sale of *The Desire of Ages*. I sincerely hope that some money will come to me ere long. God lives and reigns, and sometime, I hope, the money will come. *15LtMs, Lt 12, 1900, par. 3*

God's people throughout the world are to become one in interested action. We must eat the bread of life, the Word of the living God. Both Seventh-day Adventists and those who do not profess to believe the truth are to be converted. In order that sinners may become children of God, those who profess to believe the truth must feel in their hearts and reveal in their lives the consecrating power of truth. Every church must become as the garden of the Lord.*15LtMs, Lt 12, 1900, par. 4*

We need to arouse. We need to be holier and still holier. Before the prophecy, "The weak shall be as David, and David as the angel of the Lord" [*Zechariah 12:8*], can be fulfilled, the children of God must put away every thought of suspicion against their brethren. Heart must beat in unison with heart. Christian benevolence and brotherly love must be far more abundantly shown. The words are ringing in my ears, "Draw together, draw together." The desire for preeminence must die. One subject of emulation must swallow up all others: Who will most nearly resemble Christ in character? Who will most entirely hide self in Christ?*15LtMs, Lt 12, 1900, par. 5*

We need now to press our petitions to the throne of grace and believe that the work of grace will be done in our camp meetings, in our families, and in our individual hearts till as on the day of Pentecost, the whole multitude that believe will be of one mind and one heart. The Spirit of God must annihilate all selfishness.*15LtMs, Lt 12, 1900, par. 6*

It is not additional evidence that we need, but the impression of the truth we already understand made deep and thorough by a faithful impartation of it to others. Every one is first to attend to his own individual case. Then he is to act in perfect unity with his brethren. The hearts of the believers are to be as the heart of Christ. Every pulse is to beat in harmony with the heart of Christ. We are to be one with Christ and one with each other, that the world may believe that God has sent His Son into the world.*15LtMs, Lt 12, 1900, par. 7*

We are living in a time when men are dead in trespasses and sins. Dead men cannot realize anything. Let us bear a testimony that is in accordance with the truth we believe. Let us be united in

cooperation as a living whole. The dry bones need to be breathed upon by the Holy Spirit of God, that they may come into action as by a resurrection from the dead. *15LtMs, Lt 12, 1900, par. 8*

It is not because of a niggardliness on the part of God that there is a dearth of the Holy Spirit in our churches. This dearth the churches alone can change. God says to His people, Arouse, and create an interest in holy things. Where is our faith? Wherein do we sustain a proper relation to Jesus Christ? Do we follow Him in self-denial and stability? Do we talk the truth with the understanding? When God pours out His Spirit upon the churches, they will bear fruit to His glory. The sword of the Spirit, newly edged with power, will cut both ways. *15LtMs, Lt 12, 1900, par. 9*

In God's vineyard there is earnest work to be done. The third angel's message is to be proclaimed with a loud voice all over the land. Every vestige of business that breeds dishonesty, every thread of selfishness, is to be swept away by the latter rain. All idolatry is to be consumed. Let every altar be thrown down save the one that sanctifies the gift and the giver—the cross of Calvary. *15LtMs, Lt 12, 1900, par. 10*

New territory is to be added to God's kingdom. New tracts of moral vineyard are to be cultivated as the garden of the Lord. Many more people will leave the other churches as they see what is comprised in the conflict going on in these last days. The honor of the law of God is to be vindicated before the unfallen worlds, before the heavenly universe, and before the fallen world. The bitterest persecution will come, but when Zion arises and puts on her beautiful garments, she will shine forth in the beauty of holiness. God designs us to have more life and more power because the glory of God has risen upon the church. If the truth is received, unsightly barrenness will not continue to exist. Christ's Word is eternal life to the receiver. *15LtMs, Lt 12, 1900, par. 11*

The work of the Holy Spirit is to convince the world of sin, of righteousness, and of judgment. The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the

commandments of God and those who trample them under their feet.*15LtMs, Lt 12, 1900, par. 12*

The sanctification of the Spirit signalizes the difference between those who have the seal of God and those who keep a spurious rest day. When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those, who after having heard the truth continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.*15LtMs, Lt 12, 1900, par. 13*

Lt 13, 1900

Kellogg, H. W.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 1, 1900

Previously unpublished.

Mr. H. W. Kellogg
Battle Creek, Michigan

My Dear Brother:

I have received a letter from Elder Haskell inquiring as to the advisability of your engaging in an enterprise which is new and strange. The question is, Shall a company composed of Sabbathkeepers and those who are not Sabbathkeepers be formed? I have a word from the Lord for you. Those who feel no obligation to obey a plain “Thus saith the Lord,” cannot be trusted to fulfill any agreement they may make with their fellow men. Those who do not honor or respect their Creator, who do not obey His requirements, will not be honest in their dealings with their fellow men. They are robbing God continually, and therefore God has a controversy with them. And if they rob God every week of time which belongs to Him, think you that they will stand by any agreement they may make with their fellow men? Those who knowingly violate the law of God are not the ones through whom true success may be expected to come. *15LtMs, Lt 13, 1900, par. 1*

If you will follow on to know the Lord, you will know that His going forth is prepared as the morning. If the Lord has given you skill and understanding, it is that you may glorify His name. The message we are called to bear is, “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [*2 Corinthians 6:17, 18.*] If ever there was a necessity for God’s people to come out and be separate, so that there shall be no mingling of the obedient with the disobedient, it is now. Truth is sacred, pure, and unadulterated. It

must be kept so. *15LtMs, Lt 13, 1900, par. 2*

There are two parties in our world, and only two—the obedient and the disobedient. These can no more mix than can oil and water. The difference between them is that one serves the prince of the kingdom of darkness, the other the Prince of the kingdom of heaven. *15LtMs, Lt 13, 1900, par. 3*

My brother, if you can sell your invention for anything near its true value, would not this be the very best thing you could do? Those who are filled with an intense desire to obtain anything that will bring them money will betray you if they have a chance. They have shown that the fear of God is not before them. Their course of action has been similar to the course of action followed by Pharaoh. In proud self-superiority they have echoed the words, “Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go.” [*Exodus 5:2.*]*15LtMs, Lt 13, 1900, par. 4*

Be not ensnared by the temptations that come to you. Satan showed Christ all the kingdoms of the world, and as they looked upon the scene, in its entrancing beauty, he said, “All these things will I give thee, if thou wilt fall down and worship me.” Christ answered, “Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” [*Matthew 4:8-10.*]*15LtMs, Lt 13, 1900, par. 5*

If ever there was a time when we should elevate the standard of present truth, it is now. Our watchword should be, “The commandments of God and the testimony of Jesus Christ.” [*Revelation 12:17.*] I speak that which I know and testify of that which I have seen. I have been shown the evil of linking up in confederacy with men who claim to be Seventh-day Adventists, and yet give no evidence that they are building on the Rock. Our bitter experience of today is the result of unconsecrated confederacies, the result of exchanging God for men whose wisdom was foolishness. Yet the lesson given for the saving of the souls of men and women is not learned. *15LtMs, Lt 13, 1900, par. 6*

Up to the close of this earth’s history there will be those who will sell their birthright for a mess of pottage. Sad as it is, there are unconverted ministers and unconverted people. The Lord has given

us only one probation. There will never be another for any soul. From the lips of every one who shall be numbered with the overcomers will go forth the prayer, "Lead us not into temptation." [*Matthew 6:13.*] That is, Save us from going into temptation. The apostle James declares, "Let no man say, when he is tempted (to do evil), I am tempted of God." [*James 1:13.*]*15LtMs, Lt 13, 1900, par. 7*

There is temptation which is a proving of men, that they may know how weak they are, and how foolish it is to change the divine Theocracy for human philosophy, which always provides a snare. God proves us, that He may know what is in our hearts, that He may see whether we love Him supremely and our neighbor as ourselves. God knows the weakness of human principles. He knows the character of the temptations whereby we are deceived. God tempts no man; "but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." [*Verses 14, 15.*]*15LtMs, Lt 13, 1900, par. 8*

We have no enemy without that we need to fear. Our great conflict is with unconsecrated self. When man conquers himself, he is more than a conqueror, through the One who hath loved him. Conquer self, and the world is conquered.*15LtMs, Lt 13, 1900, par. 9*

When the tempter comes to the child of God with flattering presentations of great gain, to seduce him from his allegiance, let him find no weakening of principle, no lust for gain. Let the snare be spread in vain. Run no risk of dishonoring your Redeemer by yielding to the tempter. To those who overcome, the richest promises are given. But remember that there is no second probation for any soul. Opportunity to gain eternal life is given to every soul. Those who do not improve it are not given another trial. Fight manfully, for He who died that you might have eternal life is your Judge. He says, "Be thou faithful unto death, and I will give thee a crown of life." [*Revelation 2:10.*]*15LtMs, Lt 13, 1900, par. 10*

Take heed, my brother. There is an eternal life for you to win. Fight to the utmost of your power the good fight of faith. Not in the future, but now is your probation. "Seek ye first the kingdom of God and his

righteousness, and all these things”—the things which now serve Satan’s purpose as a snare to deceive and destroy—“will be added unto you.” [*Matthew 6:33.*] God’s chosen ones must be gold, not hay, wood, and stubble. Blessed are they that do hunger and thirst after righteousness. *15LtMs, Lt 13, 1900, par. 11*

All I can say, my brother, is, Run no risks. Your soul is of more value than the whole world. “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.*]*15LtMs, Lt 13, 1900, par. 12*

I did not expect to write as much as I have written. At two o’clock this morning I was awakened with a strong impression that you needed to have words spoken to you that would put you on your guard. I now leave this matter—which is a very important one—with you, saying, If you can sell out, you will avoid many perplexities and much confusion. But I refer you to Him who loves you, who gave His life for you, whose you are by creation and by redemption. Ask counsel of God. Seek wisdom from above. Make straight paths for your feet, lest that which is lame be turned out of the way. *15LtMs, Lt 13, 1900, par. 13*

Lt 14, 1900

Haysmer, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 5, 1900

Portions of this letter are published in *VSS 15; ML 284, 291*.

Dear Brother and Sister Haysmer:

Your daughter and I have been very closely connected since we came to this country. The love of God binds our hearts together in Christian fellowship and unity. Our interests are one. I was afraid that Sister Wilson would take her husband's death too hard. I talked with her about the necessity of being cheerful. I told her to thank the Lord that Brother Wilson sleeps in Jesus. I knew that she must not keep the grave of her husband before her sight, but the glorious morning of the resurrection, when Christ shall call His loved ones from the land of the enemy. *15LtMs, Lt 14, 1900, par. 1*

At the sounding of the trumpet the righteous dead shall come forth unto eternal life. Then there will be a glorious reunion. Children, youth, middle-aged, and aged will mingle together, where there will be no more parting. They will enjoy together cheerful, happy intercourse, appropriate to every age. Heaven, precious heaven, is promised to all who believe and do Christ's words. There none will show an increase of years. *15LtMs, Lt 14, 1900, par. 2*

My brother and sister, think of these precious truths. Talk of the goodness and love of Jesus. You and I have been granted the blessing of speech, which is a talent of great value. It is to be used in talking of those things which increase love for Jesus. Let us talk of His mercy, of the gracious words He spake to encourage and comfort, to bring hope and joy and love to our hearts. Brother and Sister Haysmer, we have grown old. Let us brighten the remaining years of our lives with words that bring courage and cheer and hope. The enemy will cast his shadow between Christ and our souls. He will tempt us to talk in a doubting, faithless way. But when disagreeable thoughts seek for utterance, do not give expression to

them. Talk faith. Talk of the grace of our Lord and Saviour, of His love and mercy, of the beauty of His character. Let it become natural for the lips to give utterance to precious, inspiring thoughts.*15LtMs, Lt 14, 1900, par. 3*

It is Satan's work to talk of that which concerns himself, and he is delighted to have human beings talk of his power, of his working through the children of men. Through indulgence in such conversation, the mind becomes gloomy and sour and disagreeable. We may become channels of communication for Satan, through which flow words that bring no sunshine to any heart. But let us decide that this shall not be. Let us be determined not to be channels through which Satan communicates gloomy, disagreeable thoughts. Let our words be well-chosen, a savor of life unto life, not of death unto death.*15LtMs, Lt 14, 1900, par. 4*

Practice the habit of speaking of Christ, of His goodness and mercy. Speak words of peace and of righteousness, because at all times and in all places the angels of God are our companions. Ministering spirits from above, they wait by the side of those who know and love the truth. Satan tries to interpose between the angels and the human soul he is anxious to control. Do not allow him to do this. Harmonize with Jesus. Encourage the presence of the heavenly angels by giving utterance to thanksgiving and praise.*15LtMs, Lt 14, 1900, par. 5*

Brother Haysmer, God wants you to recognize the divine presence. His peace and comfort and grace and joy will change the shadow of death into bright morning and blessed sunshine. You cannot afford to use your lips in Satan's cause for one moment. You cannot afford to talk of the mistakes and failures of others, thus bowing down the souls of those who desire to see Jesus and not Satan magnified. Lift up your eyes to behold Jesus, and let newborn hope into your soul. Talk of Christ, my brother; for talking of the mistakes and failures of others does not encourage that spirituality which always glorifies God and opens the windows of the soul heavenward, letting the divine rays of light shine forth in reverential expressions.*15LtMs, Lt 14, 1900, par. 6*

To the children of God Christ is ever near, and His work in nature

and in the events of human life is recognized. They discern His loveliness of character and stand still in humble trust, waiting patiently to see the salvation of God.*15LtMs, Lt 14, 1900, par. 7*

It is our daily duty to open the windows and doors of our senses to the work of the Lord God. A reverential spirit realizes that the heart must keep by the power of God. Ministering angels open the eyes of the mind and heart to see wonderful things in the divine law, in the natural world, and in the eternal things revealed by the Holy Spirit.*15LtMs, Lt 14, 1900, par. 8*

Let us walk by the side of the holy angels. As we encourage holy thoughts and holy communing, our hearts will be filled with love for our fellow men. The sacred privilege of communing with God makes distinct and clear the sight of the glorious things prepared for those who love God and reverence His commandments. We need to bring reverence into our daily lives, both into our business and our worship. We need to throw open the windows of the soul heavenward and let the bright beams of the Sun of Righteousness shine in.*15LtMs, Lt 14, 1900, par. 9*

We bring too much that is little and common into the daily duties of life, and the result is that we fail to see Him who is invisible. Thus we lose many rich blessings in our religious experience.*15LtMs, Lt 14, 1900, par. 10*

To you, my brother and sister, and to every member of the family who shall read these words, which I have written after rising at two in the morning, I will say in the words of Paul, "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. ... And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent: that ye may be sincere and without offense in the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [*Philippians 1:2, 9-11.*]*15LtMs, Lt 14, 1900, par. 11*

Love to the whole household.*15LtMs, Lt 14, 1900, par. 12*

P.S. I have a request to make of you, my brother and sister. Read the articles enclosed with this letter, and then see if you cannot

send us a donation for the Health Retreat in Cooranbong, that it may be furnished so that patients can receive proper treatment. We have also a sanitarium to build near Sydney, and a donation to either of these objects will be thankfully received. Do you know of anyone who would be glad to invest some money in our sanitarium? I ask you to help us if your circumstances will admit, according to that which you have.¹⁵*LtMs, Lt 14, 1900, par. 13*

Lt 15, 1900

Lay, George

“Sunnyside,” Cooranbong, New South Wales, Australia

February 1, 1900

Portions of this letter are published in *3MR 378*.

Dear Brother George Lay:

I have heard that you have commenced once more to serve the Lord. I am more glad than I can tell you. If those who have had a knowledge of the truth will return to the Lord and seek Him with all the heart, they will find Him. O, seek again the presence of your Saviour, with true contrition of heart. Urge your suit at the throne of grace. The Lord will hear the humble, contrite prayer. He will restore you and heal your backslidings. He will make you strong to do and to suffer His blessed will. *15LtMs, Lt 15, 1900, par. 1*

We have been working in the Australian field for over eight years. When we came the work was in its infancy. In Melbourne the Sabbathkeepers were meeting for worship in a room in the Echo office. But soon the Echo office needed this room, and for some years the people met on Sabbath in rented halls, which were unsuitable for devotional services. About three years ago our people built a church in Melbourne. We have a meetinghouse in Parramatta, in Prospect, eight miles from Parramatta; in Kellyville, some miles in the opposite direction; in Ashfield, near Sydney; in Stanmore, about three miles from Sydney. *15LtMs, Lt 15, 1900, par. 2*

The church in Stanmore in a nice, commodious building, and is in an excellent location. Here our people from the suburbs of Sydney assemble. We have also in Cooranbong a neat, economically-built chapel, which is well-filled each Sabbath. In Newcastle, a large city twenty-five miles from Cooranbong, a church was raised up a year ago, and a meetinghouse built. In Brisbane, Queensland, a camp meeting was held two years ago, and Elder Haskell was left to ripen off the interest. A very neat little church was built there. Thus we

have seen meetinghouses go up, and in each of them I have an investment of from thirty dollars to over one hundred dollars. *15LtMs, Lt 15, 1900, par. 3*

New fields are still opening. A few months ago we held a camp meeting in Maitland, a large town twenty-seven miles from here, in the center of a rich farming district. The city park was granted us free of charge in which to pitch our tents, and for this we felt very thankful. We have never had shown us any greater kindness and attention than were shown us by the people of Maitland. *15LtMs, Lt 15, 1900, par. 4*

Two weeks ago last Sunday the first baptismal service in Maitland was held. The candidates were immersed in a river running through a beautiful green paddock of undulating ground, dotted with clusters of trees. About two hundred people came out to witness the baptism, and besides these, there were fully one hundred on the opposite bank of the river. An organ was placed under a cluster of trees near the river, and the singing was excellent. Brother Colcord addressed the people, and then I followed, speaking for about half an hour. The interest was good, nearly all present listening earnestly and solemnly. Seven precious souls were buried with our Lord in baptism. As many more are keeping the Sabbath. The service made an excellent impression. Many were deeply convicted. I do not think the candidates will ever forget this experience. *15LtMs, Lt 15, 1900, par. 5*

Our workers in Maitland are now visiting many people in their homes, and there explaining the Scriptures to them. The knowledge of the truth is becoming quite extensive. *15LtMs, Lt 15, 1900, par. 6*

On Sunday evening W. C. White, Brother and Sister Hickox, Sara McEnterfer, and I drove to Greta, a mining settlement six miles from Maitland. Elder Hickox has been laboring in this suburb for several weeks, and twelve men have decided to be Christians and keep the Sabbath. I spoke with great freedom to a room full of people. *15LtMs, Lt 15, 1900, par. 7*

Our work in Maitland seems only to have begun. We shall continue to labor in East and West Maitland, two towns three miles from each other, and in the settlements round about. This region is all

ready to be worked, and Newcastle is not half worked. O, for more workers in these new fields. But it costs money to support workers here. *15LtMs, Lt 15, 1900, par. 8*

Last week I received a letter asking me to go again to Maitland. There are eight more to be baptized. I wrote that I could not come, as I had been appointed to speak at the opening of the school on Thursday morning. I afterward received word that the baptism had been put off for one week, so that I could be present. *15LtMs, Lt 15, 1900, par. 9*

The school opened most encouragingly. I had great freedom in speaking. I will send you a copy of a portion of my talk. *15LtMs, Lt 15, 1900, par. 10*

On Sabbath I spoke by appointment at the church in Cooranbong to a large congregation. On Sunday afternoon I attended the mothers' meeting, and spoke for an hour. There was present a very good representation of mothers, with babies in their arms. *15LtMs, Lt 15, 1900, par. 11*

We have just purchased a site of land on which to build a sanitarium. Nothing so works in favor of the truth as a sanitarium conducted on right principles. At present four dwelling houses in Summer Hill, Sydney, are occupied as a sanitarium. But these buildings are entirely unfitted for our work, and the noise and confusion of the city is injurious to the patients. If we had a building of our own, we would save fifteen hundred dollars a year in rent. Every room in the sanitarium is full, and there are others suffering from disease who wish to come. We must have a sanitarium. *15LtMs, Lt 15, 1900, par. 12*

Dr. Caro has charge of our medical work here. You may have seen him or heard of him. He was educated in Battle Creek under Dr. J. H. Kellogg. On Sunday Dr. Caro and several of our ministers assembled together to consult in reference to what should be done in regard to a sanitarium. We can defer the payment of the money for the land, and pay interest on it, or we can settle up for the land, and put all that we can obtain besides into a sanitarium. What shall we do? We must "arise and build." [*Nehemiah 2:20.*] Will you tell us what to do? Will you help us by making a gift? We could purchase

the lumber for the sanitarium at once, if we could only get money, and then work on the building could be set in operation.*15LtMs, Lt 15, 1900, par. 13*

For many years we have been making aggressive warfare in this country. Will you make a generous offering to help us in building a sanitarium? Could your means be better invested than in this enterprise? Do you not want to have a part in this good work? Will you not send us your donation, and try to secure donations from others? Thus you will make the hearts of the people of God glad.*15LtMs, Lt 15, 1900, par. 14*

Our people here have done nobly. They are ready and willing to give to the utmost of their ability. They have done all they could in erecting the school buildings. We also have a Health Retreat, formally opened several weeks ago, where several patients are being successfully treated. We all lifted as hard as we could in erecting this building, but as yet only a few rooms are furnished.*15LtMs, Lt 15, 1900, par. 15*

Have you not a talent of means, lent you to do just such work as this? Will you not help the cause of God in this new country? Will you not help in erecting a memorial whereby God's name shall be magnified? If you, one of our old friends in the cause and work of God, will help us in our emergency, many minds will be relieved of a great burden. Souls are being converted to the truth, and so many are eager to be instructed. Their hearts long after a good hope in Jesus Christ. The sanitarium is one of the Lord's instrumentalities for reaching the higher classes. Already some wealthy persons have been converted, and have made donations to our sanitarium.*15LtMs, Lt 15, 1900, par. 16*

If you are within reach of any of our old friends, ask them to help us in this, the Lord's destitute field, a portion of His vineyard. Do not delay. We need help now. The land has been purchased, and we need the building.*15LtMs, Lt 15, 1900, par. 17*

I commit this to you, asking you to solicit your friends in my behalf. Send us help if the Lord moves your heart to willingness. We will thank the Lord and you, His servant.*15LtMs, Lt 15, 1900, par. 18*

I will now close, as I do not want to weary you with a long letter.*15LtMs, Lt 15, 1900, par. 19*

Lt 16, 1900

Belden, F. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 27, 1900

This letter is published in entirety in *18MR 22-25*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mr. F. E. Belden
Review & Herald
Battle Creek, Michigan

My Dear Nephew:

I feel a deep sense of the solemnity of the time in which we are now living. The signs of the times testify that the end is nearer than when we first believed. Yet by many there is not shown a faith that works by love and purifies the soul. O, this is a solemn time, especially for those who know the truth. *15LtMs, Lt 16, 1900, par. 1*

In the past, teachers have declared *Daniel* and the *Revelation* to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God's own hand has withdrawn from these portions of His Word. The very name, “Revelation,” contradicts the statement that it is a sealed book. Revelation means that something of importance is revealed. The truths of this book are addressed to those living in these last days. We are standing with the veil removed in the holy place of sacred things. We are not to stand without. We are to enter, not with careless, irreverent thoughts, not with impetuous footsteps, but with reverence and godly fear. We are nearing the time when the prophecies of the book of revelation are to be fulfilled. *15LtMs, Lt 16, 1900, par. 2*

This book opens with the words, “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.*15LtMs, Lt 16, 1900, par. 3*

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.” [*Revelation 1:1-3.*]*15LtMs, Lt 16, 1900, par. 4*

This book demands close, prayerful study, lest it be interpreted according to the ideas of men, and false construction be given to the sacred Word of the Lord, which in its symbols and figures means so much to us. There is so much that we positively must understand in order that we may shape our course of action so that we shall not receive the plagues which are coming upon the world. In the Revelation the deep things of God are portrayed. Those whose hearts are wholly sanctified to God will be brought nigh to see priceless gems through the telescope of faith. And as they apply the truth to practice, the still deeper mysteries are stamped on the soul. Those thus honored are to communicate to others that which they have received. And as they do this, angels make the impression on hearts.*15LtMs, Lt 16, 1900, par. 5*

All who understand the Word of God will realize that the things of minor importance, which in the past have occupied their time and consumed their strength, have deprived them of an experience and knowledge which they might have obtained had they kept the faith untarnished by selfishness. Had they done this, they would have understood the results of possessing that faith which works by love and purifies the soul.*15LtMs, Lt 16, 1900, par. 6*

Let none think, because they cannot explain the meaning of every symbol in the Revelation, that it is of no use for them to search this book with deep earnest longing and intense desire to know the meaning of the truth it contains. The One who revealed these mysteries to John can and will give the diligent searcher for truth a foretaste of heavenly things, hereafter to be realized. Rich blessings will come to him who reads and hears the words of this prophecy, and keeps those things which are written therein.*15LtMs, Lt 16, 1900, par. 7*

We have the commandments of God and the testimony of Jesus Christ, which is the spirit of prophecy. Priceless gems are to be found in the Word of God. Those who search this Word should keep the mind clear. Never should they indulge perverted appetite in eating and drinking. If they do this, the brain will be confused; they will be unable to bear the strain of digging deep to find out the meaning of those things which relate to the closing scenes of this earth's history. *15LtMs, Lt 16, 1900, par. 8*

When the books of *Daniel* and *Revelation* are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven, that heart and mind will be impressed in regard to the character all must develop in order to realize the blessedness which is to be the reward of the pure in heart. The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those "that hear the words of this prophecy, and keep those things which are written therein." [*Revelation 1:3.*]*15LtMs, Lt 16, 1900, par. 9*

One thing will certainly be understood from the study of Revelation—that the connection between God and His people is close and decided. John writes, "Grace be unto you, and peace from him which is, and which was, and which is to come: and from the seven Spirits which are before his throne: and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." [*Verses 4-6.*] "Kings and priests unto God." What an exaltation this is! *15LtMs, Lt 16, 1900, par. 10*

Lt 17, 1900

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 6, 1900

Portions of this letter are published in *Ev 554, 558; CW 66; 1MR 123-124*. †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.

Elder A. T. Jones
Battle Creek, Michigan, U. S. A

My Dear Brother:

My attention has been called to your articles in our papers in reference to the Women’s Christian Temperance Union. In the work of temperance all church members are supposed to stand upon the platform of union. Your putting on the appearance of antagonism is natural to you, but it is not after the order of Christ. You are building up barricades that should not be made to appear. After reading your articles, will those who know not what our faith is feel inclined to make an attempt to unite with us? The tone of your articles savors of Pharisaism. *15LtMs, Lt 17, 1900, par. 1*

The man who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influences. One concession made on their part would prepare the way after patient enlightenment for a second concession. The truth makes the believer more Christlike. The love of the truth in the soul is the love of Christ. The more Christlike a believer becomes, the more abundantly will the love of Christ be brought into the practical life. The family tie in the home will be more tender. In the church will be seen distinctly the unity which Christ prayed might exist. *15LtMs, Lt 17, 1900, par. 2*

The Lord designs that men who have had great light should so appreciate Jesus Christ, the Truth and the Light, that their spiritual

diet will be recommended by the sweetness of the breath of the soul. The work Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong. Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles, before their own temple and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth.*15LtMs, Lt 17, 1900, par. 3*

Those of the disciples who carried the Word of truth the widest were ready to stand the test of any interview with those who remained close at home. Here Christianity obtained a decided victory, and the high, elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues, and peoples upon the face of the earth.*15LtMs, Lt 17, 1900, par. 4*

From the case of Cornelius we may learn a lesson that we would do well to understand. The God of heaven sends His messengers to this earth to set in operation a train of circumstances which will bring Peter into connection with Cornelius, that Cornelius may learn the truth. Through angel ministration Peter is brought into co-operation with the inquiring souls who have all things in readiness to hear the truth and receive advanced light. But it is with reluctance at every step that Peter undertakes the duty laid upon him by divine command. He does not defend his action on general principles, but as an exception, done because of divine revelation. And the result was a great surprise to him. The conversion of Cornelius and his household was only the firstfruits of a harvest to be gathered in from the world. From this household a widespread work of grace was carried on in a heathen city.*15LtMs, Lt 17, 1900, par. 5*

If far more earnest, devoted, determined efforts were made for such associations as the W.C.T.U., light would shine forth to souls who are as honest as Cornelius. It was the Lord's design that work should be done for the Women's Christian Temperance Union, that those who are seeking the light might be gathered out from those who are so bitterly opposed to the message God is giving to the world.*15LtMs, Lt 17, 1900, par. 6*

The ideas expressed in your articles savor so strongly of antagonism that you will do harm, more harm than you can possibly conceive. Remember that if by the injudicious use of your pen you close the door to even one soul, that soul will confront you in the judgment. O, how much has been said that has turned souls to bitterness and gall against the truth. Words that should have been a savor of life unto life have been made a savor of death unto death by the spirit which accompanied them. *15LtMs, Lt 17, 1900, par. 7*

“Take my yoke upon you, and learn of me,” Christ said, “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.*] Have you made this appear as Christ has said it? For what reason do you put on the armor of warfare, and battle so strongly? Sit down with Christ and learn of the divine Teacher. “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 2:24-26.*]*15LtMs, Lt 17, 1900, par. 8*

Lt 18, 1900

White, J. E.; White, Emma

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

February 6, 1900 [typed]

Previously unpublished.

Dear Children Edson and Emma:

I have read your letter with deep interest, and would be so glad to sit down and talk with you. But we must be content with writing. I have written some things to you which I cannot find. Certainly you deserve a good long letter this mail. *15LtMs, Lt 18, 1900, par. 1*

We are now on the sanitarium farm. We came down here to find rest for Sara and myself, but we have had so much company since coming here that I am afraid she will get no rest. Brother and Sister Robinson and their little girl came up on Sunday. They took dinner with the family who lives in the back part of this house. John Wessels and his little boy and Brother Sharp dined with us. On Sunday Brother and Sister Hughes came down from Cooranbong, and stopped with us overnight. It is more inconvenient to receive visitors here than at home. There we have our cook. Here we take care of ourselves, and all our food is sent to us from "Sunnyside." I fear that Sara will not get rested at all. She worked very hard for a full week getting the house ready for us to occupy. We shall have to return home if visitors continue to come. *15LtMs, Lt 18, 1900, par. 2*

I am beginning to think there is no place in this world where I can rest. If we go away anywhere, something always makes it harder for us than at home. But Edson, there remaineth a rest for the people of God. If we can only have that rest, how thankful we shall be. How we long for that rest that will be so grateful to the tired and weary. But enough of this. Jesus is our rest. He is our comfort, our peace, our joy, and our consolation. *15LtMs, Lt 18, 1900, par. 3*

You have made plans and [have] much work before you to do. Remember that our hope and crown of rejoicing is the enlargement

of the kingdom of God. Christ is the great Worker. Human beings are to be yoked up with Him. Man may frame yokes for his own neck and for the necks of others, and all may draw to the utmost of their physical, mental, and spiritual power, and yet find themselves tired out without having accomplished anything. Human power cannot do the work to be done. Christ says, "Without me ye can do nothing." [*John 15:5.*] Yet He says to human agents, "We are laborers together with God." [*1 Corinthians 3:9.*] Will He indeed accept human agents and unite them with His divine instrumentalities? He will. He will co-operate with the human beings who surrender themselves up to Him. He can use them to the glory of His name. *15LtMs, Lt 18, 1900, par. 4*

The Lord Jesus desires to set in operation agencies through whom He can communicate. He desires to set men at work for their fellow men. This is His ordained means of making known the living Word. "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." [*Habakkuk 2:14.*] "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord. ... In that day shall there be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." [*Isaiah 11:9, 10.*] At this time, while there is so much war and famine and pestilence, while there are calamities by land and by sea, the truth is to be made known. *15LtMs, Lt 18, 1900, par. 5*

There is to be no lifting up of self in these last days. *15LtMs, Lt 18, 1900, par. 6*

Those who profess to believe the truth are not to separate themselves from the commandment-keeping people of God, as altogether more righteous than those God has appointed to preach His Word, to explain the prophecies of *Daniel* and the *Revelation*, to give the warnings regarding the law of God and the Sabbath of the fourth commandment, the seal of the living God. The Lord declares that the Sabbath is the sign between Him and His people. *15LtMs, Lt 18, 1900, par. 7*

John declares, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns,

and upon his horns ten crowns, and upon his heads the name of blasphemy. ... And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world.” “If any man have an ear, let him hear.” [*Revelation 13:1, 7-9.*] It is for the interest of all to hear. *15LtMs, Lt 18, 1900, par. 8*

John writes again, “And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *15LtMs, Lt 18, 1900, par. 9*

“And the third angel followed them, saying with a loud voice, If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever 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.” Then John exclaims, “Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” [*Revelation 14:6-12.*]*15LtMs, Lt 18, 1900, par. 10*

“And I beheld another beast coming up out of the earth; and he had two horns like a [lamb], and he spake as a [dragon]. ... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [*Revelation 13:11, 16, 17.*] Which mark do we bear? What kind of missionary work are we doing for the world? God declares, “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.” [Revelation 14:9, 10.] The message to be given to the world is a message which means life or death to men and women. Who will take up the proclamation of this message, fraught with such tremendous consequences? *15LtMs, Lt 18, 1900, par. 11*

Why is the religious world asleep? Why is it taking no interest in the momentous questions which mean so much to them? *15LtMs, Lt 18, 1900, par. 12*

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” [Revelation 12:17.] Here is presented the effort made by the fallen powers against those who keep holy God’s memorial, the Sabbath of the fourth commandment, the sign between God and His people, “that ye may know,” He says, “that I am the Lord which doth sanctify you.” [Exodus 31:13.] *15LtMs, Lt 18, 1900, par. 13*

There is a people who stand under the bloodstained banner of Prince Emmanuel who, united with Christ, hold aloft the banner on which is inscribed, “The commandments of God and the faith of Jesus.” [Revelation 14:12.] “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful.” [Revelation 17:12-14.] *15LtMs, Lt 18, 1900, par. 14*

In the *eighteenth chapter of Revelation* is depicted the punishment Babylon will receive. John writes, “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." [Verses 4-8.]15LtMs, Lt 18, 1900, par. 15

The Revelation was given by Jesus Christ. "He said unto me," John writes, "These sayings are faithful and true; and the Lord God of the prophets sent his angel to show unto his servants things which must shortly come to pass. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." [Revelation 22:6, 7.] Men may declare Revelation to be a sealed book, but the angel said to John, "Seal not the sayings of the prophecy of this book; for the time is at hand. ... Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ... Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Verses 10, 12, 14.]15LtMs, Lt 18, 1900, par. 16

Lt 19, 1900

Haskell, S. N.; Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 7, 1900

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 Haskell and Irwin:

I read a letter written by Dr. John Kellogg to Brother Haskell, and I tell you that his statements are correct. Means can be raised and should be raised to send workers into this field. The openings are many, but the work moves slowly.*15LtMs, Lt 19, 1900, par. 1*

We have just had a most intensely important meeting in Cooranbong. Brother and Sister Wessels, Brother Sharp and his wife, Dr. Caro, Brother Morse, and Elder Daniells and his wife came from Sydney on Sunday. Brother Wessels was very much stirred up by letters from Capetown. Brethren Hyatt and Hankins and others there are asking that he and W. C. White come to South Africa to counsel about various features of the work.*15LtMs, Lt 19, 1900, par. 2*

Some of the brethren are perplexed over the question as to whether the Dutch and the English should work together or separately. Brother Wessels, Willie, and I had a long talk over this matter. He feels intensely interested in matters there, and is sometimes inclined to return and do what he can to help them; but we see no light in his returning at a time when so little can be accomplished. Willie sees no light in the proposition that he shall go to Africa. His mind is now fixed upon the matter of helping me in my work.*15LtMs, Lt 19, 1900, par. 3*

As regards the building of our new sanitarium, I feel that the time has come for this work to go forward and that we need Brother Wessels to take charge of the building operations. We have

secured a good location, and nearly enough money has been raised to pay for the land; now we need funds with which to erect the buildings. I have written to some of our brethren in Australasia and to some in America, asking them to contribute and lend us money with which to build. There are some words of encouragement, and we must continue to ask and to pray and to expect that the necessary means will come. Some of that which you have sent us was intended for the sanitarium, and will be thus used. We hope that you may be blessed in stirring up others to invest in this enterprise. We have not in this country the many thousands of dollars which our brethren have in America.*15LtMs, Lt 19, 1900, par. 4*

The Lord knows all about this matter, and when our faith has been sufficiently tested, and proves unfailing, we shall learn the meaning of the words, "The gold and silver are mine, and the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*]*15LtMs, Lt 19, 1900, par. 5*

I have written an appeal to our people in Australia, which is applicable to our people in America as well. Copies of this will be sent to you.*15LtMs, Lt 19, 1900, par. 6*

We have been planning, some, regarding the use of the money which you have sent us, and I have proposed that £100 should be used in starting the Avondale Press; that £100 be used for the relief of the Stanmore church, in partial fulfillment of the promise made some time ago of assistance from the union conference; that £50 be appropriated toward the Hamilton meetinghouse; that £100 be used by the union conference in its publishing work; and that £300 go to the Health Retreat as a loan, until other arrangements are made. This with what has been especially sent for the sanitarium and the school will nearly cover that which we have so far received.*15LtMs, Lt 19, 1900, par. 7*

Whenever anything is sent for a special enterprise, we shall see that it is used for that purpose; but when money is sent with the request that it "be used where you see that it is most needed to advance the work in Australasia," I have then felt that it was right to relieve the most pressing necessities. We must not consent to let

the work stand still. *15LtMs, Lt 19, 1900, par. 8*

I have promised £25 to help to start the bathhouse in Newcastle. Our brethren have rented the Turkish Bathhouse in Hamilton, and are fitting it up for our work. Dr. Rand will have an office in the place, and two of our young people trained in this country will take charge of the baths. We hope that the establishment of this bathhouse will add strength and blessing to the work in Newcastle and its suburbs. *15LtMs, Lt 19, 1900, par. 9*

Maitland and all the surrounding district is being worked as fast as possible with the limited supply of means that we have in this conference. The Lord is moving upon hearts, and some of the best people are deeply interested. The Bible readings held in the homes of the people are doing a good work. Most earnest, faithful work is being done. Now is the time, the very time, when we must press the work to the utmost of our ability. We must not slacken our efforts on any account, for it means much to the people who are now under conviction and much to the success of our work in other places. Let Maitland be thoroughly worked while there is an interest. The work is being carried forward in the most economical way. Some of the rooms in the Mission are not properly furnished. They do not correctly represent our work. I shall not rest satisfied until the Mission is made more presentable. It is not right for us to make such a show of extreme poverty. *15LtMs, Lt 19, 1900, par. 10*

It is now proposed that Sister Robertson shall open a school in the little hall connected with the Mission House, for young children whose parents may wish them to attend. This will take one Bible worker out of the regular work, but we hope that it will strengthen the work in other ways. It seems providential that our brethren could secure a place having a hall large enough for Sabbath meetings and for a primary school. I shall write you more about this school later on. *15LtMs, Lt 19, 1900, par. 11*

Lt 20, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

January 31, 1900

Portions of this letter are published in *1BC 1086*; *1MR 57*. +^{NoteOne} or more typed 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 just received a few lines from Brother Colcord, requesting me, if possible, to go to Maitland and stay over Sabbath and Sunday. They say that eighty were out to the tent meeting last evening, and that Sister Scobie and her two daughters, who are grown-up women, have decided to keep the Sabbath. This is causing much joy. Our sisters in Maitland have been doing Bible work in this family for some time. This lady and her husband stood directly in front of me one week ago last Sabbath, as I addressed the people at the baptism. I bore a decided message, saying, There is a right side and a wrong side. Whose side are you on, the side of the great apostate, who was expelled from heaven because he refused to be loyal to God, or the side of Jesus Christ?^{15LtMs, Lt 20, 1900, par. 1}

There are only two classes in our world. Christ declared, “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love.” [*John 15:10.*] “He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.” “If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.” [*John 14:21, 23.*] Who is on the Lord’s side? Who will stand under the banner of Prince Emmanuel?^{15LtMs, Lt 20, 1900, par. 2}

On this occasion the Lord gave me special words to speak. Sister

Scobie said to Sister Wilson, "This is the very thing I have been praying for. I reached my hands up to heaven, and cried unto the Lord, 'Send me light, send me truth.' The churches are dying for want of spiritual food." "Well," said Sister Wilson, "I have come to open to you the Word of God and to tell you what is truth. It is written in the Word." The tears rolled down Sister Scobie's face as she said, "I am so thankful you have come." This family is a large one, and is widely connected. We are hoping that the movement Sister Scobie and her daughters have made will draw others into the truth. *15LtMs, Lt 20, 1900, par. 3*

Last Sabbath seven were baptized. Next Sunday eight more are to be baptized. But the work moves slowly. I am urging Elder Colcord to sit down beside the Wesleyan minister, and in childlike simplicity tell him of the love he has for his soul. This minister seems to be an exception to most ministers. He tells his congregation that there is no authority in the Bible to substantiate Sunday as the Sabbath. How he manages to get round the fact of its observance is a question. *15LtMs, Lt 20, 1900, par. 4*

The Scriptures, "It is written," is the gospel we are to preach. No flaming sword is placed before this tree of life. All who will may partake of it. There is no power that can prohibit any soul from taking of the fruit of this tree of life. All may eat and live forever. *15LtMs, Lt 20, 1900, par. 5*

I am so glad that another baptism is to take place so soon. May these dear souls, as they follow the example of Christ, rise to walk in newness of life. May they become witnesses to the world, a spectacle to the world, to angels, and to men. May they, as they accept the truth individually, be animated by the same spirit, speaking the truth in love under the influence of the Holy Spirit. *15LtMs, Lt 20, 1900, par. 6*

February 11, 1900

Maitland

On Friday, after dinner, I left Cooranbong for Maitland, accompanied by Sara and Sister Rice, who has come from Raratonga to place her daughter, a girl of eighteen years, in our

school, that she may become fitted to help her parents in their work on the islands. *15LtMs, Lt 20, 1900, par. 7*

We drove into the yard at the Mission just as the sun was setting. All seemed glad to see us. We did not go to rest very early. We felt very anxious to learn as much as possible of the progress of the work. It is moving slowly, but additions are being made to the number keeping the Sabbath. Our ministers and Bible workers seemed to be of good courage. *15LtMs, Lt 20, 1900, par. 8*

On Sabbath morning we felt drawn out to pray most earnestly that the Lord would make this day, His memorial, very precious to those who should assemble to worship Him in Maitland, and give them encouragement. The Spirit of the Lord was in our morning service. I presented the words found in the *fourteenth* and *fifteenth chapters of John* regarding the obedience those must reveal who are sons and daughters of God. I looked earnestly for the faces of some who ought to have been present, for they are convicted of the truth. But to take their position on the side of truth seems to them a step of humiliation. Plain evidence has been set before them, but the cross looms up before them, and they dare not venture. If they had less anxiety and more faith, it would be for their present and eternal good. *15LtMs, Lt 20, 1900, par. 9*

The Lord enabled me to present the truth as a living reality. I reminded those present that the day of the Lord is creeping upon us as a thief in the night. Sudden destruction cometh upon those who are unready, and they shall not escape. I set before them the duty of obeying God, and warned them not to excuse their disobedience because obedience involved self-denial. "Enter ye in at the strait gate; for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be which find it." [*Matthew 7:13, 14.*] *15LtMs, Lt 20, 1900, par. 10*

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth

forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Verses 15-20.]*15LtMs, Lt 20, 1900, par. 11*

Our meeting passed off well. The Lord was with us. In the afternoon a poor drunkard came to the tent and listened to the service, but did not enter till the meeting closed. He wanted to see one of our ministers. Brethren Colcord and Hickox had a talk with him. He said that he was tired of his wicked course and he wanted them to ask the Lord to have mercy upon him. This they did, and he seemed greatly relieved.*15LtMs, Lt 20, 1900, par. 12*

It has been decided to postpone the baptism until all who have decided to be baptized can be present. Just at present some are sick and some are not at home.*15LtMs, Lt 20, 1900, par. 13*

I agreed to remain in Maitland till Monday morning and speak in the tent Sunday evening. This pleased all very much. Sunday morning after prayers I talked with our ministering brethren and the Bible workers, giving them the light God had given me in regard to the medical missionary work. Sister Rice was present. I think I talked for fully two hours. The Lord helped me to present the principles of our work, showing that the gospel ministry is God's special working agency, embracing, as in the days of Christ, all genuine missionary work, which is to be enjoined on every church. All church members are to act in living lines as laborers together with God.*15LtMs, Lt 20, 1900, par. 14*

The gospel message for this time is comprised in the third angel's message, which embraces the messages of the first and second angels, and which is to be proclaimed everywhere; for it is present truth. This message is to go forth with great distinctness and power. It is not to be clouded by human theories and sophistries. The Sabbath is to be proclaimed as God's memorial of creation.*15LtMs, Lt 20, 1900, par. 15*

The third angel's message is based on the commandments of God and the faith of Jesus. Satan will set every possible device in operation to seek to get up some scheme whereby he can divert

minds from this important, testing message to an inferior work, which in its operations will be carried on extravagantly. [This work will] absorb money which God designs should be used to advance His work in no uncertain, haphazard manner, to establish church interests which shall consolidate in unity and gain in strength to carry the last great work of the gospel message to all parts of the world. *15LtMs, Lt 20, 1900, par. 16*

God is to stand out in the message for these last days as glorified by His believing people, who must have less perplexing anxiety and more faith. "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." This ark is a symbol of God's presence. It contains His holy law, given in Eden at the creation of the world, proclaimed on Mount Sinai, and written with the finger of God on two tables of stone. "And there were lightnings and voices and thunderings and an earthquake." [*Revelation 11:19.*] This symbolizes the judgments that will fall upon those who have worked as transgressors of the laws of God's kingdom. *15LtMs, Lt 20, 1900, par. 17*

The difference between those who have sincerely worshiped God and those who have opposed Him will be seen by men and angels. The obedient and the disobedient will stand out plainly and distinctly, each wearing the badge of the one they serve. The disobedient are written as commandment-breakers, the obedient as commandment-keepers, who wear the God-given seal. Those who have worshiped God only in name will be seen just as they are, and they will be treated in accordance with their works. Those who have served God in wholehearted obedience will receive the gift of eternal life. Obedience unto obedience is as far-reaching as eternity. *15LtMs, Lt 20, 1900, par. 18*

On Sunday morning we visited a family in whom we feel deeply interested. The mother, Sister Lamotte, is keeping the Sabbath. When Sister Wilson first visited her, she told her that the Lord had sent her in answer to her prayer. She had been searching the Word for light. She felt so anxious to understand the Word of the Lord. She is one of those represented to me as reaching out their hands in great soul-desire, saying, "I want to understand the Word of God. We are not fed. We are starving for the bread of life." Her husband

is deeply interested, and they both felt very glad to have us visit them. They thanked the Lord that they were so greatly favored. Mr. Lamotte cut for us a watermelon weighing about twenty-five pounds, and gave me several pounds of delicious grapes. *15LtMs, Lt 20, 1900, par. 19*

We were asked to pray with and for them. This we did, and the Lord seemed very near us in that humble dwelling. *15LtMs, Lt 20, 1900, par. 20*

We then returned to the Mission, and I had a profitable conversation with Elder Colcord in regard to the work to be done in Maitland. *15LtMs, Lt 20, 1900, par. 21*

It was now time for the evening meeting. The Lord was pleased to give us a larger audience than usual. I took my text from the *fifty-eighth chapter of Isaiah*, and showed that our work for this time is in accordance with the truths brought out in that chapter. *15LtMs, Lt 20, 1900, par. 22*

After I had finished speaking, Elder Colcord inquired how many wanted to be saved as children of God. The whole congregation rose. After a few remarks, he asked those who had been enlightened in regard to the truth to rise, and quite a number responded. We thank the Lord that they had the moral courage to do this. *15LtMs, Lt 20, 1900, par. 23*

Lt 21, 1900

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 12, 1900

Previously unpublished.

Dear Brother Haskell:

I wish you to take the following, and do your best to make some move in Battle Creek. I wish to call the attention of the people to our pressing necessities in this portion of the Lord’s vineyard. I appeal directly to the church in Battle Creek. I ask you in the name of the Lord to think of our circumstances. I do not hesitate at all to make the most urgent solicitation for your help. We need help. We must have help if the destitute fields all around us are to be worked, if the standard of truth is to be uplifted in places which have never heard the truth. These fields have been laid open before me. The Lord says, “Give them the last message of mercy to be given to the world.” We have been doing this. But we have not sufficient means or workers to carry forward the work. We must have money in order to advance. *15LtMs, Lt 21, 1900, par. 1*

Letters come to me from the workers who are entering new fields, saying, “We must have a place of worship to which we can call those who receive the message.” Toowoomba is now calling for a small meetinghouse. All these appeals are sent to me. They say, “Sister White, you have helped other churches. Will you do as much for this place?” I have lately received several such solicitations. *15LtMs, Lt 21, 1900, par. 2*

My mind has been called to the large number of bicycles bought by our people. I have been instructed that it would be a blessing to those who own these bicycles to deny self and consecrate to the Lord a fund to be sent to us to help in building churches, and in placing workers in the field. We call upon those who have great light and many privileges to make donations, that we may work this field, which is ripe for the harvest. By self-denial and self-sacrifice let

every family create a fund for the work in this country. *15LtMs, Lt 21, 1900, par. 3*

I have used in the work all the money I possess, and in order to advance, I have borrowed money, and am now paying interest on thousands of dollars. When an opportunity comes to enter a new field, I obtain by donations money enough to work this field, if I can. If not, I hire money, after using every dollar of my own. I am now using borrowed money. This is how Sister White is getting rich. *15LtMs, Lt 21, 1900, par. 4*

Who desires to lay up beside the throne of God a treasure that faileth not? Who will place means where we can use it in our great necessity? Remember that whenever a new place is entered and a company of Sabbathkeepers raised up, a meetinghouse must be built. I am in great distress over the appeals made to me. I dare not respond to them, saying that I can help, for I see no possible way in which I can do this. I have used all that I have to advance the work. I ask the members of the families in Battle Creek, fathers and mothers, to kneel before God, and then before you pray, see whether there is any way in which you can deny self. Christ said, "He that will come after me, let him deny self, and take up the cross and follow me." [*Mark 8:34.*] Let us see what we can do to work this new field now, just now. We have no time to lose. *15LtMs, Lt 21, 1900, par. 5*

We must guard against having more anxiety than faith. When the time to advance has fully come, we must advance. If you will make me your steward to appropriate the money you send, be assured that I will be a faithful steward. *15LtMs, Lt 21, 1900, par. 6*

God has given me light that gifts and offerings could be brought in to advance the work in this new world. We need consecrated workers. We could use those who would give themselves to the Lord. We have no money to pay additional workers. But are there not some in Battle [Creek] who have means who could locate in some new and destitute field and work for the Master, who for our sakes become poor, that we through His poverty might be made rich? There is room for you to work in various lines as God's missionaries. If I could, I would say, I will pay your expenses over

here; but I cannot do this. *15LtMs, Lt 21, 1900, par. 7*

We need now to establish the work in new places, but the work cannot be extended without increased means. I am instructed to invite you who are in Battle Creek to make gifts and offerings for this field. There is a large work to be done to prepare the way of the Lord. The pride and selfish indulgence which has been and is a hindrance to your spirituality is to be given up. Walk in the footsteps of Christ Jesus. He will certainly bless you if you do what you can willingly and from the heart. *15LtMs, Lt 21, 1900, par. 8*

I appeal to you to consecrate yourselves to God. Make your offerings, that there may be meat in God's house, to advance His work. Will you do this for Christ's sake? Will you make Sister White your steward, that the work in Australia may be advanced? I ask this of you in the name of the One who left His high command in heaven and came to this world to seek and save that which was lost. *15LtMs, Lt 21, 1900, par. 9*

This is our work. May the Lord give you the spirit of self-denial and self-sacrifice. *15LtMs, Lt 21, 1900, par. 10*

Lt 22, 1900

Hare, Brother and Sister [Joseph]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1900

Portions of this letter are published in *1BC 1085-1086; 7ABC 469*.

Dear Brother and Sister Hare:

I have been deeply sad to hear of your great bereavement. I have had hope that something would be heard that would change the features of the case, so that this great calamity would not be. But there seems to be no hope, but that all must have perished. *15LtMs, Lt 22, 1900, par. 1*

No one can know how it was until that day when the sea gives up its dead. It may be that in their great peril they saw that there was no hope, and called upon God in their distress, as the thief called upon Christ on the cross, and was heard. *15LtMs, Lt 22, 1900, par. 2*

My brother and sister, you must not now increase the greatest affliction that could apparently come to your family by sitting in sackcloth, for this will not relieve the situation at all. Do not give yourselves up to a grief that will disqualify you for doing your duty to your remaining children. It is yours to give them an education in this life which will prepare them for the future immortal life. *15LtMs, Lt 22, 1900, par. 3*

Let this sad experience be turned to your present and eternal good. May the Lord be your Helper and Comforter. May you, my brother and sister, have still that courage and faith that works by love and purifies the soul. You loved your children, but God has declared that His love is greater than any human love can possibly be. He represents His love as greater than the love of a mother for her child. “She may forget,” He says, “yet will not I forget thee.” [*isaiah 49:15.*] *15LtMs, Lt 22, 1900, par. 4*

Let not your sorrowful hearts cherish thoughts of rebellion against God. The time has come when we know not what will be next. Everything in our world is in confusion. War and bloodshed might be avoided, but are not, because human hearts are not under the control of the Prince of Peace. Our only safety and refuge is in God. He is a high tower, into which we can run and be safe. Let this great evil that has come into your family work for your present and eternal good. Do not dishonor God by the way in which you shall treat His chastisement. He is not unmerciful. He does not willingly afflict or grieve the children of men. This great bereavement may be His way of bringing you to submission and obedience, the only means of saving the souls of your family. God may have permitted this sorrow in order to call you to remember that it is dangerous to trifle with the soul's salvation. *15LtMs, Lt 22, 1900, par. 5*

To us have been given grand, saving truths, which, received and obeyed, will make us wise unto salvation. The Lord has invited and called us, and has drawn us by the cords of His love. The words in which He proclaims His truth for this time are plain and clear, and if believed and accepted, they will be refreshing and sanctifying to the soul. Light has been shining upon the pathway in clear, distinct lines. No one need err in any phase of his experience. God's Word is living bread to the soul of the humblest who trust in Him, as well as warning, instruction, and reproof to the highest powers—kings, rulers, and nations. If these disregard the law of Jehovah, they cannot evade the consequences. *15LtMs, Lt 22, 1900, par. 6*

Sin has entered our world through the apostasy of Satan, once an angel of light in the heavenly courts. And the human family brought death on themselves by yielding to temptation. But Christ, the Son of the living God, came to this world to ransom every sinner from death. The living way has been laid open. Every provision has been made that man shall have another probation and trial. All who will return to their loyalty may secure the life which is eternal. Life and immortality have been purchased by Jesus Christ. Through obedience to God's commandments, fallen, condemned sinners may find pardon, and live in perfect harmony with God. *15LtMs, Lt 22, 1900, par. 7*

We may choose God's way, and live; we may choose our own way,

and know that sin has entered into the world and death by sin. When the earth was created by the Lord Jesus, it was holy and beautiful. God pronounced it “very good.” [*Genesis 1:31.*] Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of love for the Creator. Every sound was music, in perfect harmony with the voice of God. But a change has come. The sin of man has brought the sure result—decay, deformity, and death. Today the whole world is tainted, corrupted, stricken with mortal disease. The earth groaneth under the continual transgression of the inhabitants thereof.*15LtMs, Lt 22, 1900, par. 8*

The truth fades from the mind because the intellect does not appreciate its value, and in consequence is more and more darkened by the atmosphere which has become malarious because of the perpetuating of Adam’s sin. One after another, men fall under the sure result, because sin has entered into our world, and death by sin. The truth is not made precious by practice. It does not sanctify the soul. The conscience has lost its sensitiveness. Through a repetition of sin, the impression once made by sin has no longer force to arrest the transgressor, diseased, depraved, and dying.*15LtMs, Lt 22, 1900, par. 9*

The voice, a precious talent, no longer echoes the voice of God or the music of a soul sanctified through the truth. The heart, where God should be enthroned, is the place from which come forth all kinds of abominations, which are in accordance with satanic attributes. How has the fine gold become dim! Man has lost the reflection of God’s character. He has degenerated. This calamity has become universal. There is no place upon earth where the track of the serpent is not seen and his venomous sting felt. The whole earth is defiled under the inhabitants thereof. The curse is increasing as transgression increases. The earth is preparing for purification by fire.*15LtMs, Lt 22, 1900, par. 10*

Satan has come down with great power to work in the children of men. But in Christ’s strength we can stand against him. The instant man accepted the temptations of Satan, and did the very things God had said he should not do, Christ, the Son of God, stood

between the living and the dead, saying, "Let the punishment fall on me. I will stand in man's place. He shall have another chance."*15LtMs, Lt 22, 1900, par. 11*

And when human beings choose to follow Adam's example, the Saviour still invites them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] But if man refuses to yoke up with Christ, if he refuses to learn of the great Teacher, he cannot receive God's protection.*15LtMs, Lt 22, 1900, par. 12*

If he feels and acts independently of God, walking in the path of disobedience, Satan will exercise his power, after deceiving, to destroy. Satan is controlling human minds. Man's senses are perverted by his schemes. He leads enchantment to the view, covering the course of transgression with great desirableness. As he tempted Adam and Eve, saying, Ye shall be as gods, made wise by partaking of the fruit which God has forbidden you to eat, so he tempts men and women today.*15LtMs, Lt 22, 1900, par. 13*

All that God and Christ could do has been done to save sinners. Transgression placed the whole world in jeopardy, under the death sentence. But in heaven there was heard a voice saying, I have found a ransom. Jesus Christ, who knew no sin, was made sin for fallen man. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [*John 3:16.*]*15LtMs, Lt 22, 1900, par. 14*

Christ gave Himself as a ransom. He laid off His royal robe. He laid aside His kingly crown, and stepped down from His high command over all heaven, clothing His divinity with humanity, that He might carry all the infirmities and bear all the temptations of humanity. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and by His stripes we are healed. For our sake He became poor, that through His poverty we might be made rich. He left the admiration of the angels for the insults and execrations of a mob lashed to madness by the priests

and rulers. *15LtMs, Lt 22, 1900, par. 15*

The words in the *first chapter of John* are full of meaning. "He was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... The Word was made flesh and dwelt among us, (and we beheld his glory, glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace." [*Verses 9-12, 14, 16.*] *15LtMs, Lt 22, 1900, par. 16*

How precious is the bread of life to the souls of all who eat of it. It is as the tree of life for the healing of the maladies of the soul. But in order to be benefitted by it, the human agent must eat it. It is not enough for him to contemplate. He must eat the Word. This will bring every spiritual muscle and sinew into healthful action. *15LtMs, Lt 22, 1900, par. 17*

The Lord has come very near to you, my brother and sister, and may you and every member of your family learn the lesson which the gospel teaches. Christ is the true Light. Shall this light shine in darkness, and the darkness comprehend it not? God forbid. The Word of God comes to us as a prescription, a cure for diseased souls and bodies. It is life for the dead in trespasses and sins. He who knew no sin was made sin for me, that I might be made the righteousness of God in Him. On Him the iniquities of us all were laid. From Him alone do we receive all our blessings. *15LtMs, Lt 22, 1900, par. 18*

My brother and sister, to you has come a terrible sorrow, yet God lives; Jesus lives to be our Advocate. He did nothing worthy of death, yet He died. And if we hear the glad words, "Well done, good and faithful servant; ... enter thou into the joy of the Lord" [*Matthew 25:23*], we shall have done nothing worthy of life. Jesus the sinless died without having done anything to deserve death. The sinner, upon whom the sentence of death has been passed, does nothing worthy of the rich blessings which come to him. He is wholly without merit, so far as his individual goodness is concerned. But clothed

with the spotless robe of Christ's righteousness, he is accepted by God. *15LtMs, Lt 22, 1900, par. 19*

You have given up largely to serve earthy things. My brother, my sister, your eternal life depends upon your daily eating the flesh and drinking the blood of the Son of God. Upon you rests the heavy responsibility of educating and training your children to walk in the way of all God's commandments. Let the work of God be carried on in your hearts and in the hearts of your children. Surrendering your will entirely to the will of God will bring peace and happiness to the soul. Open the windows of the soul heavenward; then you will see Him who is invisible. Close the windows of the soul earthward, and shut out the poisonous, earthly malaria. Let light into your family. Help your children to know what they must be and do in order to be saved. Be assured that in writing these words, we feel the deepest sympathy for you. *15LtMs, Lt 22, 1900, par. 20*

I have been writing this letter since two o'clock. It is now daylight. *15LtMs, Lt 22, 1900, par. 21*

Lt 23, 1900

Hare, Brother and Sister Wesley

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1900

Portions of this letter are published in *5MR 177*.

Dear Brother and Sister Wesley Hare:

I was much pleased to receive your letter stating that the difficulty Sister Hare has had is entirely removed. Praise the Lord! Praise His holy name!*15LtMs, Lt 23, 1900, par. 1*

Monday I returned home from a visit to Maitland. The work is going forward there. They have had one baptism, and will have another, we think, next Sunday. We left Cooranbong last Friday after dinner, and drove twenty-seven miles before sundown. On Sabbath afternoon I spoke in the tent to a good audience. My talk was mostly the Word of God as found in the *fourteenth* and *fifteenth chapters of John*, upon the love of Christ being evidenced by the keeping of His commandments. Obedience to the commandments, I presented, as the Bible test for all who have had the privilege of light. I had perfect freedom.*15LtMs, Lt 23, 1900, par. 2*

Sunday forenoon was occupied in giving words of counsel from the Lord to the workers—Elders Colcord and Hickox, Brother James and his wife, Sisters Wilson and Robertson, and Brother Goodheart. I devoted three hours to presenting the principles which we should cherish in our work in any lines. I felt the assurance that the Spirit of God was upon me.*15LtMs, Lt 23, 1900, par. 3*

We then rode out about three miles to visit a husband and wife; the wife has received the truth. Her husband works a small farm, and is employed in the water works. He has given up the use of tobacco, and is about to join his wife in obedience to the truth. I never saw people more rejoiced to see us. They were so astonished to think I would take the trouble to call upon them. They gave us a large melon, weighing about twenty-five pounds, and several pounds of

grapes. *15LtMs, Lt 23, 1900, par. 4*

After conversing with them, I knew they were of the company the Lord had revealed to me, who were reaching out their hands, saying, "We are not fed. Feed us with the Word of God. We want light." And there stood One looking with intense interest upon several parties that were imploring, "Come and help us." He said, "These are sheep without a shepherd. Give them the gospel of truth. The ministers of the churches are not preaching the Word, but are misinterpreting the Scriptures. Preach them the Word. Be instant in season and out of season; reprove, rebuke, exhort, with long-suffering and doctrine." We had a precious season of prayer with this family, and then left them rejoicing. *15LtMs, Lt 23, 1900, par. 5*

We took dinner at the Mission. I wrote a few pages, and then had another long conversation with Brother Colcord. In the evening I spoke to a goodly number from *Isaiah 58*. I will write out the discourse, and you shall have it. The power of the message of truth was like fire shut up in my heart, and I could not but give the message, in living reality, that we must take heed to the commandments of God. After the discourse, Brother Colcord invited all who wished to be followers of Christ to arise. I think everyone in the congregation arose to their feet. When they were seated, he asked those to arise who, after hearing this discourse, would take their stand to keep all the commandments of God. A goodly number responded by standing on their feet. Here a victory was gained. A number had been in the valley of decision, but some of these souls were not able to be at the meeting. *15LtMs, Lt 23, 1900, par. 6*

I retired to rest at ten o'clock, and was awakened by Sara at two a.m. to prepare for our journey home. The horses were being harnessed to the buggy, and between two and three o'clock we were on our journey homeward. We made this early start in order to avoid the heat and dust. We ate our breakfast of bread and grapes within a few miles of home, and entered our own gate at eight o'clock. *15LtMs, Lt 23, 1900, par. 7*

As soon as I reached home, Maggie said, The American mail must go tomorrow morning. So I had no time to consider, but put myself

to earnest work, to prepare what letters I could for yesterday morning. Then I was told of a mail going to New Zealand Wednesday morning. So I was up yesterday at two a.m. and at two this morning. I praise the Lord that I was never in all my experience in better health or accomplishing more work.*15LtMs, Lt 23, 1900, par. 8*

I cannot write all I desire in this letter, but I will write again ere long, unless a call comes from Melbourne which I will have to heed. With heart and soul and voice I praise the Lord for His goodness.*15LtMs, Lt 23, 1900, par. 9*

I was surprised when I learned of your donation. I settled it that for the present I must use the money to purchase a windmill, in order to save my crops in the dry time. Brother James, my farmer, went to see the mill and get terms. Looking over my parched land, I could not see but that it would be right to use the means in this way. But Willie came in presenting the most urgent necessity to pay outstanding bills on the building for the Health Retreat.*15LtMs, Lt 23, 1900, par. 10*

There was a bill for plastering, and the workmen demanded their money. They were outside parties, but had waited patiently. Our brethren were in dire distress, and almost sick, considering the financial dearth. I said to Willie, "Yes, I will let the money go, and trust in the Lord." Well, this morning there was thunder and lightning and a heavy shower. It is still raining lightly. This will help the crops, and the sun was just what was needed. We thank the Lord for His goodness, His mercy, and His long-suffering gentleness to us. We thank Him for the money which was so much needed, and for the blessing of this long-needed rain. Some of the crops are beyond redemption, but some will be helped.*15LtMs, Lt 23, 1900, par. 11*

I invest everything in the work necessary to be done in order to advance the cause of truth. May the Lord bless you for this donation. We thank the Lord that it came at the right time to pay some debts which we could not have settled without this gift.*15LtMs, Lt 23, 1900, par. 12*

In much love.*15LtMs, Lt 23, 1900, par. 13*

Lt 24, 1900

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 15, 1900

Portions of this letter are published in *TSA 57-58; 12MR 164-165*.

Dear Sister Wessels:

I am very thankful this morning to our heavenly Father for His great goodness and love and restoring power. I have been drawing nigh to God by faith, and asking Him in the all-prevailing name of Jesus for the strength and health and grace, to be used to His name's glory. I magnify the Lord this morning that He has heard my prayers. I am doing much work in writing and in speaking to the people. I am thankful that I can do this at my age. I am seventy-two years old. But my health is good. I enjoy my simple food. I crave no luxuries. Fruit and bread are my diet. *15LtMs, Lt 24, 1900, par. 1*

The Lord is very gracious to me, and I am so glad to be able to bear a decided testimony for present truth, the third angel's message. This is the message we are to give to the people. We are to be “looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for me, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” [*Titus 2:13, 14.*] I have had special strength to bear the message God has given me to prepare a people to stand in the day of the Lord. *15LtMs, Lt 24, 1900, par. 2*

I thank the Lord that it is my privilege and your privilege as those chosen by God to act a part in union with Jesus Christ in great work for our time. I thank Him that we can do good by communicating to His cause and devote our talents to His name's glory. *15LtMs, Lt 24, 1900, par. 3*

The Lord would have His church purified from all contention and strife. Every phase of character is to be in harmony with the character of Jesus Christ. Unity will then be seen as the sure result.

Divisions are the fruit of Satan's work. Those who love God and keep His commandments will ever reveal the meekness and lowliness of Christ, because they have learned in the school of the great Teacher. We need to be worked by the Holy Spirit. Daily I feel the need of increased faith and increased power in faith to represent the character of Christ to our world.*15LtMs, Lt 24, 1900, par. 4*

We see a great work to be done. We are doing all we possibly can in Maitland to save souls. We shall soon have to plan with reference to building a church in that place. Christ says to every one of us, Occupy till I come [*Luke 19:13*], that is, Do all in your power and much that seems beyond your power to save perishing souls. There are not many who can give large offerings of money, because they have not money to give. But by self-denial, by binding about their own inclinations, they may save something for the Master; and this discipline will be to them a great advantage. They may think their gift too small to be worth anything. But as it is laid upon the altar, God will bless it, and the results seen will be surprising. To practice self-denial and self-sacrifice is a discipline necessary to the disciples of Christ Jesus.*15LtMs, Lt 24, 1900, par. 5*

When I see the great desire shown by men and women to hear the truth, I long earnestly for means to open up the work where the third angel's message has never been heard. We have had some very interesting experiences in Maitland. Our women workers, in giving Bible readings, find families, not always poor, who cannot read. They have taught several persons to read. By the blessing of God these can now read the Word of God for themselves.*15LtMs, Lt 24, 1900, par. 6*

Every soul is precious in God's sight, and I am wondering what can be done for the destitute fields where the flock of God is without a shepherd. I have thought that if every Seventh-day Adventist family would, during the year 1900, cut off every needless indulgence, and place the money thus saved in the Lord's treasury, there would be meat in His house. A rich blessing would rest upon those thus practicing self-denial. The Lord would give them more to give. We need so much just now these fruits of self-denial, to support women missionaries in the field.*15LtMs, Lt 24, 1900, par. 7*

O, how my soul has thirsted for the pennies and shillings and pounds which have slipped through the fingers of those who do not realize how much they have spent for self and pride. Christ is hungering and thirsting for the money that men and women and children are thoughtlessly spending for self-gratification. If they denied their inclinations, this money might be used to do a most precious work for Christ. He says to all, old and young, "We are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*15LtMs, Lt 24, 1900, par. 8*

A work is to be done for God's people, that they might employ their powers aright. God desires every one to bear his part in saving money for the many calls that come in for help to carry forward the work of God. This work is never to cease. It is to make provision to educate, educate in a knowledge of the Word of God. It is to open the Scriptures to those who are in darkness.*15LtMs, Lt 24, 1900, par. 9*

How many who have access to money waste it in selfish indulgence, which undermines the health God would have sacredly preserved. The Lord desires every talent He has given to young and old to be improved and increased. Each true member of the family of believers may become part of God's temple. "Ye are God's building." [*Verse 9.*] Each one, quickened by the Holy Spirit, may be a stone in the building.*15LtMs, Lt 24, 1900, par. 10*

You have a work to do, my dear sister, in trying to give a different tone to the teaching you give your children. Self-indulgence has nearly ruined the character that Andrew should have had. God will hold you accountable unless you now see your error, and counterwork with all your influence that which has allowed Andrew to become selfish. He has been given his own way, and this has separated his soul from God. He is accountable to God, and you are accountable to God.*15LtMs, Lt 24, 1900, par. 11*

Lt 25, 1900

Wessels, Sister [A. E.]

NP

February 15, 1900

Portions of this letter are published in *LDE 237*.

My Dear Sister Wessels:

Christ declared, “He that will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34*.] Let those fathers and mothers who love God and keep His commandments do all in their power to educate their children aright. Let the elder members of the family strive earnestly to help the younger members to walk in the path Christ followed. To make a practice of indulging children’s wishes and desires leads to the existence of many more wishes and desires. Thus the lives that should be trained to practice self-denial and self-sacrifice, to help and bless others, are trained to live for selfish pleasure. They are unfitted for the service of God.*15LtMs, Lt 25, 1900, par. 1*

With such deficient instruction, so contrary to the Word of God, how can children learn the lessons they must learn in order to be entrusted with eternal riches?*15LtMs, Lt 25, 1900, par. 2*

Those who realize the importance of studying Christ’s life, who seek to develop a character like His, will be attended by holy angels, who at every step will help them to exalt the Saviour.*15LtMs, Lt 25, 1900, par. 3*

I ask you, my dear sister, to see the bearing of what I write. Money should never be regarded as of such value as to lead us to measure our estimation of people by the money they possess. It is the character at which God looks. “Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.” [*Daniel 12:10*.] We need to remember that Satan is to be resisted in every possible way. He will not willingly resign his dominion over any soul. If parents do not

guard against him, he will take their children under his control. It is as true now as it was when Christ was upon this earth that every inroad made by the gospel upon the enemy's dominions is met by fierce opposition from his vast armies. *15LtMs, Lt 25, 1900, par. 4*

We are living amid the perils of the last days. The conflict which is right upon us will be the most terrible ever seen. But though Satan is represented as being as strong as the strong man armed, his overthrow will be complete, and every one who unites with him in choosing apostasy rather than loyalty will perish with him. *15LtMs, Lt 25, 1900, par. 5*

There is no work in our world so great and so glorious, no work which God honors as much, as the gospel work. The message presented is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and yet refuse to be enlightened, throw away their last chance. All will be tested and tried, according to the light they have had. *15LtMs, Lt 25, 1900, par. 6*

Those who turn from the truth to fables can look for no second probation. There will be no temporal millennium. If, after the Holy Spirit has brought conviction to their hearts, they resist the truth, and use their influence to block the way so that others will not receive it, they will never be convinced. They did not seek for transformation of character in the probation given them, and Christ will not give them opportunity to pass over the ground again. The decision is a final one. This is why I am so anxious that every one of the Wessels family shall seek the Lord while He is to be found and call upon Him while He is near. He says, "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.*]*15LtMs, Lt 25, 1900, par. 7*

My sister, do not stand in the way of the Lord. Work harmoniously with God. Draw in even cords with Him. Co-operate with the Saviour; He will help you to see everything in a correct light. It will be with you as it has often been with me: you will confer personal favors and yet have no encouragement to think that these favors are appreciated. Remember that the Lord sees every action and

weighs every motive. He will reward every deed done for the love of Christ. And there are those here on this earth who appreciate what you do to help others. *15LtMs, Lt 25, 1900, par. 8*

The experience of Job may be your experience. He says, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me. ... The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. ... I was eyes to the blind, and feet was I to the lame." [*Job 29:11, 13, 15.*] In the day of judgment, the good we have done humanity, not only spiritually, but temporally, will be recognized. Gratitude will be expressed for what men and women and children have done by unselfish actions for the saving of souls. *15LtMs, Lt 25, 1900, par. 9*

"At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered; every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. But 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 12:1-3.*] *15LtMs, Lt 25, 1900, par. 10*

Mighty, invisible powers are acting their part in the affairs of men in the last great conflict. The warfare will be so conducted that the power, which has exalted itself above God and has enlisted souls in rebellion against God, will work out fully the principles of disobedience. Every mouth shall confess the glory of God. It will be plainly seen that the principles of righteousness and obedience to God's law are above all powers, and that the retribution which falls upon transgressors is just. The unfallen worlds and the heavenly universe will see the result of the apostasy of Satan and will acknowledge God as the living and only true God. The forces of rebellion will confess God's righteousness, but this acknowledgment will not give them another probation. Their cases are forever settled. After the second resurrection, Satan, the root, and his children the branches, will perish together. *15LtMs, Lt 25, 1900, par. 11*

Lt 26, 1900

Hyatt, W. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 15, 1900

This letter is published in entirety in *TSA 85-91*.

Dear Brother Hyatt:

I have written some things to Mother Wessels, and I will now write to you. My brother, now is the time to have faith in God. We are trying to do all we can to advance. *15LtMs, Lt 26, 1900, par. 1*

In regard to the question of caste and color, nothing would be gained by making a decided distinction, but the Spirit of God would be grieved. We are all supposed to be preparing for the same heaven. We have the same heavenly Father and the same Redeemer, who loved us and gave Himself for us all, without any distinction. We are nearing the close of this earth's history, and it does not become any child of God to have a proud, haughty heart and turn from any soul who loves God, or to cease to labor for any soul for whom Christ has died. When the love of Christ is cherished in the heart as it should be, when the sweet, subduing spirit of the love of God fills the soul-temple, there will be no caste, no pride of nationality; no difference will be made because of the color of the skin. Each one will help the one who needs tender regard and consolation, of whatever nationality he may be. *15LtMs, Lt 26, 1900, par. 2*

Ask yourselves if Christ would make any difference. In assembling His people would He say, Here brother, or, Here sister, your nationality is not Jewish; you are of a different class. Would He say, Those who are dark-skinned may file into the back seats; those of a lighter skin may come up to the front seats? *15LtMs, Lt 26, 1900, par. 3*

In one place the proposition was made that a curtain be drawn between the colored people and the white people. I asked, Would

Jesus do that? This grieves the heart of Christ. The color of the skin is no criterion as to the value of the soul. By the mighty cleaver of truth we have all been quarried out from the world. God has taken us, all classes, all nations, all languages, all nationalities, and brought us into His workshop, to be prepared for His temple. *15LtMs, Lt 26, 1900, par. 4*

There is a work to be done for every soul. Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure, holy heaven. God declared that when the children of Israel came to the mount to hear the proclamation of the law, they must come with clean bodies and clean clothes. *15LtMs, Lt 26, 1900, par. 5*

The truth is refining and elevating, and believers must understand that even though they are poor, they need not be uncleanly in their persons or in their homes. On this line true missionary work is to be done for those who have no sense of what it means to be pure and clean in person and dress. The poor can be taught to undertake this work for themselves. Teach them that those who serve God and keep His commandments must keep their souls pure and clean, and that this purity must extend to their dress, their homes, their cooking utensils, their floors, because the ministering angels from the courts of heaven must have every evidence that the precious truth which has been received into the heart has made a decided reformation in the life. *15LtMs, Lt 26, 1900, par. 6*

The Word says, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." [*Hebrews 10:22.*] God gave special directions to Moses in regard to the children of Israel having nothing unsightly or unclean about their dwellings, lest He should pass by and see their uncleanness and be offended, and refuse to go out to cooperate with them in their battles against the enemy. *15LtMs, Lt 26, 1900, par. 7*

The armies of heaven are to be the helpers of all who do God's work, and those who claim to be children of God and to keep His commandments must give evidence to the world that the truth has worked a reformation in their hearts, purifying the soul and refining the ideas and tastes. They must show that they are willing to learn,

willing to be advised by Moses, whose instruction came from the Lord. The words spoken to the children of Israel regarding cleanliness are addressed to all who have untidy habits. They are bidden to cleanse themselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God. The Lord's eye cannot behold with favor uncleanness of any kind in any family. *15LtMs, Lt 26, 1900, par. 8*

The priests who officiated before the Lord in the temple were commanded to remove their shoes before entering, lest some particles of dust should be carried in. They were to wash their feet before approaching God. So careful were they to be in regard to their persons that they were not to ascend to the altar by steps, lest some part of the person should be exposed. All these things were to have the most careful attention. *15LtMs, Lt 26, 1900, par. 9*

Educate, educate, educate. Parents who receive the truth are to conform their habits and practices to the directions God has given. The Lord desires all to remember that the service of God is a pure and holy service, and that those who receive the truth must be purified in disposition, in temper, in heart, in conversation, in the dress and in the home, so that the angels of God, unseen by them, shall come in to minister to those who shall be heirs of salvation. *15LtMs, Lt 26, 1900, par. 10*

All who join the church should reveal a transformation of character which shows their reverence for holy things. Their whole life should be molded after the refinement of Christ Jesus. Those who join the church are to be humble enough to receive instruction on the points wherein they are remiss, and wherein they can and must change. They must exert a Christian influence. Those who make no change in words or deportment, in their dress or in their homes, are living unto themselves and not unto Christ. They have not been created anew in Christ Jesus, unto the purifying of the heart and the outward surroundings. *15LtMs, Lt 26, 1900, par. 11*

Christians will be judged by the fruit they bear in reformatory work. Every true Christian will show what the truth of the gospel has done for him. He who has been made a son of God must practice habits of neatness and cleanliness. Every action, however small, has an

influence. The Lord desires to make every human being an agency through whom Christ can manifest His Holy Spirit. Christians are in no case to be careless or indifferent in regard to their outward appearance. They are to be neat and trim, though without adornment. They are to be pure inside and out. *15LtMs, Lt 26, 1900, par. 12*

We are to act as Christ's property, His sons and daughters. To all who receive Him He gives power to become His sons and daughters, even to those who believe on His name. They are then newborn souls, translated into the kingdom 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 power of God is to work in the character of every one who is born again. We are God's property, and He wants everyone to be a co-laborer with Him. No one has anything beyond that which God gives him. All that he has, his time, his ability, his strength, given him in trust by God, has been bought with a price. A ransom has been paid which includes every son and daughter of Adam. *15LtMs, Lt 26, 1900, par. 13*

The precious blood of Christ has been given to redeem man from earthliness, from sensuality, from all spiritual and physical uncleanness. This is the covenant God has made with His people. They are to be His chosen ones. Those who truly receive Christ will not yield to any other claim, even for a moment, which would strengthen the powers hostile to righteousness and truth. They put on the yoke of Christ, devoting themselves unreservedly to Christ for all time. They are pledged to obey the commandment of God, even should every other member of the human family refuse obedience and become disloyal. *15LtMs, Lt 26, 1900, par. 14*

He who receives Christ by faith is a member of the royal family, a child of the heavenly King, an heir of God and a joint-heir with Jesus Christ. His lot is a part of the cross of Christ. He is bound up with Christ for life and for death in the great plan of redemption. The full and entire renunciation of self that appeared in Christ appears also in him who is consecrated to Christ's service. *15LtMs, Lt 26, 1900, par. 15*

He shows Christlike tenderness by speaking kind, gentle words, words which are full of comfort and hope and love. He is filled with an untold solicitude for human souls. He can say, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] He is willing to make any sacrifice to draw lost, perishing souls to the cross of Christ. *15LtMs, Lt 26, 1900, par. 16*

Remember that with God there is no caste or nationality, no divisions or parties. Truth never places her delicate feet in a path of uncleanness or impurity. Truth does not bring people down to a low level, but brings all up to a high, exalted level. Truth never makes men or women coarse, or rough, or uncourteous. It takes men in all their sin and commonness, separates them from the world, and refines their tastes, even if they are poor and uneducated. *15LtMs, Lt 26, 1900, par. 17*

Under Christ's discipline a constant work of refinement goes on, sanctifying them through the truth. If they are tempted to exert one particle of influence that would lead away from Christ into the way of the world, in pride or fashion or display, they speak words of resistance that will turn aside the enemy's power. "I am not my own," they say, "I am bought with a price. I am a son, a daughter of God." I cannot possibly give God more than He claims. All is His, by creation and by redemption. Christ has purchased the whole being, mind, soul, strength, and body, and I am to express, in my words, my deportment, my actions, a sense of my obligation to God. I am wholly His. My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory. *15LtMs, Lt 26, 1900, par. 18*

This stand is to be taken and maintained through every hour of Christian experience. Christ's influence is to be felt in our world through His believing children. He who is converted is to exert the same kind of an influence which through God's instrumentality was made effectual in his conversion. All our work in this world is to be done in harmony and love and unity. We are to keep the example of Christ ever before us, walking in his foot steps. Union is strength, and the Lord desires that this truth should be ever revealed in all the members of the body of Christ. All are to be united in love, in meekness, in lowliness of mind. Organized into a society of

believers, for the purpose of combining and diffusing their influence, they are to work as Christ worked. They are ever to show courtesy and respect for one another. Every talent has its place, and is to be kept under the control of the Holy Spirit. *15LtMs, Lt 26, 1900, par. 19*

The church is a Christian society, formed for the members composing it, that each member may enjoy the assistance of all the graces and talents of the other members, and the working of God upon them, according to their several gifts and abilities. The church is united in the holy bonds of fellowship in order that each member may be benefited by the influence of the other. All are to bind themselves to the covenant of love and harmony. The Christian principles and graces of the whole society of believers is to gather strength and force in harmonious action. Each believer is to be benefited and improved by the refining and transforming influence of the varied capabilities of the other members, that the things lacking in one may be more abundantly displayed in another. All the members are to draw together, that the church may become a spectacle to the world, to angels, and to men. *15LtMs, Lt 26, 1900, par. 20*

The covenant of agreement in church membership is that each member [will] walk in the footsteps of Christ, that all will take His yoke upon them, and learn of Him who is meek and lowly of heart. Doing this, “Ye shall,” saith the dear Saviour, “find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:29, 30.*] Those who wear Christ’s yoke will draw together. They will cultivate sympathy, and forbearance, and in holy emulation will strive to show to others the tender sympathy and love of which they feel such great need themselves. He who is weak and inexperienced, although he is weak, may be strengthened by the more hopeful, and by those of mature experience. Although the least of all, he is a stone that must shine in the building. He is a vital member of the organized body, united to Christ, the living Head, and through Christ identified with all the excellencies of Christ’s character so that the Saviour is not ashamed to call him brother. *15LtMs, Lt 26, 1900, par. 21*

Why are believers formed into a church? Because by this means Christ would increase their usefulness in the world and strengthen

their personal influence for good. In the church there is to be maintained a discipline which guards the rights of all and increases the sense of mutual dependence. God never designed that one man's mind and judgment should be a controlling power. He never designed that one man should rule and plan and devise without the careful and prayerful consideration of the whole body, in order that all may move in a sound, thorough, harmonious manner. *15LtMs, Lt 26, 1900, par. 22*

Believers are to shine as lights in the world. A city set on a hill cannot be hid. A church, separate and distinct from the world, is in the estimation of heaven the greatest object in all the earth. The members are pledged to be separate from the world, consecrating their service to one Master, Jesus Christ. They are to reveal that they have chosen Christ as their leader. The work in Cape Town is an important work and the church is to be as God designed it should be, a representative of God's family in another world. *15LtMs, Lt 26, 1900, par. 23*

"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. 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 sacrifice, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, 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 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. *15LtMs, Lt 26, 1900, par. 24*

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. Dearly

beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:1-12.]¹⁵*LtMs, Lt 26, 1900, par. 25*

Lt 27, 1900

Lindsay, Brother and Sister [H.]

Sunnyside, Cooranbong, New South Wales, Australia

February 16, 1900

Previously unpublished.

Dear Brother and Sister Lindsay:

I cannot sleep after one o'clock. I rise and dress, and after lifting my heart to God in prayer I begin a letter to you.¹⁵*LtMs, Lt 27, 1900, par. 1*

We are certainly nearing the close of this earth's history. We need special light from heaven, that we may understand the will of God.¹⁵*LtMs, Lt 27, 1900, par. 2*

I have a great desire to see you all. I wish you and your wife could visit us in Cooranbong and see the changes that have taken place. I greatly desire that Mother Wessels may soon see that the best thing that she can do with Andrew is to place him in the school at Cooranbong, where he will have an entirely different class of associates, and where he can be under the special influences of the truth. In the home, in the workshop, in every phase of business, in every branch of education, the fear of the Lord is the beginning of wisdom. It will prove a safeguard to all, both old and young.¹⁵*LtMs, Lt 27, 1900, par. 3*

Young men should be under the very best influences, influences which will secure for them sound, substantial principles. The heart, filled with filial love and confidence, should be turned toward God. The dark sophistries of Satan should be dispersed by the cheering light of gospel truth. Young men should be educated in the school of Christ, that they may obtain a fitness for that home which Christ has gone to prepare for those who love Him.¹⁵*LtMs, Lt 27, 1900, par. 4*

I want this Scripture to be applicable to Andrew: "And you hath he

quicken, who were dead in trespasses and sins; wherein in times past ye walked according to the course of the 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, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.”
[Ephesians 2:1-7.]15LtMs, Lt 27, 1900, par. 5

From the light given me by God, the education that children and youth need is to learn in the school of Christ. This training will never be disappointing. Let the parents and guardians of youth realize that the youth who are easily led astray from God are not in any way prepared to be placed where temptations surround [them]. Already destitute of spiritual life, constantly transgressing the law of God, preparing to receive the penalty of God’s broken law, they need all the help they can get.*15LtMs, Lt 27, 1900, par. 6*

God gave you all the wisdom of clear discernment, that you may even now choose the wise course, and without delay place the youth under your care where their character-building will be of the right order for time and for eternity. Again I urge that greater attention be given to the saving of the soul for which Christ has paid the ransom in His own life. The value of one human soul is more than the value of the whole world. I am deeply in earnest, for it is so difficult to arouse the moral sensibilities to discern spiritual things.*15LtMs, Lt 27, 1900, par. 7*

I feel deeply in reference to the church in Cape Town. I have begun to write on the subject but cannot finish what I have to write. I will send one article by this mail, and I hope to be able to send another in the next mail that goes.*15LtMs, Lt 27, 1900, par. 8*

O, how our worldly inclinations stand in the way of spiritual growth! The influence of the earthly clouds the view of the heavenly. Brother

Lindsay, press to the mark of the high calling which is in Christ Jesus. The love of earthly things has to a certain degree injured your religious experience. Arouse; close the windows more firmly earthward, and open your windows heavenward. We are nearing the end of this earth's history. We need now a preparedness for the future immortal life. Now is the time when all foolish, cheap conversation should be discontinued, when the mind and heart should meditate upon divine things. The most profitable education we can obtain is to learn the language of heaven. Learn to praise God with heart and soul and voice. *15LtMs, Lt 27, 1900, par. 9*

In the church there is need of pride being killed. Those who believe should love one another. We need the wisdom of Christ and the simplicity of a little child. The heart should be opened to the working of the Holy Spirit. We need much more faith and much less talk about discouragement. The Lord would have His people walk closely with Him, that they may always abound in the work of God. If the members of the church in Africa will seek the Lord in faith, they will obtain a rich experience in the things of God. Every member will be a living precious stone, emitting light for others. *15LtMs, Lt 27, 1900, par. 10*

May the Lord give you wisdom and grace and peace and love and solid union in the church, is my most earnest desire. May the Lord increase your courage and your faith, and make you strong in His strength. Then you will talk faith and praise the Lord. *15LtMs, Lt 27, 1900, par. 11*

Lt 28, 1900

Prescott, Brother and Sister [W. W.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 17, 1900

This letter is published in entirety in *14MR 158-167*. [†]Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Prescott:

I have commenced several letters to you, but have not been able to finish them before something else has come in and taken all my time. I would be very much pleased to have the privilege of seeing you again, here in Cooranbong. I was very sorry that Elder Waggoner did not come, but I knew that he was needed in London, and therefore we could not feel as aggrieved as we otherwise would have done. I know that there is a great work to be done in London, and I would be pleased to be with you and help you in the work. *15LtMs, Lt 28, 1900, par. 1*

We have entered upon a time when the most earnest gospel missionary work is to be done. But I have been given light, decided light, that the so-called medical missionary work in America has absorbed means and labor that were needed in other fields, where a strong influence for the truth should be maintained. If we should all engage in the work that Dr. Kellogg has been doing for the lowest class of people, what would become of the work that is to be done in the places where the third angel's message, the truth upon the Sabbath and the second coming of our Lord, has never been proclaimed? *15LtMs, Lt 28, 1900, par. 2*

The third angel's message is to be given to our world in clear, distinct lines. Some have thought that it is best to gradually prepare the way for the presentation of the Sabbath question. The Sabbath truth is <the message> to be proclaimed with a loud voice, as represented in the *fifty-eighth chapter of Isaiah*. *15LtMs, Lt 28, 1900,*

par. 3

And in the *fourteenth chapter of Revelation* we read, “The third angel followed them, saying with a loud voice, If any man worship the beast and his image, or 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.” [*Verses 9, 10.*] This message embraces the two preceding messages. It is represented as being given with a loud voice, that is, with the power of the Holy Spirit. The impression made by this message will be proportionate to the earnestness with which it is proclaimed. *15LtMs, Lt 28, 1900, par. 4*

John beholds the loyal people of God, and he exclaims, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” [*Verse 12.*] Babylon is represented as holding a wine cup in her hand, from which she makes all nations drink. The nations commit spiritual fornication by divorcing themselves from God and trampling on His commandments. The time in which the saints live is a trying one for those who refuse to receive the mark of the beast and his image, but through it all the saints show their patience. They continue to be steadfast in the faith, even should their firmness cost them their lives. *15LtMs, Lt 28, 1900, par. 5*

We know that now everything is at stake. The third angel’s message is to be <at this time> regarded as of the highest importance. It is a life and death question. *15LtMs, Lt 28, 1900, par. 6*

The *eighteenth chapter of Revelation* reveals the importance of presenting the truth in no measured terms, but with boldness and power. There must be no toning down of the truth, no muffling of the message for this time. Satan has devised a state of things whereby the proclamation of the third angel’s message shall be bound about. We must beware of his plans and methods. The third angel’s message is to be strengthened and confirmed. *15LtMs, Lt 28, 1900, par. 7*

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. 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 abundances 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." [Verses 1-5.] This call is similar to the call made by the first and second angels. By the third angel the call is again repeated: "Come out of her, my people." [Verse 4.] *15LtMs, Lt 28, 1900, par. 8*

Satan will so mingle his deceptions with truth that side issues will be created to turn the attention of the people from the great issue, the test to be brought upon the people of God in these last days. From the light that God has given me, I know that the gospel message for this time is being turned aside for work among the lowest class of people. This work is being made the all-absorbing work for this time, but this is not in God's order. But it is a never-ending work, and if it is carried on as it has been in the past, all the powers of God's people will be required to counter-balance it, and the work of preparing a people to stand amid the perils of the last days will never be done. *15LtMs, Lt 28, 1900, par. 9*

Everyone who has heard and accepted the third angel's message is to hold the banner of truth, unstained and uncorrupted, higher and still higher. I was shown large numbers engaged in work for the outcasts, while all through God's moral vineyard were fields white for the harvest. Every organization among our people, as well as every individual, is responsible to God to give the last message of warning to the world with a loud voice. Strong, decided appeals are to be made in the very best way. *15LtMs, Lt 28, 1900, par. 10*

And in no better way can the masses be reached than by camp meetings. These meetings reach all classes. Thus men and women

are helped to plant their feet upon the platform of eternal truth. These meetings should be attended by laborers of varied talents and gifts. The most determined efforts should be made to arouse the people. At the close of every meeting decisions should be called for. Let all see that we are in earnest, because we have a wonderful message from heaven. Tell the people that the Lord is coming in judgment, and that neither rulers nor kings, wealth nor influence, will be able to stand against or ward off the judgments soon to fall. In many places these judgments are already falling, yet by their attitude worldlings and church members say plainly, We want none of these rebukes. We want none of your warnings. We will not hear.*15LtMs, Lt 28, 1900, par. 11*

“And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” [*Revelation 11:19.*]*15LtMs, Lt 28, 1900, par. 12*

There are only two parties upon the earth—those who stand under the bloodstained banner of Jesus Christ and those who stand under the black banner of rebellion. Those who stand under Christ’s banner bear the sign of obedience spoken of in *Exodus 31:12-18*. Please read this Scripture carefully. In the *twelfth chapter of Revelation* is represented the last great conflict between the obedient and the disobedient.*15LtMs, Lt 28, 1900, par. 13*

“The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.” [*Verse 17.*] “I beheld another beast coming up out of the earth, and he had two horns like a lamb, but he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by reason of the miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live.*15LtMs, Lt 28, 1900, par. 14*

“And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.” [*Revelation 13:11-17.*]*15LtMs, Lt 28, 1900, par. 15*

Satan will work miracles to deceive those who dwell upon the earth. Spiritualism will do its work by causing the dead to be personated. Those religious bodies who refuse to hear God’s messages of warning will be under strong deception, and will unite with the civil power to persecute the saints. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This union constitutes the great system of persecution which will exercise spiritual tyranny over the consciences of men.*15LtMs, Lt 28, 1900, par. 16*

“He had two horns like a lamb, and he spake as a dragon.” [*Verse 11.*] Though professing to be followers of the Lamb of God, men become imbued with the spirit of the dragon. They profess to be meek and humble but they speak and legislate with the spirit of Satan, showing by their actions that they are the opposite of what they profess to be. This lamb-like power unites with the dragon in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. And Satan unites with Protestants and papists, acting in consort with them as the god of this world, dictating to men as if they were the subjects of his kingdom, to be handled and governed and controlled as he pleases.*15LtMs, Lt 28, 1900, par. 17*

If men will not agree to trample under foot the commandments of God, the spirit of the dragon is revealed. They are imprisoned, brought before councils, and fined. “He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.” “He had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.” [*Verses 16, 15.*] Thus Satan usurps the

prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.¹⁵*LtMs, Lt 28, 1900, par. 18*

There is a marked contrast between those who bear the seal of God and those who worship the beast and his image. The Lord's faithful servants will receive the bitterest persecution from false teachers, who will not hear the Word of God, and who prepare stumbling blocks to put in the way of those who would hear. But God's people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards the injury done to His servants for the truth's sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped. Every opposing power will receive its punishment.¹⁵*LtMs, Lt 28, 1900, par. 19*

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword. ... Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." [*Jeremiah 25:30-33.*]¹⁵*LtMs, Lt 28, 1900, par. 20*

The foregoing thoughts are just a few which I have written out in a crude way. It is not necessary for me to go into further particulars. I know you will understand these things. The reason why I write thus is that others, who know not what they are about, may come to their senses. The Lord has given each man his appointed work. But the special work called medical missionary work is absorbing so much that the greater and far more essential and important work of giving the message of warning to the world has been hindered. This

message is to be proclaimed at our camp meetings, and in a most earnest and decided manner. *15LtMs, Lt 28, 1900, par. 21*

The trumpet is to give a certain sound. And wherever the truth has been proclaimed and people have been awakened and converted to the truth, they are at once to unite in enterprises of charity. Wherever Bible truth has been presented, a work of practical godliness is to be commenced. Wherever a church is established, true missionary work is to be done for the helpless and suffering <in that place.> *15LtMs, Lt 28, 1900, par. 22*

Paul wrote to the Corinthian church: “Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, that take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their ownelves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he begun, so he would also finish in you the same grace also.” [2 *Corinthians 8:1-6.*] *15LtMs, Lt 28, 1900, par. 23*

There had been a famine at Jerusalem, and Paul knew that many of the Christians there had been scattered abroad, and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. More than a year before, the work of collecting help for the church at Jerusalem had begun, and Paul felt that the matter should no longer be delayed, that the amount pledged should be gathered in and sent to Jerusalem. The amount raised by the churches of Macedonia had exceeded the expectations of the apostles. The people were filled with joy and gladness because they could help, and they were willing to do “beyond their power.” [Verse 3.] *15LtMs, Lt 28, 1900, par. 24*

This is the true basis of charity, according to the Word of God. Men’s feelings may become greatly moved as they see human

beings suffering as the result of their own course of action. There are those who are specially impressed to come into direct contact with this class, and the Lord gives them a commission to work in the worst places of the earth, doing what they can to redeem outcasts and bring them where they will be under the care of the churches. But the Lord has not called Seventh-day Adventists to make this work a specialty. He would not have them, in this work, engross many workers or exhaust the treasury by erecting institutions for the care of outcasts, thus hindering the work of foreign missions. God calls for one hundred missionaries where there is now one. These are to go forth to foreign countries. *15LtMs, Lt 28, 1900, par. 25*

The work of the ministry is to retain its sacred, holy character. Disappointing results may be seen, as in Christ's day in the case of Judas. And Paul mentions some who departed from the faith, giving heed to seducing spirits. Others for love of gain left the work in which the apostles took such an interest and carried forward with such rejoicing. But although errors may have to be corrected, although some of the workers cause great sorrow, yet the ministry is not to be belittled or ignored. *15LtMs, Lt 28, 1900, par. 26*

More aggressive work must be done. Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but several camp meetings in different places. The holding of camp meetings is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the messages for this time, and properly bring out the features of our faith which make us what we are—Seventh-day Adventists. *15LtMs, Lt 28, 1900, par. 27*

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the words of truth. Let short, pointed discourses be given, and after a discourse has been given, ask those who wish to follow Christ to signify it. Then take them into a tent by themselves, and pray with and for

them. Hold fast to those interested, until they are confirmed in the faith. There are too few revival efforts made. There is too little seeking of the Lord. Those who have had great light and many opportunities and privileges should be laborers together with God. They must seek the Lord earnestly and yoke up with Christ. Only thus can they do effective work. To our camp meetings come the very classes for whom we are to labor. Let every Seventh-day Adventist who attends gird on the armor, feeling that he is to be a laborer together with God. *15LtMs, Lt 28, 1900, par. 28*

We are servants of Christ, and every one is to arm for the defense of the truth which the people need. We must study how we can approach them in such a way as to win their confidence. In the Scriptures the church of Christ is represented as striving, laboring, working, fighting the good fight of faith, and praying in faith, ever ready to unsheathe the Sword of the Spirit. *15LtMs, Lt 28, 1900, par. 29*

The truth is to be the food given to the souls ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain strength by robbing others, show that men do not realize that he that taketh the sword shall perish with the sword. *15LtMs, Lt 28, 1900, par. 30*

Keep before the mind the history of the old world. Read it. Understand the situation as described in *Genesis*, by the inspiration of the Spirit of God. The wickedness of men was so great that God would no longer bear with them, but by a flood washed the earth of its moral pollution. *15LtMs, Lt 28, 1900, par. 31*

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message, and men who will sell and give alms, that the work of warning may not be hindered. The work has been and is being hindered about by the creation of large, expensive buildings, as if

these buildings would proclaim the last message of mercy to a guilty world. There is money enough to carry forward the work if all will act as God's stewards, giving back to Him his own. The strictest economy is to be exercised. The aggressive warfare is to be carried forward with firmness and determination, for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. *15LtMs, Lt 28, 1900, par. 32*

Lt 29, 1900

Fellow Workers in Maitland

“Sunnyside,” Cooranbong, New South Wales, Australia

February 17, 1900

Portions of this letter are published in *SD 194, 239; Ev 355*.

Dear Fellow Workers in Maitland:

I have heard of the demonstration made at the baptism. This demonstration shows very clearly what spirit is working in the children of disobedience. There are in this world two armies, the army of Christ and the army of Satan. Satan’s army is opposed to truth and righteousness, and it is his spirit that is exercised against those who keep the commandments of God and have the faith of Jesus. God’s children are hated and despised by the synagogue of Satan. The spirit that works against them today is the same spirit that crucified Christ. *15LtMs, Lt 29, 1900, par. 1*

Read the book of *Daniel*, chapter by chapter, and recognize the spirit that works in those who are under the control of the enemy of God. Many of these are church members, instructed by ministers who are doing just what God told them not to do. *15LtMs, Lt 29, 1900, par. 2*

God Himself instructed Moses to charge the people of Israel to teach their children the commandments, when they rose up and when they sat down, and when they went out and when they came in. The commandments were compiled into verse and song, to be sung during the march through the wilderness. Great stress was laid by Jesus Christ upon the importance of parents giving their children the right kind of an education. The instruction given in this point was positive. There were no if’s or and’s about it. God declared that His blessing would rest upon the obedient and His curse upon the disobedient. *15LtMs, Lt 29, 1900, par. 3*

Were those who made the disturbance at the baptism obedient or disobedient? They were children who have been taught from the

pulpit to despise those who are keeping the commandments of God. In the book of heaven <many of> the youth of Maitland are recorded as Sodomitish children. But who has made them thus? Have they been given that education God told Moses the parents of Israel were to give to their children? Parents have followed the example set by the ministers, who profane the most sacred ordinance of God by taking their stand on the worlds side of the question, refusing to obey the commandments of God. They bring their children up in disobedience to God. Will not such parents have a sad record to meet? The Word of the Lord is plain and distinct, but they prefer to listen to the falsehoods of the religious teachers. *15LtMs, Lt 29, 1900, par. 4*

Now, while Satan's fury is aroused against the commandment-keeping people of God, shall those who have been convicted turn from truth to accept error? Will the wife encourage her husband to resist the Spirit of God? Will the husband oppose his wife if she wishes to obey a "Thus saith the Lord"? *15LtMs, Lt 29, 1900, par. 5*

Let the people know that you bear a commission from the Most High, that you have a heaven-sent message. Men and women may shun the reproach they are called upon to bear for Christ's sake, they may do the works of the children of transgressors, but as surely as they do this, they will receive the reward of the evildoer. They may climb to places of distinction, they may stand high in the literary world, and with proud superiority they may resist the truth of heavenly origin; but in the end they will lose all. *15LtMs, Lt 29, 1900, par. 6*

Our happiness and salvation depend upon eating the bread of life; that is, obeying the words and doing the works of Christ, advancing righteousness and restraining unrighteousness. Nothing can give such self-reliance, such courage, such an increase of talents and ability, as a true estimate of the requirements of God's law. Nothing will give us such firmness and confidence, such an appreciation of talents bestowed upon us, as a realization that we are "laborers together with God" [*1 Corinthians 3:9*], and that we must have respect unto all of His commandments. *15LtMs, Lt 29, 1900, par. 7*

My fellow workers, remember that you have a sacred work to do for

the Master. The Lord is willing to train and educate everyone who looks to Him for light regarding the path of duty. It is the high privilege of every man, woman, and child to cooperate with God. Christ sacrificed His life in order to save those ready to perish. All may share with Him in the divine work of turning many souls to righteousness. “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 ... Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.” [*Daniel 12:3, 10.*]15LtMs, Lt 29, 1900, par. 8

“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 15:8-11.*] “If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. ... At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*John 14:15-18, 20, 21.*]15LtMs, Lt 29, 1900, par. 9

Love for Jesus Christ leads us to obey God’s commandments, which are a lamp to our feet and a light to our path, securing for us the illuminating, purifying, blissful presence of both the Father and the Son. He who is obedient can commune with God even as did Enoch. But those who hear the truth and refuse to obey, because there is a cross involved, forget that Jesus was nailed to the cross to make it possible for them to obey the commandments. He became the Sin-bearer and died on the cross to secure salvation for every sinner who repents and returns to his loyalty to God. Only through Christ can we obtain access to the Father.15LtMs, Lt 29, 1900, par. 10

“God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.” [John 3:16.] Those who turn from the light so graciously given them by God, because to obey involves worldly inconvenience, crucify the Son of God afresh. *15LtMs, Lt 29, 1900, par. 11*

They turn from light to the beggarly elements of the world. Faith in Christ is the only means of justification, sanctification, and communion with God. He who refuses to rob God, by disregarding His command concerning the Sabbath, distinguishes himself from worldly, selfish scheming, and to him is the promise made, “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 58:14.] *15LtMs, Lt 29, 1900, par. 12*

“No man that warreth entangleth himself with the affairs of this life; that he may please him who hath called him to be a soldier. And if a man also strive for the mastery, yet is he not crowned, except he strive lawfully.” [2 Timothy 2:4, 5.] He must be yoked up with Christ, who declares, “I have kept my Father’s commandments.” [John 15:10.] Christ does not receive into His firm anyone who disregards the principles found in the first four and the last six commandments, which enjoins love to God and man. We show supreme love for God by loving our neighbor as ourselves, and by giving Him the light and influence of a perfect conformity to the will of God. *15LtMs, Lt 29, 1900, par. 13*

Every man who claims to love God supremely and his neighbor as himself is pledged to honor God by exalting His law. As he does this, he receives from the Source of all power light and heavenly knowledge to impart to others. Having received the heavenly anointing, he is filled with a desire to take to others the truth of the Word. In entire dependence upon God, he seeks from Him a right understanding of that faith which works by love and purifies the soul. He strives to work in complete harmony with God. As the servant of the Lord, he strives to lead others to realize their obligation to obey God. *15LtMs, Lt 29, 1900, par. 14*

To every one whose mind is enlightened in regard to truth will come

the temptation to evade the consequences of obedience. He will be tempted to continue in error. Satan seeks to lead him into one false theory after another. For all such ones, patient effort must be put forth. “The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient”—as he meets those who pervert the Scriptures. “In meekness instructing those who oppose themselves”—who bring up every possible objection against their keeping the Lord’s Sabbath, thus opposing themselves, placing stumbling blocks in their own way. “In meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:24-26.] *15LtMs, Lt 29, 1900, par. 15*

There has been a terrible apostasy from the teachings of the Bible and from the practice of the gospel. False teachers, professing to be teachers of righteousness, induce men, women, and youth, by perverting the Scriptures, to take a position against the truth. They falsely accuse those who place themselves on the side of truth in obedience to the Word of life. They oppose that which God calls good and promote that which He calls evil. The Lord will suffer them to continue for a little while, and then their wickedness will be made manifest to all. *15LtMs, Lt 29, 1900, par. 16*

The Word of God is open to all. Those who study this Word, asking the Lord for wisdom, will become wise unto salvation. Those who refuse to do this, who turn from the Bible and from books which make Bible truth easy to be understood, take responsibility of their course upon themselves. “Sin lieth at the door.” [*Genesis 4:7.*] All Scripture is given by inspiration of God and, like its Author, is perfect. He who breathed into man the breath of life, and made him a living soul, has also breathed into His Word the breath of life. It is a life-giving power. “The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” [*Hebrews 4:12.*] *15LtMs, Lt 29, 1900, par. 17*

Divine grace in the newly converted soul is progressive. It gives an

increase of grace, which is received, not to be hidden under a bushel, but to be imparted, that others may be benefited. He who is truly converted will work to save others who are in darkness. One truly converted soul will reach out in faith to save another and still another. Those who do this are God's agencies, His sons and daughters. They are a part of His great firm, and their work is to help to repair the breach which Satan and his agencies have made in the law of God by trampling under foot the genuine Sabbath, and putting in its place a spurious rest day. *15LtMs, Lt 29, 1900, par. 18*

God calls upon all to turn away their feet from the Sabbath, to cease from making His holy day a common working day. Your work, believer, is to co-operate with God in raising up the foundation of many generations. "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.*]*15LtMs, Lt 29, 1900, par. 19*

This is the work before us. God calls upon those who have been given light and evidence to ask themselves the question, "Whose side am I on?" Will you continue to trample on the day which God has sanctified and blessed? Or will you acknowledge the truth by taking your feet off the Sabbath? Your Creator and Redeemer calls upon you to render to Him the fruit of obedience. Will you do this?*15LtMs, Lt 29, 1900, par. 20*

I now leave this with you, my fellow workers, to read to the Kerr brothers. Ask them not to turn away from the evidence God has given them. God calls upon them to place their influence upon the side of righteousness, irrespective of worldly loss or gain. "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.*]*15LtMs, Lt 29, 1900, par. 21*

Lt 30, 1900

Hickox, Brother and Sister [A. S.]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 25, 1900

This letter is published in entirety in *19MR 262-266*.

Dear Brother and Sister Hickox:

We feel deeply interested in the work in Maitland. We know that the enemy will create as many false theories as possible to divert minds in this important time, the period of decision. I would be glad if I could spend more time in Maitland, but next Sabbath will be my last opportunity to be there for some time, for a week from next Wednesday or Thursday I leave for Geelong to attend the camp meeting there. From there I may go to Tasmania, and if so, I shall not be able to be with you for some time. *15LtMs, Lt 30, 1900, par. 1*

I am encouraged in regard to the work in Maitland. When the enemy of all righteousness takes his position in as marked a way as he did at the baptism, when the line of demarcation is so distinct that the two parties are plainly seen, I am hopeful of good results. “Then shall ye return and discern between him that serveth God and him that serveth him not.” [*Malachi 3:18.*]*15LtMs, Lt 30, 1900, par. 2*

“They that feared the Lord spake often one to another.” Did they speak in notes of complaint and distress, of murmuring and doleful lamentation? No, O no. “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. And ye shall return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it

shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.” [*Malachi 3:16-4:2.*]15LtMs, Lt 30, 1900, par. 3

Here the two parties are plainly brought to view, those who love and fear God, and those who fear Him not. You have been given an exhibition of the two parties. One party is obedient to the holy commandments given by God at the creation of the world and recapitulated from Mount Sinai; the other is disobedient and unholy. God made the world in six days and rested on the seventh day, sanctifying it as a day of rest, for the performance of spiritual duties. He set it apart from all other days, establishing it as a memorial of the work of creation. It was to be devoted to Him in spiritual service. This day is a day of God’s special appointment. (*Exodus 31:12-18*) gives the charge concerning this day more definitely, and specifies the Sabbath as a sign between God and His people, that they may know by their obedience to the commandments that He is the Lord who sanctifies them.15LtMs, Lt 30, 1900, par. 4

Did you not see the two parties distinctly outlined upon the occasion of the baptism? Did you think of the scene at the trial of Christ, when Christ was placed side by side with Barabbas, a thief and a robber, and Pilate asked, “Whom will ye that I release unto you?” [*Matthew 27:17.*] Inspired by the priests and rulers, the mob cried out, “Release unto us Barabbas.” [*Luke 23:18.*] “What shall I do then with Jesus, which is called Christ?” [*Matthew 27:22.*] Pilate asked. “Crucify him, crucify him.” “I find no fault in him,” Pilate declared. “Shall I crucify your king?” From the priests and rulers came the answer, “We have no king but Caesar.” [*John 19:6, 15.*]15LtMs, Lt 30, 1900, par. 5

Today the question may well be asked, “Whose side are you on? The side of the rabble, or the side of those who were met together to celebrate the sacred ordinance of baptism?” God calls, Whose side are you on, the side of Christ or the side of the apostate? The responsibility of deciding on which side we shall stand is not small, for if by our example we encourage transgression, we must give an account to God. God calls upon all who are connected with the heavenly firm to employ their time and talents not to uplift and glorify themselves, but to advance His cause and promote His

glory.*15LtMs, Lt 30, 1900, par. 6*

The talents God has given men and women are not all alike for He would have one supply the need of the other. He desires His workers to help one another in the discharge of their various duties and the thorough accomplishment of the work to which He calls them. It is only as we follow Christ with fidelity that we can do the work essential to be done to prepare a people to meet their Lord. The more men pray and believe and follow the directions of the Lord, the more perfectly will they use their talents in the accomplishment of His work. Men may accept a form of religion, but if pride, selfishness, and self-indulgence unite them with the world and its pleasures and amusements, their religion makes them worse instead of better; for they travel the broad road with a false sense of religious security. "He that will come after me," Christ declared, "let him deny himself, and take up his cross daily and follow me." [*Luke 9:23.*]*15LtMs, Lt 30, 1900, par. 7*

There are professedly pious men who screen the sinner by their own transgression. They disregard the commandments of God, choosing the traditions of men, making void the law of God, and promoting apostasy. The excuses they make are feeble and weak and will bring destruction to their own souls and the souls of others. What course shall we take? Shall we go to the right hand or to the left?*15LtMs, Lt 30, 1900, par. 8*

Though God forgives the penitent, believing ones who hang their helpless souls upon Him, He does not deliver them from the consequence of transgression, which is transmitted by precept and example to the children and the children's children, to the third and fourth generation. Those who have used liquor and tobacco will feel the results of this indulgence. The evil will be proportionate to the perversion of appetite.*15LtMs, Lt 30, 1900, par. 9*

Reformation that is not genuine is of no avail in the saving of the soul. Men must obey a "Thus saith the Lord," by doing His commandments. The seventh day is the Sabbath of the Lord, and man has no moral right to dishonor it by failing to do upon it the work which he should do. God has set this day apart for His honor and glory. No manner of worldly business should be done on it. This

is God's time. For man to steal the Lord's day, and use it for self-serving, is exceedingly offensive to God. "Will a man rob God?" "But ye have robbed me, even this whole nation." [*Malachi 3:8, 9.*] Yes, the whole world is guilty before God of appropriating His holy day for self-pleasing. Men have insulted God by accepting as holy a common working day. Nothing can put the stamp of the man of sin so definitely upon the world as the acceptance of the spurious sabbath, while the day God has set apart is trampled under foot. *15LtMs, Lt 30, 1900, par. 10*

With His own finger God wrote His commandments on two tables of stone. These tables were not left in the keeping of men, but were placed in the ark; and in the great day when every case is decided, these tables, inscribed with the commandments, will be placed so that all the world will see and understand. The witness against them will be unanswerable. And upon those, who have taken upon them the work of shepherds of the flock, will be visited the heaviest judgments, because they have presented to the people fables instead of truth. Children will rise up and curse their parents. *15LtMs, Lt 30, 1900, par. 11*

Church members, who have seen the light and been convicted, but who have trusted the salvation of their souls to the minister, will learn in the day of God that no other soul can pay the ransom for their transgression. A terrible cry will be raised, "I am lost, eternally lost." Men will feel as though they could rend in pieces the ministers who have preached falsehoods and condemned the truth. The pure truth for this time requires a reformation in the life, but they separate themselves from the love of the truth, and of them it can be said, "O Israel, thou hast destroyed thyself." The Lord sends a message to the people: "Set a trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my law." [*Hosea 13:9; 8:1.*] *15LtMs, Lt 30, 1900, par. 12*

Lt 31, 1900

Hart, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

February 19, 1900

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 Hart:

Yesterday evening we received and read the letter which came to us in the mail from America. I had a large and important mail.*15LtMs, Lt 31, 1900, par. 1*

I am now writing by lamp light. I could not sleep after two o'clock this morning.*15LtMs, Lt 31, 1900, par. 2*

At present I am enjoying the best health I ever remember having. I have been making supplication to God for His special blessing, that I may accomplish the work He has given me to do. When I came to Australia, I thought of remaining only two years. But we are here still, and we can see no way of release. The aggressive warfare is carried on from place to place. Camp meetings are the only means by which we can reach the people, and in these meetings we have the greatest success. All classes, rich and poor, attend and become intensely interested. A large stock of Bibles is brought to the campground, and these are bought by members of other churches, who wish, when they attend our Bible studies, to read for themselves the texts of Scripture presented to substantiate the positions taken.*15LtMs, Lt 31, 1900, par. 3*

In all these gatherings we carry the temperance question forward with firmness. And in every place we see drunkards and tobacco devotees convicted and soundly converted. Yet we are instructed that we must labor still more earnestly in these lines. This is the missionary work that so much needs to be done. As we near the close of time, we must rise higher and still higher upon the subject

of health reform and Christian temperance, presenting these subjects in a more positive and decided manner.*15LtMs, Lt 31, 1900, par. 4*

Our camp meetings must not be devoted to business; for in this country camp meetings are costly, though we have held meetings in a tent the year round, because we had not money enough to arise and build. Tents last only one or two seasons. When we have a chance to gain the ears of the people, we must give them the truth, for we may never again have as favorable an opportunity. We are to study and plan how we can best present the truth to the people.*15LtMs, Lt 31, 1900, par. 5*

All who know the truth should be filled with spiritual life. They should give themselves to the Lord; then they will receive life from the source of all life. They will be given the water of life in order that they may impart it to others.*15LtMs, Lt 31, 1900, par. 6*

Life always shows itself in action. If the heart is living, it will send the life-blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. They cannot help the divine life flowing forth in rich currents of grace. As they pray and as they speak, God is glorified.*15LtMs, Lt 31, 1900, par. 7*

We are to show others where they may obtain life eternal without money and without price. In our camp meetings we do not gain or enjoy one half of what the Lord has prepared for us, because we do not ask. If we would exercise faith in the Word of the living God, we would have the richest blessings. We dishonor God by our lack of faith; therefore we cannot impart life to others by bearing a living, uplifting testimony. We cannot give what we do not possess. God desires us, in the words we speak to the people and in the prayers we offer, to give unmistakable evidence that we have spiritual life. The Word declares that all who have this life are “alive unto God” [*Romans 6:11*], and the testimony they bear gives evidence of this.*15LtMs, Lt 31, 1900, par. 8*

There would be much more power in our camp meetings if we had a true sense of the goodness, mercy, and long-suffering of God, and if more gratitude and praise flowed forth from our lips to the

honor and glory of God. We must cultivate more fervor of soul. "Whoso offereth praise glorifieth God." [See *Psalm 50:23.*] *15LtMs, Lt 31, 1900, par. 9*

If everyone who claims to be a child of God was "alive unto God" [*Romans 6:11*], what a wonderful witness would be given to the people who come to hear the truth. How different the testimony borne would be from the testimony borne in the formal, dead churches. We are to be filled with faith and life and light. We are to realize that upon every believer rests the great and solemn responsibility of bearing witness to the precious advantages obtained through a belief of the truth. When from every believer the light shines forth in clear, distinct rays, people will realize that the truth we believe has a solemn, sacred power. Our camp meetings will be most solemn convocations, where many will be converted. *15LtMs, Lt 31, 1900, par. 10*

Your offer to loan us some money is most gratefully accepted. Send what you can in my name to my address. We need money just now to meet pressing demands. I will be responsible for what you send. You need not feel that it is not safe to send a draft direct to me, for I keep a bank account. Sending money by way of Battle Creek makes a delay of a month. We hope your loan will come on the next boat. It will come in a most opportune time. *15LtMs, Lt 31, 1900, par. 11*

We thank you for your Christmas gift. May the Lord bless you by opening [a] way before you whereby you may receive more to impart. I know that those who impart constantly receive more to impart. *15LtMs, Lt 31, 1900, par. 12*

In this country we have had the same work to do that we have had to do in different places in America—in Battle Creek, in Oakland and San Francisco, and in Healdsburg. God desires to have a center in this place. Here are to be located those who can educate young people for various lines of the Lord's work. *15LtMs, Lt 31, 1900, par. 13*

On every hand we are cramped for means. But the Lord has kept before us the word: "Advance. You have no time to hesitate in unbelief. Go forward." We see places to be worked on the right

hand and on the left. Cooranbong bore the reputation of being the worst place in this section of the country, but it was marked out as the very place where we were to establish our school. As I have looked at Cooranbong, I have often thought of the question Nathanael asked Philip, "Can any good thing come out of Nazareth?" [*John 1:46.*] *15LtMs, Lt 31, 1900, par. 14*

When we first came up here, we found the estate we had purchased a thickly wooded piece of land. The ground was not called the best, but it was not the worst. Our workmen began at once to clear a spot on which to erect a house. For some time we lived in tents. *15LtMs, Lt 31, 1900, par. 15*

Well, we held meetings, and the truth began to tell on the drunkards and the tobacco devotees. When built, our house was often used as a hospital for the sick. Sara was called everywhere to attend the most critical cases of sickness. A great change has taken place. Many souls have been converted. But there is much missionary work yet to be done. *15LtMs, Lt 31, 1900, par. 16*

The camp meeting held in Newcastle in 1898 resulted in the building of a church there. As a result of the camp meeting held in Maitland in 1899, a church will soon be erected there, if the money can be raised. We feel very anxious that the work in these places shall be successful. Newcastle is only twenty-five miles from Cooranbong. Maitland is twenty miles from Newcastle and twenty-seven miles from Cooranbong. If churches are raised up in these places, and meetinghouses built, the churches can be cared for by workers living in Cooranbong. *15LtMs, Lt 31, 1900, par. 17*

In the towns all around us people are calling for us to come and speak to them, and we shall work every place that we possibly can. We see so much to do that we hardly know where to begin. We must erect a small house of worship at Dora Creek, a fisher settlement three miles from here. In this place a number of families have been converted to the truth, and about fifty people meet together on the Sabbath in a rented room. Meetings are also sometimes held on Sunday afternoons. *15LtMs, Lt 31, 1900, par. 18*

At Martinsville, a village six miles in the opposite direction, we have held open air meetings again and again, for there is no room in

which we can meet. There are no Sabbathkeepers in this place, but the people are all willing to take hold and help us build a small house of worship. Then the students from the school can go every Sabbath and Sunday and do missionary work. We shall see if we can buy a piece of land, and then we shall erect a small meetinghouse. *15LtMs, Lt 31, 1900, par. 19*

When we came here, Martinsville was next door to heathenism. Many of the inhabitants lived by stealing and begging. But a great change has taken place. Sara has visited the people in their affliction, and has brought their sick to our home, and cared for them till they were well. The Lord has blessed the work wonderfully. We are convinced that we are located just where we should be. *15LtMs, Lt 31, 1900, par. 20*

Any money you can spare will be gladly received, and as you suggest, you will be paid five percent interest. We thank you, your wife, Sister Lucy, and the other sisters who aided in sending us the donation. For some time I have been greatly straitened for means. It has cost me much to prepare my books, and my workers are continually being drawn upon to help in my General Conference correspondence. I receive many appeals for help to open up the great mission fields around us, and to build meetinghouses where churches have been raised up. I am also trying to help the school, the Health Retreat, and the Sydney Sanitarium. *15LtMs, Lt 31, 1900, par. 21*

My salary and what I receive from my books does not come in fast enough to meet the demands, and I cannot give as much to these enterprises as I desire. Sometimes I appropriate what is my due from the publishing houses beforehand, and then, of course, I can receive but little from them. I am hoping that what I shall receive from the sale of *The Desire of Ages*, will help me to pay up some of my debts. In America I owe nearly ten thousand dollars, in this country nearly five thousand. This will show you how Sister White is getting rich. *15LtMs, Lt 31, 1900, par. 22*

Well, I do not worry over the matter. The work must go; we cannot afford to let it stand still. The sanitarium must be built. The Lord will surely help us, because we have not selfishly retained anything. My

greatest desire is to see the work going forward. It will go; it is bound to triumph; and we must triumph with it. *15LtMs, Lt 31, 1900, par. 23*

Lt 32, 1900

White, J. E.; White, Emma

NP

February 27, 1900 [typed]

Portions of this letter are published in *3MR 378-379*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children Edson and Emma:

I received a rich mail from you this month. Thank you for thus favoring me. I was very much relieved and gratified by your letters. I have an intense interest for you in the Southern field. *15LtMs, Lt 32, 1900, par. 1*

In regard to Miss Andre, I did not know her and did not know much concerning her. But in a letter written to me, she stated that she thought she must soon change her work, that she needed work which would bring into use faculties rusting from inaction. *15LtMs, Lt 32, 1900, par. 2*

I have been shown that those engaged in teaching in the Southern field should not remain in this work for any great length of time, but should change to a higher grade of work. If they do not do this, they will lose much in capability, and will become unable to deal with minds that would force the mental powers to grasp higher and still higher themes. *15LtMs, Lt 32, 1900, par. 3*

I will have Sister Andre's letter to me and my letter to her copied and sent to you, and then you can see for yourself how the matter stands. Sister Andre is needed in the school here. *15LtMs, Lt 32, 1900, par. 4*

I tell you that there is no virtue in indiscriminately sending to far off lands any who have an impression that they should go. There are those who are not fitted to labor in a foreign country, but who do not

realize that they will gain nothing by leaving the home field, where they could do twentyfold as much successful labor, and act their part by creating a fund to help in sending those in foreign lands to our schools, where they can be taught how to work for their own people. *15LtMs, Lt 32, 1900, par. 5*

I hear that Brother Meade has lost his life. From the light given me, I know that he was not called to the African field. There are many places where he could have been a successful worker. There is need of just such men in New Zealand, in New South Wales, in Queensland, and indeed in all English-speaking countries. We must not recklessly sacrifice health and life when there is so much work to be done in other fields. *15LtMs, Lt 32, 1900, par. 6*

Our people should now be raising a fund for the education of men and women from the Southern States, who, being accustomed to the climate, can work there without endangering life. *15LtMs, Lt 32, 1900, par. 7*

February 25

The work in Maitland is still moving forward. I am much encouraged in regard to it. At first the work seemed to move slowly, but we have there faithful women workers, like those who labored with the apostles in the gospel. Sister Wilson and Sister Robertson have worked very faithfully, and so have Brother and Sister James from Ballarat. These workers are as choice as gold. The Lord loves them, and they are a great blessing in the work. For some time Brother James has been suffering from a difficulty which required an operation. The operation was performed the other day at the Health Retreat, and Brother James will soon be ready to return to his work. He and his wife are God-fearing Christians. They have sent their two children down to Cooranbong, to live with a sister here and attend the school. *15LtMs, Lt 32, 1900, par. 8*

Two baptismal services have been held in Maitland. At the first, seven candidates were baptized. At the last baptism, six candidates went forward. Sister Scobie's two daughters were baptized. The mother would also have been, but she wanted to wait for her husband, who she was sure would soon be ready. Mr. Scobie has since given up his tobacco and has taken his stand for the truth. For

twenty years he has worked for his brother, who is an infidel. *15LtMs, Lt 32, 1900, par. 9*

Elder Colcord visited the infidel brother, and talked with him in regard to his brother who had begun to keep the Sabbath. He asked him not to hinder him, for it was a cross for him to take his stand. The infidel heard what Elder Colcord said, but apparently did not understand. "As you know," he said, "I have a large fruit farm. I suppose I can find some one to take my brother's place." "I wish to ask you not to do this," Elder Colcord said. "Do not turn your brother off because he conscientiously observes the Sabbath. You will let him keep his place, will you not?" And the infidel promised that he would. *15LtMs, Lt 32, 1900, par. 10*

Mr. and Mrs. Scobie and several others will be baptized next Sunday. Neither Mr. Scobie nor his daughter have even before made a profession of religion. His wife has been a professing Christian, but has possessed no living practice. She seldom attended church, for she said that she received no help from the preaching. Mr. and Mrs. Scobie's daughters have both been converted since they began to come to our meetings, and they give evidence of genuine conversion. Thus a whole family is united in the work of keeping God's commandments. By them taking their stand for the truth, a deep impression has been made. These people were among those who I saw were stretching out their hands and asking for spiritual food. *15LtMs, Lt 32, 1900, par. 11*

Last Sunday a large crowd assembled to witness the baptism, which was to take place in the Hunter River. Those of the lower class who were present made a great deal of noise, hooting and yelling as the candidates went forward. But the two Scobie girls went forward without flinching. The mother, when she saw so many of her acquaintances present, trembled a little, but when the howling of the mob commenced, she became as firm as a rock. She lifted up her head boldly, glad to identify herself with the commandment-keeping people of God. She felt honored to have her daughters go forward in baptism, to be reckoned as children of God. One of the women baptized on this occasion was a prominent worker in the Salvation Army in Maitland before she began to keep the Sabbath. She has been truly converted, and is very

happy.*15LtMs, Lt 32, 1900, par. 12*

Several more will go forward next Sunday, among them a man named Lamotte. His wife was baptized with the first who went forward. I expect to speak at the baptism on Sunday.*15LtMs, Lt 32, 1900, par. 13*

There are about thirty more who are convinced that the seventh day is the Sabbath of the Lord. The demonstration of opposition at the baptism showed so plainly what spirit is working in the children of disobedience, and revealed such a marked contrast between those who are keeping the commandments of God and those who are trampling them under their feet, that it has worked for our good. The evening following this demonstration, a large number came out to the meeting in the tent. Elder Daniells spoke on the third angel's message, and the people seemed deeply interested.*15LtMs, Lt 32, 1900, par. 14*

The interest does not diminish, but continues to increase. Elder Colcord is doing well, and is liked by all who hear him. He is faithful in the work of visiting. The work of visiting families and holding Bible readings with them is doing great good. Our workers make some excuse for entering a house they have never before entered, and before they leave, they are asked to come again.*15LtMs, Lt 32, 1900, par. 15*

Six months ago there was not a Sabbathkeeper in Maitland. Now we have hope that a large church will be raised up. This will call for a church building. One woman in Maitland walks three miles to meeting and carries her baby. Our workers thought she was very poor, but one day she brought a donation of several pounds, to help in building a meetinghouse. Soon our workers will have to begin to call for money to build a church, but before they do this, they want some others to take their stand.*15LtMs, Lt 32, 1900, par. 16*

Lt 33, 1900

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 27, 1900

Portions of this letter are published in *2MR 241; 4MR 138-144.*

+NoteOne or more typed 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 last letter to me, written from Mexico, and read its contents with pleasure. I am pleased at any news of the advancement of the work in the institutions already established. *15LtMs, Lt 33, 1900, par. 1*

The night after receiving that letter, a representation in regard to the medical missionary work was again brought before me in clear, strong figures, that I could not but understand. The great sorrow that came upon you because of my letter has been a complete mystery to me. I have recently sent you letters in my own handwriting, one written in New Zealand in 1893. In examining my writings, I find other letters, written in Switzerland in 1887, all of which you have had. More letters I have written, full of cautions and warnings. Wherein have I changed? *15LtMs, Lt 33, 1900, par. 2*

More recently, I have written of figures that have been presented before me in regard to the gospel wagon. Then I had a view of the work which you have been doing for several years. I was lost to everything around me. I saw the large work established by you in Chicago, and the money that was invested. There was presented before me a long roll of paper, having upon it figures of a startling character, while in large letters was inscribed, “Consumers, but not producers.” The figures showed the amount of God’s money that had been invested in that enterprise in Chicago, and the results to the work all over the world. The representation was most disheartening. *15LtMs, Lt 33, 1900, par. 3*

The whole vineyard of the Lord has been robbed to carry on a work that is never-ending. It has consumed means that should have supplied the necessities of foreign fields. The means spent in Chicago would have given to new fields advantages for doing the very work that God has designated should be done. Look at the destitution that exists in portions of the field in foreign countries, and in contrast see the investment made in one great city. It shows that there has been a misappropriation of means which is not yours to do with as you please. God's treasury needs to be replenished. There must be set in operation facilities in the translation of books and in the support of missionaries in the field. *15LtMs, Lt 33, 1900, par. 4*

All this was presented in a vision given to me at midday. It laid upon me a burden which none could understand. I could not understand it. I was overwhelmed with the things presented. *15LtMs, Lt 33, 1900, par. 5*

When I came to myself, I was like one stunned. Night after night the picture was before me. I saw the investment you were making, the money you were consuming; and what would the end be? I will not say. *15LtMs, Lt 33, 1900, par. 6*

"Who has required this at your hands?" was the question asked. [*Isaiah 1:12.*] "Sister White," you bemoan, "somebody has set things before you in a wrong light." No, no; things that no one knows have been presented to me. I have been made to understand the ambitious projects that have bound up in one wicked city means which should have helped the work in this new world and put us on standing-ground. But all the necessities of this field, which were kept before you, seemed to you of less importance than the great things you were creating. *15LtMs, Lt 33, 1900, par. 7*

All our entreaties, all our poverty, which you knew, all our inability, which was indeed impossibility, was before you; but the things of your own creation closed your senses to our great need. The Lord signified that we should make a center here, that in this country should be established the very same work that we had started in America by the greatest self-denial and self-sacrifice at every step. *15LtMs, Lt 33, 1900, par. 8*

I have no hesitancy in saying that God did not set you at that work in Chicago. I was instructed to call for help from the Sanitarium, not from your own personal funds, but from the Sanitarium that had been established at first with the funds of our people. I was instructed that I had the first and strongest claim upon the Sanitarium, and that I should call upon its managers to establish in this country the same work that we had started in America. I was at the same time shown how the Lord had greatly honored you, not in your Chicago enterprise, but in placing you in connection with the Sanitarium, one of His own instrumentalities for the uplifting of humanity. *15LtMs, Lt 33, 1900, par. 9*

As I write, my soul burns within me to see how the money has been used to consume, but not to produce. Then when this matter has been progressing for years, and the destitution of the work in this field has been urgently presented, you send your own funds. This gift we will not accept; we are not beggars, but the Lord's workers, called to lift up His ensign, to proclaim the day of the Lord, the closing work of this earth's history. *15LtMs, Lt 33, 1900, par. 10*

To whom would it be more fitting to entrust the use of means than to the very one with whom the Lord has been communicating for so many years—the one whom the Lord has made a channel of light to the people? *15LtMs, Lt 33, 1900, par. 11*

Three mornings ago I laid my hand upon several papers, exchanges from America, sent me about two years since. In the *New York Observer* of August 6, 1896, I saw your name, and the heading, "Dr. Kellogg's Work, The Workingman's Home, and Medical Missionary Work in Chicago." There followed an account of the work then going forward, and the large amount of means required to sustain it. Since that time the work has greatly extended, and of course a much larger amount is required for its support. As I read the article, and thought of these things, I could understand the light given me by the Lord as to what the principles of truth and righteousness would lead the Sanitarium supporters and workers to do; that they should make it their first business to aid the work in this country, where the Lord had sent experienced workers fitted to carry forward His work. *15LtMs, Lt 33, 1900, par. 12*

We should have had at this date a large, well-built edifice with surrounding grounds in a beautiful location, where we could cooperate with God in caring for sick and suffering humanity. Through this work in connection with the gospel ministry, the light of truth would shine forth. The people who are in ignorance would have an opportunity to become acquainted with health principles, and many would be led to practice the self-denial essential for health of body and clearness of mind, and they would be brought to comprehend what is truth for these last days. This is the work to be done. *15LtMs, Lt 33, 1900, par. 13*

In the Sanitarium at Battle Creek as a center, the Lord gave you your work, all that you could carry successfully. The medical missionary work was ever to be as the arm to the great work that was to prepare a people to stand in the day of God so soon to be realized. "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*] The gospel ministry of truth for these last days, in its sacred dignity, is to stand as the body; Christ Himself is the head; and the medical missionary work is to be the arm and hand. Only a thorough instruction in God's Word will suffice for the saving of souls that are ready to perish. *15LtMs, Lt 33, 1900, par. 14*

Our work in camp meetings brings us in touch with all nationalities and all classes, rich and poor, high and low; and it brings us in connection with the sick and suffering. These camp meetings should be regarded as verily God's instrumentalities as are the sanitariums. Their work is essential. *15LtMs, Lt 33, 1900, par. 15*

The work of our schools also is essential. God has a church, and education in schools is not on a solid basis unless it is carried on in connection with the church, and is founded on the principles of God's Word. Thorough instruction in the Word of God imparts an education that will be as lasting as eternity. *15LtMs, Lt 33, 1900, par. 16*

Our school in Australia has been established and carried on at a heavy financial sacrifice. If some of the means absorbed in the Chicago mission and similar enterprises had been appropriated to the necessities of institutions of God's own appointment in this new field, the Lord would have been much better glorified; for then we

could have received to impart to others.*15LtMs, Lt 33, 1900, par. 17*

Through the work of schools and sanitariums the light of the gospel, in clear, steady rays, would have penetrated far and near. The truth of God would have been as a city set upon an hill. 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.*15LtMs, Lt 33, 1900, par. 18*

There are many communities where all are in humble circumstances, where many of the refinements, comforts, and some even of the seeming necessities of life are lacking. But when the truth is received by these people, what a change is wrought! Tobacco is seen to be a needless expense, as well as an injury to the health. It is discarded, and the means thus saved is used in paying teachers to instruct the children, that they may be brought up in the nurture and admonition of the Lord.*15LtMs, Lt 33, 1900, par. 19*

Many who know not the truth are coming to understand that their home training and Sunday school teaching will not accomplish the work that is essential for this time. The present truth must come to the people. They need Bible truth, the special truth for this time. Our churches must be a living temple for God; every stone composing the temple must be a living stone, emitting light.*15LtMs, Lt 33, 1900, par. 20*

Often the greatest amount of good will be accomplished by camp meetings. In most cases these should [be] held [for] two or three weeks. These meetings should be so conducted as to make them object lessons of neatness, order, and good taste; and at the same time there should be a careful regard to economy. At these meetings the truth is brought before people who would never enter a church, and many are convicted and converted.*15LtMs, Lt 33, 1900, par. 21*

In every place where believers are raised up, humble churches should be built. If possible, these should be dedicated to God free from debt. But it is better to hire some money rather than not to

build. If a man has money and, after donating what he can, will make loan, either without interest or at a low rate of interest, it would be in the order of God to use the means when necessary. But if possible, church buildings should be dedicated free from debt. *15LtMs, Lt 33, 1900, par. 22*

All these lines of work require money. God does not now lay upon His people the same work which was laid upon Muller. Muller did a noble work. But God has given His people a work to do after a different plan. To them He has given a message for the whole world. They are to enter territory after territory, and make aggressive warfare against soul-destroying sins. God bids them, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." They are to engage in house-to-house labor, opening the Scriptures to those who are in darkness. Rich and poor alike are to be instructed. The youth must be labored for with persevering zeal to win them to the truth, that they also may become laborers together with God. *15LtMs, Lt 33, 1900, par. 23*

All that is involved in camp meeting effort can never be fully traced out. God is calling upon souls, and we should stand ready to gather in the harvest as soon as the work of ministry begins. The warning is to be given by every converted soul. This is the missionary work to be done. Money is to be invested, not in expensive buildings, but in the best methods of reaching and saving the largest number of souls unto Jesus Christ. *15LtMs, Lt 33, 1900, par. 24*

The ministry is not to be belittled or criticized. The men appointed to the ministry are not to be censured because they do not give soul and body to that which is termed medical missionary work. God has given to every man his work. It is not the duty of the ministers to do as you have done. If they did, they would rob the destitute, suffering fields that have just as good a claim to help as have the people in the wicked city of Chicago. It is your duty, Brother John, to respect the ministry just as fully as you think your work should be respected. *15LtMs, Lt 33, 1900, par. 25*

Should you carry out your own way, means would be drawn from the treasury to support the enterprises of your creation, until the

missions to which God has appointed a special work would be destitute of every facility for carrying on that work. God gave you a special work to do, and He gave you great encouragement by presenting definitely before you what He expected you to do. You were to stand in your lot and place as faithfully as did Daniel. The Battle Creek Sanitarium was to be an instrumentality in establishing other sanitariums to do the very work God designed they should do. *15LtMs, Lt 33, 1900, par. 26*

To neglect the very work God has given you, and take up a work He has not appointed, is not the devising of the Lord but your own devising. You cannot carry the work in Chicago as you have been doing, and perform acceptably the work the Lord has appointed you. No one who believes that we are giving the last message of mercy to the world is required by God to go over the ground you are going over. *15LtMs, Lt 33, 1900, par. 27*

You may think that you can discard the name of Seventh-day Adventist, and make a name for yourself, because of your supposed prosperity. But just as surely as you yield to this temptation, you will understand what the warnings mean that God has been sending you for years. I want you to be saved, and I want the Seventh-day Adventists in America to be saved from the evil effects of human methods and devising. I expect to come to the next General Conference if I can see my way clear to do this. *15LtMs, Lt 33, 1900, par. 28*

O John, for Christ's sake do not spoil your record! Would that your colleagues had less confidence in human ideas, and ploughed deeper into the Word of God. Then they would understand that they are to be in harmony with God, a part of His great firm. If you take this that I have written as you did the letter which contained cautions and the highest encouragement, if you go on in your own way until you are humbled by God, be sure that your own course of action has brought the result. *15LtMs, Lt 33, 1900, par. 29*

You think that I am no longer your friend; but all my sympathy and influence are with you when you are working in harmony with God. Whatever opinion you may have of me, I cannot, dare not sustain you in the wrong. I know that the things I have told you are true to

the letter. *15LtMs, Lt 33, 1900, par. 30*

You may unwittingly misrepresent matters to your colleagues; but bear in mind that Sister White has not changed. I have borne to you a decided testimony to save you from making mistakes by pursuing a course of self-exaltation. This very fact should be enough to gain your confidence. I would not speak unless compelled to do so. Do not take any course to blind the eyes of those who ought to perceive all things clearly. Keep off the enemy's ground. Do not, in order to vindicate your course, seek to impair confidence in the testimonies God has given me to bear. If God has ever spoken by me, you have been working on wrong lines. Put your hands to the work God has given you, and let there be a decided change in your speech concerning the ministry of God's appointment. *15LtMs, Lt 33, 1900, par. 31*

Lt 34, 1900

Brethren and Sisters in Australasia

“Sunnyside,” Cooranbong, New South Wales, Australia

February 24, 1900

Portions of this letter are published in *4MR 127-129; 8MR 156-157; 11MR 163; CTr 174*. ⁺NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To My Brethren and Sisters in Australasia:

We have prayed most earnestly that God would send the help we needed in the school this year, and we believe that He has done this. We can say to the praise of God that our school this year we have the best faculty we have ever had. We have also an excellent class of students, but we feel sorry that there are not more in attendance. There should be many more students at the school; and we now invite our churches to do all they can to send students. Here they will have a precious opportunity for gaining a knowledge of present truth. Brethren and Sisters, what will you do to create a fund to be used in sending to the school students who wish to attend, but who have not money to pay their way? Our young people who do not attend this term of school will lose much, we do not know how much. *15LtMs, Lt 34, 1900, par. 1*

God helps those who place themselves where they can best be qualified for His service. Divine power unites with earnest seeker for truth, giving him the fitness he needs for God’s work. Daniel placed himself in right relation to God and to his outward circumstances and opportunities. He was taken as a captive to Babylon, and with others was placed under training, to be prepared for a place in the king’s court. His food and drink were appointed him, but we read that he determined that he would not defile himself with the king’s meat nor with the wine which he drank. *15LtMs, Lt 34, 1900, par. 2*

In taking this step, Daniel did not act rashly. He knew that by the time he was called to appear before the king, the advantage of

health reform would be apparent. Cause would be followed by effect. Daniel said to Melzar, who had been given charge of him and his companions, "Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat and water to drink." Daniel knew that ten days would be time enough to prove the benefit of abstemiousness. "Then let our countenances be looked upon before the thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest deal with thy servants." [*Daniel 1:12, 13.*]*15LtMs, Lt 34, 1900, par. 3*

"So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat of the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse. As for these children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." [*Verses 14-17.*]*15LtMs, Lt 34, 1900, par. 4*

From this we see what an important part a simple diet acts in preparing students to hold positions of trust. Students should cooperate with God by abstaining from all food which will tax the physical powers and becloud the mental faculties.*15LtMs, Lt 34, 1900, par. 5*

Having done this, Daniel and his companions did still more. They did not choose as companions those who were agents of the prince of darkness. They did not go with a multitude to do evil. They secured Melzar as their friend, and there was no friction between him and them. They went to him for advice, and at the same time educated him by the wisdom of their deportment.*15LtMs, Lt 34, 1900, par. 6*

It was God's purpose that these youth should become channels of light in the kingdom of Babylon. Satan was determined to defeat this purpose. He worked upon the minds of the youth who had refused to be God's representatives, causing them to be jealous of Daniel and his companions. At Satan's suggestion they laid plans to entrap those who were making such steady, rapid advancement in knowledge. There were those who tried to deceive and mislead

Daniel and his companions, who tried by flattery to induce them to enter into wrong. But they failed signally, because these youth had on the armor of light. They fastened themselves to the promise, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*]*15LtMs, Lt 34, 1900, par. 7*

They knew that they must keep the eye of the mind single to the glory of God, that they must seek wisdom and strength and grace from on high. They must not allow themselves to be led, by smiles or frowns, to yield to the sophistry of Satan. They knew that no human power could be to them wisdom and righteousness and sanctification.*15LtMs, Lt 34, 1900, par. 8*

Satan was trying to compass their destruction. Nothing but wisdom and strength and firmness and heroism which God could would enable them to maintain their position in the way of holiness. They knew that they were not yet fully acquainted with the character of Satan's enmity. They would have to watch unto prayer, for they were ignorant of the obstacles they would have to meet and surmount. They knew that barriers would rise to bar their way, that embarrassment would surround them on every side.*15LtMs, Lt 34, 1900, par. 9*

They made a faithful study of the Word of God, that they might know the divine will. By faith they believed that the One whom they served would communicate to them His will; and in answer to their faith, God opened His Word to them. The Old Testament was to them a light shining in a dark place. They made the Word of God their textbook, looking upon it as the foundation upon which they must build character. They had only the Old Testament. The youth of today have increased light.*15LtMs, Lt 34, 1900, par. 10*

The Bible teaches the whole duty of men, women, and children. "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.*] Divine wisdom came to Daniel and his companions as they studied the Word. They knew that this Word was their authority, and that it demanded their obedience.

The truth was to them of the highest importance, for it placed their duty before them in a clear light. *15LtMs, Lt 34, 1900, par. 11*

Satan often cast his shadow across their pathway to obscure their view of divine light and darken their faith and confidence in God. But they would not yield, and the Lord gave them wisdom and power to prevail with Him in prayer. As they followed the course of study outlined for them in the courts of Babylon, they made it their aim to become statesman who would never sacrifice principle in order to obtain advantages for themselves. They knew that they were in an enemy's country, under the power of the Babylonian king, and they were obedient in all things save where they were asked to sacrifice principle. *15LtMs, Lt 34, 1900, par. 12*

“Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar, ... and among them all was found none like Daniel, Hananiah, ... 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 the magicians and astrologers that were in all his realm.” [*Daniel 1:18-20.*]*15LtMs, Lt 34, 1900, par. 13*

He who gave wisdom and understanding to Daniel is willing to give wisdom and understanding to all who place themselves in the same relation to Him that Daniel did. We desire every youth to realize that none need have a superficial education. Read how Paul enjoined on Timothy constancy and perseverance and the faithful performance of duty. *15LtMs, Lt 34, 1900, par. 14*

“Thou therefore, my son,” he wrote, “be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. ... Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [*2 Timothy 2:1-3, 15.*] Work for God with humility and earnestness, teaching the truth from love to God and [to] man. Untold good is accomplished by the faithful, humble Christian, who prays and lives his prayers. *15LtMs, Lt 34, 1900, par.*

Will not our churches in the Colonies do what they can to assist in sending to the school students who wish to prepare for missionary work? Our school is not a reformatory, and we do not wish to have students come who have made up their minds to be unmanageable, who will not submit. Such students make the work of the teachers exceedingly hard, and their influence over the other students is detrimental. *15LtMs, Lt 34, 1900, par. 16*

We want students who can be educated to reach those belonging to the higher classes, who have been sadly neglected. Is no effort to be put forth for them? Do they not need a Saviour? Few among them go to church, for they realize that they receive no benefit there. The teaching which they hear does not touch the soul. They want something which they have not. Are we to make no personal efforts in their behalf? Cannot we do the highest kind of missionary work in this line? Are there not those who will take the burden of this work, who will make it their aim to obtain qualifications, which will enable them to work successfully for the higher classes? *15LtMs, Lt 34, 1900, par. 17*

God calls for earnest, humble workers, who can carry the truth to the higher classes. Those men who bear heavy responsibilities in public life, who act as judges and lawyers, should be given a clear, distinct message. "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.*] *15LtMs, Lt 34, 1900, par. 18*

We talk and write of the neglected poor. Might we not better give some attention to the neglected rich? Some ask, Will not publications reach them? No; they will not be reached by publications. It is personal effort that they need. Are they to perish without any special warning being given them? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ. *15LtMs, Lt 34, 1900, par. 19*

Read how plainly Daniel warned Nebuchadnezzar. Nebuchadnezzar dreamed a dream, and he related it to Daniel, who interpreted it for him. "The tree that thou sawest," he said, "which

grew, and waxed strong, whose height reached unto heaven, and the sight thereof to all the earth, whose leaves were fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O king, that art grown and become strong; for thy greatness is grown and reacheth unto heaven, and thy dominion unto the ends of the earth.” [Daniel 4:20-22.]15LtMs, Lt 34, 1900, par. 20

“And whereas the king saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, till seven times pass over him; this is the interpretation, O king, and this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from among men, and thy dwelling shall be with the beast of the field, and they shall make thee eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdoms of men, and giveth it to whomsoever he will.15LtMs, Lt 34, 1900, par. 21

“And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shall have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.” [Verses 23-27.]15LtMs, Lt 34, 1900, par. 22

Thus plainly was the truth spoken to the self-exalted king. And in the providence of God we shall in the future have opportunity to warn those who stand in the high places of the earth.15LtMs, Lt 34, 1900, par. 23

The judgments declared came upon the king. “At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon that I have built, for the house of my kingdom by the might of my power, and for the

honor of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee. And they shall drive thee from among men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. *15LtMs, Lt 34, 1900, par. 24*

“The same hour was the thing fulfilled upon Nebuchadnezzar and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like bird's claws.” [*Verses 29-33.*]*15LtMs, Lt 34, 1900, par. 25*

“At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom from generation to generation. And all the inhabitants of the earth are reputed as nothing; and He doeth according to his will in the armies 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 his ways judgment; and those that walk in pride he is able to abase.” [*Verses 34-37.*]*15LtMs, Lt 34, 1900, par. 26*

What a wonderful history this is! God can so humble kings and nobles when it is for His glory, that they will acknowledge that there is a power above themselves. He can cause them to use the tongue in praising Him. *15LtMs, Lt 34, 1900, par. 27*

God will visit His judgments upon those men in responsible positions who feel that they are above all divine law. But there are those in official life who feel their need of something they have not. To them God will make known that He is the One who controls all

affairs of this life. If these men will repent and be converted, God will use them in His cause. Tell them that the Lord can lift up and cast down. Let those who realize the value of the human soul give with earnestness the invitation to the gospel feast. Ask men and women if they are prepared for the future immortal life. *15LtMs, Lt 34, 1900, par. 28*

While the truth is to be given to those called the great men of the earth, while there is to be no shrinking from this duty, no one who does this work should show forwardness in voice or manner. He whose heart is filled with love for God and man will speak the truth with simplicity. His words will be spoken in the meekness of wisdom, and angels of God will make the impression on hearts. *15LtMs, Lt 34, 1900, par. 29*

The faithful minister of the gospel is to reach the high and the low. The poor are not to be forgotten; but remember also that there are thousands of rich men who are starving for spiritual food. They want something they have not. Are we to make no personal efforts in their behalf? The message has not been given as it should to the higher classes. The lower classes have received more attention than the higher class. *15LtMs, Lt 34, 1900, par. 30*

From the light given me, I know that the plain "Thus saith the Lord," should be spoken to those men who have influence and authority in the world. God will bless the worker who will faithfully do his work. The righteousness of Christ will go before him, and the glory of God will be his rearward. The greatest men of this earth are not beyond the power of a wonder-working God. He will convert those who occupy responsible places, men of intellect and influence, if those who are laborers together with Him will be men of opportunity, doing their duty bravely and faithfully. *15LtMs, Lt 34, 1900, par. 31*

There is a great crisis before us. Humanity is to be given the testimony that there is a God who rules over all. In the time before us God will work through His servants as He did through Daniel. Upon our churches rests the solemn responsibility of giving the youth who wish to become workers for God an opportunity of obtaining a knowledge of Bible truth. *15LtMs, Lt 34, 1900, par. 32*

We greatly desire that the young men and women in our churches

who need the benefits of the school shall attend during this term. We have secured the very best teachers, and we wish to see more students here. We have not had to go to the expense of erecting more buildings, but there is still a debt on the buildings already erected. My brethren and sisters, will you not do all you can to help the school? You can do this by sending students, and paying their tuition in advance. *15LtMs, Lt 34, 1900, par. 33*

We need in the school young men and young women who can be educated to be church school teachers. In every church there is need of a church school. If there are two or three small churches close together, these should unite in supporting a teacher who can give children a true education. Parents, take your children away from the influences of the world. Let everything be done for them that can be done. They need to be taught the Word of God line upon line, precept upon precept, here a little and there a little. They need to be taught that the fear of God is the beginning of wisdom. *15LtMs, Lt 34, 1900, par. 34*

We need an army of workers to give the warning message to the world. Every town from Cooranbong to Queensland is to be worked. We are to press onward and still onward. We desire the youth to obtain an education which will enable them to educate others. The gospel of Christ lies at the foundation of all true education and progress. To diffuse light is the great work we are now to do. The truth that Christ is a personal Saviour is to be taught so clearly that souls will submit to be led and taught by God, and in their turn win other souls to Christ. Teachers have come from America to teach our young people how to do this work. Will you allow the work to be hindered for the want of your help? *15LtMs, Lt 34, 1900, par. 35*

I feel so sorry to think that there are those who are losing the benefits of this term of school. Let not any stay away because they did not come at the first. You know not what a year may bring forth. Make the most of the present opportunity to gain an all-round education, an education which will teach you how to study the Bible and how to handle tools. Then when you go to a new field, you can help the people in all lines. *15LtMs, Lt 34, 1900, par. 36*

We would be pleased to see one hundred additional students in the

school, obtaining an education and training for work in the Master's vineyard. I call upon the pastors of our churches to wake up and see what they can do to help the school. I call upon parents to act their part. Parents, your children need the help to be received in the school. The young people in the church need it. Deny self, if necessary, to give it to them. Do you wish to see your children converted? Do you wish to see them working as missionaries for the Master? Then do all in your power to send them to the school. Do your best, and God will help you. *15LtMs, Lt 34, 1900, par. 37*

Lt 35, 1900

General Conference Committee

“Sunnyside,” Cooranbong, New South Wales, Australia

February 13, 1900

Portions of this letter are published in *PM 79, 134*.

To the General Conference Committee

Dear Brethren:

A new board of directors should be formed at Review and Herald, of men who give evidence that they will not deviate from the way of righteousness. A change must be made. Things must be so ordered that Christ will be recognized in every movement made. Those who occupy positions on boards or committees should be men who seek the Lord with their whole heart, men who preserve the humility found by seeking counsel from God. *15LtMs, Lt 35, 1900, par. 1*

All the planning of men will come to nothingness if unchristlike attitudes are woven into the work. It is wisdom to place in positions of responsibility and usefulness only those who give full proof of their ability, who show that they are able to fulfill in a proper way their weighty trusts. Positions have been given to young, inexperienced men which ought to have been given to men who had an experience gained in the early history of the work. Let positions of trust be given to experienced, God-fearing, proved men, men who will bear the message of reproof sent by God. *15LtMs, Lt 35, 1900, par. 2*

When men trust in men and make flesh their arm, when they show that they know not the voice of Him who is the only source of wisdom and power, let responsibilities be taken from them as soon as possible and given to men who wait on the Lord, who do not consider their time so valuable that they cannot take part of it for prayer, who will not dare to move without divine counsel. To men and women God has entrusted gifts and endowments. Those who keep these gifts and endowments pure, holy, and consecrated will

be guided by the Holy Spirit. God will be their help and stay, and to Him will they ascribe all the glory. *15LtMs, Lt 35, 1900, par. 3*

Daniel declared, “Blessed be the name of the Lord forever and ever, for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.” [*Daniel 2:20-22.*] There is no position so lofty that God cannot cut down those occupying it. There is no humiliation so great that God cannot raise up humble men to enjoy the richest blessings. *15LtMs, Lt 35, 1900, par. 4*

The Lord works to humble human pride in whomever it is found, that men may learn to develop a spirit of true submission to His will. He cannot work with men who counteract His purposes. Those who use their perceptive powers to create an order of things which turns aside God’s purposes will lose the powers, which if exercised aright would have increased and strengthened. God honors those who seek Him in sincerity, humbling self and exalting Him. But when men will not consent to walk in the counsel of God, their wisdom is removed from them. They become incapable of knowing God and Jesus Christ whom He hath sent. *15LtMs, Lt 35, 1900, par. 5*

Lt 36, 1900

Tatum, Lettie H.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 18, 1900

This letter is published in entirety in *3SM 324-326*.

Lettie H. Tatum
Sanitarium
Battle Creek, Michigan

My Dear Afflicted Sister:

In my Christian experience I have passed over the ground where you are now traveling. It seemed that I was bound in chains of despair. When quite young, only about twelve years old, I was for months utterly hopeless. But the Lord did not suffer me to remain in this condition. He attracted me by His own mercy and grace, and brought me to the light. He will help you. Look away from yourself. Do not think or talk of yourself. You cannot save yourself by any good work that you may do. The Lord Jesus has not made you a sin-bearer. He has not been able to find any human or angelic being to be a sin-bearer. He says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Do you not believe the words of Christ? He bids you. “Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]¹⁵*LtMs, Lt 36, 1900, par. 1*

Think of the Saviour. Lay your sins, both of omission and of commission, upon the Sin-bearer. You know that you love the Lord; then do not worry away your life because Satan harasses you with his falsehoods. Believe that Jesus will and does pardon your transgression. He bore the sins of the whole world. He loves to have the weak and troubled soul come to Him and rely upon Him. Seek God in simple faith, saying, “I believe; help thou mine unbelief.” [*Mark 9:24.*]¹⁵*LtMs, Lt 36, 1900, par. 2*

The Lord does not readily cast off His erring children. He bears long with them. His angels minister to every believing, trusting soul. Now, when you read these words, believe that the Lord accepts you just as you are, erring and sinful. He knows that you cannot blot out one sin; He knows that His precious blood, shed for the sinner, makes that one who is troubled, worried, and perplexed a child of God. *15LtMs, Lt 36, 1900, par. 3*

The Word of God is like a garden filled with beautiful, fragrant flowers. My sister, will you not pluck the flowers, the roses, the lilies, and the pinks of His promises? Rest in His love. No tongue can express or finite mind conceive the greatness and richness of His promises for just such weak and trembling souls as you are. Simple faith and trust is your part; the Lord's part He never fails to fulfil. By faith draw close to the precious Sin-bearer, and then cling to Him by faith. Do not worry; this will not help the matter at all. Believe that Christ Himself rebukes the enemy, and that he can have no more control over you. Believe that Satan has been rebuked. When the enemy comes in like a flood, the Spirit of the Lord will lift up for you a standard against him. *15LtMs, Lt 36, 1900, par. 4*

Again I bid you to look away from yourself. Look to Jesus. Take hold of the Mighty One, and never let go. Our Lord Jesus has expressed His love for you in that He gave His own life that you might be saved; you must not distrust that love. Do not look on the dark side. Be hopeful in God. By beholding Jesus as your sin-pardoning Saviour you become changed into His image. Say, "I have asked my Saviour, he has set me free, and I am free indeed. I am the Lord's, and the Lord is mine. I will not fear. I know that He loves me in my infirmities, and I will not make Him sorry by showing that I distrust Him. I break with the enemy. Christ has cut the cords that bound me, and I will praise the Lord." *15LtMs, Lt 36, 1900, par. 5*

Thus you can educate and strengthen your mind. May the Lord help and bless you every moment. Be free, yes, be free in the Lord just now. Rejoice in your freedom. *15LtMs, Lt 36, 1900, par. 6*

Lt 37, 1900

Colcord, Sister M. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 4, 1900

Portions of this letter are published in *2SM 328*.

Mrs. M. R. Colcord
Forest House, Potter Co., Pennsylvania

My Dear Sister:

I am very much pained to hear that there is not harmony in the church of which you are a member. In these matters you need the counsel of God. Who is the president of the Pennsylvania Conference? It is certainly his duty to look after the churches under his guardianship. The Lord is mighty in wisdom. He never errs or makes a mistake. *15LtMs, Lt 37, 1900, par. 1*

I have no faith in casting lots. We have in the Bible a plain “Thus saith the Lord” in regard to all church duties. If there is not unity in the church, Christ is grieved, and the cause of truth is misrepresented to unbelievers. Let every member of the church inquire, “Am I a member of the body of Christ?” *15LtMs, Lt 37, 1900, par. 2*

Just before leaving His disciples, to suffer the penalty of transgression that man might be given an opportunity to return to his loyalty, the Saviour 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 shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*] Shall we not labor to give this sign to the world? Christ’s love for His people is unchanging. It is the work of the enemy to cause dissension, strife, and alienation. *15LtMs, Lt 37, 1900, par. 3*

The members of a church believing present truth need daily to purify their hearts by obeying the truth. Christ prayed, “Sanctify

them through thy truth; thy word is truth.” [John 17:17.] Unless the members of the church show that faith that works by love and purifies the soul, there will be bickerings in the church. But there is no excuse for this, for Christ is love. Individually we are to follow the example of the Master, manifesting respect and love for one another. Unless we do this, we cannot reveal to the world the transforming power of the grace of Christ. *15LtMs, Lt 37, 1900, par. 4*

Let all seek the Lord and be converted. Let them confess their sins and pray for one another, that the moral image of God may be restored in them. We must have faith and confidence in one another. As Christ has loved us, so we are to love one another. The two great principles of God’s law enjoin love for God and love for our neighbor. *15LtMs, Lt 37, 1900, par. 5*

Christ is greatly grieved when any of His professed followers injure themselves and bring reproach upon the precious truth by a wrong course of action. The work we are to do in this world is to free ourselves from all selfishness, to show love and tenderness for Christ in the person of his saints. *15LtMs, Lt 37, 1900, par. 6*

I leave this morning for Victoria, to attend the camp meeting in Geelong; therefore I cannot write much. I was unable to sleep last night, and am not in a good condition to write. I would say to the members of the church in Austin: Read your Bibles with much prayer. Do not try to humble others, but humble yourselves before God, and deal gently with one another. To cast lots for the officers of the church is not in God’s order. Let men of responsibility be called upon to select the officers of the church. *15LtMs, Lt 37, 1900, par. 7*

In regard to Sister White knowing what to say to you, I would refer you to the One who says, “I am at thy right hand to help thee.” [See *Isaiah 41:13.*] When Christ is so near you, do not send so far across the ocean for help. The Saviour invites you, “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.] *15LtMs, Lt 37, 1900, par. 8*

Lt 37a, 1900

Board of Managers of the Review and Herald Office

“Sunnyside,” Cooranbong, New South Wales, Australia

February 26, 1900

Portions of this letter are published in *4MR 17*; *6MR 173-175*.

+NoteOne or more typed 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 Board of Managers of the Review and Herald Office

Dear Brethren:

In a recent mail a question was sent me in regard to publishing for the Southern field. The writer says: “In several communications you have stated that the publishing houses in America should give the profits on the books published for the Southern field. There are two views taken as to the meaning of this statement. The first is: That the publishing houses should ask a reasonable price for the publishing of these books written to support the Southern work, and then add a reasonable price for the cost of handling them, and that all profits should go with the royalties to carry the work in that field. The second position taken is that your statement refers only to the books actually sold in that field by those connected with the issuing of the books.”*15LtMs, Lt 37a, 1900, par. 1*

Just what I have asked from our publishing houses in behalf of our schools in regard to printing *Christ's Object Lessons* without profit, and encouraging a wide sale of the book, that large sums may go to our schools to lighten their burdens, ought to have been done by our publishing houses in behalf of the work among the colored people of the Southern States.*15LtMs, Lt 37a, 1900, par. 2*

Why should not our publishing houses do this work for the people of the South? Were they not established in the providence of God, by the liberalities of His people, to be missionary agencies? Have they not given freely in past years to needy fields and enterprises, and

have they not been blessed in so doing?*15LtMs, Lt 37a, 1900, par. 3*

The importance of the work and the great need of missionary effort in the Southern field were plainly pointed out. It was a field near at hand, whose needy condition they had every opportunity to know. Why did they not realize their responsibilities?*15LtMs, Lt 37a, 1900, par. 4*

The Lord is grieved at the indifference manifested by His professed followers toward the ignorant and oppressed colored people. If our people had taken up this work at the close of the civil war, their faithful labor would have done much to prevent the present condition of suffering and sin.*15LtMs, Lt 37a, 1900, par. 5*

When the attention of our people was called to their great neglect of duty, and to the importance of earnest effort now, the managers of the publishing houses should have been among the first to offer assistance.*15LtMs, Lt 37a, 1900, par. 6*

If the managers of the Review & Herald Office had been walking in the fear of the Lord, they would have esteemed it a privilege to make personal sacrifices, and would have seen ways to use the facilities of the great publishing house under their control for the advancement of the Southern work. If they had felt the responsibilities of faithful stewards, they would have seen the needs of the colored people, and would have given sympathy to those working for them. Instead of laboring to take all they could get from the workers to add to the profits of the publishing house, they would have freely given the profits of the publishing house to help the poverty-stricken mission. Instead of planning other books to crowd the Gospel Primer out of the field, they should have encouraged and helped the laborers to bring out other works to be a help to their missionary labors.*15LtMs, Lt 37a, 1900, par. 7*

If the managers of the publishing house had gone farther than to donate the publishers' profits, and had made liberal donations of books to be used in the Southern States, or of the labor on some editions when the mission was in special need, the publishing house and its managers would have been abundantly blessed in so doing. Not only would such a course have met the approval of God,

but it would have been a commendable example of cooperation that would have had influence with all our people. *15LtMs, Lt 37a, 1900, par. 8*

God requires of all who are in places of responsibility that they set examples of unselfishness in every line of missionary work. I cannot express to you the loss that has been sustained by the Review & Herald as an institution, by doing as it has in working counter to truth and righteousness. An evil spirit has been at work in the hearts of men in the publishing house, causing them to be selfish, covetous, and unjust. Their scheming was continued until confusion, want of courage and of steadfast purpose, made things very hard for those who were working for the interests of the Southern field. The course of action pursued was unworthy of Christians. Angels of God veiled their faces because of these unjust transactions. *15LtMs, Lt 37a, 1900, par. 9*

It may appear to some that the transaction in regard to the *Gospel Primer* was a little matter. The plucking and eating of the forbidden fruit was a little matter. But the act of disobedience by our first parents was sin, and drew after it tremendous results. Every unjust transaction is a transcript of the character of the doer. Those who can engage in such acts as this in reference to the Southern field reveal the true state of the heart. Unless cleansed and sanctified, elevated and spiritually ennobled, they will never eat of the tree of life nor drink of the water of salvation. *15LtMs, Lt 37a, 1900, par. 10*

In the Primer transaction, the Southern field was robbed of its due. The work that should have been done in the South has not been done. Time has been lost that can never be recovered. The workers in that portion of the Lord's vineyard had a hard time because of the perversity of the human heart, and they will be brought through similar trying experiences by appointment of God. For every penny of supposed gain in these transactions there has been much greater loss. *15LtMs, Lt 37a, 1900, par. 11*

The worst feature of the matter is that those who acted a part in these transactions have not recovered their spiritual eyesight. They do not see these things as they are. When I read of the restitution of one thousand dollars I felt sick at heart, it falls so far short of

correcting the wrong. I could scarcely keep from crying out, "O my brethren, what you need is to fall on the Rock and be broken."*15LtMs, Lt 37a, 1900, par. 12*

There is another transaction that needs to be corrected. In the author's strait for want of means, the plates for *Coming King* were sold to the publishing house. Just as soon as he was able to redeem the plates, he should have been allowed to do so, and a kindness of heart and gladness expressed that he could do this.*15LtMs, Lt 37a, 1900, par. 13*

These transactions with brethren struggling to help the Southern field, God has investigated. Not a sparrow falls to the ground without the notice of our Heavenly Father. Every act of close, selfish dealing is written in the books of heaven. Every one of these things must be corrected and stand corrected in the books of heaven. My brethren, is it not time that the Lord should be honored through your representation of His character? Are you willing to transfer the settlement of these matters to the judgment?*15LtMs, Lt 37a, 1900, par. 14*

If the Southern field were not needy, if there were not a pressing necessity for work to be done there in many different lines, why should the Lord keep the question constantly agitated as He has done for so long? We must redeem the time. This long-neglected field must be worked. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, without regard to color, who, being accustomed to the climate, can work there without endangering the life.*15LtMs, Lt 37a, 1900, par. 15*

Promising young men and young women should be educated to become teachers. They should have the very best advantages. Schoolhouses and meetinghouses should be built and teachers employed. Large numbers should not be gathered for instruction in any one place, for it would attract attention, and work evil to teachers and to school. Far more will be accomplished by collecting small numbers in different places. There is the greatest need for all kinds of missionary work.*15LtMs, Lt 37a, 1900, par. 16*

It is to sustain such a work as I have described that your liberalities

are asked for in the publication of books like *Gospel Primer*, *Christ Our Saviour*, and *Coming King*. When some such work is done willingly, heartily, as a privilege, be assured that it will bring a blessing to the doers. The grace of Christ which bringeth salvation will water the souls that have been dried up by their acts of selfishness. *15LtMs, Lt 37a, 1900, par. 17*

God calls for spiritual life in individualism. We are to be united as branches in the true vine, as workers together with God. I hope and pray that the power of the Holy Spirit may be imparted to every one in the service of God. Let every heart break before God; then the softening, subduing influence of the Lord Jesus will be as natural as the breath. Then there will be no such seed-sowing as has been revealed in the transactions that have taken place, transactions of which the actors should be everlastingly ashamed. *15LtMs, Lt 37a, 1900, par. 18*

There is missionary work to be done in the publishing house. A responsibility rests upon you for the youth under your care. Brethren, take hold together, first to reform yourselves; then, working under the one head, Christ Jesus, you will show perfect love and compassion while you try to reform the youth. You know not the science of being molded and fashioned after the divine similitude. When Christ is formed within, the hope of glory, you will hear with sanctified ears, and see with sanctified eyes, and speak with sanctified tongues. Then you will act as brethren, branches in the same vine. *15LtMs, Lt 37a, 1900, par. 19*

I long, I pray, I thirst, to see the work of God manifest itself in deeds of compassion, tenderness, and love. Then all who are in places of responsibility in the publishing work in any line will feel a deep interest in the youth. They will feel the need of most earnest prayer with all the apprentices together. Then in the educating and training of the youth all will bear in mind that these youth are the property of Jesus Christ. Read the *eighteenth chapter of Matthew*. If ever words should be put in daily practice it is the words spoken by Christ to His disciples. Many are the educating lessons, lessons of high and holy principles, that need to be brought into the daily, practical life. *15LtMs, Lt 37a, 1900, par. 20*

The Lord will impart His love to all who will seek Him with the whole heart and soul and spirit. But there is too much hurry and bustle and drive in our institutions, and men forget God and His commandments. Many seem to think the time lost that is devoted to earnestly seeking the Lord. But when the Lord comes in to co-operate with human effort, and men and women will co-operate with God, a marked change will be seen in the work and in the results. Every heart that has been visited by the bright beams of the Sun of Righteousness will reveal the working of the Spirit of God upon his heart, mind, voice, and character. The machinery will move as if oiled and guided by a masterly hand. There will be less friction when the spirit of the worker is oiled by the golden oil which is emptied out of the two olive branches to be received by every soul prepared for its reception. The holy influence will be imparted to others in words of kindness, tenderness, encouragement, and love. *15LtMs, Lt 37a, 1900, par. 21*

All should consider that they are responsible for their influence in spirit, in word, and in action. Day by day angels of God are passing through every room in the publishing house. Let every action show that God's love abides in the heart of the worker. Oh that the work might be done which the Lord Jesus is hungering to see! *15LtMs, Lt 37a, 1900, par. 22*

A harsh manner, loud tones of voice, will never convert a soul. You have the great privilege of being under the direction of Jesus Christ, of speaking His words, revealing His spirit, copying His actions. Will you not open the windows of the soul heavenward, and close them earthward? If the earthward windows are open, they will let in malaria which will surely poison the soul. It will affect the breath, the voice, the spirit. God help you, my brethren, to help the most helpless and the most needy. *15LtMs, Lt 37a, 1900, par. 23*

Lt 38, 1900

Wilson, Sister [G. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 4, 1900

Previously unpublished.

Dear Sister Wilson:

I have visited Sister Halsey, and she has consented to let the boy we were planning for board with them until such time as you shall succeed in making arrangements for him to attend school altogether. They do not take him because they want help, but because they want to do all they can to help others get the benefits of an education. Brother and Sister Halsey are kind people and true Christians, and their home is the best place I know of for the boy. I am sure he will do his best to please them. *15LtMs, Lt 38, 1900, par. 1*

In much love. *15LtMs, Lt 38, 1900, par. 2*

Lt 39, 1900

Wilson, Sister [G. T.]; Robertson, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 7, 1900

Previously unpublished.

Dear Sisters Wilson and Robertson:

I have been doing my best to sleep during the past night, but a burden was on my soul for the people of Maitland. I have been in prayer, putting up my supplications to God that at this time, when decisions are being made in Maitland, many souls who have had the call, “Come to the supper,” may not with one consent begin to make excuse and refuse the heavenly invitation. [See *Luke 14:17, 18.*] The gospel feast has been provided at great cost, and the Lord is represented as sending out His invitation to come to the feast. *15LtMs, Lt 39, 1900, par. 1*

In the parable the preparation is represented as having all been made, and whosoever will may come. But the refusal came back to the Master in trivial excuses. Will it be thus with those who have heard the truth for these last days? Will they refuse? Will they scorn the invitation? The false peace of members of the church has been disturbed, and will those whom Christ is inviting hunt up trivial excuses as did the ones represented in the parable? *15LtMs, Lt 39, 1900, par. 2*

In Maitland there are two parties striving for the mastery. The apostate is making every effort to turn away those who have been invited, and many souls for whom Christ has given His life, to open to them the gates of heaven, refuse to enter, as obedient children, the household of faith. O, how it pains my heart! The insult to Christ is so terrible. *15LtMs, Lt 39, 1900, par. 3*

A church has been in a state of spiritual death. The Lord sends His message of invitation and mercy in warnings and reproof. He has a banquet prepared of which all are invited to partake. They are

called upon to arouse from their spiritual death. Then comes the collision. The minister excites opposition. Instead of accepting the truth as it is presented in the Word of God, many turn away as though it was of no consequence to them whether they receive the heavenly call to spiritual life and obedience, or whether they reject the message and choose eternal death. The word and message from God will be, according to the will of the hearer, a savor of life unto life or of death unto death. Be assured that Satan and his army are contesting every inch of ground where the truth finds access. *15LtMs, Lt 39, 1900, par. 4*

There is a family that before the truth was presented from the living oracles were worldlings, not one soul was alive to God. But in hearing the Word from God's delegated ambassadors, one member of the family became interested, and then another. Then the world presents its advantages, as Satan presented them to Christ. These souls God loves; His angels are watching and ministering unto them. As the truth is presented, the collision begins. The strife for these souls by Satan's party is determined. *15LtMs, Lt 39, 1900, par. 5*

The church resents the intrusion, as a rebuke to them is implied in this spiritual decision. If the hearts of these two young disciples love the pure Bible truth, they must zealously resist every opposing influence. *15LtMs, Lt 39, 1900, par. 6*

There has not been light and life in the ministration of the church. The church has not carried the burden of souls. It has not made earnest, persevering efforts for their salvation. These young people were without God and without hope in the world. They had no conviction of sin, for they knew not that sin was the transgression of the law of God. They felt no alarm. But the Word has come to them as a sharp, twoedged sword, to disturb their carnal security. Truth arouses the conscience, and finds lodgment in the soul. The receiver consents to be saved in God's appointed way, "Repent ye; for the kingdom of heaven is at hand." [*Matthew 3:2.*] Then it must fight out the battle, and vanquish the enemy. In this conflict the human agent is often found in a state of indecision, sometimes inclined to give up the warfare, then inclined to heed the word of the Lord, and obey the truth. Those who give heed to the Word will

need the whole armor of God if they encounter and vanquish the enemy.*15LtMs, Lt 39, 1900, par. 7*

But we see that some poor souls are stopping the collision by yielding themselves a prey to Satan's devices. They turn away from the truth and array themselves against Christ, against His ministering angels, against the messengers of righteousness. Whose banner are they under? The black banner of rebellion against the law of God. Then their work is resistance, opposition. They will not enter the door of truth, where are hope and peace and righteousness; neither will they permit others to enter. They furnish themselves with weapons of warfare against God and His anointed Son, Jesus Christ, and lay every stumbling block possible in the way of the salvation of souls.*15LtMs, Lt 39, 1900, par. 8*

Some will see that it is a case of life or death with them. They will fight the good fight of faith, and lay hold on the hope set before them in the gospel. They will place their hand confidently in the hand of Christ, and say, "I will follow thee, my Saviour."*15LtMs, Lt 39, 1900, par. 9*

But there are members of the church, and even ministers of the flock, who with deceiving arguments will oppose their advance; and with some they will prevail. And what will be the record in the day when every soul that has not returned to loyalty to God will hear the word, "Depart"? Both ministers and the deceived souls who have turned from the truth to fables have rejected eternal life.*15LtMs, Lt 39, 1900, par. 10*

To all in the Mission household, Brother and Sister James and Brother Goodheart, and all the others, I would say, work on. Let all have faith in God. You will surely reap if you faint not. Brother Colcord needs all the help and strength from God that it is possible for him to receive. He has a hard battle to fight, but be assured that many souls will be saved as the reward of the faithful labor bestowed.*15LtMs, Lt 39, 1900, par. 11*

Brother and Sister Hickox will receive help and still greater help from God; but there must be no relaxing of the stern, earnest endeavor. There must be no discouragement. Press the battle to the gate. Pray, agonize with God, have faith in God. Let all pull

together. There must be no separation. All need to co-operate with God, and you will surely see of His salvation.*15LtMs, Lt 39, 1900, par. 12*

You must not overlook the plainness and force and power of the truth. It is to be presented line upon line. Begin with your own hearts, for out of the heart are the issues of life. Let the prayer ascend from unfeigned lips, "Create in me a clean heart, O God." [*Psalm 51:10.*] The promise is most emphatic, "A new heart will I give you." [*Ezekiel 36:26.*] Would that every worker might learn how to reach souls through God! In your several places and your relations to one another, there is to be a solid oneness. Draw together, stand shoulder to shoulder. Let no one weaken his or her individual influence by imaginings. Pull on the right side for all that you are worth. Christ as an abiding power in the heart continually will give you mind, tongue, and utterance. The new creating, converting power of God must come to your own souls, and flow out from your own hearts in fitting words. Then you can entreat, appeal, pray, hope, and hold on to souls, drawing with Christ Jesus. Let there be no divided interest.*15LtMs, Lt 39, 1900, par. 13*

The battle is strong. Take to yourselves individually the soldier's uniform. Take every piece of the armor. Let not the interest or vigor flag, but bear in mind that you will have the heaviest kind of warfare. "We fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." For Christ's sake "put on the whole armor of God, and having done all," (that you can do to place yourselves in right relation to God) "stand." [*Ephesians 6:12, 11.*]*15LtMs, Lt 39, 1900, par. 14*

Let not the heart be disturbed by the opposing influences against the Word of God. Hide self in Christ. Let Christ alone appear as the chiefest among ten thousand and the One altogether lovely.*15LtMs, Lt 39, 1900, par. 15*

Brother Hickox and Brother Colcord, you will need to be helps to each other. Counsel together and help each other in every possible way. You can do much in this line. Brother Hickox, unite heart and soul and energy with Brother Colcord. Bear in mind that he carries a

heavy load. He feels the burden, and will suffer under its pressure unless you help him in every possible way. The hearts of God's workers are to be one in love and union, in work and interest and zeal, and God will give you the victory. *15LtMs, Lt 39, 1900, par. 16*

May the Lord bless every soul, and He will if you have faith in Him. *15LtMs, Lt 39, 1900, par. 17*

Lt 40, 1900

Steed, D.

NP

March 24, 1900 [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.

My Brother:

I must speak to you in the name of the Lord. Things have been presented to me in regard to you which I must now open before you in warning. You think that you are being led by the Lord, and you are determined to carry things in your own way. Unless you overcome the spirit of seeking to be first, you will be found wanting. Your desire to make yourself supreme among your brethren is not only displeasing to God, but is dangerous in its influence upon you and upon others who should have a better example set before them.*15LtMs, Lt 40, 1900, par. 1*

Without the Spirit of God, which always leads to humility, you will arrogate to yourself power and authority which will make trouble for you and for the cause of God. Until you humble yourself, until you change your attitude and learn to follow the cautions and warnings of God's Word, you will mar the work of God by your self-sufficiency. Your overbearing spirit is a most positive evidence that God is not controlling you. If you allow the enemy to work through your disposition and your cultivated traits of character, you will so offend Jesus Christ that you will be left to follow your own way.*15LtMs, Lt 40, 1900, par. 2*

You think that you know how to manage matters, and that if you had the ordering of things, you would do better and show more wisdom than your brethren. This spirit, if not seen and overcome, will place you where you will lose the confidence of your brethren. You need to stop just where you are and remember that to place such an estimate on yourself as you do is a species of

insanity. *15LtMs, Lt 40, 1900, par. 3*

God never works with a man who cherishes the spirit you are cherishing. The Lord calls upon you to change your heart by humbling yourself before Him. Unless you do this, you will be so ruled and controlled by your hereditary and cultivated tendencies that the work will be warped by your devising, not molded in accordance with the fashioning of the Holy Spirit. You can stir up strife and cherish in your heart a bitterness that will communicate itself to other minds much easier than you can efface the impressions made. *15LtMs, Lt 40, 1900, par. 4*

To know self truly is a knowledge which comes only from God. It is Satan's desire to so use men in shaping the work in this country that it will take the consecrated laborers all their time to correct wrongs and put in order what men have put out of order by following their unsanctified judgment. There are those who have a perverted zeal, which is not the working of the Holy Spirit. God designs that through human beings His glory, not the glory of men, shall be manifested. It is His light that shines through His agencies. Providence and revelation work in divine harmony, revealing God and Jesus Christ as first, and last, and best in everything. *15LtMs, Lt 40, 1900, par. 5*

The world in its human wisdom knows not God. To know God in Jesus Christ is to know Him aright. Those who feel that their completeness needs no addition, need to learn of God before they undertake the work or continue in the work of the ministry. They need to realize that of themselves they can do nothing. The character of their work is shown by the results, but often these results cost too much. God's work and cause must not be left to experiment. *15LtMs, Lt 40, 1900, par. 6*

Remember, my brother, that the God of providence still walks among us, although His footsteps are not seen, although His positive and direct workings are not recognized or understood. For the good of the cause of God, call a halt. Wear the yoke of Christ. "Take my yoke upon you," He says, "and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] At present your imagination is diseased. You do not know

your bearings. Study your Bible calmly and prayerfully. Measure yourself by the measurement of other men rather than by your own measurement. From the light given me by God, you have brought into your past work human feelings and human wisdom, and this has produced results which it will require all wisdom of God's delegated servants to counteract. At present you are not acting as a sane man, and your brethren will have to know this, else some of them will think that you are really inspired by God.*15LtMs, Lt 40, 1900, par. 7*

I give you the warning. This development in you alarms me. I am afraid for your reason. Your inspiration will produce results which the cause of God cannot afford to have worked out.*15LtMs, Lt 40, 1900, par. 8*

The time has come when there must be a change of spirit among the workers in New Zealand, both in their home life and in their work in the field. These workers may become lights shining in darkness if they will first receive light from above. "Ye are my witnesses," God declares. [*Isaiah 43:10.*] It is through professing Christians that God is represented to the world. All God's workers are to be controlled by the same Spirit. They may have varied gifts and capabilities, but in mind and spirit they are to be a unit. Each is more or less dependent on the others. They are all to realize that they are indebted to one another for their standing and influence.*15LtMs, Lt 40, 1900, par. 9*

Should those who have received light through a faithful exposition of the Word of God use their knowledge and influence to create dissension and stir up strife? Should they seek to destroy the unity of the church because the church cannot see the wisdom and purity of their zeal? It is the work of the church to preserve peace and unity and order among the individual members. The influence exerted by the members is to be a restoring, healing power in the diseased parts of the earth. God's servants are first to accept Christ as a sin-pardoning Saviour, and then go forth to point others to Him.*15LtMs, Lt 40, 1900, par. 10*

Christ is drawing sinners by the cords of love, seeking to unite them to Himself, that they may be laborers together with God, not in pride

and self-sufficiency, but in meekness and humility. When sinners are converted, God is glorified before the principalities and powers of heaven and earth. We are a spectacle to the world, to angels, and to men. "Ye are my witnesses," God says. [*Verse 10.*] "By looking to Me you are to become transformed in character. By the manifestation of Christlike forbearance and love you are to reveal this transformation."*15LtMs, Lt 40, 1900, par. 11*

Christ pointed out the position His people should occupy when He said, "Ye are the light of the world." [*Matthew 5:14.*] From the members of the church is to go forth an influence which shall enlighten others. The Lightgiver arranges the lamps so that His house (the world) may be illuminated. He desires light to be given to all that are in the house. He has an inexhaustible supply of light, and He places those who truly believe in Him where they will shine brighter and brighter unto the perfect day. Constantly our lights are to shine more and more brightly, because we receive increased light from the Source of all light. Beholding Christ, we are to become changed into His image and reflect His light to the world.*15LtMs, Lt 40, 1900, par. 12*

Each soul united to Christ becomes a light in God's house. Each is to receive and impart, letting His light shine forth in clear, bright rays. We are held responsible by God if we do not let our light shine to those who are in darkness. God has given to each member of His church the work of giving light to the world, and those who faithfully act their part in this work will receive an increasing supply of light to impart. By His Spirit the Lord can mold and fashion the human agent, quickening his energies and giving him light wherewith to enlighten others.*15LtMs, Lt 40, 1900, par. 13*

There is no limit to the Lord's efficiency. He is prepared to advance and to add new territory to His kingdom. But His people must do their part in carrying forward the work.*15LtMs, Lt 40, 1900, par. 14*

My brother, my spirit has been stirred within me during the past night. I could not sleep. I felt such a burden for the workers that I arose at twelve o'clock and began to write.*15LtMs, Lt 40, 1900, par. 15*

Brother Steed, I feel the deepest anxiety that you shall be converted

—soul, body, and spirit. Do not seek to convert others to yourself, but stand aside. Do not try to appear in such large proportions. You must be changed in heart and character. You see the truth and you love the truth, but you fail to practice the truth that would perfect your character. By seeking to make yourself of so much importance, you terribly misrepresent Christ. When you open your heart to Jesus, when He takes up His abode there, your spirit and motives will be changed. *15LtMs, Lt 40, 1900, par. 16*

But unless you seek the Lord with all your heart, you will fail to see that for your own eternal good you must be converted. Do not seek your own interest. Do not feel that you are superior to your brethren, for I tell you in the name of Jesus of Nazareth that you are deceived in regard to your capabilities. Put self in the background. Hide yourself in Jesus. Let Christ appear. Study what will be for the glory of God. You may become a child of God in every sense of the word, if you will to, but if you continue to reveal the same spirit that you have been revealing, your influence will not be savor of life unto life. *15LtMs, Lt 40, 1900, par. 17*

Leave your brethren with God. Remember that they are not under your management. God has used them to His name's glory and He will do so still. Turn your eyes from yourself to Christ. Close the windows of the soul earthward and open them heavenward. *15LtMs, Lt 40, 1900, par. 18*

Lt 41, 1900

Kellogg, Brother and Sister [J. H.]

Geelong, Victoria, Australia

March 10, 1900

Portions of this letter are published in *WM 260*; *1MR 224-225*; *2MR 241*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister J. H. Kellogg:

We left Cooranbong Wednesday morning, tarried at Summer Hill for a few hours, and then took the cars for Melbourne. At seven p.m. we were nicely located in a sleeper for the night. But I was unable to sleep. The night before I had not been able to rest. My mind was strangely impressed that I must soon visit America. I said, "No, no, it cannot be." But I could not rest, for when about to fall asleep I would again be impressed that I must go to America. Thus the conflict went on in my mind during the entire night. I passed through a similar experience during the night I spent on the cars. How the matter will end, I do not know. I do not choose to go to America, yet if the Lord wills for me to go, I shall cheerfully submit. But can it be my duty to leave this field before a sanitarium is established? I may have to do this.*15LtMs, Lt 41, 1900, par. 1*

It galls my soul to think that though I have presented our necessities to the managers of the Battle Creek Sanitarium, the money that should have been used to provide this field with facilities has been absorbed in various other enterprises. The Lord instructed me that I had a right, as His steward, to call for means from the Battle Creek Sanitarium to establish a sanitarium in Australia. Such an institution is greatly needed in this country, and would accomplish far more than an institution of the same kind would accomplish in America.*15LtMs, Lt 41, 1900, par. 2*

Light has been given me that the money which should have been used to establish this institution has been used in the work in

Chicago. This was not a right disposition of the money. Dr. Kellogg has established institutions and carried on a work which has consumed so much of the available means in one spot of the Lord's vineyard, while other portions of the vineyard have been left without enough to make a beginning. This a misconception of the mind and will of God. So much money should not have been absorbed in erecting buildings in one locality, but should have been used in carrying forward aggressive work in other parts of the field. *15LtMs, Lt 41, 1900, par. 3*

We do not propose to fold our hands and let things proceed as they have done in the past. I shall, as I am instructed by the Lord, present before our people the work done in Chicago, and shall teach them that this is a work which absorbs means and talent that should be used in carrying forward aggressive warfare in new territory. I pray that the Lord will give our people an understanding of how to work according to His Word, how to unite in proclaiming the third angel's message to all nations, kindreds, tongues, and peoples. Our people are losing their knowledge of what constitutes the last message of mercy to be given to our world. *15LtMs, Lt 41, 1900, par. 4*

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. *15LtMs, Lt 41, 1900, par. 5*

But Satan is at work, and he says, I will arrange matters in such a way that the medical missionary work shall serve my ends. I will give those engaged in this work plenty to do. Their means shall be consumed by my synagogue. I will use them so that they will be consumers but not producers. Through them I shall work to hedge up the way of god's work. Thus the enemy is working. *15LtMs, Lt 41, 1900, par. 6*

Dr. Kellogg cannot see afar off. He has not a realization of the means he has sunk in his work in America in order to consummate

his plans. And to do what? To eclipse the very work God had given His people to do. *15LtMs, Lt 41, 1900, par. 7*

Quite a long time ago Dr. Kellogg was represented to me as riding on a proud horse, carrying a banner in his hand. He was represented as a general, setting men and women at work in an enterprise which would cause them to lose sight of the great work of preparing a people to stand in the day of the Lord. The Lord has not given Dr. Kellogg the work he has been doing. *15LtMs, Lt 41, 1900, par. 8*

I saw the mighty General of armies inspecting the banner Dr. Kellogg carried, saying to him at the same time, "Who placed that banner in your hand? You are misleading the forces of My army. Your trumpet is giving an uncertain sound. You are neglecting the very work God has given you to do. The money that should have been used for the relief of fields destitute of light and knowledge you have used in wrong channels. Foreign fields in need of this means are sending their petitions to me for help. Memorials for the Lord should be established in centers outside of America. You have largely absorbed in your work the money that would have enabled missionaries to set My work in operation in fields that are ripe for the harvest. *15LtMs, Lt 41, 1900, par. 9*

"The work you have done has hindered the work of sending the message of warning to foreign fields. It has exalted the name of Dr. Kellogg, but not the name of the Lord God of heaven. The third angel's message is virtually ignored by you. You have belittled the work of the gospel ministry, while you have made the medical missionary work disproportionately important. You have weakened where you should have strengthened. You would bear no restriction. You were determined, if you could, to set in operation the work you had planned, but this work God has never given you to do. *15LtMs, Lt 41, 1900, par. 10*

"The gospel is to go to all peoples, nations, and tongues, but for years you have been blocking the way. The necessities of the cause of God have been kept before you, but this has not kept you from your ambitious devising. The mind that God would have used to His name's glory has considered only one corner of the vineyard.

You have worked for a class which can only be consumers. *15LtMs, Lt 41, 1900, par. 11*

“In all parts of the world there are fields ready for harvest, and in these fields are men and women of talent, whom God could use in His work, but this work has been kept back for want of means, while you have been absorbing thousands and thousands of dollars in a work of your own planning, the result of which has been to confuse minds as to what constitutes the work to be done in these last days. You have not carried the right burden. You have not lifted the banner on which is inscribed, ‘The commandments of God and the faith of Jesus.’ [*Revelation 14:12.*]” *15LtMs, Lt 41, 1900, par. 12*

The work of the people of God is to enlighten the world, in accordance with the directions given in the *fifty-eighth chapter of Isaiah*. Here is presented the plan of work which is to be carried on in every place where the truth takes hold of minds and hearts. In connection with the proclamation of the message is to be done the work of relieving families who are in distress. Those who take their position on the Lord’s side are to see in Seventh-day Adventists a warmhearted, self-denying, self-sacrificing people, who cheerfully and gladly minister to the needy. Especially are those who suffer because they have had moral courage to accept the truth to be helped. Those who are cast out are to receive attention. *15LtMs, Lt 41, 1900, par. 13*

“But the work of providing for all depraved, all the drunkards, and all the prostitutes, has not and never will be given by the Lord to Seventh-day Adventists.” *15LtMs, Lt 41, 1900, par. 14*

In this country, in every place where the tent has been pitched and meetings held, we have seen souls truly converted. Men have given up tobacco and liquor and have united with the commandment-keeping people of God, giving in their lives the evidence of genuine conversion. We have done all that we could for these new converts, but could we have had some of the money that has been used in America, we would have been able to do much more than we have done. *15LtMs, Lt 41, 1900, par. 15*

Our lack of means has prevented us from doing much that we might have done. In building our school and Health Retreat, we were not

able to pay our workmen, but had to put them off for some time. What kind of an impression is made on these men when they see that we are not able to pay for work that must be done?*15LtMs, Lt 41, 1900, par. 16*

In Dora Creek and Martinsville, villages some miles from Cooranbong, the people are waiting for us to build a humble meetinghouse, where they can assemble to worship God. We have been working in Dora Creek for some time, and quite a number have accepted the truth. Many of these need some one to teach them how to work. Others work hard, and are taxed to the utmost of their ability to support their families.*15LtMs, Lt 41, 1900, par. 17*

In the places around us we find just the missionary work the Lord has given us to do. As the people give up tobacco, liquor, tea and coffee, they need help, and we help them all we can. In many instances we have found them work to do and have clothed their children until they were able to do this. Then when once established, they go to work to help others.*15LtMs, Lt 41, 1900, par. 18*

I have placed my books and also *Daniel and the Revelation*, which is highly appreciated in this country, in many families. Thus many souls have been brought to a knowledge of the truth. People who have never yet seen the living messenger are keeping the Sabbath.*15LtMs, Lt 41, 1900, par. 19*

This is the missionary work that we see to be done in all parts of the field.*15LtMs, Lt 41, 1900, par. 20*

But by some in America, money is lavishly distributed among those who have no interest in the truth, and who never will have. The message for this time is smothered, and has no special power to convert men and women to the truth. God calls for a change of sentiment among our people in America. At our camp meetings the time is not to be consumed in calling attention to that which is called medical missionary work, but which is not the work for this time. God has given directions that sanitariums ought to be established in different places. These institutions are to be His agencies for reaching a class of people that nothing else will reach. In these instrumentalities the light of truth is to burn brightly. The money

earned by these institutions is to be used in establishing similar institutions in other parts of the world. *15LtMs, Lt 41, 1900, par. 21*

To those who suppose that the Lord has given them the work of caring for the promiscuous mass of outcasts, who have ruined themselves, many of whom will continue to do as they have done in the past, at the same time subsisting on means given them by Seventh-day Adventists, the Lord says, Who gave you this work? There are peoples and nations yet to receive the light of truth for this time. The gospel message is to be exalted and is to become far-reaching. In every place where the message is proclaimed, missionary workers are to go forth with their Bibles in their hands. Souls are to be converted and established in the truth. A meetinghouse is to be built. Light is to shine forth from the believers, who are to be as a city set on an hill. The church is to be in that place a witness to what the truth can do. *15LtMs, Lt 41, 1900, par. 22*

The Lord has given me instruction that this is the way in which the work is to be carried forward. But if the means is used in accordance with man's wisdom, the work that should be done will be left undone. God will hold those accountable who have advised men and women to do a work which has hindered the work of bringing men and women to a knowledge of the truth. *15LtMs, Lt 41, 1900, par. 23*

Work like the work that has been done in Chicago binds up the Lord's money and the talents of His workers, so that the memorials He designs shall be erected are not erected. God calls upon His people to awake, and give the trumpet a certain sound. *15LtMs, Lt 41, 1900, par. 24*

The Lord has declared that sanitariums are His means of reaching the higher classes. Upon the Sanitarium in Battle Creek rests a heavy responsibility. The Lord has given this institution success and blessing. Let not the money earned by it be spent according to one man's mind and judgment. The funds of this Sanitarium are to be used in making plants in countries where the principles of health reform are not known. The gospel of truth is to include the principles of health reform. People are to be taught that suffering may be

relieved without the use of poisonous drugs, which leaves a baleful influence on all who use them.*15LtMs, Lt 41, 1900, par. 25*

Those who conduct our sanitariums must be instructed by the Lord at every step, else they will enter into enterprises which will retard the work to be done in these institutions. The gospel of truth is to be forced upon no one, but it is not to be extinguished. It is to be a living, working principle, controlling and guiding. The work throughout our sanitariums should bear the signature of God. Managers and directors should keep jealous guard over the religious life of the institution, lest strange movements be made. The physician should not be called upon to manage the financial interests. This part of the work should be entrusted to a faithful, capable man, who is as true as steel to the principles of truth. The strictest justice must be done to all who act as helpers in the institution. And in turn the helpers are to act their part faithfully, according to their several ability. Each one is to keep the fear of the Lord before him, realizing that he is responsible to God for the faithful performance of His work.*15LtMs, Lt 41, 1900, par. 26*

The earnings of the Sanitarium are to be used in making plants in new territories. No one man is to expend the funds accumulated by the sanitarium in purchasing unnecessary facilities for the institution. The institution is not to become an all-absorbing object to hinder the work of sending the truth to other countries.*15LtMs, Lt 41, 1900, par. 27*

The sanitarium is to be the Lord's memorial, a witness to the efficacy of the truth. Those who come to the institution are to see that in it the fear of the Lord is known to be the beginning of wisdom. When the banner of truth is no longer the honored, respected banner of the institution, the Lord will withdraw from the institution His keeping power.*15LtMs, Lt 41, 1900, par. 28*

Lt 42, 1900

Haskell, Brother and Sister [S. N.]

Geelong, Victoria, Australia

March 1900

Portions of this letter are published in *OHC 10, 117, 144; Te 265; 8MR 303.*

Dear Brother and Sister Haskell:

Elder Daniells, Sara, and I left Cooranbong last Wednesday for this place. We got off at Summer Hill and remained there for a few hours. I had an important conversation with Brother Crothers. I exhorted him not to keep himself in his own hands, but to leave himself in the hands of God, whose infinite power could keep him alive. I told him that unless God did exercise His power, he could not live one minute. Brother Crothers is constantly watching himself, testing his temperature and feeling his pulse, as though his life would cease if he did not watch his every breath and heartbeat. I feel very sorry for the poor man. He is certainly improving in health, but I am afraid he does not give the Lord the glory due to His holy name. *15LtMs, Lt 42, 1900, par. 1*

We need greater faith and more implicit trust in our heavenly Father. He will not let our life cease, even though we do not constantly watch and think of ourselves, trying to keep ourselves alive. *15LtMs, Lt 42, 1900, par. 2*

But enough of this subject. We feel deeply the necessities of the work here. We see no possible way of erecting our sanitarium unless we receive help. We cannot establish this institution unless we can obtain money from some quarter. When I think of how the Lord's money has been misappropriated in America, while in this country, in spite of our appeals, we have been unable to commence the work the Lord would have us do, I am distressed beyond measure. The course Dr. Kellogg has followed is not after God's order. *15LtMs, Lt 42, 1900, par. 3*

Tomorrow morning I must stand before the people and show them the way in which the Lord would have missionary work done in connection with the gospel ministry. My spirit has been sorely vexed within me to see by the *Medical Missionary Journal* of 1893 that Dr. Kellogg has quoted from my testimonies to support the work he is doing. My words have been used to bear witness that his work was just the work to be done. Brother Irwin can obtain this paper from it. You will see by it how Dr. Kellogg has used my testimonies to sustain his work. He has taken sentences out of their connection and used them in such a way as to make me vindicate and endorse his work. For instance, he takes the following sentence from its connection, and quotes it thus, "In every large city there should be not two or three, but scores (she is speaking of medical missionaries,) of well-disciplined workers." *15LtMs, Lt 42, 1900, par. 4*

At the time this matter was presented to me, I was in New Zealand. Dr. Kellogg was disparaging the ministers because they were not interesting themselves in medical missionary work as he was. At that time I wrote him a letter, a calligraph copy of which was sent to him, setting before him the wrong of making a tirade against his brethren. *15LtMs, Lt 42, 1900, par. 5*

The journey from Summer Hill to Melbourne was pleasant. First class tickets were bought for us, and we also had a sleeper, so that the trip did not weary us. On Thursday evening we reached Geelong. Here Brother Starr has rented a very nice house, in which I was given a good room. *15LtMs, Lt 42, 1900, par. 6*

On Friday morning I attended the early morning meeting. Brother McCullagh led the service. I took right hold with our brethren, and I know the Lord gave me words to speak. I spoke on the necessity of glorifying God and praising His holy name in the congregation. If more joy was revealed in our religious experience a much more correct and favorable impression would be made upon the mind of those with whom we associate. Unbelievers would see the consistency of our faith. *15LtMs, Lt 42, 1900, par. 7*

God said to Moses, "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 all your generations; that ye may know that I am the Lord which doth sanctify you.” [Exodus 31:13.] This is the blessing all Sabbathkeepers may receive. Through obedience they may receive a knowledge of the sanctification of the Holy Spirit. *15LtMs, Lt 42, 1900, par. 8*

I have received decided instruction regarding the silence of our people when they meet together to worship God. The children of Israel were commanded to respond in witness to the truth. There is very little righteousness in holding our peace, refraining from offering praise and thanksgiving for the mercies and favors received from God. If we praised God’s holy name as we should, the flame of love would be kindled in many hearts. Let us try it. *15LtMs, Lt 42, 1900, par. 9*

The Lord passed by before Moses, and proclaimed, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin, and that will by no means clear the guilty.” [Exodus 34:6, 7.] *15LtMs, Lt 42, 1900, par. 10*

I told the people that the praise of God should continually be in our hearts and on our lips. This is the very best way to resist the temptation to indulge in idle, frivolous conversation. We are represented as bearing the ensigns of heaven, and by our offerings of prayer and praise we are to show that we are guided and controlled by the Holy Spirit. *15LtMs, Lt 42, 1900, par. 11*

After I had finished speaking, many testimonies were borne. We knew that the presence of the Lord was among us. *15LtMs, Lt 42, 1900, par. 12*

There was with us at breakfast and prayers at Brother Starr’s, a Jew who has been converted to Christianity, and who has been working among the Jews as an evangelist. He is an educated man and a minister. Since coming in connection with Sabbathkeeping Christians, he has taken his stand as a Sabbathkeeper. He appears like a genuine Christian and talks like one. *15LtMs, Lt 42, 1900, par. 13*

On Sabbath morning we again attended early morning meeting.

There were more present than on Friday morning. We had freedom in speaking and praying. I sought to show the people how to have faith and confidence in God. Many said they had received great help and knew better how to go to work.*15LtMs, Lt 42, 1900, par. 14*

We learned that there was a good attendance at the meeting on Friday night. Elder Farnsworth was expected to speak, but he and his wife had just landed from the boat. They had both suffered considerably from seasickness, so Brother Starr took Brother Farnsworth's place.*15LtMs, Lt 42, 1900, par. 15*

On Sabbath morning Brother Daniells spoke to the people, and in the afternoon I spoke, taking for my text the *first chapter of Acts*. I dwelt upon the fulfillment of the promise of the Holy Spirit. We then had a precious testimony meeting.*15LtMs, Lt 42, 1900, par. 16*

In the evening Brother Farnsworth spoke. The tent—a large one, one hundred and four feet long and fifty-six wide—was full. Elder Farnsworth gave a powerful discourse. The people listened with intense interest. They seem to be first-class hearers. We hope that in this place many souls will receive the truth as it is in Jesus.*15LtMs, Lt 42, 1900, par. 17*

On Sunday a large number were out to the six o'clock meeting. I united with the people in prayer for the outpouring of the Holy Spirit. I then dwelt upon the necessity of believing that we do receive the blessings for which we ask. "Ask, and it shall be given unto you," is the promise. [*Matthew 7:7.*] Our part is to rest on the Word with unwavering faith, believing that God will do according to His promise. Let faith cut its way through the shadow of the enemy. When a questioning doubt arises, go to Christ and let the soul be encouraged by communion with Him. The redemption He has purchased for us is complete. The offering He made was plenteous and without stint. Heaven has a never-failing supply of help for all who are needy.*15LtMs, Lt 42, 1900, par. 18*

It is the Saviour's delight to see His followers co-laborers with God, receiving bountifully all the means of fruit-bearing, and giving bountifully, as workers under Him. Christ glorified His Father by the fruit He bore, and the lives of His true followers will produce the

same result. Receiving and imparting, His workers will produce much fruit. "Hitherto," Christ said to his disciples, "ye have asked nothing in my name. Ask, and ye shall receive, that your joy may be full." [*John 16:24.*] *15LtMs, Lt 42, 1900, par. 19*

On Sunday morning a Sabbath School Convention was held. I spoke in the afternoon on the subject of temperance, taking the *first chapter of Daniel* as my text. All listened attentively, seeming surprised to hear temperance presented from the Bible. After dwelling on the integrity and firmness of the Hebrew captives, I asked the choir to sing, "Dare to be a Daniel, dare to stand alone; dare to have a purpose true, and dare to make it known." The inspiring notes of this song rang out from the sinners on the stand, who were joined by the congregation. I then resumed my talk, and I know that before I had finished, many present had a better understand of the meaning of Christian temperance. The Lord gave me freedom and His blessing, and a most solemn impression was left upon many minds. *15LtMs, Lt 42, 1900, par. 20*

After a short intermission, a meeting was held for the children and young people. In the evening a tent full of attentive hearers listened to a discourse by Brother Daniells upon the time of trouble. The truths he presented regarding the coming of the Lord seemed new and strange to the citizens of Geelong. We earnestly hope and pray that the seed sown may spring up unto life eternal. *15LtMs, Lt 42, 1900, par. 21*

On Monday morning I was requested to attend the six o'clock meeting and speak to our people in regard to our sanitarium. I tried to make them understand the real purpose of the sanitarium. It is to be erected for the relief of those who are suffering from disease. In this institution the sick and suffering are to be cared for by God-fearing physicians. The prayer of faith is to be offered in their behalf. The simple, natural remedies provided by God are to be used, especially water and sunshine. In this institution people are to be educated to care for the sick so that they will not be dependent on a physician. Drug medication is to be discarded. *15LtMs, Lt 42, 1900, par. 22*

The Lord will bless all such institutions if they are conducted in

accordance with His plans. I was given instruction that if such an institution is established in Australia, many suffering ones not of our faith will come to receive treatment. Those whose health has been ruined by sinful indulgence, and who have been treated by physicians till the drugs administered have no effect, will come.*15LtMs, Lt 42, 1900, par. 23*

Our sanitarium is to be conducted on hygienic methods. Total abstinence from all intoxicating drugs is to be observed. The diet is to be healthful and abstemious, consisting of fruits, grains, and vegetables. By living according to these rules many given up by the physicians may be restored to health.*15LtMs, Lt 42, 1900, par. 24*

The Lord will co-operate with every physician who faithfully and conscientiously engages in this work. He will enter the rooms of the sick. He will give wisdom to the nurses.*15LtMs, Lt 42, 1900, par. 25*

In the sanitarium our faith in the Bible and in the sacred truths which make us a peculiar people, is to be firmly maintained. Our doctrinal beliefs are not to be urged in the sick room, but if questions are asked by patients, they are to be answered. Answer every inquiry, but enter not into controversy, and never be antagonistic.*15LtMs, Lt 42, 1900, par. 26*

The sanitarium is to be the Lord's instrumentality for sowing the seeds of truth in human hearts and removing the unjust stigma which has been placed upon Seventh-day Adventists. Our physicians are to be brought in contact with judges, lawyers, and other physicians.*15LtMs, Lt 42, 1900, par. 27*

In this institution Bible truth is to be presented in its true bearings. Thus many will be brought to a knowledge of the truth. The Lord does not call upon our people to establish institutions where all who will come can receive food and lodging free, and where the peculiar points of our faith must not be introduced. God has not laid this work upon any Seventh-day Adventist. To do it is a misapplication of time and means.*15LtMs, Lt 42, 1900, par. 28*

God calls upon men to yoke up with Him and preach the gospel of His Word, warning, reproof, rebuking, as the case demands. The gospel is to be preached to all nations. We have a wily foe, and he

knows how to work in the disguise of an angel of light. He knows how to work in such a way as to absorb time and talents and means in a work which will take everything and give back nothing. *15LtMs, Lt 42, 1900, par. 29*

We have missions for which scarcely anything has been done. Fields are ripe for the harvest, and are calling for the sickle, but there are no workers to spare, while in some parts of the vineyard, where thousands of dollars have been consumed, there is hardly anything to present to the Lord as fruit. The workers are spending time and strength and money, yet they bring little to the Lord. At the same time fields which could be worked to good advantage, thereby bringing a large harvest of souls to the Lord, are robbed of their portion of means, in order that plans of man's devising may be carried out. How long shall this misappropriation of means continue? Till the plagues of God sweep away the wicked, because of their iniquity? *15LtMs, Lt 42, 1900, par. 30*

The Lord calls upon His workers to unite with Him in diffusing the light of present truth, proclaiming the third angel's message, the last note of warning to be given to our world. There is no time to lose. Those who have lost their bearings might better make haste to retrieve their errors and walk in the narrow path of obedience to God's commands, taking the Lord as their Counsellor. *15LtMs, Lt 42, 1900, par. 31*

God has not called upon us to do an uncertain, indefinite work, which requires thousands and thousands of dollars. This is a pit which will swallow up all that is thrown into it. And in what way is God honored? Is His name glorified by the ingathering of many souls? *15LtMs, Lt 42, 1900, par. 32*

For years the Lord has instructed me that the means He has entrusted to His people should be used to add new territory to His kingdom. In city after city the standard is to be lifted. What standard? The standard on which is inscribed, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] The memorial of creation, which has been torn down, is to be set up. The truth is to be proclaimed and companies of Sabbathkeepers raised up, and in every place where such a company is raised up,

missionary work after God's plan is to be carried forward. *15LtMs, Lt 42, 1900, par. 33*

This is the way in which we have been working in Australia. We have received no large donations, such as have been received by some in America. We have presented our necessities and have asked for help, but notwithstanding all our entreaties, we have not yet been able to erect a sanitarium. *15LtMs, Lt 42, 1900, par. 34*

We now call upon our brethren in Australia to do all in their power to help us to erect a sanitarium. It was the Lord's design that the Sanitarium at Battle Creek, before investing means in any other enterprise, should provide us with facilities to enable us to do the Lord's work in this field. As one whom the Lord sent to this new world to build up the work on right lines, I had a right to call for help from the Battle Creek Sanitarium. The Lord instructed me to do this, and thus instructed, I made the call. But the needs of the work in this field have been passed by in order that a work not after the Lord's order may be carried forward. The why and wherefore of this course, God knows better than I. *15LtMs, Lt 42, 1900, par. 35*

I said to my brethren, I call upon you to help us. A sanitarium is needed in Victoria as well as in New South Wales, but at present only one building can be erected. The land for this building has been purchased, and we are waiting for means to enable us to build. Will you help us in our necessity? Will you do your best to help us to establish this memorial for God? *15LtMs, Lt 42, 1900, par. 36*

Lt 43, 1900

Sisley, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 1900

Previously unpublished.

Dear Brother:

I received your letter, and will now write a few words. We would be very glad were you on the ground here to give your assistance in building a sanitarium. But when [you] come, we want you to have evidence for yourself that it is your duty. This is your privilege. I have been strongly convicted that I should be at the next General Conference. I have a message to bear to our people, and would be pleased to have you in your lot and place to unite with us in setting things in order. Whether it is best for you to come to us in this country, to assist us in building just now, we must leave with you to decide. *15LtMs, Lt 43, 1900, par. 1*

The land has been purchased, and since our movements have let the people know that a sanitarium is to be built, not a foot of land can be purchased except at a large advancing price, fully double. Some places are more than double. We have purchased more land than the institution will actually need, because several families have spoken for land on which to build cottages. These are persons who will be connected with the sanitarium, and who must have homes for themselves; for there are no buildings to be had within a considerable distance. These men have means with which to build their own homes, or rather will have in a short time. They are not now in possession of the money, though it is theirs. *15LtMs, Lt 43, 1900, par. 2*

O, how I wish to see the work of the Lord for these last days advancing in clear, straight lines. How my heart aches as Africa is presented before me in its terrible poverty. Missionaries have been sent to that field, the most destitute country on the globe, and have been told that no means could be supplied them, they must be self-

supporting. And in America there is Lincoln College, with three times the amount of money invested in it that there should be, and this done by the calculation of men that did not permit God to mold their minds to carry our His will. This is the method of consumers, who are not producers.*15LtMs, Lt 43, 1900, par. 3*

The building and devising has not been a proper object lesson to students. The instruction of Holy Writ has not been followed. God's money has been misapplied. And the people of Africa calling in their great need. God has heard, and He is measuring the court and the worshipers thereof. And the record is made of all that the destitute portions of His vineyard have needed and have not received. Those who are laboring in far-off fields, even in famine districts, have been told that they must sustain themselves. The Missionary Board could not help them. It would be fifty times more appropriate for such words from the Mission Board to be sent to the workers in countries where there is some kind of a showing, but not to countries where there is positive starvation on every side.*15LtMs, Lt 43, 1900, par. 4*

God sees just what measure of wisdom is needed to carry on His work, and what kind of men are engaged in the work. He knows whether they are heavenly-minded or selfish and self-willed, refusing to obey His instruction.*15LtMs, Lt 43, 1900, par. 5*

Again has been presented before me the Southern field and the necessity for means in the treasury of the Lord to place the work on a proper basis. The over-abundance in one place in expensive buildings, God did not plan, while other places had nothing, or next to nothing. The most destitute regions have been left without culture, without facilities. While the Lord has opened these things before me, I have seen that the unfaithful stewardship will stand before the universe of heaven. The sharp, keen men ought to have sanctified ability to do a work more proportionate. While working in one portion of the field, they should plan for all portions of the Lord's vineyard.*15LtMs, Lt 43, 1900, par. 6*

At times the workers in our publishing houses have accepted large wages, while the self-sacrificing missionaries, who have gone to foreign nations, have been told, "You must sustain yourselves." Where is the mercy and spiritual-mindedness of God's professed

people who cannot read these things? They should carry a burden day and night until these matters are adjusted. *15LtMs, Lt 43, 1900, par. 7*

My spirit burns within me when I think of contributions that have gone to America in response to various calls for aid. It is America that should have sent donations across the waters of the broad Pacific to relieve the necessities of the work in destitute portions of the Lord's vineyard. What kind of managers are planning these things? Is it men who are inspired by God? All these unnecessary outlays in sanitariums and school buildings at immense cost will tell their story before another audience than human council meetings. *15LtMs, Lt 43, 1900, par. 8*

Every man in our institutions who was receiving pounds weekly should have said, I will divide, and get along with one half, in order to relieve those in famine districts who have nothing. Where is the self-denial? Where is the self-sacrifice? Where is the thoughtfulness for laborers who are enduring every kind of privation in order to carry the truth to a people starving for the bread of eternal life as well as for food to sustain temporal life? The unnecessary things that abound in so many homes, the costly furniture and carpets and ornaments, and more than all, the extravagant buildings, will be a witness against those who have felt no touch of want. *15LtMs, Lt 43, 1900, par. 9*

The thousands of dollars that have been expended so freely, not according to God's order, not under His theocracy, will have to be accounted for. It was a selfish ambition that created so many places to swallow up means in America, while wretched beings are perishing for the very husks that are thrown away in our country. If the money invested in the Boulder Sanitarium could have [been] sent to the most destitute places to create something as a beginning, whereby they could work and become producers, it would have shown unselfish, wise policy. *15LtMs, Lt 43, 1900, par. 10*

Thus one thing after another has been opened before me, showing the extravagance of the plans and execution of men who work without the wisdom of God, and the sure result—deprivation in

destitute fields. It is a terrible picture. May the Lord pity His people. *15LtMs, Lt 43, 1900, par. 11*

It is a fearful thing to work in such spiritual blindness. But you see the policy. You see the result of going in debt, and going on and on by our institutions, as though men had lost their reason. They build their towers without first sitting down and counting the cost. They do not consider how they must meet the armies in warfare with a limited number of men, or how to secure a larger number. *15LtMs, Lt 43, 1900, par. 12*

All this shows a lack of wisdom and sound financiering ability. Men should have been employed in every country who have keen foresight as well as aftersight. There should be careful examination of the account of every conference, in every publishing house, and in every sanitarium, to see what disposition is made of the monies received. *15LtMs, Lt 43, 1900, par. 13*

God wants faithful stewards. He will not accept such shoddy work as is done in advancing His kingdom, in order to save a small sum of money. In these large establishments disinterested men must be employed to investigate all the transactions that pertain to the institution. Things have been left to drift, with incompetent accountants, half-fledged bookkeepers. Work has been done and means appropriated according to one man's ideas and judgment. The means required to employ qualified, conscientious, God-fearing men for such an examination would have saved millions of dollars to the cause of God. But the Lord knows it all. We must now repent for our lax management. *15LtMs, Lt 43, 1900, par. 14*

I have much more to say, but cannot say it. I returned home last night from Melbourne. W. C. White is still there. I will write again next mail, and continue this subject farther. *15LtMs, Lt 43, 1900, par. 15*

Do you wonder the Lord has shown me that in our schools bookkeeping is as important a study as it is possible for our youth to have? I can write no more, for the copyist is waiting for this. *15LtMs, Lt 43, 1900, par. 16*

Come to us, if you feel free to do so, just as soon as you

can.15LtMs, Lt 43, 1900, par. 17

Lt 44, 1900

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

March 29, 1900

Portions of this letter are published in *Ev 494; 2MCP 797, 799; 1MR 19.*

Dear Brother and Sister Farnsworth:

We reached home Tuesday evening. I will not give the particulars of our journey, as Brother Starr will let you read his letter.*15LtMs, Lt 44, 1900, par. 1*

I very much wish that I could be with you and bear my testimony to the people. May the Lord give you both His peace and His rich blessing. We are invited to ask for this, and we are given the assurance that we shall receive it.*15LtMs, Lt 44, 1900, par. 2*

Brother Farnsworth, I hope you will be very careful of Sister Farnsworth’s health. Do not allow her to work too much on the nerve-taxing strain. You will understand what I mean. She needs to understand that we are mortal and that if we are not careful of our health, we may lose it.*15LtMs, Lt 44, 1900, par. 3*

God wants us to shine as lights in the world. He Himself will supply the holy oil if the vessel is prepared for its reception. The Lord would have His message go forth as a distinct, special message, awakening those who are dead in their trespasses and sins. The world has been and still is converting the churches. The false shepherds will keep all the people they can in delusion, leading them to believe errors which have not one vestige of “It is written” to sustain them.*15LtMs, Lt 44, 1900, par. 4*

The more plain and simple the truth in regard to true conversion is made to appear, and the oftener it is repeated, the greater power you will have with the people. We must make them understand their relation to the law of God. This is a vital question.*15LtMs, Lt 44,*

The parable in (*Luke 19*) is deeply impressed upon my mind—the ten servants entrusted with their Lord’s money, and his charge, “Occupy till I come.” [*Verse 13.*] These standards are to serve in the place of Christ. In all their trading upon their Lord’s goods, they are to be faithful, having before them constantly the fact that an account must be given to God of all His entrusted capital. When Christ’s disciples received the idea that He was about to set up His throne in Jerusalem, He tried to correct the error, and told them that He was going away to the courts above. But He must suffer, be rejected and crucified, before His triumph could be completed. They thought that the kingdom of God should immediately appear. Christ sought to impress their minds with the fact that He must pass through a severe conflict before He could complete His triumph. His servants were not to enter into the victory as they supposed. Before they could be honored as conquerors, they must serve in the field of labor and toil and conflict, faithfully making use of the light of truth placed in their charge. *15LtMs, Lt 44, 1900, par. 6*

Where there is every advantage of learning and growing in adaptability, would that all who possess these advantages might improve, would that they might grow up to the full stature of men and women in Christ Jesus! We are placed in possession of physical, mental, and moral capabilities, and these we are to surrender to God for Him to use to His name’s glory. Thus men and women become workers together with God. All our God-given faculties are to be used, and are to increase by use. We are responsible for the use of every faculty. Our talents are to be put to use for the Master. We must render to God an account for every idle word that is uttered, for all hard speeches against Christ in the person of His saints. *15LtMs, Lt 44, 1900, par. 7*

How natural it is to regard ourselves as complete owners of ourselves. But the inspired Word declares, “Ye are not your own, ye are bought with a price, therefore glorify God in your body and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] Speech is a talent, and can be used to honor or dishonor God. We are accountable for our use of the talent of words. In our relation to our fellow men we are owners of our entrusted mental and physical

capabilities. In our relation to God, we are borrowers, stewards of His grace. *15LtMs, Lt 44, 1900, par. 8*

Time is to be used judiciously, earnestly, and under the sanctification of the Holy Spirit. We are to understand just what is right and what is wrong to do with property, and with mental and physical capabilities. God has a positive ownership of every power He has committed to the human agent. By His own wisdom He makes the terms of man's use of every gift of God. He will bless the proper use of every power put forth for His own name's glory. The talent of speech, of memory, of property, all are to accumulate for the glory of God, to advance His kingdom. God has left us in charge of His goods in His absence. Each steward has his own special work to do in advancing God's kingdom. Not one is excused. The Lord bids us, "Occupy till I come." [*Luke 19:13.*] *15LtMs, Lt 44, 1900, par. 9*

The mail goes. Will write more tomorrow. *15LtMs, Lt 44, 1900, par. 10*

Lt 45, 1900

Kellogg, J. H.

Geelong, Victoria, Australia

March 12, 1900

Portions of this letter are published in *WM 336-337*; *4MR 429-433*; *9MR 85-90*. +NoteOne or more typed 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
Battle Creek, Michigan

12 o'clock midnight

Dear Brother:

I cannot sleep for there is a great burden on my heart. You say in one of your recent letters that you have other things that you have not sent me. Will you give me these things? You also ask me to send matter to you. I cannot send you all, for I have no liberty to do this. I will, my brother, get together the warnings given me for you since I came to this country as soon as I can.¹⁵*LtMs, Lt 45, 1900, par. 1*

I am more than surprised when you have had the warnings so long ago that you have not appropriated them and thus avoided coming into difficult situations. The Lord has sent you warnings, but you have not heeded them, and you regard me as your enemy because I tell you the truth.¹⁵*LtMs, Lt 45, 1900, par. 2*

I write this not knowing that I shall free to send the letter to you after it is written. I feel the condition of things keenly as it is from time to time presented before me. I shall trace upon paper the things that the Lord represents, and then it may be best, as I have done before, to lay them aside until the case may be worked out and developed.¹⁵*LtMs, Lt 45, 1900, par. 3*

I do not have courage and hope that you will change your plans, but will do the same as you have done, until the Lord shall bring about His purposes in some other way. But lest I might be called away suddenly, as was Sister Henry, I shall leave my testimony behind written in my diary at different times. I do not think it is evidence that you want or that would be of advantage to you, for you only hurt yourself over it. That will not remedy the matter at all, therefore I shall be very cautious what I send to you. When the times comes that you have an ear to hear and a heart to receive, I shall understand that. As it is you will not heed, you will not understand, you will misinterpret and misapply anything that is out of harmony with the supposed good and great work you are doing. It is not the work God has appointed you. It is not your means you are using so abundantly, as you have been doing for years. *15LtMs, Lt 45, 1900, par. 4*

The poverty of the missions in Africa has recently been opened before me. Missionaries were sent from America to the natives of Africa, and no provisions made for them to find support. They have suffered, and are still suffering for the necessaries of life. Think of it! God's missionaries, ready to suffer the greatest inconveniences in order that the message of mercy might be carried to those sitting in darkness in heathen lands, are not sustained in their work. The means that should have been put into the work in Africa, in sending supplies to the sufferers in Africa has not been sent! *15LtMs, Lt 45, 1900, par. 5*

Of the work you have taken up in Chicago the Lord inquires, "John, who hath required this at your hands?" You have establishments in America of your own ambitious creating. As you belong to the Seventh-day Adventist people God has given you another work to do. You have not been called to do this work. Money and talent should not be diverted from the principal work for this time, which is to prepare a people who shall be brought into working order in connection with the gospel ministry. The truth of the third angel's message that Christ communicated to John on the Isle of Patmos, upon which a blessing is pronounced on those who read, hear, and do this truth, that message is to be proclaimed to warn the world of the conflict in which every individual will have a part. *15LtMs, Lt 45, 1900, par. 6*

The Lord is not pleased with your repressing the truth to carry another banner, and to work the works that do not bear the insignia of the work for this time. There is a people to be warned, and the very means you have used, to encourage and feed and sustain a class of people who could not honor the truth or honor the commandments of God, has been depriving the cause of God of the means which the Lord has designed should help His work to advance in clear, straight, distinct lines. The means that was to prosper His own work for His chosen people you have thrown away in place of putting it into the work of God to carry the present truth amid the opposition and persecution of its enemies. *15LtMs, Lt 45, 1900, par. 7*

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. 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. *15LtMs, Lt 45, 1900, par. 8*

In the working of the cause of God for this time the benevolent work should give special help to those who, through the presentation of truth at our camp meetings, are convicted and converted. They become the loyal subjects of the kingdom of God and unite with those who keep the commandments of God and have the faith of Jesus. They are to be laborers together with God as is represented in *Isaiah fifty-eight*. That chapter does not sustain you in the kind of work you are doing and in expending God's revenue on that class of people found in the slums. There we obtain the least results for labor put forth in true conversions and additions to strengthen the forces of workers together with God. *15LtMs, Lt 45, 1900, par. 9*

We must engage in the work of caring especially for those who have the moral courage to accept the truth, lose their situations in consequence, and are refused work to earn means to support their families. There must be a fund to aid the worthy poor families who

love God and keep His commandments. They are not to be left without help and forced to work on the Sabbath or starve because the means that God designed for His loyal people are diverted into channels that help the most unworthy and disobedient and the transgressors of His law. *15LtMs, Lt 45, 1900, par. 10*

These are favored while the people who are beloved of God receive no favors from the popular churches. They have trampled on God's law themselves, made a breach in it, torn down His memorial, and what is left for the poor saints who are placed in most discouraging circumstances for conscientiously obeying the truth? God has not vindicated your course for years, and I do not want you to continue in it till the bitter end. Shall the poor among God's people be left without any provision being made for them? Shall it be made as hard as possible for them to obtain means to live? *15LtMs, Lt 45, 1900, par. 11*

God wants His loyal people to reveal to a sinful world that He has not left them to perish. Special pains is to be taken for this people who are cast out from their homes, and for the truth's sake are obliged to suffer. The Lord never gave instruction that His work should be carried for years. There will be need of large, open, generous hearts that will deny self, and will take hold of the cases of the very ones whom God loves. *15LtMs, Lt 45, 1900, par. 12*

“And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [Verses 12-14.] Read *chapters 56 and 60:1-3; chapter 61:1-4.* *15LtMs, Lt 45, 1900, par. 13*

I am instructed to say to you that it is not the Lord's Spirit that has inspired you to take up the work which other churches will do, but

who will not help the people loyal to God a jot or tittle. Who will need help as the commandment-keeping people of God will need it in the conscientious discharge of their duties in becoming loyal and true to God's commandments? Those who have thought and devised this work had their God-appointed work, but He never gave them the work of absorbing the funds that came into their hands that there should be no meat in the house-of-God's treasury to satisfy the hungry souls, hungry for temporal bread, and hungry for the bread of life. *15LtMs, Lt 45, 1900, par. 14*

Satan has been pleased to have means absorbed in the work that has been done, because it would hinder aggressive warfare in behalf of the truth in new territory, and leave Him, with his power undisturbed. This money invested was not yours to invest. You were not placed as a steward of funds to use after your judgment. The fields calling for help cannot have it for there is an empty treasury, and it will continue empty until those who ought to consider shall come to their senses. *15LtMs, Lt 45, 1900, par. 15*

The work has been hindered, the cause of God should have a different showing, far different, and who is to blame for this hindrance? You give heed to men not of our faith. You delight to show what you have done, and by a free use of money that was not yours to handle, in a way that God has not appointed, fields have been left barren of the very facilities that could have been furnished them. Where are your counselors? They have not been true to advise you. God never set you to engage in gathering means, and in doing the work that the Salvation Army are doing. Let them work in that line, and you attend to your appointed work, and not spend God's means in channels that are not doing the work of God for this time. *15LtMs, Lt 45, 1900, par. 16*

That very means, misapplied, could have set in operation the very work which I am trying to do. It would not have been used to hide our faith, to blanket it, to hide our light under a bushel; but to uplift the standard higher and still higher. Camp meetings should have been held to promulgate the truth, not for you to make eloquent speeches, to magnify a work that God never called you to do, but to bear a living testimony for the truth, the present truth for this time. You should have united your interests with the gospel ministry,

heart and soul and mind and strength. You created objects which your own good sense should have taught you would deprive the field of workers and money. Because all our ministers did not take hold just as earnestly to do a work God had not appointed them, I have heard in assemblies your pronounced censures upon the ministry. Your colleagues have heard these denunciations against the ministers. A witness was present taking cognizance of your ambition. The warnings I have been instructed of God to give you were given at the very time you were misapplying means so freely, and seeking to gather all you could grasp, and complaining because the funds were not at hand from which you could draw more. *15LtMs, Lt 45, 1900, par. 17*

Nebuchadnezzar has been presented to me, and your danger of patterning after him, and of exalting yourself, your name receiving the glory. This warning I sent you in my own handwriting not long ago. I wrote it in New Zealand. A copy went to you in 1893. And since that time, again and again you were presented to me as carrying a banner that did not bear the signature of the true work representing the important, solemn work we are to do for time and for eternity. Those who came under this banner blanketed the very message the angel gave to be proclaimed with a loud voice. Your voice is working against the success and triumph of the truth in these last days. Our God has a message for His people represented by an angel flying through heaven proclaiming the last message to a fallen world. *15LtMs, Lt 45, 1900, par. 18*

What is the angel proclaiming? The commandments of God and the faith of Jesus. This represents that God's messengers are to hold this banner high, and with no feeble voice proclaim to a perishing world the commandments of God and the faith of Jesus. This banner has been exchanged, and your work is not in harmony with the workmen who are to give this message to the world. You are leading away from the very work to be done. You are presenting obstructions by diverting workers and means in a direction that God has never appointed. The sanitarium that should have been in running order today doing its work which every sanitarium erected should do, must not work in lines conducted after the world's standard. *15LtMs, Lt 45, 1900, par. 19*

God has plainly revealed to me that our faith as Seventh-day Adventists is to stand before the world clear and distinct in all our institutions. The truth is losing its peculiar, holy character in the Sanitarium in America. It is changing. God has held the power of rivalry in obedience to His will while you had an eye single to His glory, heeding in some measure and respecting His reproofs and counsels. But when you added the responsibilities to your work, and took up a work God did not give you to do, He no longer restrained the worldly enterprise of erecting an institution that would be an embarrassment. *15LtMs, Lt 45, 1900, par. 20*

If you had heeded the lesson, it would have led you to your duty to humble your heart before God. You have not done that yet. Your heart is not as it was. Your spirit is not the sweet spirit that truth and righteousness imparts. It is a faction spirit, for the things you have created you cannot possibly sustain. I shall be considered your enemy because I will not have the work in this field patterned after the work you have been doing. *15LtMs, Lt 45, 1900, par. 21*

Our camp meetings are God's instrumentalities. The people of all denominations come out to hear, and the truth is proclaimed. God bids us to give to the people Bible truth for this time. Revelation means just what is expressed—revelation—truths revealed, and the blessing is pronounced on all who give heed to the things written in this book. [See] *Revelation 1:1-3*. The truths contained in the Revelation are to be taught, and we are all to learn the lessons of the fearful import of the things to transpire in the last days of this earth's history. You have lost sight of these things. Other things introduced by you have not come in under the instruction of God. You need to be converted. You need to bear in mind that your mind and your judgment is not the great whole. God is the teacher. He has exalted you to be a wise man, to stand at your appointed post of duty. Our work we are trying to carry out just as the Lord has outlined it, years ago, and repeated it over and again and again. *15LtMs, Lt 45, 1900, par. 22*

The camp meetings are to be conducted as the gospel ministry of the Word of the living God to the people. They are beguiled by heresies and false doctrines. Men are glorified and humanity exalted as though erring man was God. Preach the truth. The end

of all things is at hand! “He that hath an ear let him hear,” not the voice of the human agent, but “what the Spirit saith unto the churches.” [*Revelation 2:7.*] We can force no one to believe, but we can present the light of truth in clear, straight lines, and then live the truth in clear, straight practice. *15LtMs, Lt 45, 1900, par. 23*

This work requires money and workers. The tent remains two or three weeks, and then the camp is broken up to do work in other places. A tent must still be left, a mission home secured, Bible workers employed to go from home to home to those who become awakened, convicted, and converted. All classes of people should be labored for, the drunkard, and the tobacco devotee, the tea drinker, and the coffee user, and all are to be educated in matters of temperance, and from the Word instructed in the law of God. This is the work that God’s treasury must sustain. In this work sheaves will be gathered, souls converted and baptized and added to the church as in the days of the apostles. No one is to be neglected. *15LtMs, Lt 45, 1900, par. 24*

Our workers find intelligent mothers of families who know not how to read. They take [that] as a part of their mission, and instruct them as they would little children, not in ABC’s, but give them lessons from the Bible, and several in Maitland have become able to read the Scriptures for themselves. Hard cases, very hard cases, have been convicted and converted, and those who know them say that the change wrought is a living miracle. Those not of our faith say this. *15LtMs, Lt 45, 1900, par. 25*

One young couple embraced the truth. The mother-in-law of the young man was favorable. The father-in-law was a drunkard, and the son-in-law supported him. When he was baptized he seemed to be transformed. A new zeal and light and power took possession of him. His father-in-law turned him out of the home. He rented a humble place and went to work. His employer let him continue to work. Word comes that the young man seems never to tire. He works with a surprising energy and accomplishes a third more work than before his conversion. Such evidences of the grace of the truth is a convincing power in favor of the truth. *15LtMs, Lt 45, 1900, par. 26*

One whole family embraced the truth with two young ladies grown to womanhood. They would walk three miles to come to the meetings in the tent. They seemed hungry and eager to learn Bible truth. Next the mother was converted. The daughters went forward in the first baptism. The mother had hoped the father would give his heart to the Lord. I visited them in their home the last time I was in Maitland. We had a good opportunity to see the family alone. The man told me his experience. He said his father's family were strictly temperate all except himself. He used tobacco. His father had told him he would give him fifty pounds (£50) if he would stop smoking, but he could not give it up. He was an inveterate smoker. He consumed a pound of tobacco a week. He heard my talk on temperance, and said, "I will not use tobacco any more." Three weeks after, he said, "I have not touched it since." This man and his wife were to be baptized last Sunday. *15LtMs, Lt 45, 1900, par. 27*

The Scobie family are musicians, and this man is intelligent, pleasant, and agreeable in every way. We expect other members of this family will embrace the truth. The opposition from the ministers is beyond description. *15LtMs, Lt 45, 1900, par. 28*

There are several excellent people just taking their stand. There has been two baptisms, and the third was to take place last Sunday. Three men and their wives have about decided. One took his stand last Sabbath, when we were there, and bore his testimony for the truth. Still another man and his wife have decided. The reporter who attended the opening of this term of school, who gave the report of the meeting, is searching the Scriptures day and night and reading *Great Controversy*. We expect he has, before this, decided to obey. Thirty more are converted. Now there will have to be a church built. *15LtMs, Lt 45, 1900, par. 29*

Maitland is only twenty-seven miles from Cooranbong—a beautiful city. It is surrounded by an agricultural district so there is nothing to hinder them from doing as they please in a farming district. Greta is six miles from Maitland, another suburb in a mining district. Meetings are being held every week among the miners. I give them reading matter. I have spoken to them one evening. Brother Hickox and his wife have this place in charge. There are twelve whom I understand wish to be baptized, and there is excellent ability among

them as they belong to a higher class of miners. The interest is still stronger since the ministers' discourses are published weekly by Elder Colcord who carries the burden of the work in West Maitland [and] East Maitland, and the suburbs are yet to be worked.*15LtMs, Lt 45, 1900, par. 30*

The sisters in the mission walk three miles and back to give Bible readings. I have a horse I now furnish them, and have written to Brother James to secure them a carriage and take it to them. These faithful workers have an unflagging interest. Now the mission is not properly furnished. Its furnishings are very meager in every respect. Why? Because we can't expend money to make the place hardly respectable. These noble men and women are doing their uttermost to save perishing souls. They are told not to come again to some places. Canright's miserable tracts are scattered all through the place, thus there are things that make the work go hard.*15LtMs, Lt 45, 1900, par. 31*

Newcastle has no less than twenty suburbs to be worked, but we have no means to say to men and women: "We will give you a humble wage if you will take hold of the work." These self-sacrificing women work for one pound per week and pay their share of family expenses which is ten shillings per week each, and they make no complaints. They study strictest economy, and thus they make a little means go a great ways. They help the poor and the sick out of this little that they receive. They are happy in their work. This work is to continue, for there are suburbs to be worked.*15LtMs, Lt 45, 1900, par. 32*

We hope to obtain a company sufficiently strong so we can begin to talk meetinghouse to them. The tent top is no longer of any use in rainy weather, for it leaks like a sieve. We must have a new tent top, and we must build a house of worship, and all that have embraced the truth will do their utmost. The conference must do the rest. We count on quite a church of actual members, and nearly all are converts from the world. I think there are two who were Christians before.*15LtMs, Lt 45, 1900, par. 33*

I have written thus fully to give a sample of the work to be done in our world just in the order the Lord has presented to me it should be

done. There are two small churches to be built. At Dora Creek about forty attend the Sabbath meetings. Sunday meetings we hold in the open air, for the private house is too small. At Martinsville, in an opposite direction six miles, a church has been promised them sometime. There are first class men in this place in the country, and we have not a place to meet except in the open air. I have spoken several times. Brother Robinson has spoken both at Dora Creek and Martinsville. This work brings responsibilities upon us.*15LtMs, Lt 45, 1900, par. 34*

There are families who have lost their situations which they have held for twenty years. One man and his wife have a large family of children which we have been caring for. I am paying the expenses of four children in school from this one family. We see many cases we must help. These are excellent men we have helped. They have large families, but they are the Lord's poor. One man was a coach-builder, a cabinet maker, and a wheelwright, and a gentleman of superior order in the sight of God who reads the hearts of all. This family we provided with clothing from our family for three years. We moved the family to Cooranbong. We hoped to help them get a home this winter. I let them live in my tent, and they put an iron roof on it and have lived in it a year and everyone loves this man, his wife and children. We must help them. They have a father and mother they must support.*15LtMs, Lt 45, 1900, par. 35*

Three families, of this same order are on the school premises, and O, if we only had money to help them build a cheap wooden home, how glad they would be! I use every penny I have in this helping work. But it makes a difference with me who I help, whether it is God's suffering poor who are keeping His commandments and lose their situations in consequence, or whether it is a blasphemer treading under foot the commandments of God. And God regards the difference. We should make these men and women all workers together with God.*15LtMs, Lt 45, 1900, par. 36*

We see many we can provide with work, and this is just as it should be. The wicked are not to be supported, and God's chosen passed by. The Lord does not give into the hands of Sabbathkeepers the work of supporting the disobedient and transgressors of His law, while the needy, suffering ones of God's people are left without

provision because of wrong conceptions of duty. We are not called upon to make it a special business to reward the disobedient and transgressors of God's law who continue in sin, and who are educated to look for help to those who will sustain them. We shall find a rich blessing when we do our duty to the Lord's suffering, needy ones. We should not pass them by and reward the unholy and sinful, as it has been represented to me has been done and is being done in Chicago. *15LtMs, Lt 45, 1900, par. 37*

God's work is a high and important work, one above every other work, and it is to be carried to all parts of the world. Foreign mission fields have been neglected and the work of God hindered from accomplishing the purpose God the Lord designed. His people are not to be left to suffer for the words of truth and to die in want and need because means is placed where God has not ordered. His name is not honored or glorified. But whenever a church is established we are to do the very work that should be done for the needy believers. The church should look after and relieve the sufferings of believers and unbelievers, irrespective of their faith, and some will embrace the truth as the result. But the haphazard work that has been done is not after God's way. I have now presented to you the plan of God. *15LtMs, Lt 45, 1900, par. 38*

We are not to hunt up the wicked masses to make the recipients of our means and employ our time in this kind of work. There is a work to be done which has been outlined here, and God's memorials are to be established in every city. The Lord's work will move with reference to all parts of His vineyard. One particular field is not to receive largely under the devising of any one man's mind or devising. Every man is a connection with other men, and their minds are to be used to compare one with another. They are not to work after one man's ideas, for whenever this is done it is out of God's order. The men who have sustained Dr. Kellogg in his management of means need to repent before God for their unfaithfulness. *15LtMs, Lt 45, 1900, par. 39*

In the medical mission pamphlet, issued March 1893, quotations are found from my writings in January, 1891, when I was in America. *15LtMs, Lt 45, 1900, par. 40*

There is nothing in these testimonies that encourages a line of work for the class that has been absorbing money in building institutions and supporting them, making them dependent upon Seventh-day Adventists in the place of being self-supporting. Such a work God has not given Seventh-day Adventists to carry. As far as the promulgation of the truth and the results obtained in converts to the truth are concerned, these interests might as well be carried on by other parties as by Seventh-day Adventists, and thus save the thousands upon thousands of dollars used to sustain this consuming and never-producing element.¹⁵*LtMs, Lt 45, 1900, par. 41*

The matter has not been previously outlined in these features to me concerning the way the work has been carried on, as it is now presented. The churches that are planted of the Lord are to be kept in order, and disciplined according to the gospel rule. They should not be composed of such elements of evildoers as will taint and corrupt the whole church with their unconverted, unsanctified elements of character. The money spent in behalf of the people that have consumed it has displeased God, for it has been an unwise appropriation of funds. There are many places where the means should have been appropriated to make aggressive warfare in cities and towns in America with tent effort, and [to] raise up churches which should be as memorials of truth and righteousness. Every stroke should tell for God and His holy Sabbath. That is to stand out in all our work distinctly and pronounced, to be a witness that the seventh day is the sign, the seal of God.¹⁵*LtMs, Lt 45, 1900, par. 42*

The Sabbath is to be exalted and made prominent more than is done now. Again the churches, the plants of the Lord, must take up experimental religious work, not only for the church members, but for those whom their experience may benefit in personal labor. They should not only do what they can with God's simple, natural remedies in the education of the sick but may teach them how to benefit by the use of natural remedies—water, pure air, healthful food, and those things appropriate to the condition of the sick. They are to work for their neighbors whether believers or unbelievers. They may obtain the confidence of the suffering ones, and in offering prayer in their behalf should pray that they may feel their

accountability to God to serve Him who died to redeem them. The patient self-sacrifice of these church members should carry out the instruction of Christ to His disciples. *15LtMs, Lt 45, 1900, par. 43*

Christ ordained the twelve to preach the gospel of His kingdom. It was in the same line as giving Bible readings. "As ye go, preach, saying, The kingdom of heaven is at hand." [*Matthew 10:7.*] Read the chapter. "And into whatsoever city ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you." [*Verses 11-13.*] There must be peace in the houses where their call is given. Their labor was not to be lost, producing no good results. They must use judgment and discrimination as to whether the master of the house was of those to whom they should give their labor, and not waste their precious strength and time. They were not to remunerate all they visited, but to be provided for by the houses they visited, and this was to be the test as to where they should give time and instruction. *15LtMs, Lt 45, 1900, par. 44*

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than that city. Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents, and harmless as doves. But beware of men, for they will deliver you up to the councils and they will scourge you in the synagogues." [*Verses 14-17.*] This would be experienced in the fullest sense. [See] *verses 18-25. 15LtMs, Lt 45, 1900, par. 45*

A similar charge and endowment was to be theirs, and the same commission given to the seventy as to the twelve. They were to be fed and entertained, and they were to impart the riches of the grace of Christ. They were not to devote time or money to building large institutions [to] house and feed and clothe the unworthy, but as wise stewards do just as Christ told them to do. There was a large work to be done, and the means to do the work was not to be spent [on] the promiscuous masses, for then the worthy, needy ones would fail to receive that which He had appointed His stewards to bestow. They were to be faithful stewards of their Lord's goods. *15LtMs, Lt*

45, 1900, par. 46

There were places where Christ could not work. [See] *Mark 6:1-6*. Christ sent forth His disciples two and two, and commanded that they should take nothing for their journey. And they went out and preached that men should repent, and they cast out devils, and anointed with oil many that were sick and healed them. But they must depend on those whose homes they visited to give them food and a comfortable chance to rest. *15LtMs, Lt 45, 1900, par. 47*

This building up of institutions to feed the people was not God's devised plan. When churches were raised up through the preaching of the gospel, the members were not to have this personal work done by proxy, and not come close to the sick, visiting them and showing their love and care for the Lord's property by ministering to them, and not lavish upon them the means from the Lord's treasury. *15LtMs, Lt 45, 1900, par. 48*

The church should have certain wise men and women chosen to look after the poor and then report and counsel as to what should be done. They should not be encouraged to think they can have their eating, drinking, and sleeping in a place provided for them all free, as though there was an inexhaustible fund to provide for them. Men of God should be appointed, men of discernment and wisdom and care, to look after the wants of the saints of God, the household of faith, first. The Lord commands that His commandment-keeping people shall have relief first, and then every case is to be examined, and not teach them that a work is to be done for them free or nearly so. *15LtMs, Lt 45, 1900, par. 49*

Many will depend as long as they have anything to depend on, and God knows better than short-sighted mortals what is best for the creatures He has created. He would not have transgressors and the worst kind of humanity consuming the revenue He has appointed to sustain those who shall be refused work because they keep the law of God. The widows and orphans of those who are the saints of the Most High are not to be passed by, nor should their pittance be taken as contributions to support those who could, if they conducted themselves properly, support themselves. *15LtMs, Lt 45, 1900, par. 50*

Lt 46, 1900

Steed, D. E.

Geelong, Victoria, Australia

March 22, 1900

Portions of this letter are published in *TDG 90*.

Dear Brother Steed:

I have an interest in you and for you. I greatly desire that you shall make your life that which Christ has provided every means that it shall be, through the grace of God which is amply provided for every human being. By His grace we shall make a success in perfecting Christian character in accordance with the divine pattern. Every faculty, every attribute of the human agent, is to be kept under perfect control. *15LtMs, Lt 46, 1900, par. 1*

All the varied capabilities that men possess, soul, body, and spirit, are given them of God to be so educated and trained that they may reach the highest possible degree of excellence. The human agency must cooperate with the divine purpose, and in so doing man is pronounced a laborer together with God. Every faculty, every attribute with which God has endowed us is to be used to His name's glory. Man must cooperate with Christ to restore the moral image of God in man, and it is in wearing the yoke of Christ, and learning daily Christ's meekness and lowliness, that Christ can use him to be a blessing to his fellow men. *15LtMs, Lt 46, 1900, par. 2*

Taught first by Christ, and then guarding his own mind and soul, he shall serve a holy purpose in lifting his own thought to that which is pure and elevating, and through words and example awaken in the soul of his fellow men devotion and gratitude to God. In thus doing he is a laborer together with God. He is not to employ one entrusted gift to exalt self, to seek praise of men, but to exalt God, to inspire minds—not to think of what glory he may bring to himself, but how he can prove himself a blessing to his fellow men and become the most successful agency to draw souls to contemplate heavenly things. *15LtMs, Lt 46, 1900, par. 3*

He must teach others in words and deeds to walk in Christ's footsteps. Then his own mind will become well-balanced, and his endowments will be appreciated as the gift of God to be employed in God's great plan to help in every way possible. By harmonious action with God in His great plan, he will fill his appointed place. He will bring himself back, through the grace of God given him to the perfection of Christ's character. Uplifted himself, through the grace of God, he is prepared to uplift by his own transformation of character his fellow men both by precept and example. *15LtMs, Lt 46, 1900, par. 4*

All the gifts of God are to be exercised to produce as well as to consume. In no case can this work become a self-centered work, or exclusive of his fellow workmen. The character of God whose likeness we are all to receive, was revealed to Moses on the mount. "And the Lord passed by before him, and proclaimed, The Lord, The Lord God merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." [*Exodus 34:6, 7.*] *15LtMs, Lt 46, 1900, par. 5*

This is the representation given to every human being who loves and serves God. This pattern is the standard of character. This probationary life is given to bring man back to this perfection which is to be the character of all who shall be saved. The law of God is a reflection of His character. The two great principles are to love God supremely, and our neighbor as we love ourselves. *15LtMs, Lt 46, 1900, par. 6*

The keeping of the first four and the last six commandments is the whole duty of man. Says the Psalmist: "All thy commandments are righteousness," and "through thy precepts I get understanding." [*Psalms 119:172, 104.*] *15LtMs, Lt 46, 1900, par. 7*

"The law of the Lord is perfect converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much

fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward. Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.” [Psalm 19:7-14.]*15LtMs, Lt 46, 1900, par. 8*

This instruction, my brother, is the Word of the Lord to you. You must not only preach the truth to others, but practice the truth in your home life and in your ministering to others. The Word of the Lord is to be lived as well as preached. You are afflicting your soul, my brother, to your great hurt and spoiling your life by allowing your mind to entertain thoughts of your ministerial brethren that are not true. Bind about your thoughts. Hold not yourself aloof from your brethren. Take hold of the work the Lord has given you to do, not in your own strength and spirit, but in the spirit of Christ. Do your service to the Master. Look unto Him, and believe in the Lord.*15LtMs, Lt 46, 1900, par. 9*

Why do you make yourself so unhappy and miserable? The trouble with you, my brother, is your supreme confidence in yourself. You see something in your brethren that you interpret that is not giving you that deference and respect that you think you should have. You brood over these things, and, “As a man thinketh, so is he.” [See *Proverbs 23:7.*] These things you ponder over are realities to you, and yet are untrue. You place your fellow laborers in a vary unfavorable position. Anything that may happen to occur that you can interpret unfavorably, you place the worst construction upon it, and then brood over it.*15LtMs, Lt 46, 1900, par. 10*

This envy, this jealousy, is as cruel as the grave to those who associate with you. And have you not, my brother, considered that you place yourself in that attitude toward your brethren, that should anything take place at any time with your brethren, you construe it into disaffection and neglect.*15LtMs, Lt 46, 1900, par. 11*

This spirit you have always had, and will always have until you are

able to see it as the disagreeable thing it is. Your sin of selfishness keeps yourself in view, and you lose sight of Christ. Do your work with an eye single to the glory of God. The more you keep brooding over yourself, the more miserable you will become. And when you blame your brethren for these things that you suppose they do, and you suppose they feel, you do them a moral wrong. Your suppositions proceed from the mind of Satan.*15LtMs, Lt 46, 1900, par. 12*

Had I been well at Cooranbong when you were there, these things I should have told you. I had some things I had made general on the sin of evil surmising, thinking evil, and then trying to make your thoughts true. Would you, my dear brother, place yourself in a position where your brethren must keep their minds always on you, for fear you will take some exceptions because you think they do not show you preference? What if you are not always made first? If you set your mind to be on the watch to see where you are neglected, or where you are not honored, the tempter will give you plenty to do. You will become a weak man. Here are the very sins you are to overcome, which will prove a stumbling block to you just as long as your mind is considering yourself as neglected, slighted, and misused.*15LtMs, Lt 46, 1900, par. 13*

You do not understand that in cherishing these feelings you are acting as one who has forgotten that he has grown to manhood, and you minister childish things. God calls upon you to clear the chambers of the mind, and cleanse the soul temple. You are defiling both with these thoughts and words, and with this spirit and these works. How does the Lord regard such things? You misuse your brethren who will not retaliate upon you, but who stand before God perfectly innocent, although misjudged, and their words and actions misinterpreted.*15LtMs, Lt 46, 1900, par. 14*

We are living in the most solemn period of time of this world's history. Put on the whole armor of God, and stand in the power of His might.*15LtMs, Lt 46, 1900, par. 15*

You should not be warring against your brethren, and showing your attitude that you have not confidence in them. Your prayers are hindered. Not that your brethren have done any evil to you or

against you; but you yourself have put up the bars that shut them out, and God's love cannot prevail. Is this the way Christians are to do in these last days of this earth's history? *15LtMs, Lt 46, 1900, par. 16*

When you see a brother minister whom God has given a special gift to exercise in preaching the truth to the people, then you are assailed by the enemy that your gift is not recognized and appreciated. God has given to every man his gift according to his several ability. Will you complain of God because your brethren stand in their lot and place of appointment? I must tell you that this road you are traveling is a road that will become very bitter to you. You do not understand what manner of spirit takes possession of you. Why should the matter be so wondrously grievous to you if you are not exalted as first? If your life is hid with Christ in God, and Christ appears, is not that as it should be? Man is not to take any credit or praise to himself. But it is presented to me that you exalt yourself to large proportions. You need to stop right where you are, and consider prayerfully, and read the Word prayerfully. *15LtMs, Lt 46, 1900, par. 17*

Do not murmur at God, but change your attitude and say: "As for God His way is perfect. The Word of the Lord is tried. He is a buckler to all those that trust in Him. For who is God save the Lord? Or who is a Rock save our God?" [*Psalm 18:30, 31.*] Change your present attitude else you will make great sorrow for yourself. Every man drawing his life and spirit and knowledge from God is sure to increase in efficiency. He may learn from his brethren and receive help from them, and not feel that he is humiliating himself to improve in every way possible. *15LtMs, Lt 46, 1900, par. 18*

Our bodies and souls belong to God, and when we do our work in humility in God's appointed way, we are not to worry or fret, but seek for a solid, religious experience. We must do our appointed work steadily and understandingly as a servant looking unto Jesus, and seeing what he could do, and following in His footsteps. He is our pattern. He wants everyone to do his best, and if one sees that his ways and his ministry is acceptable to the people, then let him walk humbly with God, but never become exalted, and never pursue a course as though he were wrestling to become

first. *15LtMs, Lt 46, 1900, par. 19*

The Lord wants every man to have a symmetrical character, one that will reflect the character of Christ. If he finds fault because the people do not show as much pleasure in his ministry, and apparently have preference for some other man, let him not blame his brethren. This you have done, my brother, to the injury of your own soul. You cannot hide your feelings, and wherever you go you will be feeling around for sympathy, and will cast reflections on your fellow laborers, when there is not one jot or tittle of censure to be placed upon your brethren. *15LtMs, Lt 46, 1900, par. 20*

There are times when it is not best for you to fill the position as speaker; but should that cause you to be envious and jealous? The state of the work and meeting may demand something that you cannot give them which they need; but it is not to your detriment, and you are to feel that the Lord understands how His work should be carried. To every man He has given his work. All have not the same gifts, or the same manner of treating a subject. *15LtMs, Lt 46, 1900, par. 21*

Some ministers can take some subjects and carry them more clearly and powerfully than another man; and shall one feel offended that a choice is made of the very one who has been enabled to present some subjects with a power that others could not use? To every man God has given his work. It is not the work of any man to exhibit himself. He should reveal Christ as best he can, and in faith say, "It is God that girdeth me with strength and maketh my way perfect." [Verse 32.] "Let not man glory in men." [1 *Corinthians 3:21.*] Nothing is so absurd and offensive to God, as for any man to feel and do as you have done. Your will must be given up to God. Walk in all humility of mind, and let God do all the exalting. Man may praise, not himself, but the Lord. "Thou hast also given me the shield of thy salvation, and thy right hand hath holden me up, and thy gentleness hath made me great. Thou hast enlarged my steps under me that they did not slide." [*Psalms 18:35, 36.*] *15LtMs, Lt 46, 1900, par. 22*

One thing you must guard, your unbounded self-esteem. This is so great that it is impossible for you to conduct yourself with that

humility that becomes a servant of God toward your brethren. This spirit of self-exaltation, if permitted to live and flourish, will create such attributes in you that it will prove the ruin of your soul. I want you to be an overcomer, and I want you to feel that you are at one with your brethren. But the course you have taken in cherishing jealousies and evil surmisings, in not manifesting the spirit of Christ, cannot possibly give your brethren confidence that you are a man to be depended upon. Your erratic feelings lead you to act like a man who is insane. This does not increase your ability or efficiency as a minister, but reveals great weakness. *15LtMs, Lt 46, 1900, par. 23*

The cause of God must not be marred by your temper of mind. You are so wrapped up in yourself that you do not think rationally. You are wounded and bruised by your imaginings, and then become self-deceived and represent yourself as badly used, when there is no ground for your thoughts or feelings, only in your own imagination. If this imagination is not controlled it will control you as it has done all through your experience. It is yourself that keeps you in unhappiness. Never will you let the peace of God rule your heart till self is crucified, and you know not what this means. *15LtMs, Lt 46, 1900, par. 24*

True death to self means true life through Jesus Christ. You carry a live human self within you, and until you shall see what it means to hide self in Jesus Christ, you cannot do acceptable service for God. There is great need of your receiving Christ by opening the door of the heart to Him. Christ is revealed as abiding in the heart by faith which works—not your English methods, which greatly need the sanctification of the Spirit of God—but Christ’s methods. You have clung to your English education and training and sentiments as though they were as precious as gold. God calls upon you to be converted from these things to His methods, to His training. The character of Christ revealed in the man in little things will also be revealed in larger things. In faithfulness, in words, in manifesting a spirit striving for unity as co-workers with Christ, one man cannot exercise dominion or authority over any of his brethren to order and dictate his fellow workers. “All ye are brethren.” [*Matthew 23:8.*] Counsel together, pray together, and let christ be the leader in all things. *15LtMs, Lt 46, 1900, par. 25*

A contrite, meek, and lowly spirit is of greater value than the gold of Ophir. God wants men to yield self to His control, not hold self in such esteem that the inherited and cultivated tendencies shall be tenaciously guarded as precious acquisitions that must be held just as the identity of the man. If we get out of self into Christ, then the Christ will appear. The self-esteem that the human agent has carefully carried with him, as though in all connection with his brethren he must hold fast to himself lest he should lose his hold and not maintain his identity, is one of the greatest burdens a man can undertake to carry, because his companion laborers cannot be of the same mind in reference to that precious self and they cannot help him carry the burden. They cannot study and plan that the precious threads of self shall be drawn into the fabric as threads to compose the pattern. They would, in their plans and councils, be liable to break some of these precious, supposed to be golden threads of self, in order to follow God's Word and His revealed counsels in all movements made in His cause and work.*15LtMs, Lt 46, 1900, par. 26*

We are thankful that we have a Father infinite in pity and He can see and measure the man; but the man will make a great mistake to continue to place his value of merit upon his individual ministerial services. It is a matter for the greatest pity in connection with the work of God that man will so estimate himself that he is always injured because others do not see the merits he sees, and encourage all the ambition and ideas that he considers valuable as gold.*15LtMs, Lt 46, 1900, par. 27*

But there is One who knows it all. Then let no man tell his personal grievances to his brethren because he longs for sympathy. It would be misplaced if he had it. That self which has been tended as a sick child needs to pass through the death struggle. It should be buried and never have a resurrection again. Then the Holy Spirit can take the man and do its work upon the heart after it has done its work as a reprove that resulted in death to self. Let Christ come into the soul and occupy the place He should have always had.*15LtMs, Lt 46, 1900, par. 28*

Now, this terrible self is the greatest tyrant over the man it rules, and it is so inconsistent in its demands that the man is worked into

terrible spasms because of his infatuation for self. He acts the martyr, suffering crucifixion to maintain himself. Now let the Lord Jesus have this self, and the human agent say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." [*Galatians 2:20.*] Then a victory is gained. The mind and soul and whole being is dispossessed of the demon self, and Christ abides in the man. He can speak to Christ as his companion, and there is a hush and silence in the soul. *15LtMs, Lt 46, 1900, par. 29*

Christ is the Master, and He opens the windows of the soul heavenward. The man can feel the warmth of the Sun of Righteousness. The chambers of the mind are filled with the sweet, pure, untainted perfume of the heavenly atmosphere. When the servant of Christ places himself in the hands of Christ, there is a preciousness of communion with the heavenly guest that is past all conception. There is a pitifulness and tenderness [that] takes hold of the human agent. All the fierceness and disagreeable dominating spirit is gone. A great change takes place, in death to self and a resurrection of Christ the living Saviour. *15LtMs, Lt 46, 1900, par. 30*

Now, the Lord is very pitiful and of tender compassion. He invites all who have been carrying the burden of a wounded self to "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 soul; for my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] He invites you, my brother, without delay to come; to take your burdens and all your trials to His sympathies, your sorrows to His love, your wounds to His healing, your weakness to His strength, your emptiness to His fullness. Never has He disappointed a soul that has surrendered to Him. They looked unto Him and were lightened, and their faces were not ashamed. *15LtMs, Lt 46, 1900, par. 31*

As you make Christ your daily companion you will not feel the need of so great a guard over your self lest it should be hurt in some way. You will feel that you stand in open view of the unseen world of heavenly intelligences, and that nothing is hidden from their sight. They know just how to take care of you without your suggestions, and they will give the very remedy you need. It will never be flattery. It will never be human exaltation. You have carried a heavy stock of

this commodity, and God can do nothing for you until you make a grave and bury it out of sight. *15LtMs, Lt 46, 1900, par. 32*

“Thy Father that seeth in secret shall reward thee openly.” [*Matthew 6:4.*] By looking away from yourself to Jesus, you will become assimilated to His image. By beholding you will become changed. Your characteristics will become changed, become softened, refined, ennobled having the fragrance, the perfume of lilies and pinks, and you will be prepared for the heavenly kingdom. *15LtMs, Lt 46, 1900, par. 33*

If you do not change your course the Lord will leave you to your own ways to be filled with the fruit of your doings. If you could only see yourself as you are, in another man, performing as you do, you would say that man is losing the balance of his mind. You do not know yourself. You are diseased in mind. You have perverted views of others. You would not tolerate in them the traits of character you largely represent in yourself. Will you be wise? Will you call upon your brethren to ask God in your behalf to give you a sound mind? *15LtMs, Lt 46, 1900, par. 34*

Inwardly you have been saying, “I thank God I am not as other men. I have a far keener perception than they. My ideas are far in advance of theirs in the management of the work.” You feel your own richness. When you feel your great need of linking up with your brethren, and become willing to receive counsel from God through His appointed agencies, then you are more safe. You need to have a sense of your spiritual poverty. You should take your eyes off yourself and look unto Jesus. In beholding Him your self-righteous ideas and your high estimate of your abilities and your great value would be wonderfully diminished. In the presence of Christ you would say, “Lord, I am a sinful man. Take away my sin.” *15LtMs, Lt 46, 1900, par. 35*

You are in a dangerous condition spiritually. As you are you cannot be trusted, for you feel that you are in need of nothing, while you regard your brethren as so inferior to you that you can scarcely tolerate them. You would, if you carried out your own elevated ideas, sweep them from the field and take the generalship yourself. Your complaints of your brethren from America getting in your way

is all wrong. Your wife extols you too highly, but she has another, a better spirit. Her influence is more safe, beneficial, and fragrant than the spirit you possess. *15LtMs, Lt 46, 1900, par. 36*

What is the matter with you? Why do you not study your Bible with a purpose to practice its teachings? That which I fear in your case is that you have pursued this course so long [that] your diseased imagination will separate you from the work. You turn with scorn from your brethren, if you obtain the idea that they do not appreciate you as a superior in every respect. Now the Lord would not have them do this because it is not true. God will not lie. Now it is best for you to come to your senses. *15LtMs, Lt 46, 1900, par. 37*

The man who feels whole does not feel the need of the Great Physician. Pride, self exaltation, close the heart against Christ and the infinite blessings He has to give. There is no room in such a heart for Jesus. You feel full, and at the same time you are destitute of the very precious revealings of the Saviour to all who are meek and lowly in heart. The sin-sick souls who feel their need of help else they will surely perish; those who feel that they cannot save themselves or of themselves do any righteous thing unless worked by the Holy Spirit; such are the ones who will appreciate the help that Christ alone can bestow. These are the poor in spirit whom the Lord declares are blessed. All whom Christ pardons He first makes penitent. The office of the Holy Spirit is first to convince of sin. Those whose hearts have been moved by the convicting Spirit of God sense that there is nothing good in themselves. *15LtMs, Lt 46, 1900, par. 38*

Much self has been mingled with your work and service that has cheapened it. You will surely put a wrong mould upon the work. You cannot do your work in the spirit of the Master. You want now to humble yourself before God, and then as you become partaker of the divine nature, you can link up with your brethren and not feel that you are a complete whole. Christ is pleading before God in your behalf that your diseased mind and soul shall be cleansed from the least taint of self-sufficiency, and that you shall behold His character. Talk of His loveliness, and by beholding become changed into His likeness. You are humility on stilts now, but just throw your stilts away and walk in the foot steps of Jesus Christ,

and He will do the lifting up. *15LtMs, Lt 46, 1900, par. 39*

You need not feel the burden of carrying yourself, fearing the people will not behold you. There is nothing very remarkable in you to look upon. But if you shall be able to say, "I live, yet not I but Christ liveth in me" [*Galatians 2:20*], you will then be able in your humility to represent the Lamb of God who taketh away the sin of the world. You will then love your brethren. You will need to make room for your brethren to connect with you and supply your deficiencies as God has given them ability. *15LtMs, Lt 46, 1900, par. 40*

The Lord loves those who serve Him in all lowliness of mind, and who cherish a humble spirit. "For thus saith the high and lofty One who inhabiteth eternity, whose name is Holy, I dwell in the high and holy place with him also what is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones." *Isaiah 57:15*. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool. Where is the house ye will build unto me, and where is the place of my rest? For all these things hath mine hand made, and all those things hath been, saith the Lord. But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." [*Isaiah 66:1, 2.*] *15LtMs, Lt 46, 1900, par. 41*

Will my brother walk humbly with God? Will he choose his own society, his own company, and separate if possible from anyone who will not put away their ideas and plans and accept His? Have you read *Philippians 2:1-16*? Will you practice the Word of God? This Word of God Paul gives to his brethren, and you need it just as much. The *fourth verse* including the *fifth* is appropriate to you, and should be seen in your practice. [Read] *Colossians 3:12-17*. Practice the truth in words, in spirit, in action. [Read] *Ephesians 4:1-6*, and *5:1, 2.* *15LtMs, Lt 46, 1900, par. 42*

The sure result of our fellowship with our Lord here in this world will increase our piety, promote our love and companionship with our fellow men who love God and keep His commandments. You will in prayer have earnestness and fervor that lays hold of the divine promises. We are in such an experience having a divine education

for the higher school above.*15LtMs, Lt 46, 1900, par. 43*

This light given me has been in jots and tittles for years. I have brought it together now, and yet not all of it. There are three other communications yet [that are] not with me. Will you, Brother Steed, be saved in God's appointed way? God wants none of our ceremonial compliments, but the surrendered soul, the heart broken and contrite. In such a heart He can dwell and work. Will you be worked? Will you unite with your brethren, not as one who knows all that is worth knowing, and what you do not know is not worth knowing? You have the matter laid before you. If you will yoke up with your brethren in cheerfulness, love, and contentment, then you may be of value in the work; but the Lord calls upon you to lose your care and love of self, and let Him mold and fashion that self. Thus you can be a laborer together with God.*15LtMs, Lt 46, 1900, par. 44*

I leave this matter with you. Will you heed it?*15LtMs, Lt 46, 1900, par. 45*

Lt 47, 1900

Baker, Brother and Sister [W. L. H.]

Geelong, Victoria, Australia

March 23, 1900

Previously unpublished.

Dear Brother and Sister Baker:

I send these letters to you to be used as in your prayerful judgment you think best. I feel deeply over the state of things that exists in New Zealand, and I cannot see that the Lord would have His people endorse the work that Brother Steed feels at liberty to do. While he is sustained in the field, the men who have given him credentials are responsible for his management and the kind of work that comes from his service. *15LtMs, Lt 47, 1900, par. 1*

If he is sowing seeds of disaffection, as he has done more or less for years, then what can you do but to deal faithfully with him, kindly showing him his injurious course, and then relieve him of being under the necessity of connecting with men who are so faulty as he thinks and represents? *15LtMs, Lt 47, 1900, par. 2*

There is most earnest work to be done now in New Zealand to remove, if possible, the mould he has placed on the work. To use the Lord's money to put disaffected minds into the field who have been educated to become criticizers is supporting a very poor school for the church to learn in. The worst of the matter is there are those who will permit such ones to continue to do this sort of work, which is dishonoring the Master. *15LtMs, Lt 47, 1900, par. 3*

Any minister who adapts his powers to criticize his fellow laborers and raise contentions in the church is to be suffered to go no further in that line. It is misapplying the Lord's money. Shall we pay wages for a man to use his ability to sow dissension and strife because his diseased ideas are all for himself? Let him take care of himself and not have that burden laid upon the church. This matter has gone just as long and as far as it should go. He is neither improving

himself or any others, but educating the church in lessons that will prove its ruin unless its members unlearn these things.*15LtMs, Lt 47, 1900, par. 4*

I am so sorry to have to devote my time to penning these lines, and I will now stop for I am very weary.*15LtMs, Lt 47, 1900, par. 5*

In much love.*15LtMs, Lt 47, 1900, par. 6*

Lt 48, 1900

Steed, D.

Geelong, Victoria, Australia

March 23, 1900

Previously unpublished.

Dear Brother Steed:

I have written a letter of testimony to you and have sent it to Brother Baker to read to you, and have asked him to retain the copy. I do not generally allow my writings to go into hands of those who so readily heed the temptations of the enemy to criticize their brethren in the ministry, and who would criticize and place a wrong construction upon the matter written. *15LtMs, Lt 48, 1900, par. 1*

Your great desire to obtain sympathy and pity too often leads you astray, to sympathize with and pity those who do not deserve your sympathy and pity; and those who do need your help, every jot of it, on the right side, do not get it. *15LtMs, Lt 48, 1900, par. 2*

Now my brother, I have instruction to give you. The Lord is not pleased with your position. You do the church more harm than you can do it good. You need to consider that if the Lord accepts young men in the ministry as His lightbearers, He gives them light to bear to dispel the darkness. Christ is our light and our righteousness, and if you walk in the light as Christ is in the light, you will be a lightbearer to the world. But your spirit of criticism is not a source of strength but of weakness to the church. You cannot build up a church yourself. You need the deep movings of the Spirit of God, and you do not have the qualifications essential. You depend more on the sympathy of your brethren than on the Lord. *15LtMs, Lt 48, 1900, par. 3*

I have many things to say to our brethren in New Zealand, but I cannot say them now; I have not the time or strength, but I would say; It will not do for the New Zealand Conference to give you credentials as a minister whom they can indorse in the work. It is

not the best thing for the New Zealand Conference, or any other conference, to endorse your labors as a minister of the gospel, and thus signify that you are in full confidence of the conference to take charge of the church in any place. You yourself need to become a learner before you are to be entrusted with the work of the Lord as a teacher. I advise you, my brother, to separate in your work from the companionship of those with whom you cannot harmonize. Take up some other line of business or work. *15LtMs, Lt 48, 1900, par. 4*

For your own soul's sake take heed to yourself, and your individual self is all you are capable now of handling. Certainly your brethren cannot conscientiously advise you to remain in the ministry when you are doing the flock of God harm instead of good. I advise you to take up some line of work where you can labor with your hands. The conference is not authorized to pay you wages to work against the ministers or to create a condition of things that will cause them much anxiety and worry for the work wherever you should be. You create more burdens than your service will relieve. *15LtMs, Lt 48, 1900, par. 5*

The work of the ministry is a sacred, solemn work, and the men in responsibility should feel that they make themselves responsible for the setting of a shepherd over the flock who is not faithful to care for that flock, that no mischief shall come to any one of the Lord's sheep or lambs. They are to feel that they are physicians of souls to bind up the spiritually diseased, and to not leave them poisoned to the death by your administration of drugs in the form of evil surmisings, criticisms, faultfinding, and the evil attributes these evils mentioned bring into their character building. You will make the work very much harder after you have had the care of the sheep for a time, and there would be much more peace and much more hope of prosperity for any church when men of your temperament have nothing to do with the sheep of the Lord's pasture. You feel competent of taking responsibilities whatever they may be. You have not wisdom to do clean, uplifting, thorough work. *15LtMs, Lt 48, 1900, par. 6*

Your wife's labors are valuable as long as she is not a partaker of your spirit, and it will be most difficult for her to not sympathize with

you in your manufacturing business of creating dissension and strife. It is a terrible thing for the shepherd of the flock to feed the sheep with poison rather than with healthful food. Our brethren become very weary of your suspicions, and your mind is easily worked by the enemy. I see no way out of the dilemma but to release you from the work you are doing, for it is not perfecting your character and fitting you up to be a living Christian to be trusted and depended upon to stand in places of duty. *15LtMs, Lt 48, 1900, par. 7*

You are not sent to the churches to labor with your pen or your voice, and take upon yourself your burden of finding fault and criticism. You create more burdens than your service will relieve. When you are thoroughly changed in spirit, when you can let your brethren stand in God to do their appointed work without your complaints and faultfinding, then you will have more confidence and faith in God. *15LtMs, Lt 48, 1900, par. 8*

You are not authorized to receive pay from the conference while you do so little to build up and place the right mold upon the conference. Your position in soliciting the highest place bears not the image and superscription of God. Has God engaged you in His service to watch and criticize and sow the seeds of faultfinding? You are not doing the work of God in your sowing discord and strife. Now, my brother, the work will do far better without you than with you. According to the light given me of God, you win some souls to Christ, but your faultfinding and criticism is of that character that it is a great perplexity to know where to place you to labor. Your manner of labor is not as God would have it. *15LtMs, Lt 48, 1900, par. 9*

It is better for you to have nothing to do in the churches. Take care of your own soul, and if not connected with your brethren you will not see so much to find fault with. Your main thought is to be exalted and to blame your brethren if you are not exalted. But dear brother, it is not possible for you to be worked by the Holy Spirit while you feel sufficient to work yourself and all your brethren if they would let you. *15LtMs, Lt 48, 1900, par. 10*

I have love for your soul, and I earnestly beg of you to not try to connect with your brethren whom you do not love, and in whom you

do not have confidence, and while you feel grieved because they do not take more notice of you. Your danger of losing eternal life is great. You need to place yourself in a different position where you will not injure your brethren and hurt the souls for whom Christ died. Your development of character is not as it should be. To add to the difficulties of your brethren by your criticisms, which are an offense to God, is anything but comforting and pleasing. If you will give up the position you have held as teacher, and become a learner, there is some chance for your soul. I do not want you should lose your soul. But to remain in the ministry to be pettish and faultfinding and uncourteous, as you have been in the past, would be supreme folly. *15LtMs, Lt 48, 1900, par. 11*

Is there not good work you can do? Take up some work where you will not come in close connection with human minds. Satan sees he can use your faculties under the pretense of doing good service, and can make you a tempter to other minds to keep the church stirred up and make them as weak as water. By thus giving up to a spirit of faultfinding you help the enemy in his work of accusing. *15LtMs, Lt 48, 1900, par. 12*

Now, my brother, I entreat you to place yourself where you will not be used so effectively by the enemy to tear down in the place of building up. *15LtMs, Lt 48, 1900, par. 13*

I have written this for Christ's sake, for the truth's sake, and for your own soul's sake. *15LtMs, Lt 48, 1900, par. 14*

Yours in love. *15LtMs, Lt 48, 1900, par. 15*

Lt 48a, 1900

Steed, D.

Geelong, Victoria, Australia

March 1900

Previously unpublished.

Dear Brother Steed:

I have words of counsel for you. There are in your character phases that need to be strictly guarded, else you will greatly mar your own happiness by allowing the enemy to represent things to you that are false, yet you decide they are truths. If a man feels it his place to be first, and is on every occasion, whether proper or improper, made to appear as a man of special importance, the enemy takes advantage of him and he becomes subject to temptations. At once envy and jealousy and evil surmising are aroused; the demon takes possession of him, and he is where God cannot impart His Holy Spirit to him. That man then reveals hereditary and cultivated traits of his character, and is only a grown child. Although a minister, he has not put away childish things. *15LtMs, Lt 48a, 1900, par. 1*

Every time you reveal the natural defects of your character—which make you hard, unforgiving, unkind, uncourteous, without Christian tenderness, and devoid of Christian sentiment—from the light God has given me, you should not consider that your preaching will be a success, for it will be unaccompanied by the Holy Spirit. You place yourself in that relation to your brethren that they cannot but know that God is not working you by His Holy Spirit. *15LtMs, Lt 48a, 1900, par. 2*

From the light God has given me, you are inclined to withdraw yourself from your brethren and choose to labor alone. This must not be, for the work would come forth from your influence defective in the place of being perfect. How can you entertain the selfish, unholy spirit you have done and yet consider yourself right, and competent to handle sacred things? Your wife too often sustains this defection of character in you, and when you are decidedly

worked by the spirit of the enemy, she unites in sympathy with your aggrieved disposition, while as a Christian you should feel no grief at all. *15LtMs, Lt 48a, 1900, par. 3*

Now, my dear brother, can you think of preaching the Word of God when you imagine so many things that have no foundation? You are in no fit state to go into Dunedin. You need to stop just where you are, take yourself in hand, and reprimand yourself by the discipline of the Word. Your phase of character has been several times presented to me, and unless you are daily humbling yourself before God in the work of the ministry, you will be brought to a most severe experience, such as you have not yet had. The Lord will leave you to yourself, and this is the worst calamity that can happen to a man that has so high an idea of his capabilities. My message to you is, Do not attempt to enter upon any work in the ministration of the Word until you have overcome the temptations which you have entertained and receive the lessons of Christ. [Read] (*Matthew 18*) and practice these lessons as a learner in the school of Christ. *15LtMs, Lt 48a, 1900, par. 4*

“Come unto me all ye that labor and are heavy laden, and I will give you rest.” There is only One who can help you, for you think you know best in all matters. Christ writes, “Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] When you undertake to manufacture a yoke for your own neck, it is, and always will prove, galling to the neck. When you abide in Christ you wear His yoke of submission. When you take yourself in hand and chastise yourself in the place of criticizing and accusing your brethren, the difficulties you charge to your brethren will be found to be the imagination of an unsanctified mind. *15LtMs, Lt 48a, 1900, par. 5*

In these moods you are not fit to open the Scriptures to others, and whenever this phase of soul-sickness comes, stop just where you are and severely chastise yourself. Humble yourself. Read (*Matthew 18*), for in this Christ is speaking to you. All of Christ’s words are for you, but you allow yourself to retain the defects of your childhood, and you give these defects great respect as though they were virtues. “And Jesus called a little child unto him, and set

him in the midst, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. ... But whoso shall offend one of these little ones which shall believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Verses 2-4, 6.*] *15LtMs, Lt 48a, 1900, par. 6*

If Satan can use your unsanctified imaginings to serve his purpose, to create difference of opinion in regard to matters that a sanctified mind would take no notice of, then dissension is created through the minister whose unhappy traits of character have been his great stumbling block, and he has made a stumbling block for others. Why should he who should seek to create unity work to create dissension? *15LtMs, Lt 48a, 1900, par. 7*

In the very best state of your religious experience you are not to feel at liberty to enter a new and important field to work alone. This kind of work is not in the order of the Lord. Such a field as Dunedin should have the work begun with a camp meeting. Men should not go alone and commence work, and create prejudices, as they surely will, and spoil the field for the work and the entrance of the truth. When your mind and soul are diseased as now, it is best that you come apart and rest a while, and pray and commune with God, and open the door of the heart to the Holy Spirit, before you create more dissension and strife. Bring yourself to the cross of Calvary. Humble your heart before God. Stop your accusing. God forbids it. You are planting the seeds of faultfinding and jealousy in others, and creating a harvest of tares by your self-sympathy because you think your brethren do not esteem you as they should. Will this spirit, [when] indulged, increase their confidence in you [as] a man whom God is using? *15LtMs, Lt 48a, 1900, par. 8*

You cherish unholy surmisings. You keep yourself strictly in view, when if you were praying and believing and receiving counsel from the Word of God, you would yourself see that you were keeping self so constantly before your mind that you could not behold Jesus the precious Saviour. It is by looking, by beholding Jesus and losing sight of self, that brings the bright beams of the Sun of

Righteousness to the soul. This matter of guarding self so jealously lest you shall not be exalted as first man is the very worst thing you can do. It always leads to such developments of the traits of character that you are pronounced, in the kingdom of heaven among the heavenly intelligences, as the most unworthy, ready to destroy your best friends as you would your enemies if they do not always give you the preference. *15LtMs, Lt 48a, 1900, par. 9*

O, my brother, how long shall this spirit be cherished by you? How long will you give place to the attributes of Satan? The Lord is not pleased with you. *15LtMs, Lt 48a, 1900, par. 10*

Last night I was conversing with you, repeating the things that I have written, and I was pointing you back to the many times that you have passed through the most precious meetings sour in spirit, criticizing and finding fault with this thing and with that, and your soul growing more barren and more empty of the grace of God; and all because you imagined that you yourself did not receive that special esteem and attention that you craved. Your brethren in such important meetings have a large work to do and special burdens to bear, and if they should make some mistakes it is your appointed work to be cheerful, courteous, generous, thinking no evil, speaking no evil. A word spoken in the line of faultfinding and criticism sets in operation in other minds the unhallowed fires of ambition and envy and jealousy, so that their souls are injured by a spark sometimes beyond recovery. *15LtMs, Lt 48a, 1900, par. 11*

Your words should be right words, not keeping yourself before the minds of others as though you were a specialty and you were to be the subject of thought and attention. When you overcome these things you will stand on vantage ground, but you cannot be trusted until you see the injustice you are doing your brethren by entertaining ideas that they are slighting you. Lift your eyes to Jesus. Open the windows of the soul heavenward to God, and by beholding His face you will become changed into His likeness. *15LtMs, Lt 48a, 1900, par. 12*

I send you this because I have this night had presented to me your present spiritual dearth, which has been caused through your own thoughts. The pain brought upon your own soul your brethren are

not guilty of, although you may ascribe it to them. Sympathizers will come in, and [then] other souls are dragged into the same slough, and disaffection takes place when there should be perfect unity. And you have been the one who has planted the seed of faultfinding and jealousies in the mind.*15LtMs, Lt 48a, 1900, par. 13*

For your own soul's sake, for Christ sake, for the sake of your brethren who have trials enough to bear without your creating them, put away those miserable surmisings. Cease to give place to the devil. Use your God-given talents of speech not to advance yourself but to advance the glory of God. And let the peace of God rule in your heart and be ye thankful. Let the praise of God and not faultfinding come from your lips. Seek always to unify, not to cause dissension and strife among brethren. Sow the good seed in every heart which shall bear fruit unto eternal life. The Lord will work with you if you will be worked; but if you take yourself in your own hands and do not counsel with your brethren, you will surely have a hard time. Self is a poor adviser, and most always leads into by and forbidden paths. We are too near the end to develop a self-sufficient spirit.*15LtMs, Lt 48a, 1900, par. 14*

You sow the seeds of discord. You suggest things that have no foundation in truth, allowing the devil to make a workshop of your brain, to manufacture things against your American brethren that are not righteous nor just; and you weave in your threads mismatching the pattern so the web becomes evil. God calls you to be converted. You can manufacture a web that will be no honor to yourself, to your brethren, or to God, and the Lord is displeased with your manufacturing skill. You sow the seeds of discord and suspicion and strife by your words which are at times a savor of death unto death.*15LtMs, Lt 48a, 1900, par. 15*

Read (*Colossians 1:25-29*), *chapter 2:12-17*. That which ye sow ye shall also reap. It becomes us to know what kind of a crop we are sowing, whether tares or wheat. Do not pervert the true moral standard of the gospel. It is only in the deepest sense of our ruin that we learn to love Christ sincerely, and cherish proper gratitude to Him who gave His life for us. There is danger, decided danger to any soul, to pursue a wrong course and harm the flock of God either by precept or example. Those who live the more closely to

the example given in the life of Christ are those who walk in greatest humility and humbleness of mind. O what lessons yourself and others will have to learn!*15LtMs, Lt 48a, 1900, par. 16*

When Ephraim spake tremblingly, he exalted himself in Israel, but when he offended in Baal he died. Humility the true genuine article, works outwardly, from the heart cleansed and sanctified, in words seasoned with grace and the spirit sweetened by the perfume of Christ's life. God will impart largely of His Holy Spirit, His deepest love, to the truly, sincerely humble, and those who possess the fragrance of the grace of humility will by faith claim much because they realize they can do nothing without Christ.*15LtMs, Lt 48a, 1900, par. 17*

The Church can never thrive where the thorns and thistles of mistrust are, and where brethren are picking flaws. Speak of the good qualities. Speak of their zeal for the Master, but do not put thoughts into minds that never would have had them if the suspicious person had not seen them. Let us see where God dwells: "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.*]*15LtMs, Lt 48a, 1900, par. 18*

I am thoroughly in earnest. I see no way for you to carry on the work of the ministry until you see the need of humbling yourself before God and cultivating esteem and confidence in your brethren. How can two walk together except they be agreed?*15LtMs, Lt 48a, 1900, par. 19*

My brother, you have a work to do in contrition of soul to repent of your uncourteous spirit. If ever you needed pardon of God you need it now. Why should you make so great a matter unworthy of notice? Please read *Ephesians 4:1-6*. The Lord Jesus calls for you to yoke up with Him and to co-operate with Him. (*Ephesians 2:10*): "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who manufacture trials for themselves the Lord will leave to have some keen, deep trials that will humble their poor souls in the

very dust of humiliation. There is to be with you a cleansing of the soul temple. I thank God that it is not too late for wrongs to be righted. When you humble yourself before God and accept His mercy and His love and kindness, then will the Lord reveal Himself unto you. *15LtMs, Lt 48a, 1900, par. 20*

The great difficulties with families and with the church is the picking of straws in suspicion and in envy and in evil surmisings; and when a minister of the gospel gives a decided example in this line, he proves himself a great offense to God. God will not tolerate His people in dissension. This disposition to labor alone is not according to the plan of God. The Lord would through His Holy Spirit sanctify the perverse tendencies so that a transformation shall be formed. The only reasons for drawing apart, in individuals, is a desire to carry their own ideas without questioning. Such individuals consider themselves a perfect whole. Christ knew what was good for ministers and people. He ordained and gave the twelve disciples their commission, and sent them out two and two before His face. Two were to link together in the work. *15LtMs, Lt 48a, 1900, par. 21*

That [same] Christ liveth to make intercession for us. The perils of the last days are upon us. Soon a loud voice like a trumpet will proclaim, It is done. Mercy, sweet mercy, folds his wings and steps from the throne above the ark of God, and a voice is heard, "He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his works shall be. I am the Alpha and Omega, the beginning and the end, the first and the last." *15LtMs, Lt 48a, 1900, par. 22*

"Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:11-17.*] *15LtMs, Lt 48a, 1900,*

par. 23

It is not long that any of us will have to deal with suppositions. We will have to cope with eternal realities. "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." [*Verse 14.*] *15LtMs, Lt 48a, 1900, par. 24*

You as a minister of the Word, have a work that you should do with your utmost ability, in order to remove every vestige of the perplexities that you, by your conduct, have placed in the way of your ministering brethren and the flock of God. You may expect no strength or blessing from God until you have cleared out of the way the obstruction that you have formed from your own imaginations. You have allowed Satan to place his magnifying glass before your eyes, and every little thing is magnified to large proportions. *15LtMs, Lt 48a, 1900, par. 25*

My brother I feel pained as I write. When I think of the time of trouble that is just upon us, or I may say has begun, but as yet has not burst upon us to the full, O how my heart aches, ready to burst, when I see human beings who are dependent upon God every moment for His keeping power yet who chide and become irritable and sore over supposed deficiencies or neglect of their brethren, who are carrying the heaviest responsibilities. I have heard people say, Such a minister passed me by and never looked at me at all, while these very men have come to me for counsel, their souls bowed down as a cart beneath sheaves, not because they supposed themselves slighted, but because they could not see how to relieve the pressure of debt upon the work. They prayed as they walked. They were not looking at anything earthly, but to the great sympathizing Christ in the heavenly sanctuary. Every heart knoweth its own bitterness. *15LtMs, Lt 48a, 1900, par. 26*

The time has come when it is not worthy, or pleasing to our heavenly Father, to esteem ourselves that we let our poor, insignificant selves become the theme of our thoughts, and thus create division and dissension. It is high time God's people act like a noble, consecrated, peculiar people, and that they encourage faith and love for one another, and confidence in one another.

Above all things the Australians need to thank God that He so mercifully sent the American brethren to this country. The Lord knew what they needed. He knew that an experience must be brought into the ranks of Sabbathkeepers that would materially change the construction of character. In the place of becoming pettish when everything does not go according to one man's ideas, the people have reason to thank God that they are not left with their own troubles and difficulties, their own ideas and plans. *15LtMs, Lt 48a, 1900, par. 27*

Lt 49, 1900

McCullagh, S.

Geelong, Victoria, Australia

March 25, 1900

Portions of this letter are published in *CS 262*.

Dear Brother McCullagh:

Two nights ago, I was, in the night season, in a council meeting with our brethren. The question was raised, Should Brother McCullagh leave the work just as it is now in Ballarat? It would not be the best thing to do. One who was in authority said to Brother McCullagh, You have taken too large a responsibility. You will need in every move you make to know that you moving in [such a] way that you will not follow your own judgment, but the united advice of your brethren. You have failed in this work, working too much independently. You have not the vital strength to carry this load or responsibility. *15LtMs, Lt 49, 1900, par. 1*

Now before you advance any farther, advise and counsel with your brethren and they will help you very much, as it will require their financial strength to carry this thing through. You must not move a step in your own individual independence. There are men who have as deep an interest as it is possible for you to have who will act a part in counsel, in wisdom, in finance, in carrying through these matters. This is not your work. God has not appointed you this work <for you> to do. You are a man who must not take any such responsibilities. You have men in Ballarat who should take this off from you, and you be left to minister in Word and doctrine. Never should you take any such responsibilities on you. It is not your work. *15LtMs, Lt 49, 1900, par. 2*

You can borrow money. But have you taken your brethren right along with you in your building plans? Have you yoked up with them, and they with you? As you are carrying this matter, there will be an irritation in several lines of the work. One man's mind and judgment is not to be allowed to become an efficiency in any case

where the building of a church is concerned. It takes every member of the church who can carry responsibilities, and the minister is not the man to lift this work alone. You must move solidly and guard against carrying debts which, after the house is built [and] you must dedicate [it] to God involved in debt, [prove] to be a burden in the church. *15LtMs, Lt 49, 1900, par. 3*

Better move slowly and surely and let each do his best. There is need of a house of worship, and the Lord will put it into the hearts of the brethren to do to the utmost of their ability. But you are to [be] guarded and not to stand under any responsibility as [to] this financiering. You have made a mistake. You now need to correct this error as fast as possible and have the burden on the church. As matters now stand, and as you have involved yourself in the burden, you must not leave everything at loose ends and go to Geelong. *15LtMs, Lt 49, 1900, par. 4*

This is a lesson you must learn, to seek the mind and judgment of your brethren and not advance without their advice, counsel, and co-operation. There will be a great disaffection if you now leave matters abruptly. In all your enterprises counsel with your brethren. All the church are to unite, and act a part interestedly in this building, counselling together, strengthening each other's hands, working in perfect harmony. Praying and believing, you will be led on and on to obtain victories. Be sure and not incur heavy debt which will be hard to lift after once invested. First secure the means before paying them out. Many words were spoken on this point, but I have not time to write them out now. *15LtMs, Lt 49, 1900, par. 5*

There is still another point which you have not considered, and we have not considered sufficiently. [At] their wish, you would have come to labor with them in Geelong. You are exchanging a more favorable climate for a climate more taxing. You will certainly be a sufferer, and your life imperiled, to live in this climate. As I have spoken favorably to you in regard to coming to Geelong, I must now say, I retract. I dare not encourage your moving and settling here. Your health needs a drier climate. I will [even] say I do not dare to have you come. *15LtMs, Lt 49, 1900, par. 6*

I have written this without having any words or conversation with

Brother Starr on the subject, but as I am to be in Geelong the evening after the Sabbath, I will converse with him.¹⁵*LtMs, Lt 49, 1900, par. 7*

I cannot send this Sunday, but I will say a few things farther. I have had a talk with Brother Starr, and he has been impressed on this question as I have. When in Melbourne, I thought of telegraphing to you, but it was the Sabbath, and therefore did not.¹⁵*LtMs, Lt 49, 1900, par. 8*

Lt 49a, 1900

White, J. E.; White, Emma

Geelong, Melbourne, Victoria, Australia

March 1900

Portions of this letter are published in *GH 07/1900*.

Dear Children Edson and Emma:

This is a very fine city. The roads are laid out by the government, and the streets are broad; even the ally streets are good, equal to the broad streets in some cities. Beautiful trees are to be seen in gardens, and abundantly in parks. I was here before, about two years ago, and spoke to a small audience in a hall. This is a great place for churches; I understand that the ministers have warned their people not to go to the tent. The tent is 55 x 104 feet and seats a large number of people. Evenings the tent is filled, and a more interested congregation could not be found.*15LtMs, Lt 49a, 1900, par. 1*

We are anxious that this work shall be the means of great good to this city. This is the first opportunity that the people have had to hear the truth properly. Some years ago, before we came to Australia, there was some preaching done here, but it was not of the right character. There was some imprudence in behavior of the speaker that hurt us as a people. Later, I think Elder Corliss labored a little in this place. There are about fifteen Sabbathkeepers here, who are exerting a good influence.*15LtMs, Lt 49a, 1900, par. 2*

Brother Watson gave 225 pounds to have the camp meeting in this place. I have ridden out twice in different directions. There should be a sanitarium here. A boat comes from Melbourne to this place, and the fare is very cheap. The water channel is very narrow. The cars also come from Melbourne and run on to Adelaide, Southern Australia. I think your boat would be a fine conveyance.*15LtMs, Lt 49a, 1900, par. 3*

This place is nearly fifty miles from Melbourne. The roads here are

very fine, and a carriage runs almost of itself on level ground. We are hoping and praying for the Lord to give us some souls in this place. *15LtMs, Lt 49a, 1900, par. 4*

Brother Farnsworth spoke last night upon the millennium, and the subject was made so plain and easy that a child could understand it. Elder Daniells spoke Sunday night upon the time of trouble, and the tent was filled. Some persons will certainly have to hear the truth, if they have never heard it before. The trumpet has surely given a certain sound to prepare for the battle. If such preaching does not awaken the people, I do not know what will awaken them. I believe that the Lord will make the work effective. Brother Watson is very thankful and grateful for this great blessing to Geelong, for this place needed just this kind of work. *15LtMs, Lt 49a, 1900, par. 5*

I will not draw you from the labor of the Southern field. Before many months have passed, you may have your mother by your side occasionally. Sometimes I am strongly drawn and dare not leave this field at present; thus it has been in the past; but at the present time there are many considerations that weigh and balance me in the direction of America. *15LtMs, Lt 49a, 1900, par. 6*

How pleased I am that the work of the Southern field is advancing. My prayer is, "Let it advance, deepen, widen, enlarge, until it shall be a part of the vineyard no longer neglected, but under cultivation. May it be as a fruitful garden of the Lord." This can only be done by educating the colored people to read. Then the Word of God, the Bible, placed in the hands, even though unexplained by human agencies, will be made plain and applied by the Holy Spirit. *15LtMs, Lt 49a, 1900, par. 7*

The apostle Paul considered that the Jew had a great advantage above the Gentile, "because unto them had been committed the oracles of God." [*Romans 3:2.*] This is the highest commendation or testimony as to the value of the Bible. Every effort should be made to have the sacred book containing the law of the revelation of God placed in the hands of all nations, tongues, and people. If the mere possession of the Bible is an advantage, how much greater is the privilege of knowing how to read and study its pages. All who wish to understand the Word are stewards of God as verily as those who

have been entrusted with riches. Earthly possessions are talents to be imparted to others to advance the work of righteousness in the world.*15LtMs, Lt 49a, 1900, par. 8*

The Bible is becoming more and more an educating lesson book for children and for youth, giving to the young and to those of mature age, and the aged of every nation, the instruction of truth in heavenly things, which is the higher education.*15LtMs, Lt 49a, 1900, par. 9*

A writer says, "We always recur with delight to the testimony of a deist, who after laboring to disprove Christianity, and bringing the Scriptures into contempt as a forgery, was found instructing his children from the pages of the New Testament. When taxed with the inconsistency, his only reply was, that it was necessary to teach the child morality, and that nowhere was morality to be found such as was in the Bible. We thank the deist for the confession."*15LtMs, Lt 49a, 1900, par. 10*

Teach the colored people to read the Word of God, and it will have a transforming power upon their life, upon their character; give vigor to the intellect, and as the principles contained in the Word of God are sent home by the power of the Holy Spirit, they will work, in the human minds of all who will receive the Word, a positive reformation.*15LtMs, Lt 49a, 1900, par. 11*

Bless the Lord O my soul, and all that is within me, that something is being done for the Southern field! Character will be transformed where the Bible is revered as the Word of the living God. The promises of God can be repeated over and over again, and every repetition brings light to the mind. The entrance of thy Word giveth light, it giveth understanding to the simple. The Word of God is to be an educating book, giving knowledge of what true faith is. It should be impressed upon the minds of all that God stands back of every promise. To claim these promises is our privilege. They are given to all who claim them by faith and appropriate them, which is eating the flesh and drinking the blood of the Son of God.*15LtMs, Lt 49a, 1900, par. 12*

Especial promises are given to all who shall be instrumental in turning souls from sin to righteousness, converting the sinner from

sin to truth, from darkness to light. Ever bear this in mind, and teach it to others also. "And they that be wise shall shine as the brightness of the firmament, and they that turn many souls to righteousness, like the stars, forever and ever. ... Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [*Daniel 12:3, 10.*]*15LtMs, Lt 49a, 1900, par. 13*

We have every encouragement that the Lord hears us and will work for all who are meek and lowly of heart. The work of all who engage to improve the condition of the fallen race will meet with singular resistance, because Satan would make heavy the heart of Christ by working with all deceivableness and unrighteousness in them that perish, to hedge up the way that the Lord would long to have made plain and distinct.*15LtMs, Lt 49a, 1900, par. 14*

Our work is to draw nigh to God, and He will draw nigh to us. We hear excellent reports of the camp meeting. Men are coming out to hear the truth that have been church-going people years ago, but [they] state that they cannot now receive any benefits in the churches, and say they might as well remain away. Quite a number give similar reports. They attend every meeting, and hear every discourse. We depend on the Spirit of the Lord to draw them.*15LtMs, Lt 49a, 1900, par. 15*

I cannot write more now. I have to keep up my part of the meeting, and must not become weary. I have other letters to write. I have written eighteen pages of letter paper since half past one o'clock this morning.*15LtMs, Lt 49a, 1900, par. 16*

The Lord bless you is our prayer.*15LtMs, Lt 49a, 1900, par. 17*

Mother.

Have a letter partly finished for Elder Haskell. It shall come in next mail. I get brain weary and therefore it is not best to send any letters I am too weary to read. I have a long letter for Dr. Kellogg, but I want nothing to come to him but that which I send to him personally.*15LtMs, Lt 49a, 1900, par. 18*

Mother.

Lt 50, 1900

Murphet, E.

Sunnyside, Cooranbong, New South Wales, Australia

March 29, 1900

This letter is published in entirety in *KC 85-87*.

Dear Brother [E.] Murphet:

I received your letter. I thank you for your statement that you will help us. You ask how much the sanitarium building will cost. I cannot tell you this; for I do not know. Dr. Caro tells me that the house that they are now occupying in Summer Hill is sold, and that they will have to move out to vacate it in a few months. We are so glad that you can help is in establishing our new sanitarium. We do not feel like specifying how much you should give. The Lord can make your heart willing to help us in our emergency. *15LtMs, Lt 50, 1900, par. 1*

The sanitarium in Sydney is now full. But the higher class of patients, those who can afford to pay well, will only remain long enough to take their treatment. They do not like the building or the rooms, and they will not stay any longer than they can help. *15LtMs, Lt 50, 1900, par. 2*

My brother, we do not wish to make duties for you, but could I have seen you, I would gladly have presented our situation before you. I have been instructed that we should seek to reach all classes of people with the message of truth, the last message of warning to be given to the world. Twenty-five years ago the Lord revealed to me that the best way in which to reach the higher classes is through sanitarium. These institutions are to be located away from the cities, and are to be surrounded with land enough to enable fruit and produce to be grown. *15LtMs, Lt 50, 1900, par. 3*

In the sanitarium which we are about to erect in New South Wales provision must be made for all classes. The accommodation and treatment must be such that patients of the higher class will be

attracted to the institution. Rooms must be fitted up for the use of those who are willing to pay a liberal price. Rational methods of treatment must be followed. The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them.*15LtMs, Lt 50, 1900, par. 4*

By their stay at the sanitarium, the patients are to become acquainted with Seventh-day Adventists and the reasons of their faith. Physicians and nurses are to manifest a deep interest in the physical sufferings of those to whom they minister. As efforts are made to remove suffering and disease, the hearts of the patients will be softened. Every physician should be a Christian. In Christ's stead he is to stand by the suffering one, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body.*15LtMs, Lt 50, 1900, par. 5*

To us as a people God has given advanced light, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the Mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Lifegiver will fill the heart with a joy that will work miraculously.*15LtMs, Lt 50, 1900, par. 6*

Those thus born again will go from our institution prepared to speak to others of the power of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." [*Isaiah 43:10.*] God grants them a renewal of life and health, that they may go forth to impart to others the knowledge they have obtained, to tell their friends that they may keep well by eating temperately and drinking temperately, discarding tea, coffee, drugs of all kinds, and alcohol in all its forms. They go from the sanitarium as newborn souls, converted and enlightened, knowing that by being temperate in all things, and depending on Him who gave His life for them, they may work for God.*15LtMs, Lt 50, 1900, par. 7*

An atheist or irreligious man should never take up the work of a physician. How inconsistent for a physician to stand by the side of

the sick and suffering if he cannot point them to a sin-pardoning Saviour! How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. Would that physicians might realize the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus, and of His willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the Light of the world, and are in a far worse condition than the one who is suffering from physical disease.*15LtMs, Lt 50, 1900, par. 8*

What a blessing the Christian physician can bring to the sin-tortured soul! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey!*15LtMs, Lt 50, 1900, par. 9*

Physicians are given the work of standing in Christ's stead to the sick and suffering, and they should not be loaded down with burdens of a secular character. They should be free from financial care.*15LtMs, Lt 50, 1900, par. 10*

A physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. He is to drink deeply of the water of life, and then lead others to the living stream. The fact that the physician acts so important a part in bringing relief from suffering will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all praise and thanksgiving. The Lord is the worker; the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." [*John 15:5.*] He says to the faithful physician, I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for their sins, in order that they should not perish, but have everlasting life, it will impress their hearts.*15LtMs, Lt 50, 1900, par. 11*

It is that such work as this may be done that we wish to establish a sanitarium. We ask you to give us a liberal donation. A great work can be accomplished for the Lord by a well-conducted sanitarium. We have demonstrated this in America. To our Sanitarium in America, [at] Battle Creek, have come lawyers, doctors, judges, and senators, to be guarded day and night against the cruel appetite for alcohol, tobacco, and morphine. Eternity alone can reveal the good that has been accomplished for them. They have gone forth to proclaim the glory of God and to honor to His name.*15LtMs, Lt 50, 1900, par. 12*

We had hoped to have our sanitarium in running order ere this, but we have not received enough money to enable us to arise and build. We desire to erect a plain yet tasteful building, with roomy, well-lighted rooms. I feel so thankful that you can help us. I praise God that He has entrusted His means to some who believe the truth, who will use their talents in the Master's cause. You will receive your reward in heaven.*15LtMs, Lt 50, 1900, par. 13*

I have always used my money as fast as it came in to carry forward the work. The word of the Lord still comes to me, Advance; add new territory to My kingdom; enter fields that have never heard the truth. Lift the standard higher and still higher. Now is the time to prepare a highway for the King.*15LtMs, Lt 50, 1900, par. 14*

I have just received word that a third baptismal service has been held in Maitland, and that many people are interested in the Bible readings given.*15LtMs, Lt 50, 1900, par. 15*

I will now close this letter, thanking you again for your willingness to help us.*15LtMs, Lt 50, 1900, par. 16*

Yours respectfully.*15LtMs, Lt 50, 1900, par. 17*

Lt 50a, 1900

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

March 29, 1900

Previously unpublished.

Dear Brother and Sister Starr:

We had a pleasant journey. From two o'clock until we reached Sydney, Sarah and I were alone in the compartment. The gentleman and lady sitting opposite me were not as you might expect. Her tears were of short duration in parting with her friends. It was not long before he put his head out of the window and commenced smoking a cigarette. Quickly I felt a sharp pain like a knife in my heart. I knew not that he was smoking, but I exclaimed, "Where does this tobacco smoke come from?" This was a ladies' compartment and he had no business there, but we said nothing about it. But when he took the liberty of smoking Sarah pointed him to the notice in the car, No Smoking.¹⁵*LtMs, Lt 50a, 1900, par. 1*

The supposed lady, so full of weeping, appeared greatly amused and showed her contempt of the restriction by her laughter. How plainly characters will reveal themselves! Those who have little real good solid sense will not be able to disguise their true, shallow characters. They bear testimony of their cheap, foolish character building. At the next station both left for another compartment where the man could have the liberty of smoking to his heart's content. The two ladies and little lad remained with us. When we changed cars they came into the same compartment. This left Sara no chance to lie down as there was one seat devoted to the little lad and myself, and as there was a lavatory in the compartment the short seat compelled all to sit bolt upright. But after two o'clock we were highly favored with seats to lie down, and I fared just as if on the sleeper and saved my sleeping-car fare, which is something over six dollars.¹⁵*LtMs, Lt 50a, 1900, par. 2*

In Sydney called at a dentist's and had my underset improved so

those teeth do not torture my gums. I am entirely relieved, and to think how much I have suffered for four weeks when three minutes' work removed all difficulty; but that three minutes' work cost me fifty cents. *15LtMs, Lt 50a, 1900, par. 3*

After we were left alone in the car I enveloped all my American mail, which was no small job, for we were close to the engine and the joggling did not help us much. But that mail cost me over four shillings. *15LtMs, Lt 50a, 1900, par. 4*

I had agreed to speak in the evening, which you know is contrary to my practice. I spoke from (*Isaiah 58*), dwelling especially on the last verses, *10-14*. The power of the Lord was upon me. I felt strong. The Lord gave the message that I should bear, and the congregation was deeply moved. Elder Colcord invited all who wished to be children of God and followers of Jesus Christ to arise. I think everyone was on his feet. Then he said he would ask how many who had heard the message given to them in the power and Spirit of God would take their stand that night to obey the commandments of God. Quite a number arose to their feet, and we all praised the Lord. It was a decided victory gained. *15LtMs, Lt 50a, 1900, par. 5*

I did not get to rest until ten o'clock. Sarah wakened me at two o'clock and before three we were in a carriage on our way homeward. We drove in at our gate at 8 o'clock, and [I] wrote fourteen pages of letter paper for Maggie to copy. I had not written to New Zealand since the terrible calamity had befallen them of the loss of their two boys; nothing has been heard of the boat or of the passengers. *15LtMs, Lt 50a, 1900, par. 6*

Sister Wesley Hare sent me a present of fifty pounds for myself, but you know the indebtedness to the carpenters and more especially to the plasterers. They wanted their money and I gave it right over to pay those debts. *15LtMs, Lt 50a, 1900, par. 7*

Then I was told again that the African mail must be ready Friday morning. And I am now trying to get that off. Have written many pages. You see that I cannot cease work. I think I shall understand my duty—if I should be at the camp meeting. *15LtMs, Lt 50a, 1900, par. 8*

Now the ministers in Maitland are just doing their uttermost to oppose all that may be done. There are quite a number all around that are awakened. The matter presents itself to me in this way: The ministers have garbled up matters of Scripture in such a way that the members of the churches, unaccustomed to reading and searching the Scriptures, are easily misled by false interpretations. I have thought if we could get a tent and pitch that tent in East Maitland or in the very park where it did stand—but it seems better to find a new location—we could have two weeks' meeting with some of our strongest men to help in the effort. The people would be better prepared to see the subjects of the Sabbath and the third angel's message brought out in their decided importance. They would see the difference between fables and sound gospel truth. We think they would all then understand better. *15LtMs, Lt 50a, 1900, par. 9*

In haste. *15LtMs, Lt 50a, 1900, par. 10*

I am very sorry to send such a defective writing; I supposed it could be copied, but it is impossible. *15LtMs, Lt 50a, 1900, par. 11*

Lt 50b, 1900

Starr, Brother and Sister

NP

c. March 28, 1900

Previously unpublished.

[Portion of a letter written to the Starrs, cir. March 28, 1900. Pages 1 and 2 missing.]*15LtMs, Lt 50b, 1900, par. 1*

We were, after a time, waiting at [the] station for thirty minutes on our way direct for Summer Hill. We went to Brother and Sister Hindson's. They had just closed their dinner but we enjoyed our refreshments.*15LtMs, Lt 50b, 1900, par. 2*

Sara went into Sydney, for we must wait until five o'clock for train to Hornsby. In that waiting period I visited with Sister Annie, Sister Moss, [and] Dr. Caro. Brother Currow walked with us to station. He was more than surprised to meet his sister.*15LtMs, Lt 50b, 1900, par. 3*

I had words to speak to both Dr. Caro and Brother Currow (I do not know if this is spelled right). I had quite a long talk with the latter. He went with us to Redfern Station, which was essential. Our luggage was left at that place.*15LtMs, Lt 50b, 1900, par. 4*

We did design to stop at Hornsby, but we failed to do this. Brother Palmer we met at Redfern Station. We invited him into the ladies' compartment and had a long talk with him. The two ladies in the compartment left, and Sara and the young lady and I were the only ones; and Brother Palmer rode with us to station at Morisset. When there, there was only one trap—the Haskell gray horse and one-seated buggy. There was revealed at that station Brother Camp and two or three others. We had telegraphed for two teams, but there had not been time to get and deliver the message.*15LtMs, Lt 50b, 1900, par. 5*

Brother Palmer and I came to my home and left the parties waiting

until we met one team just after we turned the corner by the bridge, [at] the next platform just before we reached our gate.*15LtMs, Lt 50b, 1900, par. 6*

All were glad to see us at home again. We were in time to close up American mail.*15LtMs, Lt 50b, 1900, par. 7*

I am glad we came directly home. My cold is not yet gone. I have had no time to attend to it. I am writing by lamplight. Oh, it is such a pleasure to be at home again! I left my hairbrush. Send it if you please by Sister Watson, but do not send by mail to cost [even] one penny.*15LtMs, Lt 50b, 1900, par. 8*

W. C. White will be met in Sydney today by Brother Gates, in reference to printing press for the school.*15LtMs, Lt 50b, 1900, par. 9*

This is as far as my experience goes in traveling.*15LtMs, Lt 50b, 1900, par. 10*

We pray for you. I feel an intense interest that you should all be in health. You have favorable location, and if the atmosphere was also mild and dry, I should feel much relieved in your behalf. But you must guard Mother Sisley as a child. You must guard against changes in the weather and give her every advantage of the sunshine. This is her life. She must have it whenever it shines. Dear, faithful soul, beloved of God—we want to keep her with us as long as God so wills.*15LtMs, Lt 50b, 1900, par. 11*

Be assured we will pray for you all, and we feel an earnest desire that the Lord God of heaven shall give you the victory every day in Geelong—victory in your home, victory before the people. God lives and reigns. Our trust must be in God. He is our sufficiency. He is our present help in every time of need. While you are giving the last message of mercy to the people for a fallen world, make the significance of this singular message all that God designs it shall be. And unless it does have its effect to cut away the errors of superstition and priest-craft, it has no force. But the Lord will give the true and perfect sound in the warning which shall come to the people.*15LtMs, Lt 50b, 1900, par. 12*

Be of good courage, and do not be imprudent in regard to your health, for you are God's property and He has a work for you to do. But you want no frivolous girls to unite with such a sacred, holy work as that in which we are engaged. We would have no trifling set around us. The Sister Williams is a Christian. If she remains with you, guard her carefully. She will not betray any trust you repose in her, and if you can unite with her some grown-up women of Christian experience, do this. But be careful and not allow Sister Williams to take long tramps, and guard her carefully and not let her work until her nerves are worn threadbare. The Lord has a great work to be done, and He will give you His grace to accomplish the work. *15LtMs, Lt 50b, 1900, par. 13*

In much love to you all. *15LtMs, Lt 50b, 1900, par. 14*

Lt 51, 1900

Caro, Dr. E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 29, 1900

Portions of this letter are published in *MM 167-168*; *HFM 45-46*.
+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.

Dear Brother:

You asked me one evening after the union conference [meeting] whether the position of business manager of the medical board was equal to or less than the position of president of the board, whether the position of president was not the highest. I expressed the opinion that the position of president was above that of manager. *15LtMs, Lt 51, 1900, par. 1*

That night your past and present was presented before me. You have not been educated or disciplined to take business responsibilities. You are not a financier. Your position gives you influence with the people, and will continue to do so if you will keep their confidence by serving in your appointed place as a conscientious, God-fearing physician, working in accordance with the profession of our faith. *15LtMs, Lt 51, 1900, par. 2*

Your own wisdom is small, and unless you are controlled by the wisdom of God, you will make serious mistakes. You should have as your helper a wise financial manager in business lines, who will not be guided by your ideas in regard to the outlay of means. Unless you have a helper, you will not manage economically. You will expend means in expensive furniture, absorbing more than will be produced. Guard this point zealously. *15LtMs, Lt 51, 1900, par. 3*

Less expensively furnished rooms than you desire will be in accordance with the work God has given us to do in these last days. Your ideas are not molded and fashioned by a true, practical

idea of what it means to walk humbly with God. You look upon the appearance as the great means of lifting you up to success. This is a delusion. You see to make an appearance that is not in any way appropriate to the work God has given you to do, an appearance which it would require a large sum of money to keep up. We cannot consent to have rooms of the sanitarium furnished in accordance with the idolatry of the age, even if this will bring an increase of patronage. Christian influence is of more value than this.*15LtMs, Lt 51, 1900, par. 4*

A desire for outside appearance is like a canker which is ever eating into the vitals. Appearance is a merciless tyrant. You need to guard against your inclination for show and entertainment. It is a mistake to suppose that by keeping up an appearance you will obtain more patients and therefore more means. The evils resulting from such a course have not yet appeared to you, but they will appear if you are not guarded.*15LtMs, Lt 51, 1900, par. 5*

The light which God has given me is that there is danger of your becoming elated over wealthy patients who can afford to pay a high price. But exorbitant prices should never be charged. Ask a reasonable price for the treatment given. This course will commend itself to all reasonable minds. To set your price above what is true and honest may be in accordance with the custom of worldly physicians, but it will not redound to the glory of God. It is not God's plan. It will have an unfavorable influence upon our work. The charging of such high prices will bring a rebound and will have an influence altogether different from what we suppose.*15LtMs, Lt 51, 1900, par. 6*

You can set such high prices for treatment and accommodations that there will be a reluctance to keep to the simple, wholesome food that is essential to health.*15LtMs, Lt 51, 1900, par. 7*

God has given instruction that sanitariums are to be established to give character to the work that is to prepare the way for the second coming of Christ. In these institutions no exorbitant prices are to be charged. Neither is there to be any extravagant outlay of means with a view to securing patronage. This will not gain the favor or the confidence of the people or the approval of God. The business

manager of the sanitarium must faithfully control the outlay of means. *15LtMs, Lt 51, 1900, par. 8*

The Lord has instructed me that it is not safe for you to have the power of manager, for you will often seek to follow your inclination to launch out. At present there is a dearth of means. If a large income were coming into the sanitarium, you would be in danger of forgetting the principles of health reform, which should ever be an educating, restoring power in our medical institutions. *15LtMs, Lt 51, 1900, par. 9*

Again and again I am shown the destitution of various parts of the Lord's vineyard which are in need of sanitariums. If at the very beginning of our medical work in this field, when everything has yet to be built up, you undertake to carry out your own plans, money will be used in such a way that the work of providing other places with facilities will be bound about. We are to work with reference to the whole vineyard. *15LtMs, Lt 51, 1900, par. 10*

A true religious influence is to pervade the sanitarium. This institution is to be an educating school. Physicians and nurses are to be continually receiving and imparting light. Those who come to the sanitarium are to be taught to keep Jesus ever before them as their Pattern. The sanitarium is to be so conducted that the patients will realize that they are living under the management of a superior Power. Christ's meekness and lowliness are to be made manifest. Lessons are to be given in practical godliness. The patients will be molded by the example that is set before them. *15LtMs, Lt 51, 1900, par. 11*

We are not left in darkness to pattern after the world, and to depend on outward appearances for success. The Lord has told us from whence our strength comes. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] As the Lord sees fit, He chooses men who keep the way of the Lord, to possess power and exert authority among men. On God they are dependent, and to him they must give an account for the way in which they use the blessings with which He had entrusted them. They are God's stewards, and they are to seek to magnify His name. *15LtMs, Lt 51,*

1900, par. 12

God looks not upon outward display, but on the heart. Well-advised movements must be made. Nothing must be invested extravagantly. It is not because we desire to exalt ourselves that we are seeking to build up a sanitarium, but because we desire to honor God and properly represent the truth, which has been misrepresented. In this institution our peculiar religious principles are to be magnified and exalted. Never are they to be hidden. *15LtMs, Lt 51, 1900, par. 13*

The Lord's way is always the best way. We are safe while we follow Him who says, "Learn of me, for I am meek and lowly in heart." [*Matthew 11:29.*] If Christ, the Majesty of heaven, is meek and lowly, how much more ought we to be, who are under sentence of death for disobedience. The influence of our physicians in the sanitarium should be such as to encourage meekness and lowliness. Men are not to be exalted as great and wonderful. It is God who is to be magnified. *15LtMs, Lt 51, 1900, par. 14*

My brother, keep yourself in the school of Christ where you can ever learn of Jesus, else you will be left to follow your own wisdom, which will prove to be foolishness. You have a superficial spiritual education. The Lord will be your guide if you will receive His lessons. 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." [*Verse 29.*] Christ's yoke is a yoke of restraint and obedience. All who follow Christ will learn of Him. When temptation comes, they will look to Him for grace and help. *15LtMs, Lt 51, 1900, par. 15*

Those whose affections are set on God will succeed. They will lose sight of self in Christ, and worldly attractions will have no power to allure them from their allegiance. They will seek to move solidly and sensibly. They will realize that outward parade does not give strength, for it is not in accordance with true principles. *15LtMs, Lt 51, 1900, par. 16*

Unless the physicians and managers in our medical institutions are guarded, they will surely deny the principles of truth and righteousness, which exalt the Lord of heaven. Unless God dwells in the heart, they will set an example to others that will be to their

injury. They will cater to the tastes and habits of unconsecrated people. They will aid Satan in bringing in innovations; and the blessing of God will be removed from your work. Ever remember that a heart that is meek and lowly constitutes true value in God's sight, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. God can bless the meek and lowly. He can use them as honored instruments in blessing others, for they will give the glory to Him to whom belongs all the greatness and power.*15LtMs, Lt 51, 1900, par. 17*

Workers adorned with the grace of Christ—this will give the greatest influence. Just before the inauguration of Solomon as king of Israel, David said in his prayer, "I know also, my God, that thou triest the heart, and thou hast pleasure in uprightness." [*1 Chronicles 29:17.*] In fidelity to God, in purity [and] humility [before] God, is your strength. "Let nothing be done through strife or vainglory." [*Philippians 2:3.*] Only that which calls the mind to God and heaven and eternal interests is called successful in the courts above.*15LtMs, Lt 51, 1900, par. 18*

All connected with the sanitarium have a noble, elevated work to do. What is it? The establishment and support of the work of God in accordance with His appointment, and the spread of the principles of true temperance in eating, drinking, and dressing. The imparting of the knowledge of the saving grace and mercy of God is the most honorable, noble work in which Seventh-day Adventists can engage. As they do this work, they honor God and advance their interests for this life and for the future eternal life. Their example works for the saving of the souls for whom Christ has given His life.*15LtMs, Lt 51, 1900, par. 19*

Let not the physicians, managers, or nurses in our sanitariums be guilty of incurring a debt in the matter of tithes and offerings. None of them are released from their obligations to God in this matter, any more than am I. The promise of prosperity is given to us on condition that we cheerfully and gladly return to God the portion He claims as His own. Before those in the sanitarium, you who occupy positions of trust are to set a right example in this matter. In the fear and love of God you are to return to Him His own, as specified in the *third chapter of Malachi*. Then God's blessing will rest upon your

well-directed efforts, as you perseveringly advance in right lines, discarding every phase of evil. Then the most difficult undertaking may be carried forward to success, for God will co-operate with the humble, faithful worker. *15LtMs, Lt 51, 1900, par. 20*

We need to receive into our hearts by faith the pure principles of truth. That which will bring true success is a correct representation of God in our lives. The more closely a man follows the example of Christ, the more faithfully and diligently he works for the Master, the more humble are his views of himself, and the more entire his dependence on divine grace. *15LtMs, Lt 51, 1900, par. 21*

My brother, I tell you in the name of the Lord that your power of influence comes from God. When the Lord is with His people, they are strong. By His Spirit and providence He furnishes them with power to do every good work. However difficult the work to which God calls men, He will provide the strength and grace necessary for its accomplishment. Faith and trust in the Lord's power will make men singular, yes, peculiar in the eyes of the world. They are a spectacle to the world, to angels, and to men. *15LtMs, Lt 51, 1900, par. 22*

When men desire wisdom from above more than they desire wealth, power, or glory, God will provide them with all that they need; for He sees that they will make a proper use of everything committed to them. God had prepared all the needed strength for those who seek for grace to do His will and for wisdom to know their duty. From the great Teacher they will learn not only what to do, but how to do it in such a way as to meet his approval. Such workers are enabled by God's blessing to educate those with whom they come in contact. Those in the world need to have constantly kept before them high, noble principles. By living righteous lives, God's commandment-keeping people are to convict their fellow men of sin, and lead them to see the necessity of being cleansed from all uncleanness in the fountain of Christ's blood. Men and women are in spiritual darkness, and unless Christians set them a right example, exerting a Christlike influence, they will never see things aright. *15LtMs, Lt 51, 1900, par. 23*

Darkness has covered the earth, and gross darkness the people.

Christ says to His followers, "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 Holy Spirit must control in the sanitarium. By their words and their works, those connected with the institution are to give to those in darkness the light of the knowledge of the glory of God. Treasures of influence and treasures of means are to be invested where they will yield thirty, sixty, and even a hundredfold. The standard on which is inscribed, "The commandments of God and the faith of Jesus," is to be uplifted. [*Revelation 14:12.*] Under all circumstances, in all ages of the world, this is the only correct standard of duty. *15LtMs, Lt 51, 1900, par. 24*

The Lord is in earnest with us, and we feel no burden to build a sanitarium in which God shall not be made first, and last, and best in everything. The promises of God are only given to us on condition that we faithfully do His will. God said to Solomon, "As for thee, if thou wilt walk before me, as David, thy father walked, and do according to all that I have commanded thee, and shalt observe all my statutes, and my judgments, then will I establish the throne of thy kingdom according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel. But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of the land which I have given them; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by-word among all nations." [*2 Chronicles 7:17-20.*] *15LtMs, Lt 51, 1900, par. 25*

Let all who are connected with the service of God be guarded, lest by a desire for display, they lead others into indulgence and self-glorification. God does not want any of His servants to enter into unnecessary, expensive undertakings, which will bring heavy burdens of debt upon the people, thus depriving others of the means which would provide them with facilities for the work of the Lord. As long as those who claim to believe the truth for this time walk in the way of the Lord, to do justice and judgment, they may expect that the Lord will give them prosperity. But when they choose to wander from the narrow way, they make crooked paths

for their feet, bringing ruin upon themselves, and upon those who look to them for guidance. *15LtMs, Lt 51, 1900, par. 26*

In this country, in the management of the institutions that may be established, we are not to follow the example that has been set by those in any other country. There is a right way, and a wrong way. No one can follow his own way, and prosper. How ever skillful in planning he may be, if he does not obey the word of the Lord, he will fall when the test comes. Those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. Those who think that prosperity comes through outward display will learn by bitter experience that this is not so. God will greatly help those who trust in Him. He will guide them in judgment. But He cannot give His blessing to those who will not trust in Him. *15LtMs, Lt 51, 1900, par. 27*

My brother, God will not give prosperity to any one who link themselves up with wicked men in order to gain strength and influence, for by so doing they dishonor Him. The Lord calls for genuine piety. He gives the warning, "Come out from among them, and be ye separate, ... and touch not the unclean; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters." [2 *Corinthians* 6:17, 18.] "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.] *15LtMs, Lt 51, 1900, par. 28*

God calls upon us to move carefully. He warns us against confederating with unbelievers. We are not to bind ourselves up with them in business relations. No one is excusable who does this. *15LtMs, Lt 51, 1900, par. 29*

Those whom the Lord has appointed to do His work should not bind themselves to comply with certain restrictions in regard to the sale of health foods. He who does this is not wearing the yoke of Christ, but a yoke framed by human devising. The Lord is the owner of all things, and the instruction given me is that we are to let alone that which cannot be handled without compliance with certain restrictions. The Lord is the manager of His own goods, and He will give counterorders to the restrictions which bind His servants. They

must be left free to act as circumstances demand.*15LtMs, Lt 51, 1900, par. 30*

God knows all about the goods He wishes us to handle in His service. He can see beneath the surface and can read the motives which lead men to restrict those who are workers together with God. Men place restrictions on their fellow workers in order that they may reach certain ends; but by making it necessary for others to come exactly to their terms, they may bind about a work which God has declared must advance. They desire to gain a certain object, and they use for themselves the tact and talent given them by God.*15LtMs, Lt 51, 1900, par. 31*

Those who use God's entrusted gifts to advance worldly interests feed themselves, but do not give food to those who are perishing around them. Those who bring selfishness into their work, who draw sympathy to themselves, and secure funds to use as their judgment shall dictate, are hirelings, not good shepherds. God will take His work from them and give it to those who will do it faithfully, bringing forth fruit to His glory.*15LtMs, Lt 51, 1900, par. 32*

God's government is a government of personal responsibility. No one can do his neighbor's work. No one will be excused for neglecting his own work because his friend or neighbor has failed to do the work the Lord has marked out. Each will be called to give an individual account for the way in which he has performed the work of giving the message of warning to the world. At the hand of the unfaithful servant God will require the blood of those who might have been saved had he done his duty faithfully.*15LtMs, Lt 51, 1900, par. 33*

The work is a most solemn one. The shepherds of Israel include leaders in political as well as religious matters. There is need of men who are unselfish, who love God with heart, mind, soul, and strength. Let us seek God earnestly; let us walk humbly with Him. Let us show that we are true followers of the Lamb of God, who taketh away the sin of the world. The light of truth will shine forth from those who live in conformity to the law of God. By lives of true temperance, by simplicity in eating, drinking, and dressing, by integrity and uprightness, we are to bear witness for God. Thus

those who are connected with our sanitarium may do the highest service for the Master. *15LtMs, Lt 51, 1900, par. 34*

Lt 52, 1900

Caro, Dr. [E. R.]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 31, 1900

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:

Since coming home from Geelong I have passed two sleepless nights. I have been instructed by the Lord that the present time is of great importance to the cause in this country. The Lord has shown me that your education and life practice has not been such as to fit you in all respects for the position of leader in the work to be accomplished for this time. It was not the Lord who led you to pursue the course you followed in Maitland.¹⁵*LtMs, Lt 52, 1900, par. 1*

You stood before large congregations of people at the Newcastle and Maitland camp meetings. The Lord introduced you to the people. He gave you special help as you stood before them. He gave you words to speak. You were under His theocracy. He blessed as you united with those who were working for the advancement of His cause, and the glory of His name. You stood before the people as God’s messenger, sent of Him. He endorsed your work. But you did not work in accordance with Him when you became so eager for the world’s acknowledgement as to go through the program of being presented to the people in Maitland in accordance with the forms and customs of the world. You had already been presented in a high and holy manner.¹⁵*LtMs, Lt 52, 1900, par. 2*

You did the cause of God in Maitland more harm than you have any idea of when you left the tent for a hall. This did more to leave an unfavorable impression on the minds of the people in regard to Seventh-day Adventists than anything else you could have done.

The progress made and the influence gained before you took this step were the result of the Lord's presence with His people. The people were impressed that Seventh-day Adventists had a message from the Lord, and that they asked not the favor of any church or any worldly society, for the Lord had recognized them by giving them His power and the endorsement of His Spirit.*15LtMs, Lt 52, 1900, par. 3*

The power that attended the message during the camp meeting in Maitland was not given by men or taught by men. It came to the people as a surprise, and conviction rested upon many hearts. The people were awakened to see duties which heretofore they had not suspected. To as many as received Him God gave power to become His children. Elevated and ennobled by the truth, they girded up the loins of their faith to meet a higher standard than they had before thought it possible to meet. Bible truth worked to convict and convert hearts. It was brought out prominently, and was presented to the people as the test for these last days. The need of obedience to all God's commandments was urged home. The people were shown the necessity of searching their hearts and drawing nearer and still nearer to the Author of their salvation. They were drawn closer to God's administration.*15LtMs, Lt 52, 1900, par. 4*

The people treated the work with awe, as something sacred, something to be revered, something higher than anything they had ever before seen or heard. It was credited to no human influence. The Lord caused them to have this impression. But after the tent was moved, your action in securing a hall changed this impression decidedly. Your movement was something inexplicable to them. They could not understand why you should do this. You showed decided weakness in turning to worldlings, to be introduced by men, as though the introduction and endorsement which God had given you were not sufficient.*15LtMs, Lt 52, 1900, par. 5*

You had united with God's servants in bearing a heaven-sent message. You realized that the work of health reform was a part of the gospel, and that henceforth in this new field it must be recognized as one with the third angel's message. You certainly were not moved by the Holy Spirit when you separated from the

work that was being carried on in its time. You turned from God, who had manifested His mighty power in behalf of His people. You acted as if you had divorced yourself from God. Your weakness was seen by the heavenly universe and by the world. But I do not think you understand the sin of this course. O if you only knew how weak you appeared, and how strange and feeble were the movements you made when you turned from your stronghold, the Lord God Almighty, to grasp at human methods in order to bring yourself into notice and to exalt yourself! You were shorn of your strength.*15LtMs, Lt 52, 1900, par. 6*

These words were spoken to you by my Instructor, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. It is better for my people to trust in me than to put confidence in princes, how ever honorable or exalted they may be. You need to humble yourself. I gave you all the influence with the people that you could bear; but you forgot that I was your Helper, and put your trust in worldly-wise men."*15LtMs, Lt 52, 1900, par. 7*

After this scene was presented before me, I was told that the work the Lord would do for our people would be marred in its presentation in the future by your example, your desire to pattern after the world, your extravagant ideas. The testimony you bear by your desire for display is directly and decidedly opposed to the Word of the Lord and the example of Christ. You are not to work in conformity to the world, binding yourself to the Lord.*15LtMs, Lt 52, 1900, par. 8*

Since coming from Geelong, I have been instructed that your example is not such as will be acceptable to God. It has not the right influence upon the workers in the sanitarium. The words were spoken, "Dr. Caro will leave an impression upon the minds of the people which is directly opposed to the Word of the Lord and the counsel He has given."*15LtMs, Lt 52, 1900, par. 9*

I was instructed to say to you, "You are not a safe leader. There must be connected with the sanitarium men of experience in the truth, who will counteract the wrong influence of the desire for show and display, which is deleterious to the work of the gospel, and which testifies that you have important lessons to learn. The worldly

attitude you take, the desire for worldly policy, for show and display, which you reveal, has no part in the work for this time. Satan will take advantage of this to lead you to scatter away from Christ. By your fruits you are denying Him.”*15LtMs, Lt 52, 1900, par. 10*

Dr. Caro, you need to be more deeply converted to the truth, else you will fail of obtaining the experience which you need. At present, you are certainly not following the footsteps of Christ in all your ways. This order of things must be changed. Your practice must correspond with the Word of God. Unless a transformation takes place in you, you will fail to exert the right influence. You need to know the meaning of self-renunciation. Then you will be prepared for transformation of character. You are now spiritually blind. You need to heed Paul’s injunction to the Romans, “I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to 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.*]*15LtMs, Lt 52, 1900, par. 11*

I am certainly alarmed at the outlook. It seems to be ingrained into your experience that you must depend on display and outward show and pretense and the opinions of men for success. These are of no value in God’s sight. They are a positive hindrance to His work. You think that in order to have influence you must get above the simplicity of Christ. Listen to the words of the Saviour, “He that will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] You are not to follow any worldly guide. You are not to follow your own standard. You are to follow the Bible standard.*15LtMs, Lt 52, 1900, par. 12*

While viewing things as you do, you could not be a safe leader in the sanitarium work, for you could not give the right mold to the institution. God forbid that the sanitarium should be such as you would make it, unless you see the need of receiving Christ. If your influence continues to be the same as it is at the present time, you will make the work exceedingly hard for those whom the Lord is leading, to whom He is saying, “Follow me.” You cannot be left to follow your own wisdom and judgment. Motives are mighty in

influence, and it is of the highest importance that the motives of those who are doing the work of the Lord be pure and noble. It is the Lord's purpose to have a people who appreciate His grace and salvation, a people who will not exchange the strength of the God of Israel for the weakness of men who know not the truth for this time. When will those who claim to know the truth, which works by love to God and sanctifies and purifies the soul, live this truth?*15LtMs, Lt 52, 1900, par. 13*

If God has chosen you to be an educator, a physician of the soul as well as the body, He has given you your work. You are to learn of Christ and walk in His footsteps. You are God's workmanship, created in Christ Jesus unto good works, grafted by God into Christ, the living Vine, that you may bring forth much fruit, not to your own glory, but to the glory of His name. Your only hope is to connect with Christ. Do not link up with worldlings. This Dr. Burke did. He soon ran his course, and is still surrounded with darkness like the darkness of midnight.*15LtMs, Lt 52, 1900, par. 14*

It is natural for the human mind to appreciate the seen above the unseen. But the men who undertake the work you have undertaken must carry it in Christ's lines and in Christ's way, not in their own way or the way of the world. Your safety lies in depending on Christ and counselling with your brethren. Without Christ you are a weak man. Link up with the great Teacher as you have never done before, and then you will be safe. Withdraw from Him, as you certainly are doing, making unbelievers your strength, and after a time you will separate from all responsibility in the work; for you will not be capable of leading others in the path of righteousness.*15LtMs, Lt 52, 1900, par. 15*

My brother, I desire that your light shall not go out, but that it shall be like the bright light of a candle set in a candlestick, which gives light to all that are in the house. I am pained beyond measure as I see your danger, as I see how readily you turn from the Source of all wisdom and power and efficiency to human help. Your education in spiritual lines is deficient. You choose human aid in preference to divine guidance. If you continue to do this, you will disconnect from God and from His power. If you have chosen the weakness of humanity to sustain you, to give you strength and influence, God

will let you have your choice. But you cannot then be long connected with our sanitarium, for you will set a wrong example before those with whom you are connected. You will give lessons which should not be given to the young men and young women in our institutions. *15LtMs, Lt 52, 1900, par. 16*

God will hold us accountable who know what wrong tendencies and practices will bring upon our sanitarium. Therefore I tell you now that you are following a course which, if continued, will sever your connection with the sanitarium. God has condemned the inclination on the part of His people to display and extravagance in the outlay of means, and He will not sustain you in following such a course. Therefore I speak decidedly. Your feet must be turned into the narrow way cast up for the ransomed of the Lord. You need a better knowledge of Christ. *15LtMs, Lt 52, 1900, par. 17*

God would have no one deceived; therefore the warning comes, "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 that 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." [*Matthew 7:13-15.*] There are false teachers who at first appear to be very interesting. But soon they are shown to be trees which bear corrupt fruit. Christ says, "Ye shall know them by their fruit. Do men gather grapes of thorn 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 unto the fire. Whereby by their fruits ye shall know them." [*Verses 16-20.*] *15LtMs, Lt 52, 1900, par. 18*

I speak the truth. Those who feel their danger and realize the responsibility of having a knowledge of the truth as it is in Jesus will labor most successfully to advance the interests of the gospel. In order to help others, we must ourselves receive help from on high. If you would act savingly toward your fellow men, you must be very critical toward yourself, allowing no taint of worldliness to rest upon your life. Your only safety is in heeding the warnings and cautions

which have been given you. Shun the dangers pointed out. Plead for the righteousness of Christ, that you may set a right example before all with whom you come in contact. *15LtMs, Lt 52, 1900, par. 19*

Those who have exalted views of Christ will have humble views of themselves. They will not dare to take themselves in their own hands. When you feel as you should feel, when your eyes are anointed with the heavenly anointing, you will see that the test of true religion is obedience to the will of God. When you depend entirely upon Christ as your personal Saviour, saying and acting the words, "The Lord our Righteousness" [*Jeremiah 23:6*], you will do God's will from the heart. You will not disappoint your Saviour. *15LtMs, Lt 52, 1900, par. 20*

Self-denial and self-sacrifice will be rewarded as the fruit borne by the true Christian. Christ, the Majesty of heaven, laid aside His royal robe and kingly crown, and stepped down from His position in the heavenly courts. He clothed His divinity with humanity that He might give men and women an example of the life that they must live in order to be sons and daughters of God. For our sakes He became poor, that through His poverty we might become rich. He 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 gospel receipt for finding the precious, health-giving recipe of Christ. *15LtMs, Lt 52, 1900, par. 21*

Our obligations to God are greater than the obligations of a child to its earthly father. We are to do our duty in every respect to our relatives, but never are we to allow them to hinder us from obeying the requirements of God. When men feel that they need Christ above all else, they will have such earnest, living faith that the trials which come to them through the opposition of their relatives will bring them closer to God. They will study their Pattern closely, striving earnestly to do the works of the great Teacher. Such men and women are living epistles, known and read of all men. Let the soul go out after Christ. He has such infinite fulness that He can give His children the riches of His grace and all the qualifications they need for His service. *15LtMs, Lt 52, 1900, par. 22*

Dr. Caro, the Lord wants you to pursue a course different from the

course you have pursued in the past. Drop some of the burdens you have taken, and give yourself a chance to perfect a Christian character. You are to give the light of the truth to others, ever seeking, ever receiving, ever imparting, working in all simplicity through the sanctification of the Spirit. *15LtMs, Lt 52, 1900, par. 23*

I must tell you that there must be connected with the sanitarium, to stand at the head as business manager, a man of experience in the truth. This is a positive necessity. At the time of the last union conference, I was shown that if the financial management were left to you, you would, when money was plentiful, spend all the income of the sanitarium, leaving nothing upon which to fall back when money was not so plentiful. *15LtMs, Lt 52, 1900, par. 24*

The nurses in the sanitarium should be under the charge of a matron who can be a guide and counsellor to them. The physicians, instead of being careless and familiar, should act wisely and discreetly, living out the Word of God in every respect. Our sanitarium must not be made a subject of criticism because of the careless familiarity shown by the physicians to the nurses. *15LtMs, Lt 52, 1900, par. 25*

Dr. Caro, your soul needs a through conversion. When enlightened and renewed by the Holy Spirit, you will no longer trust in self, but with the simplicity of a little child you will depend wholly on Christ, looking to him to give you success in presenting the principles of true temperance. You will then see that success does not depend on external appearances, but upon the connection you have with God. Your great battle will be with yourself. But through faith in Christ you may become one with Him. The outside interests you have taken up might better be dropped. You have more than you can carry if you [would] preserve a healthy balance. *15LtMs, Lt 52, 1900, par. 26*

Lt 53, 1900

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 5, 1900

Portions of this letter are published in *1SM 21-22; Ev 379-380; 1MR 20; 5MR 361-362; 8MR 66-71.*

Dear Brother:

I rise this morning at half past one o'clock. Lest I should miss your questions, I will now try to answer one at least of them.*15LtMs, Lt 53, 1900, par. 1*

In regard to our brethren writing on the third angel's message: Let them write. Bear in mind that in the branches of the vine there is diversity in unity. Life in nature objects to uniformity. There is variety in the human body, from the eyes to the feet. Yet all these members are dependent upon one another to make a perfectly whole. In all the variety composing the human body, there is harmonious action in conformity to the laws controlling the being. There is an unseen, conscious, indivisible unity, keeping the bodily machinery in action, each part working in harmony with every other.*15LtMs, Lt 53, 1900, par. 2*

There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole.*15LtMs, Lt 53, 1900, par. 3*

In our Bible, we might ask, Why need *Matthew, Mark, Luke* and *John* in the Gospels, why need the *Acts of the Apostles*, and the variety of writers in the Epistles, go over the same thing?*15LtMs, Lt 53, 1900, par. 4*

The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social

meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such a uniformity there would be a loss of grace and distinctive beauty. *15LtMs, Lt 53, 1900, par. 5*

We are not to feel that we must speak the very same things, giving the same representation in the same words, and yet there is to be unity in the diversity. All the different testimonies unite to form one whole, as the books of the Bible are brought together, and bound under one cover. But should *Matthew, Mark, Luke, and John* go off on some tangent, contradicting each other's testimony, then there would be confusion. In the presentation of truth by different minds, there is to be unity in diversity. *15LtMs, Lt 53, 1900, par. 6*

One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct, then there will be different figures and different ways of presentation, that will interest and educate different minds. Some are always straining to get something original; this places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one in new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord." *15LtMs, Lt 53, 1900, par. 7*

Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow worker under the same guidance. He should not make an effort to do this, or not to do it, but leave the mind to be acted upon by the Holy Spirit. There is one thing all should do, "Endeavor to keep the unity of the Spirit, in the bonds of peace." [*Ephesians 4:3.*]*15LtMs, Lt 53, 1900, par. 8*

Churches are built in many places, but they need not all be built in

precisely the same style. Different styles of building may be appropriate to different locations. *15LtMs, Lt 53, 1900, par. 9*

In the breastplate of the high priest, there were many stones, but each stone had its special light, adding to the beauty of the whole. Every stone had its special significance, bearing its important message from God. There were many stones, but one breastplate, So there are many minds, but one Mind. In the church there are many members, each having his peculiar characteristics, but they form one family. *15LtMs, Lt 53, 1900, par. 10*

The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon different objects gives those objects a different hue. *15LtMs, Lt 53, 1900, par. 11*

Through the inspiration of His Spirit, the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold. Men may not have precisely the same way of viewing or expressing truths as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work, for we are drawing our spiritual supplies from the same storehouse, and are wholly and entirely dependent upon God, for His grace and His Spirit's working. *15LtMs, Lt 53, 1900, par. 12*

In strict loyalty, for the glory of God, we are to bring to the people all the light and evidence possible. In order to do this, we must be constant learners in the school of Christ. We are to learn His meekness and lowliness. Only thus can we, by our words and in our character, impart the Holy Spirit's unction. *15LtMs, Lt 53, 1900, par. 13*

If there is a difference of expression in presenting the Truth, let every one seek to view all things in the light of the glory which shineth in the face of Jesus Christ. The more we shall be animated

and united by His surpassing love, and the more we shall reveal of that tender, compassionate Spirit which made our blessed Master so long and patiently bear with the misunderstandings of those whom He had selected as His workmen. They were to be educated in close communion, yet their thoughts might vary. *15LtMs, Lt 53, 1900, par. 14*

We are often exhorted, “Be ye all of one mind,” which means the same as “Endeavor to keep the unity of the Spirit in the bonds of peace.” [1 *Peter 3:8; Ephesians 4:3.*] All should seek to draw as closely together as possible, by dwelling upon those things in which all can agree, rather than upon those things that seem to create a difference. *15LtMs, Lt 53, 1900, par. 15*

“All ye are brethren.” [*Matthew 23:8.*] “Ye are not your own, ye are bought with a price.” [1 *Corinthians 6:19, 20.*] Our owner is God. The same blood that purchased one brother, purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit. All feed on the flesh and blood of the Son of God, the Word, which is Spirit and life. The sustenance of all comes from the same Source. We must not think it a virtue to differ. We are in close bonds of relationship one with another. If the same vitalizing current is flowing through our minds and hearts, we shall act in harmony. In failing to do this, we deny the Source of all spiritual life. *15LtMs, Lt 53, 1900, par. 16*

By the meekness and lowliness of Christ’s earthy life, the exhortation is given, “Love as brethren,” as members of the same family. Notwithstanding your dissimilarity in habits and character, “be pitiful, be courteous.” [1 *Peter 3:8.*] True love is not a mere emotion. It does not consist in sentiment alone, it is a principle manifest in works, in noble and unselfish deeds. When God’s people are actuated by this love, all plans, all activities will be appreciated as coming from one Source. *15LtMs, Lt 53, 1900, par. 17*

I think I have answered your question. Although Elder Jones or Elder Prescott may write, your individuality remains the same. You are to write, as God shall lead your mind. Your individuality cannot

be submerged in that of any man. You can, if you will, place yourself under the direct beams of the Sun of Righteousness, and catch the heavenly glow. Then the softening, subduing love of Christ will come into your heart, and the grace of the tenderness of Christ will mellow your spirit and reveal the same in words and utterances. You will work out that which God works in.*15LtMs, Lt 53, 1900, par. 18*

What you cannot do, God can do, and will do through you, if you will heed His counsel. You may realize your inability. But it is not S. N. Haskell that is supposed to work. It is not what S. N. Haskell can do, but what God can do through you. All things are possible to Him.*15LtMs, Lt 53, 1900, par. 19*

Elder Smith was one mentioned to connect with you, and help you. But be assured that, if you will move in Christ's order, your inability will bring out the assurance of God's sufficiency. What is impossible for the human agent to do, God will do through you. Begin then, and advance. Do the work, believing that it is the right thing to do, and expecting the Lord to help you and your wife, and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked with misunderstandings will be cleared, the debris will be swept away by the current of Christ's love. The love of Christ will flow out to your brethren, and through them to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often His love broke forth in expression of sympathy for the unshepherded flock, the hungry multitudes.*15LtMs, Lt 53, 1900, par. 20*

Many will need to receive the object lesson from God's workmen. With many it is much easier to criticize, rebuke, and condemn than to speak words of encouragement. As laborers together with God, we are not to think lightly of souls that have cost the Lord so much, and who, through the giving of His own Son to live in humanity, may have everlasting life.*15LtMs, Lt 53, 1900, par. 21*

While we are to show no mercy to sin, we are to lift up the head of the perishing sinner. We should point him to Christ on the cross,

suffering as a sin-bearer, because He loved man.*15LtMs, Lt 53, 1900, par. 22*

I must stop writing. I have much more to say, but cannot say all now. I had not the least idea of writing as I have done, but the Lord has carried my mind on and on, until you have the matter I send. I hope to meet you in America, for we shall need all the help we can possibly obtain. I dread going to America, but cannot feel to say I will not go. I expect to go, just how soon I know not. I am working constantly, early and late. I hope you will do as you say in your letter. Come apart, and rest awhile. This you must do; it is your duty. If you think it better, first write out the things you have without reference to Brother Smith, because [you are] so far from him. At all events, take hold of the work.*15LtMs, Lt 53, 1900, par. 23*

Lt 54, 1900

Haskell, S. N.

Cooranbong, New South Wales, Australia

April 5, 1900

Previously unpublished.

Dear Brother Haskell:

In regard to the loan of five thousand dollars, at the interest which you stated, I will accept this loan gladly, for we need money very much. I wish you would ascertain if the managers of the Review & Herald know of any one who would loan the Echo Office money at five percent interest. The Echo Office is just starting the work of publishing our books, and the loan of some money would be a great help to them just now. *15LtMs, Lt 54, 1900, par. 1*

If you know of some one who would loan us money to help in erecting our sanitarium, we would be very grateful for such a loan. We feel perfectly free to accept loans, even if we have to pay interest, we cannot endure the thought of being bound about in our work. Our warfare is aggressive. We cannot take time to sit down and rejoice over the victories we have gained. The world must be warned, and in no way can this be done so well as by camp meetings and sanitariums. I need not say anything to convince you of this, for you already know it. *15LtMs, Lt 54, 1900, par. 2*

I can assure you that we shall be grateful for the loan of the money you speak of. We must plant the standard of truth in every place. There are opposing influences in every place which we enter. There are shrewd politicians who know that men must have some religion, and who therefore encourage that religion which allows men to place their names on the church roll and still cleave to and love the world. Such men serve the world and their ambitious plans instead of serving Christ. *15LtMs, Lt 54, 1900, par. 3*

Lt 55, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

April 8, 1900

Portions of this letter are published in *BTS 06/1910*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children Edson and Emma:

We need not expect that things will move smoothly in this life, when we have such enemies to contend with. When we see people suffering from spiritual blindness, we greatly desire them to see things in a correct light, and we do all we can to help them. But if Satan can interpose his sophistries between us and them, his object is gained. Satan tries to bring division among those who should work in perfect harmony. *15LtMs, Lt 55, 1900, par. 1*

There are those who in word and conversation are two-sided. We cannot but feel contempt for such characters. We are living in a time when our words must be few and well-chosen. I think I have fully learned the lesson of doing my duty in helping and strengthening others without expecting them to appreciate my efforts. They receive my favors and make no acknowledgment, but I do not worry about this. *15LtMs, Lt 55, 1900, par. 2*

I feel sorry for those who receive everything they have from God, but do not as much as say, “I thank thee, my Father, for the great love thou hast expressed for me.” O, let us individually cultivate gratitude to God. Let us thank Him for the blessing of health and reason and for His precious love, which is all that makes life worth having. “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.*] Sons and daughters of God—what a close relationship! What condescension on His part to receive us into His family! What a debt of gratitude we owe to Him! Should we not express our

grateful appreciation of the favors He has bestowed on us?¹⁵*LtMs, Lt 55, 1900, par. 3*

To others we should impart the love and tenderness which God has abundantly bestowed on us. When we meet each other around the throne of God, we shall remember every ungrateful action we have done. We should put every gift of God to the best possible use, making it a producer of good. To God we can give nothing which is not already His, but we can help the suffering ones around us. We can supply them with the necessities of this life and at the same time speak to them of the wonderful love of God.¹⁵*LtMs, Lt 55, 1900, par. 4*

Money is needed, O so much, to carry the truth into destitute regions. God has charged us to carry the gospel message to all parts of the world, and this work we must do. Doing this, we are making God's goodness known and awakening praise to Him in the hearts of others.¹⁵*LtMs, Lt 55, 1900, par. 5*

Christ identifies His interests with those of His people. He has plainly stated that we can minister to Him by ministering to His suffering ones. Words of encouragement and cheer, spoken when the soul is sick and the pulse of courage is low, these are regarded by the Saviour as if spoken to Himself. The heavenly angels look on in pleased recognition. In no better way can we express our love for God than by unselfish, self-sacrificing actions, performed because the grace of God has been incorporated into our hearts. In all our ways we are to reveal the Saviour. We can express gratitude to God by reproducing the Christlikeness in our lives.¹⁵*LtMs, Lt 55, 1900, par. 6*

God has chosen human beings to co-operate with Him in communicating His blessings to the world. As we take a kindly interest in those who are members of the household of faith, we are making God's goodness known. Christ sees of the travail of His soul and is satisfied. Then let us do our best to help one another.¹⁵*LtMs, Lt 55, 1900, par. 7*

Be assured that your labors are not in vain in the Lord. God would have those who are leaders in His work first submit to be led.¹⁵*LtMs, Lt 55, 1900, par. 8*

While on this earth we are to bear witness to God's goodness by our obedience to His commandments. The Lord declares, "Ye shall keep my Sabbaths and reverence my sanctuary: I am the Lord. If ye walk in my statutes and keep my commandments and do them, then will I give you rain in due season, and your land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full, and dwell in your land safely." [*Leviticus 26:2-5.*]*15LtMs, Lt 55, 1900, par. 9*

Then comes the warning to the disobedient: "But if ye will not hearken unto me, and will not do all these commandments; and [if] ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do my commandments, but that ye break my covenant: I also will do this unto you: I will even appoint over you the consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it." [*Verses 14-16.*]*15LtMs, Lt 55, 1900, par. 10*

The time of this prophecy, I am instructed to say, is nearly accomplished. Soon He whose right it is to reign will come. To Him the kingdom will be given, and He shall sit upon the throne of His Father.*15LtMs, Lt 55, 1900, par. 11*

We may now present the strongest arguments in favor of the Sabbath. As you give the last message of warning to the people, you must speak as Christ did, with authority. We must know that we have the truth. Knowing that this truth is just what the people need, we must speak it with conviction and solemn earnestness. We must be strong in the Lord and in the power of His might. Our strength is not in ourselves. When we feel that we are strong in our own strength, then comes defeat. Trusting God we shall be victorious. Entire trust in God brings success and victory. The Lord Jehovah is our strength and our shield.*15LtMs, Lt 55, 1900, par. 12*

Let those who try to serve God and mammon remember the warning given by Christ, "Ye cannot serve God and mammon." [*Matthew 6:24.*] The experiment has been tried and has been

pronounced impossible. Those who trust in God and serve God are not attracted by the world. Those who substitute riches, property, earthly treasure of any kind, for the Lord, will reap the sure result—separation from God and heaven. They lay their souls as manacled victims upon the altar of mammon, placing gain where godliness should be. *15LtMs, Lt 55, 1900, par. 13*

As the truth is carried to new fields, God's workers will meet with opposition. The strong passions of unrenewed hearts are aroused to antagonism against it. When the tent is pitched in a community, and people are given the opportunity of hearing the warning message, the conviction comes to them that the law of God has power to pardon the transgressor. Then the enemy comes in and sets the religious teachers at work to oppose the truth. And too often they follow his guidance without carefully examining the Scriptures to see if the things being preached are true or false. *15LtMs, Lt 55, 1900, par. 14*

Two ways are presented before every soul, the way of obedience to God's commandments, which brings the rich blessings of heaven, and the way of disobedience, which brings death, for no sinner can inherit eternal life. Those who are awakened by the message of warning have a serious decision to make. They go to their pastors for instruction, and he should never attempt to quench the spirit which is leading his people to seek for more light. *15LtMs, Lt 55, 1900, par. 15*

In this new field many church members have been convicted and led to inquire, "What shall I do to be saved?" The lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? how readeest thou?" Christ said. 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.*] *15LtMs, Lt 55, 1900, par. 16*

Let the religious teachers of the people search the Word of God for evidence. Let them humble themselves and become willing to receive fresh light. Let them not reason upon false premises,

making clear statements mysterious by their explanations. Many will refuse to yield to evidence. Not only will they refuse to enter in themselves, into a deeper knowledge of truth, but they will take away the key, so that those who would enter in will not be able. They will misinterpret and misapply the Word of God, giving it a meaning which is the opposite of truth. They will wrest the Scriptures to their own destruction and to the destruction of many others. *15LtMs, Lt 55, 1900, par. 17*

The *second* and *third chapters of Second Peter* gives a description of the situation. God wants us to make special efforts for the ministers. Make personal efforts in their behalf. Ask them to search the Scriptures with you. It is the duty of those who open the Scriptures to others to know for themselves what is written in the law. This is for the present and eternal good of their own souls and the souls of those they claim to be guiding in the path of holiness. *15LtMs, Lt 55, 1900, par. 18*

Ministers of the gospel should not pronounce truth to be error before making a careful, prayerful investigation of the Scriptures, comparing Scripture with Scripture, seeking like the noble Bereans to see if these things are so. It will then be appropriate for them to pray as did David, "Open thou mine eyes, that I may behold wondrous things out of thy law." [*Psalm 119:18.*] How much safer it would be for them to do this than to tear down the barrier of God's law and let the people loose on the wide common of transgression. *15LtMs, Lt 55, 1900, par. 19*

When the minister condemns truth as a dangerous error, let the seeker for truth note down the objections that he makes, that they may be compared with the testimony of the Word of God. It means a great deal to men whether they obey God's commandments or turn from the words of the great Teacher. God declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gate into the city." [*Revelation 22:14.*] Obedience to God's commandments is a vital question, and in settling it men are to listen to no human voice. They are to accept no human assertion which is not supported by a plain statement of the Word of God. Let God be true, and every man a liar. *15LtMs, Lt 55, 1900, par. 20*

Lt 56, 1900

Borland, Sister

Sunnyside, Cooranbong, New South Wales, Australia

April 10, 1900

Portions of this letter are published in *2SM 266-267*.

Dear Sister Borland:

A letter has just been placed in my hands from Sister Miller, giving an account of your bereavement. I deeply sympathize with you, my sister. If I were where I could visit you I would do so.*15LtMs, Lt 56, 1900, par. 1*

We may possibly go to America to attend the next General Conference. But this matter is not fully decided. I want to be sure that the Lord would have me make this long journey at my age. I do not want to leave a field all ripe for the harvest until I know the will of the Lord in the matter.*15LtMs, Lt 56, 1900, par. 2*

My health is better than it has been for many years.*15LtMs, Lt 56, 1900, par. 3*

I will say to you, my sister, the Lord would not have you grieve in sadness. Your husband has been spared to you many years longer than I supposed he would be. God has mercifully spared him, and mercifully, after much suffering, has let him rest in Jesus. We read in Revelation, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." [*Revelation 14:12, 13.*] Your husband and my husband are at rest. They have no more pain, no more suffering. They are at rest.*15LtMs, Lt 56, 1900, par. 4*

I am sorry, my sister, that you are in affliction and sorrow. But Jesus, the precious Saviour, lives. He lives for you. He wants you to

be comforted in His love. Do not worry; trust in the Lord. Remember that not a sparrow falls to the ground without the notice of your heavenly Father. *15LtMs, Lt 56, 1900, par. 5*

Trials will come as long as we are in this world. "For even hereunto ye were called: because Christ also suffered for us, leaving us an example that we should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." [*1 Peter 2:21-25.*]*15LtMs, Lt 56, 1900, par. 6*

Be comforted, my sister, in the Lord. "Forasmuch then as Christ hath suffered for us, ... arm yourself therefore with the same mind." [*1 Peter 4:1.*] I urge you in your suffering to stay your soul upon God. The Lord will be your help, your strength, your comfort. Then look to Him and trust in Him. We must receive our consolation from Christ. Learn in His school His meekness and lowliness of heart. Let every word you speak show that you recognize the goodness, the mercy, and the love of God. Be determined to be a comfort and a blessing to all in the home. Create a sweet, pure, heavenly atmosphere. *15LtMs, Lt 56, 1900, par. 7*

We are saved by faith in the Lord Jesus Christ. If we realize this, it will be, day by day, an infinite source of comfort. Yield yourself up in true surrender to God, saying, I belong to Christ. He has bought me with His own life, and I will not be despondent. I will be cheerful. Christ is my light, my life. I will be an obedient child, doing all His commandments. I will not grieve the Spirit of God. *15LtMs, Lt 56, 1900, par. 8*

Every act of consecration to God's will brings peace and joy, for as we appreciate the light He has given us, more and greater light will come. We must lay down the spirit of complaining, and open the heart to the bright beams of the Sun of Righteousness. There is peace in perfect submission. Peace follows grace; they work in perfect harmony, and are multiplied in progression. *15LtMs, Lt 56,*

1900, par. 9

When the hand of faith takes hold of Christ, the expression of the heart is, "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." *15LtMs, Lt 56, 1900, par. 10*

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptation: 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." [1 Peter 1:3-9.] *15LtMs, Lt 56, 1900, par. 11*

Open the windows of the soul heavenward, and let the light of the Sun of Righteousness in. Do not complain. Do not mourn and weep. Do not look on the dark side. Let the peace of God reign in your soul. Then you will have strength to bear all your sufferings, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness, tell of His power. Sweeten the atmosphere which surrounds your soul. *15LtMs, Lt 56, 1900, par. 12*

Do not dishonor God by words of repining, but praise Him with heart and soul and voice. Look on the bright side of everything. Do not bring a cloud or shadow into your home. Praise Him who is the light of your countenance and your God. Do this, and see how smoothly everything will go. *15LtMs, Lt 56, 1900, par. 13*

Love to yourself and your daughter. *15LtMs, Lt 56, 1900, par. 14*

Lt 57, 1900

Haskell, S. N.

NP

April 9, 1900

Previously unpublished.

Dear Brother Haskell:

I have a few words to say in regard to what you say about building a home in Stanmore. This, my brother, will never be. The bubonic plague is in Sydney, and is steadily developing. There are fresh cases every day. From the experience I have recently had, nothing could induce me to locate in Sydney or any of the suburbs. If you want a location near Sydney, after the bubonic plague is stamped out will be time enough to make it a subject of consideration. I would not locate nearer Sydney than the sanitarium grounds, which are a few miles from Hornsby, among the hills. We could get a site near the sanitarium. The climate is good, and you with your wife could be a great blessing at the sanitarium. I shall never, never settle in or close to a city, if it is possible for me to be elsewhere, and I do not mean to advise you to do so. Keep out of the cities. I shall always be glad to be as many miles as possible away from the smoke and clamor of the city.¹⁵*LtMs, Lt 57, 1900, par. 1*

There will be an opportunity to work places that have never been worked in and around Hornsby and all the way from Hornsby to Cooranbong, and you can plan much of this work. Several of the places near the sanitarium location must be worked.¹⁵*LtMs, Lt 57, 1900, par. 2*

I expect if I go to America, to return again in one or two years, but I dare not set any time. I will leave the Lord to decide the question.¹⁵*LtMs, Lt 57, 1900, par. 3*

I am sure you need not have any trouble in regard to the one thousand dollars. Do not worry about it, for it will come out all right. Rest in the Lord, and be anxious for nothing.¹⁵*LtMs, Lt 57, 1900,*

par. 4

I tell you that we must keep out of the cities until it is safe to labor in them. Work can be done with tent meetings and camp meetings in the cities. *15LtMs, Lt 57, 1900, par. 5*

I think it would be well not to enter the places near the sanitarium until we have a good strong company of workers. We see much to do in this country, and we desire to be just where the Lord would have us. *15LtMs, Lt 57, 1900, par. 6*

My next work is to get out a testimony directly to the point regarding the way in which our work is to be carried on, presenting the testimonies given for the last twenty years, and especially those given during the last ten years. I think the time has come to call things by their right name. *15LtMs, Lt 57, 1900, par. 7*

Lt 58, 1900

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 11, 1900

Portions of this letter are published in *7BC 905-906, 918; 5Bio 180*.

Dear Brother and Sister Starr:

Yesterday we closed up our American mail. I decide over and over again that I will not exhaust my time and strength in producing so much matter for the mail, but vain are such resolutions. Letters come which, if not noticed at all, must be carefully answered. In answering them, every word must be guarded, so that there will be no misunderstanding. The hardest matter now is to make people see the principles they have worked away from and refused to accept. Having eyes they see not and ears they hear not. The conscience has been so long perverted that they perceive not; therefore the truth is not truth to them. *15LtMs, Lt 58, 1900, par. 1*

Fearing that I shall not have time to answer your questions this morning, I think I will defer them. I must speak at the school this morning. Today is the anniversary of the opening of the school. *15LtMs, Lt 58, 1900, par. 2*

I have been reading some chapters of the book on education. Sister Peck has been gathering this matter from a mass of my writings, carefully selecting precious bits here and there, placing them together in harmonious order. I have read three chapters this morning, and I think the arrangement is excellent. I want all our teachers and students to have this book as soon as they possibly can. I can hardly await the process of publication. I want the principles contained in this book to go everywhere. We must take a higher stand on education. *15LtMs, Lt 58, 1900, par. 3*

We are praying for you in Geelong. It may be that you will have a hard fight against the influence of the ministers. But keep at work. The Lord will give you the victory. He has a people in Geelong.

There are those there who are precious in His sight, who have not knowingly bowed the knee to Baal, though they may have ignorantly. *15LtMs, Lt 58, 1900, par. 4*

In regard to Brother Abramovitch, I believe that he is a man chosen by the Lord. By all means give him encouragement. Because there are unfaithful men, who have not borne the test, do not let this lead us to pass by one whom God has chosen. If our confidence has been misplaced, let us learn from this the lesson the Lord would have us learn. We are not to condemn ourselves when we have done our very best, and the only thing we could do under the circumstances. You know as well as the rest of us who have had experience that some men apparently firmly grounded in the truth have fallen an easy prey to Satan's temptations. God permits a crisis to come now and then, that His children may go to their heavenly Father, who seeth and knoweth all things. He desires them to feel their helplessness and to plead with Him, casting their helpless souls upon Him. Then they are prepared to be taught. Draw nigh to God and He will draw nigh to you. Those who do this always receive new and advanced light. *15LtMs, Lt 58, 1900, par. 5*

Paul wrote to the Colossians, "For this cause, we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in wisdom and in spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness." [*Colossians 1:9-11.*] These words present an advancing experience in religious faith. *15LtMs, Lt 58, 1900, par. 6*

There are some things which we need to guard. Letters will come asking questions in regard to the sealing of the people of God, who will be sealed, how many, and other prying questions. I think we must tell them to read and speak of the things that are plainly revealed. We have encouragement in the Word that if we walk humbly with God, we shall receive instruction. But prying curiosity is not to be encouraged. *15LtMs, Lt 58, 1900, par. 7*

To the *second chapter of Second Timothy* we may refer those who

are desirous of originating some new and strange thing, which is the product of the human imagination, and as much below the grand and noble sentiments of Holy Writ as the common is below the sacred. We may answer foolish questions by saying, Wait, and we shall all know what it is essential for us to know. Our salvation does not depend on side issues. *15LtMs, Lt 58, 1900, par. 8*

“Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.” [*Verses 1-5.*] These words mean a great deal. Those who give heed to this precious instruction will be encouraged to go forward in progressive work. *15LtMs, Lt 58, 1900, par. 9*

Then come the warnings appropriate for this time: “Of these things put them in remembrance, charging them before the Lord that they strive not about words of no profit, but to the subverting of the hearers.” Then comes a charge which will often need to be given to some who suppose they have a work to do for the Lord. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [*Verses 14, 15.*] This is the important point. We are to learn to take the many truths that have been revealed to us, and handle them in such a way that they will be food for the flock of God. *15LtMs, Lt 58, 1900, par. 10*

“But shun profane and vain babblings: for they will increase unto more ungodliness,” leading into paths of supposition and imagination with which we are to have nothing to do. [*Verse 16.*] These are vain, unessential theories of human creation, foolish items, which keep the mind dwelling upon nothingness. They have in them nothing sure or substantial. Satan helps men to create and present in a new light erroneous theories, which are as chaff. Paul says, “Their word will eat as doth a canker; of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.”

[Verses 17, 18.] *15LtMs, Lt 58, 1900, par. 11*

In the days of the apostles the most foolish heresies were set forth as truth. History has been and will be repeated. There will always be those who, though apparently conscientious, will grasp at shadows, preferring them to the substance. They take error instead of truth, because error is clothed with a new garment, which, they think, covers something wonderful. But let the covering be removed, and only nothingness appears. *15LtMs, Lt 58, 1900, par. 12*

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor.” [Verses 19, 20.] The “great house” represents the church. In the church will be found tares as well as wheat, the vile as well as the precious. The net cast into the sea, gathers both good and bad. *15LtMs, Lt 58, 1900, par. 13*

“If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master’s use, and prepared unto every good work.” [Verse 21.] He is not to accept human theories, which if received would corrupt. He is to purify himself from the presentation of unrighteous sentiments, which lead away from the sure Word of God to unstable human devisings, degradation, and corruption. He is to purify himself from the cheap sayings which are presented as some needful thing. He is to resist the enemy’s working through vessels of dishonor. By searching the Scriptures with much prayer, he will find a path to follow, not the crooked path of man, but a path that leads to heaven. *15LtMs, Lt 58, 1900, par. 14*

The work of purification is an individual work. No one can do this for another. “If a man therefore shall purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use.” [Verse 21.] The Spirit of God will work through human agencies, leading them to do missionary work. Ability and grace will be provided for the work. There will be a disposition to teach the truth of the gospel, firmly, decidedly in clear lines, from love to God and

man. The cleansed vessel is prepared for the holy oil. *15LtMs, Lt 58, 1900, par. 15*

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the 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. ... This is the word of the Lord unto Zerubbabel, saying, Not by might nor by power, but by my Spirit, saith the Lord of hosts.” [*Zechariah 4:11-14, 6.*] Human might, human talent, does not establish the church of God, neither can human power destroy it. *15LtMs, Lt 58, 1900, par. 16*

The men entrusted with sacred responsibilities as teachers of spiritual things are the representatives of Jesus Christ. Having His meekness and lowliness, they are day by day witnessing for Him, the heavenly Branch. They manifest the Spirit of Christ in most earnest endeavor, and they receive the unction represented by the holy oil. The impartation of God’s Spirit is an overflowing of the holy oil from the divine fountain into human vessels cleansed, purified, and prepared for it. Thus, under the power and grace of God, and under His superintendent care, His work is carried forward in right lines, in the face of mighty foes. This work is never to cease until its completion amid the triumphal shout of victory, Grace, grace unto it. *15LtMs, Lt 58, 1900, par. 17*

“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 2:22-26.*] *15LtMs, Lt 58, 1900, par. 18*

The members of the church need converting. Unless they are converted, they will lead away from Christ, making crooked paths for their own feet and turning the lame out of the way. There is just as much need of repentance in and among believers who err from the principles of Christ as among those who have not a knowledge of the way of the Lord. Let the question come home to every soul, Am I walking in Christ's footsteps? True religion has its influence not in fits and starts, but in a living principle that tells in word and deed. True Christians are kind and courteous; and their longing desire for the salvation of souls that are ready to perish gives them decided victories. *15LtMs, Lt 58, 1900, par. 19*

The manifestation of real goodness is the bearing of fruit in good works. This bears the indorsement of heaven. Read the *first chapter of Paul's Epistle to the Colossians*. The instruction it contains is of the highest value. The religion of Christ makes all who possess it truly benevolent. It countenances no littleness, no mean transactions. True Christians have a nobility which allows none of the cheap, covetous actions that are a disgrace to the doer of them. Men in responsible positions need to make straight paths for their feet, lest the lame be turned out of the way. *15LtMs, Lt 58, 1900, par. 20*

But when we see that men have departed from right lines, why should we afflict our souls because they have dishonored the cause of God? They have disappointed us, bruised our souls grievously; and they have wounded the dear Saviour, and put Him to open shame. But shall these things lead us to be cold and unbelieving, suspecting of fraud those to whom had it not been for the ones who have disappointed us so much, we would have given the right hand of fellowship? *15LtMs, Lt 58, 1900, par. 21*

Let the words of Paul to Timothy instruct us, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." [*2 Timothy 2:19.*] What calls forth these words? Some in the church had gone astray. Paul writes, "For the which cause I also suffered these things: nevertheless I am not ashamed; for I know in whom I have believed, and persuaded that he is able to keep that which I have

committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.” [2 *Timothy* 1:12, 13.]¹⁵*LtMs, Lt 58, 1900, par. 22*

Lt 59, 1900

Jones, A. T.

Sunnyside, Cooranbong, New South Wales, Australia

April 18, 1900

Portions of this letter are published in *7MR 167-170*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I have an intense desire that you shall be a vessel unto honor, standing in the counsel of God. I do not expect that you can always understand me, but I am so thankful that you do not oppose me, because the words I speak to you are not my words, but the Lord's words, given me for you, that you shall not spoil your record. *15LtMs, Lt 59, 1900, par. 1*

I feel very sad in regard to Sister Henry's death. The light given me by the Lord was that He had a work for her to do among the W.C.T.U., and that her strength must not be absorbed among our people. She could do for the W.C.T.U. that which no other one in our ranks could do, and she must not allow our people to lead her to use her God-given capabilities upon them. The Lord would go before her in her work. *15LtMs, Lt 59, 1900, par. 2*

Light has been given me that there are those with most precious talents and capabilities in the W.C.T.U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as antagonists, but as those fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers in the W.C.T.U., by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God. *15LtMs, Lt 59, 1900, par. 3*

The necessity of working for the women of the W.C.T.U. has never been fairly and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done! But there is to be no driving on our part, no warfare, no use of the twoedged sword, which cuts every way. This people have been rich in good works. They have understood in a large degree how to practice good works. *15LtMs, Lt 59, 1900, par. 4*

When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U. the law of God is misunderstood. If they can be enlightened in regard to this point, we shall see that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness. *15LtMs, Lt 59, 1900, par. 5*

I have nothing to say in reference to the real truth of the position you take, but I am instructed to say to you, "You are not working in the best way. Unless you are very careful, your words will strengthen many in their wrong position." Let our ministers beware lest they become blind guides leading the blind, for if they go on as some are going now, they with those they are leading will surely fall into the pit. *15LtMs, Lt 59, 1900, par. 6*

The Lord asks us, my brother, to seek His face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from the Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light. *15LtMs, Lt 59, 1900, par.*

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Much good would be done if some of the W.C.T.U. women were invited to our camp meetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving, as well as imparting. There is a great

work to be done, and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as Philip said to Nathanael, "Come and see." [*John 1:46.*] We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, "You are weighed in the balances and found wanting." [*Daniel 5:27.*]*15LtMs, Lt 59, 1900, par. 8*

There are many ways in which we can work to reach those not of our faith. If the work of temperance were carried forward by us as it was commenced thirty years ago, if we at our camp meetings held up before the hundreds and thousands who assemble on the ground the evils of intemperance in eating and drinking, and especially the evil of liquor-drinking, if these truths were presented in connection with the evidence of Christ's soon coming, there would be a shaking among the people. If we showed a zeal proportionate to the importance of the truths we are handling we would reach hundreds. We need to trim our lamps and receive in them the holy oil from the two olive branches. When the power the Spirit of God rests upon us, there will be an altogether different showing for our labors from that now seen.*15LtMs, Lt 59, 1900, par. 9*

My brother, do not represent truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair. There are vital truths upon which they have had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. You ought not to handle them as you do. If you continue to do this, you will close doors whereby some, yes, many might be reached. Withhold your condemnation till you and our people have done all that can be done to reach them, not by the learned arguments of ministers, but through women of influence working as Sister Henry worked.*15LtMs, Lt 59, 1900, par. 10*

The Lord wants His people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges which do not convict, but only send those at whom they are made farther from the truth, charges which make those in error point to the words written, and say, "You see, it is impossible to have any

union with Seventh-day Adventists, for they will give us no chance to connect with them unless we believe just as they believe.”*15LtMs, Lt 59, 1900, par. 11*

I have no time now to write further on this point. But I wish you to remember that there is need of sanctified pens and sanctified tongues. When we as a people live as God would be pleased to have us live, we shall see the deep movings of His Spirit. Much will then be done for those who have never heard the truth. In our work for unbelievers we may expect to hear much that is not ordered by God. But let us remember that those who speak these words do not know any better. Let us pray for them, and approach them in discretion and with Christlike tenderness. Those who oppose the counsel of God against themselves need gentle dealing. God can at any time so move upon hearts by His Holy Spirit that they will be prepared to receive the truth and unite with His commandment-keeping people.*15LtMs, Lt 59, 1900, par. 12*

Lt 60, 1900

McDaniel, Charles

“Sunnyside,” Cooranbong, New South Wales, Australia

April 21, 1900

Portions of this letter are published in *UL 125; 1MCP 219; TDG 120*.

Charles McDaniel
Trevor Hall
Rochester, New York

Dear Friend:

There is much work to do for the Master in every land. As teachers and preachers and physicians, we need wise men, men who will be guarded, who will keep the principles of truth ever before them. *15LtMs, Lt 60, 1900, par. 1*

There should not be on the part of students such a desire to economize their time that the principles of truth will be sacrificed. Students should guard against being a penny wise and a pound foolish. Students who are not wise in the wisdom of God, who throw the weight of their influence on the side of the enemy, should be closely studied. Those who do not choose the way of the Lord, who do not see any beauty in Christ, who see no cause for gratitude to Him who loved them that He gave His life to save them eternal death, will so conduct themselves that their influence will be a snare to those with whom they associate. Such youth should be the subjects of special labor. *15LtMs, Lt 60, 1900, par. 2*

I would say to you, my brother, that the Word of God is not Yea and Nay, but Yea and Amen in Christ. Scholastic attainments will not give you the experience which will prepare you for your present life or for the future life. By studious application, book knowledge may be gained by those of ordinary ability. But the most diligent student may fail of acquiring the education essential for self-training and for the training of other minds. *15LtMs, Lt 60, 1900, par. 3*

If we would work wisely and intelligently, our human passions, our hereditary and cultivated tendencies, must be brought under control of a higher and more commanding generalship than human ability. This we must do if we would successfully guard against doing those things which will grow into evils too large to be harnessed up to duty. *15LtMs, Lt 60, 1900, par. 4*

It is a nice point to know how to adjust matters aright, how to so harness up the powers of mind and body in the service of Christ that no bribe or inducement of any kind will be sufficient to lead the mind to consent to actions about which there is any doubt as to their uprightness. *15LtMs, Lt 60, 1900, par. 5*

“Cease to do evil; learn to do well.” [*Isaiah 1:16, 17.*] This is the lesson everyone should learn day by day. The training due to one’s self comes first. The influence exerted by a life of strict integrity will be a continual education to others. Those who are restrained and guided by the moral and religious principles plainly laid down in God’s Word walk in accordance with the mind and will of God, who is too wise to err and too good to do us harm. *15LtMs, Lt 60, 1900, par. 6*

If you would walk wisely, walk in the way of God’s commandments. The Word of God you have in your keeping, right at hand. This Word is so plain that none need go astray unless they allow themselves to be led by their hereditary and cultivated tendencies to wrong. Your Redeemer met Satan’s treacherous advances with the words, “It is written,” and with the imperative command, “Get thee behind me, Satan.” [*Luke 4:4, 8, 10.*] I counsel you to receive with meekness the engrafted Word, which is able to save your soul. The Word of God is your haven. It is a tower of strength, into which you may run and be safe. *15LtMs, Lt 60, 1900, par. 7*

In regard to marriage, I would say, Read the Word of God. Even in this time, the last days of this world’s history, marriages take place among Seventh-day Adventists. Believers are not to marry unbelievers. This is God’s injunction, and no human advise contrary to this should be accepted. There is need of close searching of the Word of God, and of obedience to “It is written.” We have, as a people, never forbidden marriage, except in cases where there

were obvious reasons that marriage would be misery to both parties. And even then, we have only advised and counseled.*15LtMs, Lt 60, 1900, par. 8*

In regard to this question, I would remind you that I am far away from you. Thousands of miles interpose between us. But there is a Counsellor who is close by you, at hand and not afar off. I advice that earnest supplication be made to God by both parties. Then if there seems to be no obstacle in the way, go forward in the fear of God.*15LtMs, Lt 60, 1900, par. 9*

I see no reason why believers should not marry in the Lord. One thing I do not understand, and that is why, if you read the Word of God, you do not see the truth clearly and unmistakably. For in the Word of God it is plainly and clearly set forth that His commandments are binding upon all who live upon the face of the earth. There are no if's or and's about this matter. It is the sure Word of God. He says, Thou shalt, and, Thou shalt not.*15LtMs, Lt 60, 1900, par. 10*

The earnest, sincere searcher for truth will not mistake truth for error. The Word of God is the bread of life, of which all may partake and obtain eternal life. Error is falsehood and deception. Those who partake of it must suffer in consequence, as did Adam and Eve in Eden. It is the privilege of all to search with prayerful, eager interest for the truth. Truth is the tree of life, the leaves of which the human family are to eat and live.*15LtMs, Lt 60, 1900, par. 11*

Those who try to interpret the Word according to their own ideas, who read it in accordance with their opinions, will never see the truth, and will die in their sins. Those who eat of the forbidden tree accept Satan's fallacies in the place of "Thus saith the Lord," and unless they repent, they will never gain that life which measures with the life of God. As did Adam and Eve, they exclude themselves from the tree of life, the fruit of which perpetuates immortality.*15LtMs, Lt 60, 1900, par. 12*

There is a life and death question before you, my brother. We are living amid the solemnities of the judgment. Our souls should be filled with awe, for we are in God's presence continually. Each one must decide for himself whether he will obey and live or disobey

and perish.*15LtMs, Lt 60, 1900, par. 13*

To those who obey, the Word of God is the tree of life. It is the Word of salvation, received unto eternal life. Those who follow its teachings eat the flesh and drink the blood of the Son of God. Our destiny for eternity depends on the effect which this Word produces on us. It possesses the elements necessary for the formation of a perfect character.*15LtMs, Lt 60, 1900, par. 14*

The Christian is appointed to connect with God in such close relationship that his life is bound up with the life of Christ in the eternal life of God.*15LtMs, Lt 60, 1900, par. 15*

In His wonderful prayer Christ said, "Neither pray I for these alone, but for them also which believe on me through their word." This takes in all who believe the gospel. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [*John 17:20, 21.*] Our unity and love for one another are the credentials by which we testify to the world that God has sent his Son to save sinners.*15LtMs, Lt 60, 1900, par. 16*

"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.*] Every time I read this statement, it seems almost too good to be true. But I receive it and believe it, and I thank God for His full and abundant promises, given on condition that we meet the standard of the righteousness of Christ.*15LtMs, Lt 60, 1900, par. 17*

"Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 24-26.*]*15LtMs, Lt 60, 1900, par. 18*

The Word of life is that by which the Christian is to live. From this Word we are to receive a continually increasing knowledge of truth. From it we are to gain light, purity, goodness, and a faith which works by love and purifies the soul. It is given us that we may be redeemed, and presented faultless before the throne of divine glory. Wondrous victory, gained by Christ in man's behalf!*15LtMs, Lt 60, 1900, par. 19*

I leave you now to seek God with all your heart. As you do this, you will find Him.*15LtMs, Lt 60, 1900, par. 20*

Lt 61, 1900

Irwin, G. A.

Sunnyside, Cooranbong, New South Wales, Australia

April 23, 1900

See *Lt 61a, 1900*. This letter is published in entirety in *FBS 94-96*.

Dear Brother:

I have read what you say in regard to Fannie Bolton. There is no truth in the statement that I told Fannie to write a letter or testimony to A. R. Henry. My testimonies to the churches, and to individuals have never been written that way. *15LtMs, Lt 61, 1900, par. 1*

The claim that she is inspired is not a new one with Fannie. Shortly after the Armadale camp meeting, she claimed that the Bible readings that she gave were inspired of God. She said that when she talked, her hearers would grow pale under the effects of her words. Some of our people believed the assertion that she was inspired. But I knew that her course, and her spirit, were not pleasing to God. Her unwise, inconsistent course showed that she was under a deception of the devil. *15LtMs, Lt 61, 1900, par. 2*

All through her experience, Fannie's light has been too much like that of a meteor. It flashes up, and then goes out in darkness. Her feelings are counted by her to be religion. What a pity that she has so much confidence in her brilliant flashes! Her mind is so full of an emotional religion, that she knows not what the genuine article is. *15LtMs, Lt 61, 1900, par. 3*

If she were converted and used by the Lord, she would have a clear understanding of the influence of her past misrepresentations of the work she has done for me; and [she] would confess some of her misstatements regarding it which have been used by [the] enemy to unsettle and undermine the faith of many, in the testimonies of the Spirit of God. *15LtMs, Lt 61, 1900, par. 4*

Such claims as we hear that she is now putting forth must be

contradicted, that poor souls may be saved from deception. This claim that she has now received the Holy Spirit is another manifestation of the desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran.*15LtMs, Lt 61, 1900, par. 5*

Those who know not the voice of God, those who have been unwilling to receive the true testimonies from the Lord, may listen to the voice of a stranger, and receive from a human agent what is supposed to be truth. But, "What is the chaff to the wheat?" [*Jeremiah 23:28.*] The people of God should know that they are on trial for eternal life, and that they must accept no delusive sentiments. May God save them from Satan's snares.*15LtMs, Lt 61, 1900, par. 6*

Some may ask, Why was Sister Bolton allowed to be so long connected with the work if this desire for praise, this tendency to self-exaltation, was manifested? At different times I labored with her faithfully, pointing out her danger, and endeavoring to help her to understand the character of the work, and the relations of the human agent to it. Many times she acknowledged the mistakes that her approbateness had led her to make, and confessed her weakness and love of praise. She would declare that the lesson had now been thoroughly learned, and that thereafter she would guard against self-exaltation. And she was always anxious to retain her connection with the work, sometimes begging with tears not to be disconnected from it.*15LtMs, Lt 61, 1900, par. 7*

Several times I was warned of the Lord that she was taking a course to undermine the confidence of the people in the testimonies, and after the Armadale camp meeting she was disconnected from my work. This was a great relief, for her injudicious course had become a great burden to me. But one night, after this, the angel of the Lord stood by my side, instructing me to give Fannie another chance to connect with me and again take up the work. I was plainly instructed to give her another trial.*15LtMs, Lt 61, 1900, par. 8*

To the astonishment of those who knew what the work had suffered, and what I had suffered from her erratic and injudicious

course, I did this. She was sick at the home of Brother McCullagh. I brought her to my home and fitted up a room for her away from the other workers, for she could not endure any noise. I cared for her as I would for my own sister. And after a time I put copy in her hands, endeavoring to follow the course pointed out to me by the angel. She took the article and begun the work, but found that she was not able to proceed with it. She told me that she could not possibly do the work, and she feared that she would never again have the privilege of having the precious matter in her hands.*15LtMs, Lt 61, 1900, par. 9*

She asked that she might take some articles with her to prepare for me when she was able, but to this I could not consent. She also spoke of returning to Australia when her health was restored, to again take up the work. But I told her that I could hold out no encouragement regarding this. I said, "The Lord instructed me to forgive you, and take you back for another trial. This I have done. But even while you are confessing your wrong course to me and the work, you admit that you are afraid, should you take up the work again, that you would go over the same ground that you have gone over in the past. You have said that you dare not take up the work again here, and that you think you would better go to America. When you say this, I am free."*15LtMs, Lt 61, 1900, par. 10*

I now see why I was directed to give Fannie another trial. There were those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me.*15LtMs, Lt 61, 1900, par. 11*

Lt 61a, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 23, 1900

Earlier draft of *Lt 61, 1900*. This letter is published in entirety in *FBS 92-94*.

Dear Brother:

I cannot sleep after half past twelve. I have read what you say in regard to Fannie. I have many things written in reference to her engagement with Caldwell, but I do not wish to make her case a public matter. Therefore I shall not send the letters written in reference to her misbehavior in this country, which has uprooted the confidence of those who know her. I can send these letters if it is essential, but I do not want to do so. *15LtMs, Lt 61a, 1900, par. 1*

The statement in regard to my telling Fannie to write to A. R. Henry is a fabrication which has not in it one thread of truth. Why she makes statements which are sheer falsehoods is a mystery to me. I have copies of all the letters I have written to A. R. Henry. I never to my knowledge told Fannie to write a letter for me to any person whatever. *15LtMs, Lt 61a, 1900, par. 2*

One night, after I had disconnected from Fannie Bolton, I had a singular experience. The angel of the Lord stood by my side, instructing me to give Fannie a chance to connect with me again, and take up the work again. I was to give her another trial. To the astonishment of all, I did this. At the time, Fannie was sick, and was staying at Brother McCullagh's. I brought her to my home and fitted up a room for her away from the other workers, for she could not endure the least noise. *15LtMs, Lt 61a, 1900, par. 3*

I cared for her as I would for my own sister. Then after a time, I put copy in her hands, to evidence to her that I would do the work pointed out by the angel for me to do. She took the copy, and all she had to do was to read it to one of my copyists. But though she

had all the time she wanted, she could not complete the article. She told me that she could not possibly do the work, and that she would never again have the privilege of having the precious matter in her hands.*15LtMs, Lt 61a, 1900, par. 4*

"I fear," she said, "that I am wholly unfitted for the work. I cannot even do this article. I have pursued such a course (speaking in reference to Caldwell) that I am humiliated in the dust. I cannot remain in this place, where my course is so well known. I must go to America."*15LtMs, Lt 61a, 1900, par. 5*

She then begged me to let her take some articles with her to prepare for me. I did this once when she was at Ann Arbor. I said, "No, Fannie; none of my writings shall be placed in your hands. I am decided on this point." "Well," she said, "if you ever need me to prepare copy for you, I would be glad to do it after my health improves." She tried to get me to say that she could return to me if she desired to. I said, "No; when you leave me of your own will, I shall never reunite you with my work." She said that if I would take her back, she would pay her own passage to Australia. But I told her that I could make no promise whatever.*15LtMs, Lt 61a, 1900, par. 6*

I said, "The Lord instructed me to forgive you and take you back for another trial. I have done this; but even while you are confessing your wrong course to me, you say that you are afraid, should you attempt to take up the work again, you would go over the same ground you have gone over in the past. You have already told me that you dare not take up the work again, that you think you had better go to America. When you said this, I was free."*15LtMs, Lt 61a, 1900, par. 7*

I see now why it was that I was directed to give Fannie another trial. There were those who misunderstood me because of Fannie's misrepresentations. these were watching to see what course I would take in regard to her. If I had disconnected from her, they would have made the most they possibly could of the way in which I had abused poor Fannie Bolton. The course I pursued in following the directions given me took away any occasion of criticism from those who wanted to condemn me.*15LtMs, Lt 61a, 1900, par. 8*

I have never wanted Fannie to connect with me again. I wrote to Edson not to employ her on any account, for her imagination was so under the control of the enemy that he could lead her to exaggerate to any extent. *15LtMs, Lt 61a, 1900, par. 9*

I have not mentioned the disagreeable experience which has cost me so much sorrow, which was caused by her lovesick sentimentalism in her connect with Caldwell—her terrible deceptions and falsehoods, which both she and he confessed. While Fannie was acting out the temptations of Satan, because imbued with his spirit, she claimed that the Bible readings she gave were inspired by God. She said that when she talked, her hearers would grow pale under the effect of her words. Many of our brethren and sisters claimed that she was inspired. But understanding the underhand course she was taking and the positive falsehoods she was telling, I told them that they need not covet any such inspiration, for it was of the same order that Satan keeps in his stock in trade. *15LtMs, Lt 61a, 1900, par. 10*

You may reason with others on this line: Wherein do my articles in the papers now differ from what they were when Fannie was with me? Who is it that now puts in words to supply the deficiencies of my language, my deplorable ignorance? How was this done before Fannie Bolton had anything to do with my writings. *15LtMs, Lt 61a, 1900, par. 11*

Cannot people who have reason see this? If Fannie supplied my great deficiency, how is it that I can now send articles to the papers? *15LtMs, Lt 61a, 1900, par. 12*

What Fannie says in regard to this is all a sham. Does she not know it? Or does Satan work on her imagination in such a way that she thinks what she says is true? *15LtMs, Lt 61a, 1900, par. 13*

I tell you that there is not a semblance of truth in her statements. My copyists you have seen. They do not change my language. It stands as I write it. *15LtMs, Lt 61a, 1900, par. 14*

Marian's work is of a different order altogether. She is my bookmaker. Fannie never was my bookmaker. How are my books made? Marian does not put in her claim for recognition. She does

her work in this way: She takes my articles, which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point which may make the matter more forcible. She begins to search for this, and if, when she finds it, she sees that it will make the chapter more clear, she adds it. *15LtMs, Lt 61a, 1900, par. 15*

The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do. *15LtMs, Lt 61a, 1900, par. 16*

So you understand that Marian is a most valuable help to me in bringing out my books. Fannie had none of this work to do. Marian has read chapters to her, and Fannie has sometimes made suggestions as to the arrangement of the matter. *15LtMs, Lt 61a, 1900, par. 17*

This is the difference between the workers. As I have stated, Fannie has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of some one else would not rightly represent me. *15LtMs, Lt 61a, 1900, par. 18*

I have written thus fully in order that you may understand the matter. Fannie Bolton may claim that she has made my books, but she has not done so. This has been Marian's field, and her work is far in advance of any work Fannie has done for me. *15LtMs, Lt 61a, 1900, par. 19*

I have written this letter between half past twelve and four o'clock a.m. I must now leave it to write other letters. But I wish to ask, If Fannie is converted and is used by the Lord, why is not her vision clear in reference to her past representation of the work she has done for me? I think the first work the Holy Spirit would do for her would be to lead her to confess that by false statements she has misrepresented me to others. The Lord would clear away the mist

and fog from her mind, leading her to see the great injury she has done me by saying that she made over all my writings.*15LtMs, Lt 61a, 1900, par. 20*

When the Lord teaches her and reveals to her how she has unsettled and undermined the faith of many in the testimonies of the Spirit of God, as she has unsettled and undermined the faith of Brother Bartholf in the work the Lord has given me to do, by making the statement that she was directed to write a testimony to A. R. Henry, she will see where she is standing. The statement in regard to the testimony for A. R. Henry is an absolute falsehood.*15LtMs, Lt 61a, 1900, par. 21*

Those who receive such statements are without excuse. "By their fruits ye shall know them." [*Matthew 7:20.*] My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people if my way is not blocked by such influences as the influence exerted by Fannie Bolton. Such a work as hers calls for my pen and voice to contradict her statements, in order to save poor souls from being entirely swamped by her assertion that she has received the Holy Ghost. This is another phase of her desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran. She will not honor the cause of God, but will mislead others.*15LtMs, Lt 61a, 1900, par. 22*

Those who have been unwilling to receive the true testimonies of God, notwithstanding that these testimonies have been in the field for so many years, who know not the voice of the Lord, may listen to the voice of a stranger and receive from a poor, deceived, unbalanced human agent what is supposed to be truth. What is the chaff to the wheat? Know that you are on trial for spiritual life, and accept no delusive sentiments. God save His people from Satan's snare!*15LtMs, Lt 61a, 1900, par. 23*

Lt 62, 1900

Jones, A. T.; Wilcox, M. C.; Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 18, 1900

This letter is published in entirety in *KC 106-108*. +NoteOne or more typed 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:

It is not always best to meet the Sunday question in parliament or among a large crowd of people, where are talented men and women who are moved by a power from beneath, inspired with Satan’s venomous spirit. When the Seventh-day Adventists at the heart of the work show uncorrupted principles, when the Word of God, straight as an arrow, goes to the mark to kill the unjust and unholy principles which are so displeasing to the Lord, then God can bless His people. But God’s favor will not be restored until decided work is done to cleanse our institutions from the evils existing in them. When this work is done, it will be shown by the softening, subduing influence of the Spirit of God, which will teach men how to use pen and voice with the eloquence Christ had when He was upon this earth. But stay your pen and voice in judging and condemning others until that work is accomplished which God would have done in our very midst, lest the leprosy of Gehazi come upon the cause because of those who while handling sacred things are mingling the sacred and the common. *15LtMs, Lt 62, 1900, par. 1*

God is dishonored, and the whole work is marred and retarded, for God will not serve with man’s selfishness and unholy principles. Let Jesus come in and cleanse the temple from all fraud and injustice. Then we shall know how to work for such bodies as the W.C.T.U. *15LtMs, Lt 62, 1900, par. 2*

Please read the *nineteenth chapter of First Kings*. “Jezebel sent a

message unto Elijah, saying, So let the gods do [to] me, and more also, if I make not thy life as the life of one of them tomorrow about this time. But when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth unto Judah.” [*Verses 2, 3.*]*15LtMs, Lt 62, 1900, par. 3*

However bold and successful and courageous the people of God may have been in doing a special work, unless they constantly look to God and continue to have confidence in the work He has given them, they will lose their courage. After God has given them a wonderful revelation of His power, bracing them up to do His work, circumstances will arise to test their faith, and they will fail unless they trust implicitly in the Lord.*15LtMs, Lt 62, 1900, par. 4*

Thus it was with Elijah. He had by the help of God defeated the prophets of Baal. But he was disappointed as to the results of the manifestation of God. Under the threats of the wicked queen he lost his courage and his faith. He lost sight of Him in whose keeping he was, and without being sent, he fled for his life. He was terribly depressed, for he had hoped much from the miracle wrought before the people.*15LtMs, Lt 62, 1900, par. 5*

Had Elijah, knowing he had done the divine will, maintained his confidence in God, had he made God his refuge and strength, standing steadfast and immovable for the truth, the impression made upon the king and the people would have wrought a reformation. Elijah had been braced for trial under the inspiration of God, but when Jezebel’s threatening message was brought to him, and shouted in his ear, awakening him from a deep sleep, he lost his hold on God. He had been exalted above measure, and the reaction was tremendous.*15LtMs, Lt 62, 1900, par. 6*

This was the time when he should have had courage in the Lord, showing a living, active faith. He should not have fled from his post of duty. God had given him a wonderful manifestation of His power, to assure him that He would not forsake him, that His power was wholly sufficient to sustain him; for He was the Lord of the powers of heaven and earth.*15LtMs, Lt 62, 1900, par. 7*

But Elijah forgot God and fled. He went to Beersheba, and going a day’s journey into the wilderness, sat down under a juniper tree.

“And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruise of water beside his head. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee.” [*Verses 4-7.*]15LtMs, Lt 62, 1900, par. 8

My heart melts within me as I read the words of Holy Writ, and see the interest that the heavenly family has in the faithful servants of the Most High.15LtMs, Lt 62, 1900, par. 9

“And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb, the mount of God.” [*Verse 8.*]15LtMs, Lt 62, 1900, par. 10

“And he came hither unto a cave, and lodged there; and, behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.” [*Verses 9, 10.*]15LtMs, Lt 62, 1900, par. 11

“And he said, Go forth and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.” [*Verses 11-13.*]15LtMs, Lt 62, 1900, par. 12

His petulance was silenced. The Lord desired him to understand that boisterous, noisy elements are not always producers of the best results. The still small voice could subdue and soften, and accomplish great things.15LtMs, Lt 62, 1900, par. 13

“And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord of hosts; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.” [*Verses 13, 14.*] The Lord convinced Elijah that the wrongdoers would not always go unpunished. He told him to go to the land of Horeb and appoint three persons who were to fulfil the Lord’s purpose in punishing idolatrous Israel. All working in different ways, these three were to avenge the controversy God had with Israel. *15LtMs, Lt 62, 1900, par. 14*

Then He who knows the hearts of all men corrected the impression held by Elijah that he was the only one left who was true to the worship of God. “I have left me,” God said, “seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.” [*Verse 18.*] *15LtMs, Lt 62, 1900, par. 15*

The Lord desired to teach His servant that it is not the thing which makes the greatest show, the most powerful representation, that is the most successful in doing His work. It is not always the most powerful presentation by pen or voice that accomplishes the most good. *15LtMs, Lt 62, 1900, par. 16*

Lt 63, 1900

Barnes, Sister [Edward] and Son

Sunnyside, Cooranbong, New South Wales, Australia

April 24, 1900

Previously unpublished.

Edward Barnes
South Lancaster, Massachusetts

Dear Sister Barnes and Son:

Brother Haskell writes me that you have entrusted to the cause of God some money to be used to advance the work in Australia. I thank our Heavenly Father for this evidence of his love for us. He has moved upon you, his stewards, to be touched with sympathy and compassion for this needy, destitute field. *15LtMs, Lt 63, 1900, par. 1*

This part of the Lord's vineyard is being worked. We are drawn out constantly to enter new fields. After each camp meeting the word comes, Advance. Add new territory to the Lord's kingdom; proclaim the message in new places. Uplift the standard on which is inscribed, The commandments of God and the faith of Jesus. *15LtMs, Lt 63, 1900, par. 2*

In every place where camp meetings are held, the Lord works and gives power to the proclamation of His truth. People who have not entered a church for sixteen and twenty years come to our meetings. As they hear the truth for the first time, they are convicted and converted. Church members are also convicted. They say, We are hungry for truth, Bible truth. We have heard more of the Bible during this camp meeting than we have heard before in all our life time. We are feasting on the Word spoken. These, having lived up to all the light they have, and having been praying for greater light, gladly take hold of the message of truth. They are then baptized, and unite with the people of God. *15LtMs, Lt 63, 1900, par. 3*

Then comes most bitter opposition from the churches. Every thing is said against the truth that can be said. False reports are circulated against Seventh-day Adventists. These have to be refuted. Yet notwithstanding the opposition, the truth advances step by step. The Lord is glorified. *15LtMs, Lt 63, 1900, par. 4*

After a church has been organized, a humble house of worship is built. We then leave the church under proper guardianship, and enter another portion of the Lord's vineyard. Additions are constantly being made to the churches raised up in this way. Men of all ranks and from all churches embrace the truth. The churches thus erected in cities and towns are God's memorials. *15LtMs, Lt 63, 1900, par. 5*

The different denominational churches manifest great zeal in clinging to traditional and hereditary opinions and practices. As new light from God's Word is presented, bitter opposition is shown, for the church members declare that no innovations must be made, that their venerable theories must not be disturbed. *15LtMs, Lt 63, 1900, par. 6*

Is it not passing strange that the churches should thus reject advanced truth? Has not light been increasing and precious truth been unfolding? We are to see increased light shining through the Word. *15LtMs, Lt 63, 1900, par. 7*

You would be astonished at the ignorance that prevails among ministers and church members in regard to the plain, written Word. During the recent camp meeting in Geelong, our ministers read and explained the Word with great power. The gospel was made plain, rich currents of light attending the exposition of the Word. Christ's words and the words of His disciples were presented in a way that made them mean so much that the people declared that Seventh-day Adventists had a Bible which was not the same as their Bible. One man came to one of our ministers to get a Bible just exactly like the one he preached from. One said, "I never in all my life heard such wonderful things." *15LtMs, Lt 63, 1900, par. 8*

The presentation of gospel truth, which is the sure word of prophecy, in straightforward simplicity, held thousands as if spellbound. To some this was altogether another gospel from that

which had been presented to them in the churches. One woman listened earnestly, and was trying to find the passages in her Bible when an elderly man went to her and said, "You need not look for such things in your Bible; for they have a different Bible." But our people assured them that the Bibles were all the same.*15LtMs, Lt 63, 1900, par. 9*

Thus it was evident that the shepherds had not fed the flocks with pure provender, thoroughly winnowed from all human sophistry, maxims, and traditions; that they had wrested the Scriptures, interpreting them according to their own vain philosophy, teaching for doctrines the commandments of men, giving force and sanctity to Sunday, and trampling on the law of Jehovah.*15LtMs, Lt 63, 1900, par. 10*

We are glad to see the work in this country making advance moves. Our work here at Cooranbong is growing. Our Retreat building is full of patients, and more room must be made for others that are waiting to come. The school is full of students, who are preparing themselves to enter new fields of labor. We are just beginning to do printing.*15LtMs, Lt 63, 1900, par. 11*

We cannot accomplish as much in this line as we would like because we are so cramped for room. But our laborers in the Islands are calling for tracts in the different languages, that they may present the truth to the natives, and we are endeavoring to get some tracts into their hands which the natives can read. As fast as the Lord sends us means, we try to appropriate it where it will tell most.*15LtMs, Lt 63, 1900, par. 12*

Our sanitarium work in Sydney is accomplishing a great deal of good, and we are very anxious to get a building erected on our own land which we have purchased. This land is just a little way from Sydney, in one of the most healthful locations in the colony. At present we have to rent several small houses in the neighborhood of the sanitarium to accommodate the patients, and even then the accommodations are so poor that we cannot do justice to the sick ones. But the work is the Lord's, and we know that He has the means wherewith to carry it forward. My prayer is continually that the Lord will give His people increased faith and a desire to invest

of their means to carry forward His work.*15LtMs, Lt 63, 1900, par. 13*

Trusting that you and your mother may enjoy much of the blessing of the Lord, and receive rich reward in the kingdom of heaven,*15LtMs, Lt 63, 1900, par. 14*

I remain,*15LtMs, Lt 63, 1900, par. 15*

Your sister in Christ.*15LtMs, Lt 63, 1900, par. 16*

Lt 64, 1900

Steed, Brother and Sister [D.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 2, 1900

Portions of this letter are published in *UL 136; 5BC 1135*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Steed:

Your letter came to us in the last mail. I read it with deep interest, and my heart went out to you in tenderness and sympathy. I have presented the matter before you, as it has been presented before me. *15LtMs, Lt 64, 1900, par. 1*

Read the instruction given in the *eighteen chapter of Matthew*. There is nothing more positive than this in all the oracles of God; and yet God is dishonored and His cause marred by the doing of the wrongs pointed out in this chapter. These words are for you and for me and for all who claim to be disciples of the meek and lowly Jesus. He shows us the principles upon which we are to act in all cases and under all circumstances. There is to be no striving for the supremacy. Christ teaches that in His spiritual kingdom it is not position, not outward splendor or authority that constitutes greatness, but spiritual excellence manifested in true conversion. *15LtMs, Lt 64, 1900, par. 2*

We are ever to be learners of Christ. He has invited 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” (in your own experience, as you partake of my spirit and principles) “ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30*.] Christ’s yoke is a yoke of submission and obedience. *15LtMs, Lt 64, 1900, par. 3*

When Christ was upon this earth, His glory was veiled by His

humanity. But upon the mount of transfiguration that glory shone forth, its brightness flashing through humanity, while the Saviour conversed with heavenly visitants. Christ was glorified, and His disciples beheld as much of His glory as humanity could bear. God recognized His Son, and lifted Him above humanity to commune with Him.*15LtMs, Lt 64, 1900, par. 4*

It is not enough for us to know and respect the words of the Scriptures. We must enter into the understanding of them, studying them earnestly, eating the flesh and drinking the blood of the Son of God. Christians will reveal the degree to which they do this by the healthiness of their spiritual character. We must know the practical application of the Word to our own individual character-building. We are to be holy temples, in which God can live and walk and work. Never must we strive to lift ourselves above the servants whom God has chosen to do His work and to honor His holy name. "All ye are brethren." [*Matthew 23:8.*] Let us apply this Word to our individual selves, comparing Scripture with Scripture.*15LtMs, Lt 64, 1900, par. 5*

In our daily lives, before our brethren and before the world, we are to be living interpreters of the Scriptures, doing honor to Christ by revealing His meekness and His lowliness of heart. Christ's teachings are to be to us as the leaves of the tree of life. As we eat and digest the bread of life, we shall reveal a symmetrical character. By our unity, by esteeming others better than ourselves, we are to bear to the world a living testimony of the power of the truth. We are not to fear that unless we labor to be first, self will not be properly estimated. If men had higher and greater views of Christ, if they had greater confidence in Him and less confidence in themselves, their characters would be molded and fashioned after the divine likeness. When self is hid in Christ, the Saviour will appear as the One altogether lovely and the chiefest among ten thousand.*15LtMs, Lt 64, 1900, par. 6*

When men submit entirely to God, eating the bread of life and drinking the water of salvation, they will grow up into Christ. Their characters are composed of that which the mind eats and drinks. Through the Word of life, which they receive and obey, they become partakers of the divine nature. Then their entire service is

after the divine similitude, and Christ, not man, is exalted. *15LtMs, Lt 64, 1900, par. 7*

Christ's presence in a church is its life, its health, and its growth. Let every believer understand that to be esteemed by men is nothing, but to be commended by God is of real value. All who would be true Christians must learn that they must give up seeking to be the first, if they [would] obtain the favor and recognition of God. Those who have correct views of what constitutes true greatness will never contend for the supremacy. *15LtMs, Lt 64, 1900, par. 8*

“The disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” *[Matthew 18:1-4.]15LtMs, Lt 64, 1900, par. 9*

This is Christ's lesson for the soul He has purchased and ransomed by His own blood. He takes a deep interest even in the least and feeblest of His people, and regards that which is done for them as done for Himself. The angels of God, who have access to Him, and who are in constant communion with Him, are not ashamed, but glad and willing, to minister to the poor and needy—those most in need of their help. Then should not we, as servants of Christ, be willing to minister to those whom we suppose are inferior to ourselves? *15LtMs, Lt 64, 1900, par. 10*

My brother, I believe Jesus has presented to you correct views of yourself and of that which is objectionable in your character as a minister of God. If you see this and repent of it, you will give evidence by your words and actions that you are transformed by confessing your sin and forsaking that which has grieved the Spirit of God. The Lord will write pardon over against your name, and will permit you to serve Him in ministerial work. He will be to you a present help in every time of need if you will walk humbly before Him. Jesus longs to see the impress of His Holy Spirit on every child of God. He desires you to be perfect and entire, “wanting nothing.” *[James 1:4.]15LtMs, Lt 64, 1900, par. 11*

The Lord has mercifully pointed out to you the faults which need to be corrected. When these are seen and a reformation takes place, self will be hid with Christ in God, and in all your service nothing will be revealed but Jesus. Self is nothing, Christ is everything. Take up your work, relying not on yourself, but on Christ; and as you walk humbly before Him, He will make you a savor of life unto life. *15LtMs, Lt 64, 1900, par. 12*

In time it will be seen that there are those who, though holding the first place as rulers and teachers in the visible church, have not put on Christ Jesus. The words, the spirit, and the character will develop. The greatest in the kingdom of God are those who know God and love Him, and who know Christ whom He hath sent, and love Him as they love God. This is the test of those who are chosen of God and precious. To do justly, to love mercy, and to walk humbly before God is an unfailing evidence of true religion and sanctification of heart, life, and character. *15LtMs, Lt 64, 1900, par. 13*

My brother, my sister, it is a great privilege to be invited by the greatest Teacher the world has ever known, "Come unto me." "Learn of me." [*Matthew 11:28, 29.*] He can give us the purest, highest instruction, instruction that is as enduring as eternity. Then learn of Christ His meekness and lowliness, and you will find rest unto your souls. *15LtMs, Lt 64, 1900, par. 14*

I have written this letter this morning, being unable to sleep since half past two o'clock. *15LtMs, Lt 64, 1900, par. 15*

In much love. *15LtMs, Lt 64, 1900, par. 16*

Lt 65, 1900

Covell, W.

Geelong, Victoria, Australia

March 1900

Portions of this letter are published in *Ev 379; 2MR 15-16; 7MR 150*. +NoteOne or more typed 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: *15LtMs, Lt 65, 1900, par. 1*

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfection has bound about the work. The Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained. *15LtMs, Lt 65, 1900, par. 2*

Your character has been presented to me as faulty. You do not link up with your brethren; therefore you fail to accomplish the good which you might accomplish in the work of God. You need to be converted. Without holiness no man shall see the Lord. There is an important work which you have to do for yourself. Will you attend to this matter as a faithful steward of your own soul? You need to recognize sacred things aright. Examine your motives most attentively. What doest thou, my brother, in New Zealand? Do you realize that you are in missionary ground? Are you working interestedly for your own welfare by living on the Bible plan of addition? Is your faith clean and pure? Does it work by love to purify the soul? Are you relating yourself to God in such a way that you can be a helper to your brethren in New Zealand? *15LtMs, Lt 65, 1900, par. 3*

Let us study the plan of addition upon which God requires us to work. Peter writes, "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.” [2 *Peter* 1:1.] This is a faith obtained, not through our own devisings, but through the righteousness of God. It sanctifies and purifies the soul. *15LtMs, Lt 65, 1900, par. 4*

My brother, read these words as you have never read them before. “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him 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 which is in the world through lust.” [*Verses 2-4.*] *15LtMs, Lt 65, 1900, par. 5*

These promises are the assurance that through the influence of the Holy Spirit we are strengthened to be like God in character. By beholding His purity and holiness, we become partakers of the divine nature, overcoming the selfishness of the natural heart. There is a power in the truth that will always work if the human agent will heartily co-operate, allowing himself to be brought by faith into captivity to Jesus Christ. The Saviour’s virtues and excellencies becomes the savor of the whole being, body, soul, and spirit. *15LtMs, Lt 65, 1900, par. 6*

“And besides this,” the apostle continues, “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.” [*Verses 5-7.*] *15LtMs, Lt 65, 1900, par. 7*

“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.” This is not a surface work. It means a spiritual understanding of spiritual things, and a genuine sense of the practical working of the Holy Spirit upon the mind and heart. “He that lacketh these things is blind, and cannot see afar off; and hath forgotten that he was purged from his old sins.” [*Verses 8, 9.*] *15LtMs, Lt 65, 1900, par. 8*

Through the application of the truths of the gospel, men become

laborers together with God. But those who while claiming to believe the Bible fail to practice the truth it contains are blind, and cannot see afar off. This is the reason why so many men and women live at cross-purposes with God. They do not live and work upon the gospel plan of addition. Their religious experience is dwarfed. Obedience to the gospel is the remedy for all sin and selfishness. *15LtMs, Lt 65, 1900, par. 9*

My brother, you have looked for defects in others, not to heal and restore them to healthfulness, but to benefit yourself. You have not been a savor of life unto life to your associates in this country. You have wanted to stand by yourself and for yourself, to be a separate, entire whole. With you self is the largest consideration; and it is a peculiarity of your temperament to take advantage of the defects of others in such a way as to bring you recognition and influence. God does not co-operate with you in this. You are trying to serve your own ends, contrary to the principles upon which God's people, by their profession of faith and their baptismal vows, are pledged to work. *15LtMs, Lt 65, 1900, par. 10*

My brother, come nearer to the Lord in humble faith. Take hold of the strength of the God of Israel. Unless you do this, the work in New Zealand will be better without your influence. No man is following Bible principles unless he has brotherly kindness in his soul, unless he tries unselfishly and helpfully to establish the work of God. *15LtMs, Lt 65, 1900, par. 11*

You are not to feel that you can be an independent whole. While you feel this, your work cannot be perfect. Christ declared, "I in them, and thou in me, that they may be made perfect in one." [*John 17:23.*] You are on missionary ground. If you cannot work in connection with your brethren, seeking to preserve the unity prayed for by Christ, if you cannot labor for the upbuilding of the cause, then for Christ's sake do not remain; for you will only weaken and undermine, causing anxiety and worry, and standing in the way as a stumbling block. You will certainly come to this unless by the divine Spirit you are lifted out of and away from yourself. *15LtMs, Lt 65, 1900, par. 12*

The work in New Zealand needs men who will stand shoulder to

shoulder. God despises all secret conniving. He desires the work of His children to be as open as the day. Take heed to these words, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." [2 *Peter 1:10.*] God will work for you upon the plan of multiplication. *15LtMs, Lt 65, 1900, par. 13*

"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. ... For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." [*Verses 11, 12, 16.*] My brother, you need the heavenly eyesalve. You are in danger of spoiling your record by watching your brethren lest they shall attain the advantage. You do not work in brotherly love. God help you to see your danger, and be warned. *15LtMs, Lt 65, 1900, par. 14*

If you would act your part well, you must seek the Lord most earnestly. Those who live the gospel will die to self. They will obey the plain injunctions of the Word of God. When you do this, your words and works will be a testimony to the world that you have been born again. *15LtMs, Lt 65, 1900, par. 15*

There is a great work to be done in Australia and New Zealand in the book business, but this work must be done on right lines. This work is not done, and never will be done as it should be, until the workers act in harmony, strength united with strength. *15LtMs, Lt 65, 1900, par. 16*

My brother, you need to carefully consider the question, What doest thou here in New Zealand? There is a great work to be done in this country. Did you come to New Zealand to take from the conference resources which are so much needed in advancing the work of God? Would you lessen the resources and establish yourself to the weakening of the work which just now needs so much the help of everyone? *15LtMs, Lt 65, 1900, par. 17*

No speculation is to be entered upon in the work of God. You have

been inclined to work for your own advantage. The Lord is not in favor of this way of working. It will create uneasiness and questioning, and will bring about evil results. It will hinder the unity which Christ desires shall exist. God desires you to work with all the tact and ingenuity you possess, connecting with your fellow workers to make the work a success. *15LtMs, Lt 65, 1900, par. 18*

I wish to arouse in the souls of the workers in Australia and New Zealand a sense of individual responsibility. The Lord says to every believer, "Go work today in my vineyard." [*Matthew 21:28.*] New Zealand is a promising portion of the Lord's vineyard, but by a train of circumstances it has been made hard to work. The Lord would have this order of things changed. He asks those in that country who claim to be in His service to use every jot and tittle of their ability in the work, studying earnestly how to advance and build up His cause. *15LtMs, Lt 65, 1900, par. 19*

God has given His servants different talents and capabilities; but all are to work under one great Head. No one in the work of God is to establish from it a business for his individual profit. He is to put his whole being into the work of God. Those who claim to be Seventh-day Adventists are under obligation to work for God with faithfulness and unselfishness. They are not to watch for a chance to build up themselves to the undermining of some other individual or some branch of the Lord's work. They are not to be policy men or schemers, but are to consecrate themselves to God's service, uniting their labors with those of their brethren. *15LtMs, Lt 65, 1900, par. 20*

To the disciples Christ gave the commission, "Go; make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." [*Matthew 28:19.*] Churches are to be raised up. By the ordinance of baptism the converted souls are to be dedicated to God, who is known by the manifestation of His Name. Before man can find a home in the church, before passing the threshold of God's spiritual kingdom, he is to receive the impress of the divine Name, "The Lord our Righteousness." [*Jeremiah 23:6.*] *15LtMs, Lt 65, 1900, par. 21*

When a church is raised up, the members are to arise and build. Let

the newly converted ones, under the direction of a minister who is guided by the advice of his fellow ministers, work with their own hands, saying, We need a church and we must have a church. *15LtMs, Lt 65, 1900, par. 22*

Moves such as this are to be made in New Zealand. Let us reveal Christ by making advancement. God calls upon those who claim to follow Jesus to make cheerful, united efforts in His cause. Let this be done and soon will be heard the voice of thanksgiving, "See what the Lord hath wrought." *15LtMs, Lt 65, 1900, par. 23*

A revival is needed in the Seventh-day Adventist churches in New Zealand. The believers need to receive grace from the fountain of life. The Lord desires His workers to go forward and add new territory to His kingdom. When those who claim to believe the truth are sanctified through the truth, soul, body, and spirit, when they learn of Christ, there will be complete and perfect unity in the church. *15LtMs, Lt 65, 1900, par. 24*

In the Saviour's presence God's people will have no fear of evil. The ever-varying perplexities, the abrupt, unexpected changes, the new phases of this age, will not baffle or discourage them, but will give them fortitude and courage, bracing them for the work. They will answer Christ's prayer, "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 may be sanctified" (through the high estimate they place upon themselves? No; no) "through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [*John 17:17-20.*] *15LtMs, Lt 65, 1900, par. 25*

This is not a make-believe faith, but a genuine faith, which works by love and purifies the soul. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me. And the glory (character) which thou gavest me, I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*Verses 21-23.*] *15LtMs, Lt 65, 1900, par. 26*

Why do not the professed followers of Christ believe in Him? Why do they not do the things He has told them to do? Why do they not unite with one another in harmonious action? Those who love Christ will bear kindly with one another, instead of trying to have everything their own way. *15LtMs, Lt 65, 1900, par. 27*

Let us strive with earnestness for the victory over sin. Let us be determined not to give place to the enemy by criticizing, by picking flaws, by demeriting others and seeking to be first. Let us study the prayer made in our behalf, and work for its fulfillment. Let us keep our eyes fixed upon the perfect Pattern. The only way to avoid dissension and strife is to behold Him who came to this world to save sinners. It is for this object that His followers are to work. They are to yoke up with the Saviour, learning of Him His meekness and lowliness. He says to us, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] How then can there be dissension and strife among us? *15LtMs, Lt 65, 1900, par. 28*

If we live in Christ's presence, there will be no contention. There will be no hesitancy about introducing new plans of action as the Holy Spirit may move upon some one to suggest them. Christ's presence means advance. He imbues men, women, and children with a sense of individual responsibility. We need to feel the sacred, sanctifying influence of the Holy Spirit, that we may hear Christ saying to us, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] *15LtMs, Lt 65, 1900, par. 29*

When Christ abides in the church, all quarrels, all dissensions, all discourteous words, all selfish actions, will be repudiated. Each member will ask earnestly, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] *15LtMs, Lt 65, 1900, par. 30*

There are many who stand with a stone in their hand, waiting to place it before the wheel. But the Holy Spirit can so convert these hindering ones that they will be prepared to place the stone behind the wheel, so that it will not roll back. Let us each seek to be ready to place the stone in the proper position. Work, brethren, work with zeal and fervor. Help by prayer and thanksgiving to God. Act as though you believed the promise, "I am with you always." [*Matthew*

28:20.]*15LtMs, Lt 65, 1900, par. 31*

Unbelief is a cruel element to bring into the work. It weakens the hands and saddens the heart. The Lord Jesus is among us. Let us be glad and rejoice. The Sun of Righteousness has risen upon us with healing in His wings. He will cure all disorders. The gospel must be lived out in the everyday life. Then it will be the power of God unto salvation. My brethren in New Zealand, will you not begin to work in unity and love, to build up, not to tear down?*15LtMs, Lt 65, 1900, par. 32*

Lt 66, 1900

Baker, Brother [W. L. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 2, 1900

Portions of this letter are published in *5MR 123*; *6MR 386-387*.

Dear Brother Baker:

I have just written a letter to Brother Steed. He has written me a very humble letter, and I am sending my answer to him with this letter to you. If you think that he will make a right use of the testimony, you may let him have it. I hoped to receive some word from you, but no letter has come. *15LtMs, Lt 66, 1900, par. 1*

There is a work to be done in New Zealand that has not yet been done. The impress of human imperfections has bound about the work. But the Lord's eye is upon His people in New Zealand. He wishes them to reach a higher standard. He desires them to overcome all self-exaltation. No envy or jealousy is to be manifested, no evil surmisings entertained. We are laborers together with God. One laborer plants, another waters or cultivates, and God gives the increase. The progress of the work in each individual soul determines the strength of the church. The church advances as God gives the increase. *15LtMs, Lt 66, 1900, par. 2*

The power of Satan's agencies is great. The Lord calls upon His people to unite their forces, to strengthen one another, “building up yourselves in the most holy faith.” [*Jude 20.*] “Love as brethren; be pitiful; be courteous.” [*1 Peter 3:8.*] *15LtMs, Lt 66, 1900, par. 3*

The work in this country has been progressive. Though small in the beginning, it has been increasing. Let every church member seek to preserve the unity of the Spirit in the bonds of peace. Then each will strengthen the other. Then God's people will persevere in doing good to one another, manifesting true godliness and brotherly kindness. They will press together, guarding one another's interests. *15LtMs, Lt 66, 1900, par. 4*

Different gifts are imparted to different ones, that the workers may feel their need of one another. God bestows these gifts, and they are to be employed in His service; not to glorify the possessor, not to uplift man, but to uplift the world's Redeemer. They are to be used for the good of all mankind by representing the truth, not testifying to a falsehood. God would have His people help one another in the discharge of their various duties and in the faithful accomplishment of the work He has given them to do.¹⁵*LtMs, Lt 66, 1900, par. 5*

It is not enough to worship God on the Sabbath. The religious services held on that day should be of an uplifting character. Those who preach the truth should be able to present it with power because they live it in the daily life. The church members should carry the influence of the correct observance of the Sabbath through every day of the week, in all their business relations and in all their home relations. They are to be Christians, controlled by the will of God, exemplifying the perfection of Christ's character.¹⁵*LtMs, Lt 66, 1900, 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. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but 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 31:12-17.*]¹⁵*LtMs, Lt 66, 1900, par. 7*

True sanctification comes through willing obedience. We are distinctly and decidedly taught that the proper observance of the Sabbath brings a knowledge of what constitutes true sanctification. Reputation and even life itself might better be sacrificed than the

truth of the Word of God. God declares that when His Sabbath is honored as sacred and holy, it is to His people a sign between Him and them, whereby they may know that He is the Lord that doth sanctify them. "Ye shall keep the Sabbath therefore; for it is holy unto you." [*Verse 14.*] God has set it apart to be devoted to holy service. It is His memorial of creation. By His creative power God is distinguished from all other gods that are worshipped. The Sabbath is a public token by which the world may recognize the true and living God. If they obey Him and reverence His holy day, the Sabbath is a continual sign between Him and them, a pledge that He will recognize and fulfil His covenant.¹⁵*LtMs, Lt 66, 1900, par. 8*

We are to render implicit obedience to the commandments of God. Let us remember that by keeping the Sabbath holy, we are honoring God. And those that honor Him, He will honor.¹⁵*LtMs, Lt 66, 1900, par. 9*

Lt 67, 1900

Haskell, Brother and Sister [S. N.]

Hamilton, New South Wales, Australia

April 26, 1900, Thursday

This letter is published in entirety in *KC 127-131*.

Dear Brother and Sister Haskell:

Today Sara, Maggie, and I drove up from Cooranbong with our faithful horses, Jasper and Jessie. We came to attend a general meeting for the Newcastle, Maitland, and Cooranbong churches. This meeting is to be held in the Hamilton church over Sabbath and Sunday. Quite a number are coming from Cooranbong and Maitland. *15LtMs, Lt 67, 1900, par. 1*

I am staying at the Baths with Brother and Sister Louis Currow. Our medical work in Newcastle gives every promise of success. Some weeks ago we rented the building in Hamilton known as The Turkish Baths. This building is provided with facilities for giving turkish baths and hot and cold water baths. It is surrounded by open grounds, and is only a few minutes' walk from our church in Hamilton. *15LtMs, Lt 67, 1900, par. 2*

As soon as we saw the advantages of this place, we decided that the best thing we could do was to secure it. We feel very thankful to the Lord for this opening in Newcastle. Work at the Baths was begun about two weeks ago, and thus far success has attended it. Several prominent men are taking treatment, and yesterday three Catholic priests came in for a bath. Brother Currow, who is in charge of the bath work, is an excellent nurse. His wife, who used to be Miss Lizzie Hubbard, and he are both doing good work. *15LtMs, Lt 67, 1900, par. 3*

In the building there are four rooms upstairs and four downstairs. Two are unfurnished. When we have sufficient means, they will be furnished ready for patients. *15LtMs, Lt 67, 1900, par. 4*

If properly conducted, this institution will be the means of doing much good, both in relieving physical suffering and in making known the truth. Idolatry prevails in our cities. Everything that Satan can do he is doing to keep his dark shadow between sinners and God. He desires to keep the minds of men fixed upon the things of earth. By means of the medical work, a class of people may be reached who would otherwise never hear present truth. Souls ready to perish may be saved. *15LtMs, Lt 67, 1900, par. 5*

Friday, April 27

We thank the Lord for pleasant weather. Quite a number have come from Cooranbong to attend the meeting. Most of these will be accommodated at the Baths. *15LtMs, Lt 67, 1900, par. 6*

April 28. Sabbath

The Lord gave me strength to speak to the people this afternoon. I felt indeed that physical and spiritual strength was given me. I spoke from *John 16:1-6*. Christ's words are plain and definite: "These things have I spoken unto you that ye should not be offended." Before this, some of the disciples had been offended because Christ had said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." [*John 6:35, 51.*] *15LtMs, Lt 67, 1900, par. 7*

"The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. ... He that eateth my flesh and drinketh my blood dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." [*Verses 52, 53, 56, 57.*] *15LtMs, Lt 67, 1900, par. 8*

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth

this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life.” [*Verses 60-63.*] *15LtMs, Lt 67, 1900, par. 9*

In Christ God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. This we are to believe. These words are not merely to be read as a lesson, they are to be understood, believed, and lived. They will bring us spiritual life. Christ’s teachings are to be brought into the daily experience. We have redemption through his blood, even the forgiveness of our sins. Spiritual life comes to us as we receive and practice His words. *15LtMs, Lt 67, 1900, par. 10*

The disciples of Christ are to bring the perfections of His character into their character. He has given us His Word as spiritual food. As we eat this Word, we shall grow up into Him, manifesting unselfishness, integrity, kindness, and love. In all we do, Christlikeness is to be revealed. Thus we may show that we are eating the bread of heaven and drawing the living water from the wells of salvation. *15LtMs, Lt 67, 1900, par. 11*

As our physical life is sustained by natural food, so our spiritual life is to be sustained by spiritual food—the words of Christ. The gospel, believed and lived, means eternal life. It gives spiritual health and vigor. It enables us to bear in the daily life the fruits of the spirit. *15LtMs, Lt 67, 1900, par. 12*

Sunday, April 29

The meetings close tonight. They have been well attended, and we feel very much encouraged. We believe that it was in the order of God for them to be held at this time. *15LtMs, Lt 67, 1900, par. 13*

The work in Maitland is still going forward. Some very precious souls have taken their stand for the truth. Others are convinced, and we hope that they will soon demonstrate their faith. We are praying earnestly that the Lord will give them courage to do this. Mr. Scobie, one of those who are convinced, works for his brother, who is an infidel. Although fully convinced of the truth, he is slow to take his stand before the world as a Seventh-day Adventist. His wife and

two daughters have been baptized. Mr. Scobie is the only one of a large family of brothers who used tobacco. On one occasion his father and brothers offered him £50 if he would give up tobacco. But he did not accept the offer. When he heard at the meetings in the tent the truth in regard to the evil effect of tobacco upon the system, he stopped using it. *15LtMs, Lt 67, 1900, par. 14*

A young man and his wife have lately taken their stand with us. He was employed in a bakery, but lost his position when he began keeping the Sabbath. He has been entrusted with the sale of the health foods. We hope that he will be able to do good work in this line. He and his wife are both young and strong, and they will be able, we hope, to manage the health food business in Maitland successfully. *15LtMs, Lt 67, 1900, par. 15*

Another young man and his wife, Baker by name, have commenced keeping the Sabbath. He is employed as a salesman in a boot and shoe shop. He says that if he loses his position, he will go into the business for himself. *15LtMs, Lt 67, 1900, par. 16*

Twenty-two persons have been baptized in Maitland, and soon several more will be baptized. Those who have taken their stand for the truth seem to be fully and thoroughly converted. We pray for more Sabbathkeepers in Maitland. *15LtMs, Lt 67, 1900, par. 17*

The tent has been taken down, and Brother Colcord is holding meetings in a small hall connected with the house in which the mission family live. Brother and Sister James from Ballarat have charge of the mission home. They both labor as they can to instruct the people. Sisters Wilson and Robertson have been and are doing a good work in Maitland. The Lord sustains them, and they have many friends. In the past they have had to walk three and four miles to give their readings, but now they have a horse and buggy. *15LtMs, Lt 67, 1900, par. 18*

Brother and Sister Hickox are working in East Maitland. Brother and Sister Colcord are working in West Maitland. Sister Colcord, having a family, does not work much among the people. But it is altogether better to have married people in the work. Workers who are married can work to much greater advantage in the families they visit than can those who are unmarried. *15LtMs, Lt 67, 1900, par. 19*

Brother and Sister James are going to take into the mission home an old lady who embraced the truth at the camp meeting. She was, I believe, the first one to keep the Sabbath. She is an invalid, and will be one as long as she lives, but she is always cheerful, and will not accept charity. She supports herself by her own handiwork. She will be a blessing in the mission home. *15LtMs, Lt 67, 1900, par. 20*

A church must be built in Maitland as soon as the money for it can be raised. When all those who are now convinced decide for the truth, an effort will be made to raise some money for the church. The ministers in Maitland are still very bitter, and keep up the most determined opposition. But if our workers will walk humbly before God, He will make them vessels unto honor. All who have embraced the truth in Maitland have had to take their stand in the face of decided enmity. Canright's falsehoods have been circulated, and have been met by his own statements. *15LtMs, Lt 67, 1900, par. 21*

Our laborers in Maitland are doing good work. All are working in concert, watching for souls as they that must give an account. *15LtMs, Lt 67, 1900, par. 22*

Union is strength, and in the work of God unity must be preserved. Strength is not to be wasted in desultory, meaningless efforts, but is to be consecrated to a high and holy purpose. *15LtMs, Lt 67, 1900, par. 23*

There is much work to be done in and around Newcastle and Maitland, and we feel that the next camp meeting in New South Wales should be held between Maitland and Newcastle or in East Maitland. I see no way to carry forward the work except by holding camp meetings. It is of little use to attempt to hold tent meetings without first awakening a general interest. It may be well, where the opposition has been very bitter, to hold two camp meetings in one place. Let the ministers exhaust their opposition, and then let the truths which they have misstated and misinterpreted be presented again in the Spirit and power of God. *15LtMs, Lt 67, 1900, par. 24*

The field round Maitland and Newcastle is so large that we could use twenty workers, all acting in concert under one supreme Leader. The Lord will work with every sincere devoted soldier of the

cross. But no man can be a good soldier who thinks he must work independently of his fellow workers, who regards his own judgment as the best. God's workers must blend together, one supplying what the other lacks. *15LtMs, Lt 67, 1900, par. 25*

God has given to His church a diversity of gifts. Paul writes: "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.*] "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. ... That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, ... and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Verses 1-3, 14-16.*]*15LtMs, Lt 67, 1900, par. 26*

This instruction is given for our help. Those who will obey will find that the Lord knows what is best for them. The people of God are to work as a perfect whole. *15LtMs, Lt 67, 1900, par. 27*

We have not money to pay more workers, but the Lord can work by few as well as by many. He can do a great work through two or three who labor, "not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to men." [*Ephesians 6:6, 7.*]*15LtMs, Lt 67, 1900, par. 28*

"Finally, my brethren, be strong in the Lord and in the power of his might." [*Verse 10.*] Do not trust in your own strength. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [*Verse 11.*] Do we make the preparation it is our privilege to make to stand against the wiles of the enemy? Do we realize the sacred character of God's work and the necessity of

watching for souls as they that must give an account? We must be vigilant, “knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.” [*Romans 13:11, 12.*]15LtMs, Lt 67, 1900, par. 29

Are we learning to forego our own wishes? Or is self still consulted so much that in labor with our brethren we regard our judgment as best of all? God forbid that we should allow self-supremacy to withhold from us the blessings God gives to the meek and lowly. Those who truly glorify God will hide self in Christ, rejoicing if God can be glorified by the labors of those connected with them. No one can succeed in the work of God who has too high an appreciation of himself. As time goes on, his feeling of supremacy grows, and soon he comes to think that he would rather not unite with his brethren in labor but would prefer to work alone.15LtMs, Lt 67, 1900, par. 30

Such a man is not prepared to do efficient service as a good soldier of the cross. He has developed such sensitiveness that he does not wish to be criticized, feeling that it is for his best good to be left alone. He takes offence if his brethren do not work in harmony with his ideas and plans. What can God do with such material?15LtMs, Lt 67, 1900, par. 31

Let us put far from us every feeling of self-exaltation. Let us prepare to be good soldiers of the cross by learning the lesson Christ gave when He 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.*]15LtMs, Lt 67, 1900, par. 32

He who has crushed down all desire for self-recognition will most surely be recognized by the unselfishness of his actions. In order to help and encourage others, he is willing to put aside his own wishes, becoming all things to all men that he may by some means save some. Such a man is a noble leader in Christ’s army.15LtMs, Lt 67, 1900, par. 33

Look at the Saviour’s patient endurance in suffering and trial. Yoke up with Him in unselfish service. We are engaged in a severe and trying warfare. “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 6:12, 13.*]15LtMs, Lt 67, 1900, par. 34

“Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment. ... According to their deeds, accordingly he will 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.” [*Isaiah 59:14, 15, 18, 19.*]15LtMs, Lt 67, 1900, par. 35

Let us walk carefully and prayerfully before the Lord, not serving self, but serving the Prince of heaven. Read and obey the instruction contained in the *second chapter of Philipians*. As you do this, you will certainly see the salvation of God.15LtMs, Lt 67, 1900, par. 36

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ... 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. ... 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.” [*Verses 3, 5-7, 12-15.*]15LtMs, Lt 67, 1900, par. 37

Lt 68, 1900

White, J. E.; White, Emma

Maitland, New South Wales, Australia

May 4, 1900

This letter is published in entirety in *20MR 188-193*.

Dear Children Edson and Emma:

W. C. White, Sara, and your mother left Cooranbong for Maitland about ten o'clock a.m. There had been some rain, and we thought we might get more; so we went nicely prepared for it. We had our two-seated surrey, and two strong, faithful horses, that could take us up the hills and over [to] Mt. Vincent. For eight miles before reaching Mt. Vincent the road was quite rough and hilly. For many months workmen have been at work opening up a new road by the side of the old one over the mountain, only many feet lower down. This leaves the old road very narrow and perilous, unless the horses are reliable. I walked over the most dangerous part of the road. Willie walked and held the lines. We have passed over this dangerous road no less than ten times. In rainy weather the bullock teams cut deep channels in the road, and we have to manage to keep out of these, else we might upset. We always feel much relieved when we leave this perilous road behind us. *15LtMs, Lt 68, 1900, par. 1*

After travelling about fifteen miles, we stopped and took our lunch in the woods. Here we spent one hour resting, partaking of refreshment, and giving our faithful horses, Jasper and Jessie, their feed. Then we went forward upon our remaining thirteen miles. *15LtMs, Lt 68, 1900, par. 2*

We arrived in Maitland about four o'clock, giving us a little time to look at a hall with a view of renting it. It is a large building, having skylights for windows, and would be rent to us on condition that we would pay the taxes while we occupied it and give the first contributions to three benevolent enterprises. We decided to test the matter, and so we have accepted the offer. There are two

rooms which can be used for holding cooking classes and in keeping health foods. This would save hiring another building. *15LtMs, Lt 68, 1900, par. 3*

Sabbath, W. C. White spoke in the forenoon to a goodly number who appreciated his discourse. Your mother spoke in the afternoon. Several were present who were convinced of the truth, but had not faith and courage to take their position. I had much freedom in speaking from *Zechariah 3*. We knew that the presence of the great Teacher, our Redeemer, was in our midst. I was enabled to present before the people in a most impressive manner the figure of Joshua, the high priest, in his sacred, official office, standing before the angel of the Lord, and Satan standing at his right hand to resist him. *15LtMs, Lt 68, 1900, par. 4*

This is the position that Satan now occupies toward every church, and toward the ministers of the gospel. He stands before the angel of God, to resist them in their official work, the ministry of the Word—to resist the Lord's working in behalf of His people. In answer to the intercession and in pity toward His afflicted people, the Lord had come to their relief. *15LtMs, Lt 68, 1900, par. 5*

“I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughters of Babylon: for thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be as spoil to their servants: and ye shall know that the Lord of hosts hath sent me. Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell

in the midst of thee, saith the Lord.” [Zechariah 2:1-10.]15LtMs, Lt 68, 1900, par. 6

This work, which Satan saw in prospect, stirred up the great adversary of souls to resist the Lord Jesus, that God’s people who had been suffering because of the transgression of His law should not be favored, but remain in depression and sorrow and weakness and suffering. Joshua, the high priest, represents the church, Jerusalem. Satan discerns the work that God is about to do for His people through Messiah, the coming Branch. Satan claims the church that has dishonored God by yielding to temptation, disobeying the commandments of God. They have been put on test and trial. Both priest and people are in a position of repentance unto obedience.15LtMs, Lt 68, 1900, par. 7

If all who have known the way of the Lord will take warning and decidedly change their wrong principles of action, they will be received, and their transgressions will be pardoned; and if they make thorough work according to the measurement or weighing of God, they will avoid a repetition of their transgressions.15LtMs, Lt 68, 1900, par. 8

God tests and tries His people. He waits for them to discern true repentance, that He may say, “It is enough,” and that He may grant them prosperity. [2 Samuel 24:16.]15LtMs, Lt 68, 1900, par. 9

God had given commandment for Jerusalem to be rebuilt, and the measuring of the city was a symbol that He would give comfort and strength to His afflicted ones. Satan and his army are greatly discomfited and alarmed. Satan stands before the angel showing their imperfections of character and their disregard of the commandments of God. This is his resistance to the Lord’s merciful work.15LtMs, Lt 68, 1900, par. 10

“And the Lord said unto Satan, The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem, rebuke thee: is not this a brand plucked out of the fire?” [Zechariah 3:2.] Unworthy though they may be of His great work, the Lord Jesus manifests to the enemy that they are accepted through the righteousness of one who has resisted every satanic art and device.15LtMs, Lt 68, 1900, par. 11

“Now Joshua was clothed with filthy garments, and stood before the angel.” Christ looked pityingly and compassionately upon the punished, repenting people, “and he answered and spake unto those that stood before him, saying,” (to the angels of God) “Take away the filthy garments from him. And unto him” (Joshua) “he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [*Verses 3-7.*] *15LtMs, Lt 68, 1900, par. 12*

Nothing in the world is so dear to God as His church. Nothing is guarded by Him with such jealous care. The Lord has paid the ransom to save and redeem His heritage, and He is not willing that anything should separate them from Him, where He cannot protect them and prosper them for His own name’s glory. He permits them to be sorely tried in the fiery furnace to separate from them and burn the dross. But His eye is upon them every moment, that as they are being purified they may not be consumed. *15LtMs, Lt 68, 1900, par. 13*

“For thus saith the Lord of hosts, After the glory hath he sent me unto nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. ... Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.” [*Zechariah 2:8, 10-11.*] “Hear, now, O Joshua, the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the engraving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree.” [*Zechariah 3:8-10.*] *15LtMs, Lt 68,*

1900, par. 14

The Lord does not deny the charge of Joshua's unworthiness, but demonstrates that He has bought him with a price. He clothes him with His garments of righteousness, not putting these garments over the filthy garments of disobedience and transgression, but first he says, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head," upon which was written, "Holiness unto the Lord." [*Zechariah 3:4, 5; Exodus 28:36, 37.*]15LtMs, Lt 68, 1900, par. 15

The change is given on condition, "Thus saith the Lord of hosts: If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." [*Zechariah 3:7.*]15LtMs, Lt 68, 1900, par. 16

Sunday morning, May 6, we left Maitland to fill our appointment at Mt. Vincent. Our meeting was held in the Good Templar's Hall, a small building. Brethren and sisters from Cooranbong met us at the hall. The attendance was good, better than we expected. There were thirty people from the neighborhood and fifteen of our people from Cooranbong, including ourselves. The Lord gave me freedom in speaking from *1 John 2:1-6*. The best of attention was given by the youth as well as those of mature age. I had been invited to speak in this place some time ago, but this was the first time I responded. I do not think it will be the last.15LtMs, Lt 68, 1900, par. 17

The singers from Cooranbong acted their part well. Singing is always a part of the gospel ministry, and the excellent hymns sung could but be a blessing on this occasion. We know that some who listened were deeply interested. There are precious souls in Mount Vincent to be labored for. They are of the number presented to me who were reaching out their hands and asking us to come and help them, saying, "We need the Word of God opened to us, that we may understand its teachings." May the Lord impress our hearts, and may these poor sheep be fed with the bread of life.15LtMs, Lt

68, 1900, par. 18

Mount Vincent is only fourteen miles from Cooranbong on the Maitland road. Work must be done in this part of the Lord's vineyards. A few miles nearer Cooranbong is another settlement. I have been invited to speak in the church in this place. We must take into our field of work these places that are so near. *15LtMs, Lt 68, 1900, par. 19*

After I had finished speaking on Sunday, I was invited to come again. If we only had workers, every station between Cooranbong and Queensland and in the opposite direction, from Morisset to Sydney should hear the message of warning. We need to pray that the Lord will raise up laborers to work in these destitute, neglected fields, doing the very kind of labor that is needed, in praying, in worshiping, in reading and explaining the Scriptures, depending upon the Holy Spirit to co-operate with human effort. Every provision has been made by God that these places shall have the Word of life. Are we as laborers together with God waiting and praying for the breathings of the Holy Spirit, who is able to work for us and in us, making our labors acceptable in God's sight? There are souls to be saved, and who will feel that men and women must see their need of a new heart. The act of surrender in which the heart takes hold of the strength of God's Spirit gives the soul into God's keeping. *15LtMs, Lt 68, 1900, par. 20*

I never saw better attention given than was given as I spoke in Mt. Vincent. How my heart yearned for souls to be converted. We must have a burden for those that are ready to perish. We should in their behalf hunger and thirst after righteousness. Who will wake up? Who will arise and shine because their light has come and the glory of the Lord hath risen upon them? *15LtMs, Lt 68, 1900, par. 21*

In our meeting at Hamilton, held the week before, the power of God was present, and we have every reason to thank and praise our heavenly Father. The labors of our ministering brethren were of a character to establish and settle and uplift the believers. Some were there from Maitland who were keeping their first Sabbath. In the Sabbath afternoon meeting many excellent testimonies were borne. Some souls were in trial through the manifold temptations of the

enemy, but the Lord gave them His blessing, and their feet were established upon the only sure foundation—the Word of the Lord. The testimonies borne were cheering. One young man stated that he was keeping his first Sabbath, that he had been looking for a people who were serving the Lord and meeting the standard of His Word. He was sure he had found them, and he wished to unite his interests with them in obeying the commandments of God.*15LtMs, Lt 68, 1900, par. 22*

We did so much desire to hear the testimonies of all present. But we knew that the impression left upon those present, both believers and those who had not yet identified themselves with us, was deep, and we hope, abiding.*15LtMs, Lt 68, 1900, par. 23*

I spoke again Sunday afternoon. Quite a number of those not of our faith were present. The Lord strengthened me by His Holy Spirit to urge all to realize their individual responsibility. Life is a talent. The gift of speech is a talent, and God requires these gifts to be used to His name's glory. Our life is not our own, to do with as we please. It is the purchase of the Son of God. Wonderful working agencies are in active service, co-operating with hidden power to keep the human machinery in harmonious action.*15LtMs, Lt 68, 1900, par. 24*

Christ declares, "Everyone that asketh receiveth, and he that seeketh findeth." [*Matthew 7:8.*] Here is stated a positive fact. Let us use this fact as a sure promise. It is the exposition of the law of divine government, a law sure and unailing, establishing a connection between human and divine agencies as we ask for the Holy Spirit and receive what we ask for. O what a world of promises we have in the Word of God! Whosoever has sought the gift in faith, believing, has always received it, and can testify to the working of the Holy Spirit upon the heart and life and character.*15LtMs, Lt 68, 1900, par. 25*

We have reason to praise God with heart and voice. "Ye are my witnesses," He says. [*isaiah 43:10.*] Amazing condescension on the part of Christ! To all who seek Him at the footstep of mercy He gives power to witness for Him. The Lord Jesus has placed Himself under obligation never to disappoint a true seeker for the Holy

Spirit's guidance. He presents the earthly to represent the heavenly. He appeals to the love of earthly parents. "What man is there among you," He says, "who if his son ask bread, will he give him a stone, or if he ask a fish will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good gifts to them that ask him?"
[Matthew 7:9-11.]15LtMs, Lt 68, 1900, par. 26

Lt 69, 1900

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 9, 1900

Previously unpublished.

Dear Brother C. H. Jones:

We have some thought that it may be our duty to visit America, to remain there one year, and then return to Australia. But this seems to be a great undertaking. I know not that I shall succeed in receiving sufficient evidence that the Lord would have me take this step, which means so much to me and to those who will accompany me. If I could feel perfectly at rest to remain here and go on with my bookmaking, I would be very much pleased, because the climate suits me so well. I have not before been burdened in regard to going to America, but now I cannot keep my mind at rest. I am planning for the journey, yet have as yet no special light on the subject. I want to know and do the will of God.¹⁵*LtMs, Lt 69, 1900, par. 1*

If I am to go to America, I do not think I should wait until the winter sets in America. I would prefer to be in America at this time. The boat we wish to go by leaves in three months, but W. C. White does not think we shall be able to leave here for six months. But if we do this, we shall reach America in the winter season, and this I do not like to think of. May the Lord direct us, is my prayer. We wish to do just the right thing. We see so much we ought to set in operation here that if we go, it will be like tearing ourselves away. I have not yet seen the time when I have felt perfectly free to leave this large, destitute field. But the work will go on just the same if we leave it now. It will not ravel out. But it will be hard for me to leave my workers, Marian, Sister Peck, and Maggie. I will have my editors go with me. I do not wish to break in new hands.¹⁵*LtMs, Lt 69, 1900, par. 2*

I have thought for some time now that I ought to have something

coming in from *The Desire of Ages*. As yet I have received nothing, and we very much need some returns for the work we have carried on for the last ten years in the production of this book. How does my account stand? I do not think the arrangement is altogether as it should be. I should have received a certain sum monthly, notwithstanding my part of the cost of publication. I have not been able to settle with my workers. If I do not receive, I cannot possibly impart to others their due. But I suppose this will come out all right. I hope I shall be cheerful about the matter, and not grumble over things I cannot help. *15LtMs, Lt 69, 1900, par. 3*

I would have been very pleased to see two, yes three, small meetinghouses erected near here before I leave—one in Dora Creek, one in Morisset, and one in Martinsville. I shall make provision for these buildings, and I hope soon to see them going up. We must have them. *15LtMs, Lt 69, 1900, par. 4*

But I have been writing now since two o'clock this morning, and must close. *15LtMs, Lt 69, 1900, par. 5*

In love. *15LtMs, Lt 69, 1900, par. 6*

Lt 70, 1900

Scobie, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

May 9, 1900

Portions of this letter are published in *CD 324*.

Dear Brother Scobie:

I thank you for the interest you have manifested in securing fruit for me. The tomatoes you sent were very nice and very palatable. I find that tomatoes are the best article of diet for me to use.¹⁵*LtMs, Lt 70, 1900, par. 1*

I hoped when I first called at your home that you would not hesitate on the threshold of service, but would enter in as a man with whom the Lord has been working. God desires you to let His light shine forth clear and decided in behalf of truth. How long halt ye between two opinions. If the Lord be God, serve Him; if Baal, serve him. Obedience is certainly due to your Redeemer, who gave His life for you, and who has been calling you, “Go, work today in my vineyard.” [*Matthew 21:28.*]¹⁵*LtMs, Lt 70, 1900, par. 2*

The Lord has a vineyard to be worked, and He calls for you. He wants you to take a decided stand, not hesitatingly, as though you were in uncertainty, but decidedly and firmly, as a man who is conscientiously determined that he will not stand in rebellion before the heavenly universe and before the people of the world, who now know you as one who, seeing the truth but fearing the results of obedience, is inclined to continue to offend God by continuing in transgression. Is it not time you showed your colors decidedly as appreciating the infinite sacrifice Christ has made in your behalf? He says, “If ye love me, keep my commandments.” [*John 14:15.*] Cannot you now understand the will of God?¹⁵*LtMs, Lt 70, 1900, par. 3*

Had you some time ago taken your stand, a much better impression would have been left on the mind of your infidel brother who is not

the man he would have others believe him to be. God has not left him to his own will and way. Every good thing he does is done because the Spirit of God is still striving with him. He will repudiate the idea of your convictions, and may make light of them, the more now because you have trifled with them by not stepping into the path of obedience, thus showing your faith by your works. *15LtMs, Lt 70, 1900, par. 4*

God is your Father; Christ is your Creator and Redeemer. Who owns you then? You are not your own keeper. You have been bought with a price. Hear the Saviour's voice, "If ye love me, keep my commandments." [*Verse 15.*] Will you obey this Word, or will you seek to avoid the cross which seems so full of humiliation? On which side are you standing? On the side of the Lord Jesus Christ, whose property you are, or on the side of the enemy, who is striving, and who will continue to strive, for your soul? Your daughters have in their youth taken their stand. Your wife has taken her stand. Shall the father and husband (houseband), the head and priest of the home, show less courage than his wife and children? *15LtMs, Lt 70, 1900, par. 5*

Think upon this, and remember that the angels of God are cognizant of your every word and action. They are withstanding the powers of darkness, that they shall not overcome you. How long shall they stand, keeping at bay the powers of darkness? How long will you continue to hold up the standard of the enemy, using your influence against the law of God, which is holy and just and good? *15LtMs, Lt 70, 1900, par. 6*

God will give you all the light you need if you will place yourself in the channel of light. The Lord has been preparing your way in your family. Your wife and children need you to help them. The Lord calls upon you to surrender to Him just as you are. Exchange banners. Cast down the banner of disobedience and grasp the banner of Christ. The Saviour declares, "I will pray the Father for you, 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 (by faith), neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [*Verses 16, 17.*] Whose side are you on? Are you on the right side? Is Christ

dwelling in you? Does His Spirit abide with you?*15LtMs, Lt 70, 1900, par. 7*

Christ sees you standing in peril, and undecided. If you will, you can settle the question once and forever. Christ is trying to help you over the threshold. He says, "I will not leave you comfortless. I will come to you" [*Verse 18*] if you step over the threshold of disobedience, and stand in loyalty under the banner of truth and righteousness. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [*Verse 21.*] Without delay step over the threshold to the side of Christ.*15LtMs, Lt 70, 1900, par. 8*

Do not longer continue to be recognized as the enemy of God, but show yourself an obedient son, a member of the royal family. With your wife and children, say, Here I am, Lord, with all my family under the banner of truth and righteousness. Accept me now. I make no terms with Thee; Thou hast made the terms. I will serve Thee as a loyal subject of Thy kingdom, that I may receive Thy benediction: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [*Verse 27.*]*15LtMs, Lt 70, 1900, par. 9*

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [*Verse 26.*]*15LtMs, Lt 70, 1900, par. 10*

"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.*15LtMs, Lt 70, 1900, par. 11*

"Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord. Whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel

shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel for ever: 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.]*15LtMs, Lt 70, 1900, par. 12*

Will you accept the sign of obedience? Read and study the *fifty-eighth chapter of Isaiah*. “Cry aloud, and spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Israel 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.” [Verses 1, 2.]*15LtMs, Lt 70, 1900, par. 13*

Notice how the Lord regards these professedly pious ones. God knows how to distinguish between the righteous and unrighteous in His visible church. The professions and assertions of men are nothing in His sight. Obedience to His holy law is a sign of true faith.*15LtMs, Lt 70, 1900, par. 14*

The ambassadors of God are not to keep silent, thus giving encouragement to the transgressors of His law. By precept and example they are to rebuke sin with plainness.*15LtMs, Lt 70, 1900, par. 15*

“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?” [Verses 6, 7.]*15LtMs, Lt 70, 1900, par. 16*

These words present the truth so plainly that none need make a mistake. When God’s professed people repent of their sin in departing from plain Bible truth, a “Thus saith the Lord,” they will bring forth fruit meet for repentance. Jesus will hear their prayers.

They will work the works of righteousness presented in this chapter. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." *15LtMs, Lt 70, 1900, par. 17*

"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." *15LtMs, Lt 70, 1900, par. 18*

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Verses 8-14.*] *15LtMs, Lt 70, 1900, par. 19*

Please read and study the *fifty-ninth* and *sixtieth chapters of Isaiah*. "Arise, and 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." [*Isaiah 60:1, 2.*] *15LtMs, Lt 70, 1900, par. 20*

This Word is for you, my brother. God calls upon you to connect with those who believe the truth. Will you take your position, and let the chambers of your heart be opened heavenward? Do you suppose that you can follow your God without walking in the footsteps of obedience? "If any man will come after me," Christ says, "let him deny himself, and take up his cross and follow me."

[*Matthew 16:24.*] *15LtMs, Lt 70, 1900, par. 21*

With much love to your family. *15LtMs, Lt 70, 1900, par. 22*

Lt 70a, 1900

Daniells, A. G.

NP

May 17, 1900 [typed]

Portions of this letter are published in *4Bio 455*.

Dear Brother Daniells:

We have just returned from attending a meeting at Parramatta, to which all the surrounding churches were invited. The appointment brought many together, so that the house was full. Brethren Farnsworth and Colcord, Brother Hickox and wife, and W. C. White were present, and they had much of the Spirit of God. I spoke Sabbath and Sunday afternoons. *15LtMs, Lt 70a, 1900, par. 1*

Brother Farnsworth and his wife had come from Tasmania Friday. His help was much appreciated. He left Cooranbong last night for Queensland. I had some conversation with him before he went. *15LtMs, Lt 70a, 1900, par. 2*

On our way home from Summer Hill we called upon Sister Wessels. We think she is in just the best place she could have. There is plenty of outdoor room, and the boy has something to divert his attention and a place in which to romp around. Sister Wessels and her son and her mother came home with us for a visit, and they will stay as long as I can prevail upon them to remain. I want them to visit around and see the people here. Sister Wessels and Sister Anthony are acquainted with a number here, and will enjoy the society of old American friends. *15LtMs, Lt 70a, 1900, par. 3*

We returned to Cooranbong last evening, and found quite a mail from America. Some news is pleasant and some not so pleasant. Dr. Kellogg is pursuing a course very unfavorable to himself, and is making it very hard for his brethren. I wish I could give you some idea of the situation. I will try to copy some things from Brother Irwin's letter, and also from a letter from Brother Santee of Union College. This brother is deeply afflicted, as well as all in the

College, by the Doctor's course of action.*15LtMs, Lt 70a, 1900, par. 4*

This afternoon there comes a telegram from Brother Irwin, I think, saying, Sister White come on August boat. What has taken place since their letters were mailed I cannot conjecture. They had the news that we thought it possible we should be at the General Conference. So they knew we thought of coming. The very last part of Brother Irwin's letter contained the statement that the building for the manufacture of health foods, owned and run by Dr. Kellogg and his brother, was consumed by fire and the machinery was spoiled. This is all that was stated.*15LtMs, Lt 70a, 1900, par. 5*

I have been in uncertainty in reference to going to America. I feel very much burdened over the thought. I dread everything like confusion. I have stood on the battlefield at Battle Creek. I tremble at the thought of repeating the experience. We know they need help in America, but is it my duty to take this long journey? I cannot do this without further evidence.*15LtMs, Lt 70a, 1900, par. 6*

Three weeks ago we held a two days' meeting in Hamilton. About thirty came from Maitland and twenty-five from Cooranbong. We had an excellent meeting. Brother Miller had seemed to be losing faith, and was trying to make changes in the arrangements for loaning to the church. The matter looked very forbidding, and we felt quite discouraged in regard to this case. Then this meeting was appointed. Brethren Colcord, Robinson, Hickox, and W. C. White were engaged in the meeting. As the result of much writing and many burdens I was suffering from great exhaustion. I prayed the Lord for strength, and He gave me strength. I did not withhold the plain and decided truth in reference to the requirements of God.*15LtMs, Lt 70a, 1900, par. 7*

I presented the Word of God in regard to His requirements, and showed that a half-and-half service would become no service at all. It was a pretension of godliness which God could not accept or appreciate. Such service does not produce the fruits of righteousness in the members of the church; it does not constitute them laborers together with God. All half-hearted service is an offense to God. In such service men do not correctly represent the

work of truth upon the human heart; they do not reveal the transforming power of its sanctifying influence. The blessings of grace, which for Christ's sake are bestowed by God upon all who believe, are the fruits of His eternal purpose, not only to save their own souls, but to reveal to the universe the perfection of Christ's character, which could not otherwise be made known. *15LtMs, Lt 70a, 1900, par. 8*

The power of the Lord was upon me, and the words spoken had an influence. Through the feeble instrument God was speaking to those who needed to have a decided work done for them. Good testimonies were borne by those who had come to the meeting. Good confessions were made. *15LtMs, Lt 70a, 1900, par. 9*

Two were keeping their first Sabbath. One man from Maitland, a building contractor, said that he did not attend the camp meeting in Maitland, but he had been searching the Scriptures, and he found therein that the seventh day is the Bible Sabbath and that the first day is not the Sabbath of the Lord. He said that he had long been looking for a people who believed the Word of God, and "I am," he said, "satisfied that I have found them. I will unite my interest with them." His face was lighted up, and his words were spoken with assurance. He is about twenty-six years old. He lives near Brother Scobie, who has not fully taken his stand. *15LtMs, Lt 70a, 1900, par. 10*

Another man stated that he had been laboring as a missionary among the Maoris. He had been searching his Bible, and became convinced that Sunday was not the Sabbath. He inquired if there were any in Maitland keeping the seventh day. He was sent to one who claimed to be an Israelite and kept one hour of the Sabbath. But he said, "If I keep one hour holy time, I should keep the whole day." He inquired if they knew of any people keeping the Sabbath, and they sent him to Brother Colcord, who helped him to understand the Word of God. "I take my stand," he said, "upon the Sabbath. I wish to be instructed in regard to the truth, that I may go back to the Maoris." This man has come to the school in Cooranbong to study the Scriptures and become better prepared to labor. *15LtMs, Lt 70a, 1900, par. 11*

Sunday afternoon the Lord gave me a large blessing. His power was given me to bear a more decided testimony. We knew that the Spirit of the Lord was moving upon the people. I have since received letters stating that a man who has long been convicted, but too fearful to step out in full faith, has now taken his position. His wife has hitherto kept him back. The last Sabbath was the first he has kept. This man, it is thought, can unite with the workers in helping others to the truth. The Lord gave us special victories in that meeting at Hamilton. *15LtMs, Lt 70a, 1900, par. 12*

The next Sabbath an appointment was made for me to speak at Mount Vincent. W. C. White, Sara, and I went with our horses and carriage to Maitland, twenty-seven miles. On Sabbath afternoon I spoke in the little hall connected with the mission house. The room was well filled, and the Lord by His Spirit helped me to speak the Word. W. C. White spoke in the forenoon. Mr. Scobie was present, and he listened with great interest. If he takes his stand, others of the family connection will, we think, be encouraged to do the same. The Scobie family connection is large. *15LtMs, Lt 70a, 1900, par. 13*

Sunday morning we rode fourteen miles to Mount Vincent, and I spoke in the Good Templar's hall. The room was full, and we had an excellent meeting. A goodly number of students from Cooranbong school were present and helped with the singing. This was the first time I have spoken in that place. *15LtMs, Lt 70a, 1900, par. 14*

In Maitland the interest remains good. The ministers are so full of madness that their opposition is work against them and in our favor. A Brother Daniells and his wife have taken their stand, also another man and his wife. Other are deciding. The work moves forward slowly. A large building, formerly used as an ironmonger's establishment, has been offered free for meetings, on condition that we give the first three collections to certain benevolent purposes, and pay the taxes. We shall take it for a while; then we can decide if it is best to retain it until we can obtain means for building a house of worship. *15LtMs, Lt 70a, 1900, par. 15*

At the Parramatta meeting money was raised to purchase that large tent first pitched in Hamilton. It can be bought at a reduced price.

Another camp meeting will be held in Maitland as early as possible. There are more yet to embrace the truth. The ministers have so confused the minds of the people that they know not what to believe, but the work has been steadily going on in house-to-house labor. As many as thirty-five, they think, are now convinced, and if the truth, in a straightforward, clear, connected, forcible manner, can be presented, more will take their stand, in East Maitland as well as in West Maitland. *15LtMs, Lt 70a, 1900, par. 16*

We would be pleased to continue labor in this large field. We are loth to leave it, and we cannot go to America without more distinct evidence. I am waiting for light. I see a great work to be done in Newcastle and Singleton and many places of the suburbs of East and West Maitland. I expect that a church building will soon be in process of erection in either East or West Maitland. If we go to America, it will be for only one year. Then we must return to the work. I shall rent my home, and leave everything with the expectation of returning. *15LtMs, Lt 70a, 1900, par. 17*

I am so glad that these two days' meetings are being held. One is to be held at Maitland in about two weeks. *15LtMs, Lt 70a, 1900, par. 18*

I am more and more convinced that a large work is to be done right in our very borders in Cooranbong. We are trying to stir up the people to action. Our school students must make this missionary work a part of their education. We have not done one half of what we should have done in this line. God is able to open the way before us. We feel that the work has been but just entered upon, and that the Lord has many people to be saved right around us. This will strengthen the outposts. *15LtMs, Lt 70a, 1900, par. 19*

We can but regret that you and Brother John Wessels were called to Africa just now. The building for the sanitarium should now be going up. We have no time to delay. We shall certainly begin to advance as soon as Brother John will send the plan. We are securing some donations and some loans from America and from other sources. One hundred pounds was donated by Brother Murphet of Tasmania, and we think we can secure loans from him, if not more money without interest, to use in building. The work

must advance. Truth will bear away the victory. *15LtMs, Lt 70a, 1900, par. 20*

Lt 71, 1900

Wessels, John

Sunnyside, Cooranbong, New South Wales, Australia

May 17, 1900

Portions of this letter are published in *UL 151*. +NoteOne or more typed 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:

I need not repeat to you that which I have written to Elder Daniells. I could not sleep after 11 o'clock p.m. and have been up trying to write. I hope that everything will work with your own and your mother's business so that you can return to New South Wales as soon as possible. We see a great work to be done, and I feel very much straitened until I see that many souls are being saved. I do not wish to leave this field. A telegram has come for me to come to America in August, but I have no light as yet. The cloud does not move to tell me I must go. *15LtMs, Lt 71, 1900, par. 1*

I have had a talk with Dr. Caro and Sharp. They say the time has been extended three months before they will have to leave the house. In this time a building can be put up if not all completed, so that it will not be necessary to move twice. If you were only on the ground now, the work would be going forward in preparation for building. I feel so sorry that you are both absent now. *15LtMs, Lt 71, 1900, par. 2*

What a work is before us! We need greater faith in Christ and the Father, for this we must certainly have else we shall be counted with the unbelievers. We see great opportunities and a great amount of work to do. We want the sanctification of the Holy Spirit. We cannot afford to miss the mark of the prize of the high calling in Christ Jesus. The sanctification of the truth, confirming man's steadfastness in the faith, will constitute men laborers together with God. *15LtMs, Lt 71, 1900, par. 3*

United with the Source of all power, persevering in duty, enlarging the apprehension of the love of God in Christ Jesus, they become one with Christ, until they are complete with Christ in God. The glories that await the faithful overcomer are beyond any description. The Lord will greatly honor and exalt His faithful ones. They shall grow like the cedar, and their comprehension will be certainly increasing. And at every advanced stage of knowledge their anticipation will fall far beneath the reality. "Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them who love him." [1 *Corinthians* 2:9.] Our work now is to prepare for those mansions that God is preparing for those who love Him and keep His commandments. *15LtMs, Lt 71, 1900, par. 4*

There is only one body, the church, of which true believers are members. One Spirit, one Holy Spirit proceeding from God, is dwelling in the hearts of all, imparting a life-giving power to all. Faith in the one gospel of Jesus Christ is to be wrought in the mind and revealed in the character, a faith that works by love and purifies the soul, a faith that overcomes the world. The Lord Jesus will enlarge every mind and heart for the reception of the Holy Spirit. *15LtMs, Lt 71, 1900, par. 5*

I would address your mother, whom I love in the Lord. I would ask her to consider that now is the time when her Lord expects her to use every capability to save her children. Her example will help them to use the Lord's talents to His own name's glory. We can now lay up for ourselves treasures in the heavens. Bind up your treasures in the work of God. Let each of your children, my dear sister in Christ Jesus, see that you are now viewing the realities of life in their true bearings. *15LtMs, Lt 71, 1900, par. 6*

You have an influence over those who compose your family; they can use all their capabilities for the Lord Jesus Christ. They can use their God-given talents of influence and of money and serve God with a truly converted heart. Time is short; let the little time you have be employed for your own present and eternal good by active Christian service, doing all the good possible. Redeem the time that has been lost; seek first the kingdom of God and His righteousness. Then you will have something to impart in good works, in cheerful,

consecrated influence. *15LtMs, Lt 71, 1900, par. 7*

Your mother in her old age can bear a peculiar influence for the benefit of those of her children who will be within its reach. The special testimony she can bear by precept and example in the use of her entrusted talents will make her a channel of light. She can bear a testimony of power that only those can give who have waited and suffered, and whom the Lord has sustained. *15LtMs, Lt 71, 1900, par. 8*

I address Andrew. I ask him to give his heart to the Lord, to serve and to glorify Him. Andrew, you have a soul to save or to lose. What preparation have you made for the future, eternal world? It is time for you to decide whom you will serve, and under whose banner you will stand. You want something higher and better than you now have. You may exert a conscious and unconscious influence in right doing. God deserves something better from you as His subject than that which you have given Him. Carefully consider, Are you standing under the banner of Prince Immanuel, or under the black banner of the prince of darkness? *15LtMs, Lt 71, 1900, par. 9*

There is an obligation resting upon you to return the influence and money, that which is lent you of the Lord, to advance His cause and glorify His name. *15LtMs, Lt 71, 1900, par. 10*

The Lord calls upon you, "My son, give me your heart." [*Proverbs 23:26.*] How long before you will hear His call and obey? God help you to decide for life, eternal life. This is your work now. May the Lord bless you in your youth, and give you His sacred love, which will be to you more precious than gold. *15LtMs, Lt 71, 1900, par. 11*

Lt 72, 1900

Farnsworth, E. W.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 17, 1900

Previously unpublished.

Dear Brother Farnsworth:

I had many things to say to which I fear I neglected to say. As I read the testimony in regard to Brother Tenney, I was convinced that he ought not to be engaged in any such work as I mentioned to you. Literary work bringing a mental strain will endanger his health, for the blood will rush to the brain. This must be guarded against, not now and then, but continuously. Temptations or suggestions must not be put [before] Elder Tenney, and therefore if you have expressed anything in this line to him, counteract it if possible. *15LtMs, Lt 72, 1900, par. 1*

Elder Tenney would be in little danger in attending camp meetings, but he should not have any mental strain which creates weariness. He loves to sit in the editor's chair, and yet this is not the place for him. He had too much to do in this line in Battle Creek, and the effect of this is now seen upon him. Evangelistic work from house to house will not weary him if he does not do too much reasoning. The brain power has been overtaxed, and therefore it is out of repair, and should be carefully guarded. The Lord knows all about this matter, and will bless Brother Tenney in engaging in work that will keep the brain vigorous if he is as much guarded as possible. Let him secure an easy carriage and a good horse, and ride as much as possible in the open air. The worn organs of the brain must be guarded. *15LtMs, Lt 72, 1900, par. 2*

Now in regard to Dr. Caro. Do not urge him forward. I know that he must have a more deep and thorough experience in different lines than he now has. He is not a deep thinker, and does not study from cause to effect. He should not be encouraged to suppose that he is to be considered sufficient as manager in arranging for sanitariums

throughout Australia. He would make moves in connection with this work that would not be for the health of medical missions or for the best good of the doctor. He should move slowly in assuming responsibilities in connection with the management of a work in which he has not had a practical knowledge. He is ardent, thinks quickly, and makes many suggestions, but many of his propositions would, if acted upon, bring in a train of events which he could not control. *15LtMs, Lt 72, 1900, par. 3*

I send you these cautions so that you will not, because of the position of Dr. Caro, assent to any plans that are not fully considered. His work is in great danger of being superficial. He needs to sink the shaft deep into the mines of truth. He has kept his mind upon the superficial altogether too much. He should remember that he must learn every day in the school of Christ. We do not want to repress Dr. Caro, neither do we want him to repress others or become arbitrary. This he will surely do unless he is led and taught by God. He will venture where he has no call to venture. He will place a high estimate upon his capabilities and present knowledge, and will not see the necessity of close application, justice, integrity, and economy in all lines of the work. He is not to be exacting or overreaching in his charges because it is the fashion. He must be perfectly honorable in dealing with every case. *15LtMs, Lt 72, 1900, par. 4*

Christ has told us what true religion is. When asked by the lawyer, "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 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 responded, "this do, and thou shalt live." [*Luke 10:25-28.*] *15LtMs, Lt 72, 1900, par. 5*

The great, grand principles of the truth are to be magnified before human minds, that men and women may practice the law of God on every point. They are to show respect for their fellow men, taking a more lively interest in the cases of their brethren in the faith than they do in their own cases. They are to love God supremely and their neighbor as themselves. These are the genuine fruits of Christianity. Where these abound, the truth of the gospel prevails.

We are to be governed by the golden rule, “All things whatsoever ye would that men should do to you, do ye even so to them.” [*Matthew 7:12.*]*15LtMs, Lt 72, 1900, par. 6*

I can write no more now. I must cut my letter short in order to get it into the post office before the Sabbath. May the Lord bless Elder Tenney and Dr. Caro, whom I love in the Lord. I will write to Elder Tenney as soon as I can.*15LtMs, Lt 72, 1900, par. 7*

P.S. You may show this letter to Elder Tenney and Dr. Caro if you choose.*15LtMs, Lt 72, 1900, par. 8*

Lt 73, 1900

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1900 [May 21, 1900, 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.

Dear Brother:

I was in conversation with you in my dreams. I opened the Bible to the *seventh chapter of John*, and told you with great earnestness that you must in no case imperil the cause of God and your own influence by perverted ideas. The Lord God of heaven will work with you just as long as you follow Him and heed His counsel. 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.*]*15LtMs, Lt 73, 1900, par. 1*

There had been a meeting in which action had been taken in regard to Lincoln College. This action has had a discouraging effect on those who were struggling to do their best and to make a success of the work, who were placing themselves where they would be approved by the Lord. Your words and actions were of a nature to do great dishonor to yourself and to dishearten the workers. If the principles you laid down were acted upon, a system of robbery would be established which would react upon you and prove a cause of separation between you and those who were doing their very best under trying circumstances.*15LtMs, Lt 73, 1900, par. 2*

One of great dignity stood forth and said to you, Is this the fruit of righteousness which glorifies God? Your medical missionary work is bearing wild berries. Do your prayers come up before God mingled with the fragrance of Christ’s righteousness? “All ye are brethren.” [*Matthew 23:8.*] Why will you walk so contrary to the will and example of Christ? Why will you pervert the way of the Lord under a semblance of truth? The enemy is seeking for your soul, that he

may sift it as wheat. You cannot follow your own way and be accepted by the Lord. *15LtMs, Lt 73, 1900, par. 3*

Those who have listened to your threats have nothing to fear. In order to avoid difficulty they have accorded to you the permission to do unjust things. You see matters in a perverted light, and others follow in the light of the sparks of your kindling. The Lord would not have the dishonor of your course of action appear before the world, to bring a reproach upon His holy cause. Truth and righteousness are in the field, warring against injustice, oppression, and error. The Lord calls upon you to change your attitude. Do not force upon yourself the humiliation that will surely come unless you humble your proud will before God. *15LtMs, Lt 73, 1900, par. 4*

In His prayer for His disciples Christ said, "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" [*John 17:16-19*], which works by love and purifies the soul from selfishness. Your heart must be cleansed; it must be subdued before God. You are not the owner of yourself. You have been bought with a price, and what a price!—the blood of the Son of God offered that through faith in Him you might be a partaker of the divine nature, having escaped the pollution that is in the world through lust. *15LtMs, Lt 73, 1900, par. 5*

"Neither pray I for these alone," Christ continued, "but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*Verses 20-23.*]*15LtMs, Lt 73, 1900, par. 6*

God calls upon those who claim to believe the truth to work in harmony, to love as brethren. There must be harmony among the people of God which has not existed for a long time. Variance,

discord, emulation, and strife are working against the truth, and unless there is a decided reformation, they will cause a separation which will prove the ruin of souls, and especially your own soul. *15LtMs, Lt 73, 1900, par. 7*

Can you, John Kellogg—for He called you by name—venture upon this path? God has given you His presence and blessing in your work. He has done so much for you. Will it pay you in peace and happiness to work at cross-purposes with Him? Will you venture to keep up a constant criticism of those who are doing the very work God has given them to do? Your ministering brethren work under the suspicion you create, the false testimony you bear. Your mind is very fruitful in conjectures, but these conjectures are deceiving, and if continued will prove your ruin. Shall there be presented to the world, in your course, an exhibition of disloyalty to God, an example of enmity, strife, and contention, which is all against the truth, and is counterworking the work of God? This you are doing. *15LtMs, Lt 73, 1900, par. 8*

God calls upon you to put away all the hard feelings you have entertained against your brethren. When the gospel is lived, oneness is the rule of life and character. God desires you to stand in your lot and place as His servant, not drawing away from your ministering brethren, who are trying to do God's will and work, but drawing with them in even lines. When the truth triumphs, you will triumph with it if you will walk humbly before God, learning from Christ His meekness and lowliness. *15LtMs, Lt 73, 1900, par. 9*

God's purpose is to carry forward His work in straight lines. You have entertained erroneous ideas of the way in which this work should be done. You have thought that all should manifest an intense interest in the work which has already absorbed much of God's capital, which should have been used in fields all ripe for the harvest. Thus the work which God desires should advance has been retarded. The gospel must be carried to all parts of the world. Every field must be worked. Due consideration must be given to the fields in which nothing has been done. God says, Move forward into new fields. Annex new territory. Money is not to be disproportionately invested in one locality. Your fellow laborers are your neighbors in a high sense, whom you are to love as you love

yourself. *15LtMs, Lt 73, 1900, par. 10*

The income of the sanitarium should not have been invested in the way in which it has been invested, but should have been used in the erection of sanitariums in other countries. All the means should not be under your special supervision, for there are men whom the Lord has made capable of using discreetly and efficiently a portion of the money you have handled in your work. You are not the only man whom the Lord has honored or whom He will honor. *15LtMs, Lt 73, 1900, par. 11*

Had you used the Lord's money in establishing the work in foreign countries where the Lord has a people to be saved, this money would have done the work the Lord designed it to do. Your appropriation and investment of means has robbed foreign fields of their due. These fields already for harvest have been unworked. *15LtMs, Lt 73, 1900, par. 12*

My brother, God has entrusted you with responsibilities of a different character from those you have taken up. There is a worldwide field to be cultivated. All the means must not be absorbed at one center of the work. God says, Occupy new territory. Carry the message of truth into new fields. *15LtMs, Lt 73, 1900, par. 13*

After His resurrection Christ made an appointment for the disciples to meet Him in Galilee. "And when they saw him, they worshiped him, but some doubted." [*Matthew 28:17.*] There will always be some who will cherish unbelief and leaven other minds. Christ spoke with assurance and authority, saying, "All power is given unto me in heaven and on 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." [*Verses 18-20.*] *15LtMs, Lt 73, 1900, par. 14*

This is your work. We are nearing the end of this earth's history, and God calls upon you to lift the standard of the third angel's message. He calls upon you to work in perfect harmony with His people. Disunion is weakness; unity is strength. *15LtMs, Lt 73, 1900, par. 15*

My Instructor said, John Kellogg, you are departing from the faith once delivered to the people of God. He has given them the work of lifting the standard of truth in all cities of the world, and His money must not be used as it has been. Churches must be raised up, and then the members of these churches must take up the work in their own territory, leaving the ministers to press on to new fields, followed by the prayers of the Lord's truth-loving people. God calls upon you, not to do more work, but to work in connection with His ministers. Press together. You will say, This is what I have long wanted to do, but I cannot get the ministers to work with me. God calls upon you to work in harmony with the gospel ministry. When you speak words which disparage the ministry, you are not striking at men, but at Christ, who has given His workers their appointed places. *15LtMs, Lt 73, 1900, par. 16*

Do not think that the lack of harmony is all the fault of your brethren because they will not unite with you in doing the same work you have been doing. God has not given you this work, as you have carried it. It has bound about His work. Thousands of souls now in darkness would be rejoicing in the truth if some of the means you have used had been proportionately used to advance the work in unworked cities or foreign countries and in house-to-house labor. The necessities of this work were presented before you, but you did not relieve the situation. You are not the one God has ordained to criticize the ministers. You have made their work very hard. Pitiful calls for help have come to them from foreign countries, but they could do nothing because there was no money in the treasury. *15LtMs, Lt 73, 1900, par. 17*

I have now presented this matter before you as it has been presented before me again and again. Sometimes I think you cannot have received the letters God has directed me to send you. I have not been able to understand why you have gone forward as you have done. The Lord has opened this before me at various times, and I have spoken to you in writing, but you have not regarded the light. May the Lord impress this on your mind. *15LtMs, Lt 73, 1900, par. 18*

Lt 74, 1900

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 20, 1900

Portions of this letter are published in *CG 489*.

Dear Brother:

Your case has been set before me repeatedly. Warnings of your danger have been given, with the strongest encouragement. The injunction, “Turn ye to the stronghold, ye prisoners of hope,” is for you. [*Zechariah 9:12*.] There is a foe upon your track. You are far from safety in trusting to yourself and refusing the admonitions which the Lord sends. God wants you to make a different showing. Remember that you cannot be in harmony with God while you are not in harmony with your brethren. You think that your brethren must adopt your ideas and be as intensely interested as you are in the work you have taken up. But to suppose that you must counsel with your brethren looks to you like an absurdity. *15LtMs, Lt 74, 1900, par. 1*

Your danger has been presented before me. There is a departure from the strictest integrity and justice. Wrongs have been committed which I may not be able to make you see. But if you will cling to the present truth, there is hope for you. Underlying all the warnings and reproofs, there is much for you to be thankful for. You are in danger, but there is a way of escape for you. *15LtMs, Lt 74, 1900, par. 2*

I have been entrusted with the responsibility of stating your case as God views it. He is too wise to err. On every occasion He is present with you. He knows every imagination of your heart. You have been in peril for a long time, and the cry has been raised, “Flee ye to the stronghold.” You are not in a safe path. Your soul is in peril. The divine Word lifts up the signal of warning, for there is something which you are to shun. Do not think to become wise by consulting J. H. Kellogg. Fear the Lord, and walk humbly before Him. *15LtMs, Lt 74, 1900, par. 3*

Those in responsible places in the work of the Lord are represented as watchmen on the walls of Zion. God calls upon them to sound an alarm among the people. Let it be heard in all the plain. The day of woe, of wasting, and destruction is upon all who do unrighteousness. Especially will the Lord's hand fall upon the watchmen who have failed to place before the people in clear lines their obligation to God, who by creation and by redemption is their Owner. *15LtMs, Lt 74, 1900, par. 4*

My brother, flee to the stronghold. You know not your peril and the peril that awaits those connected with you if they walk in the light of the sparks of your kindling. Your soul is precious; you have had great light; but if the Lord should now appear in the clouds of heaven, could you enter the abode of the righteous? Your soul temple needs to be cleansed from all moral injustice. You have no time to lose if you [are to] save your soul. Your spiritual perceptions are diseased. *15LtMs, Lt 74, 1900, par. 5*

The Lord calls upon you to closely examine your heart. He calls upon you to adorn the truth in all your life practice, in all your dealing with your brethren. Christ requires of you a faith that works by love and purifies the soul. It is dangerous to trifle with the sacred demands of conscience, dangerous to be by your practice leading young men and young women in the wrong direction. Many things you do are good and right, but self is mingled with them. *15LtMs, Lt 74, 1900, par. 6*

If you should carry out your threat to sever all connection with your brethren, what will this, with all it includes, mean? Your brethren should have such firm rectitude and determination that they will not be made afraid by your threatenings regarding separation from the conference. Better that this separation should take place than that they should consent to your terms. The propositions you make are dishonoring to you. May the Lord God of heaven call you to your senses. Will you go on, year after year, in the face of all warnings, to do according to your mind and your judgment, refusing to hear the voice of the Lord? If you do, your course will become like that of Korah, Dathan, and Abiram. The Lord warns you to keep off this ground. *15LtMs, Lt 74, 1900, par. 7*

Your principles of faith are defective, and the truth for this time no longer seems of importance to you. It has lost its sanctifying influence upon your soul. Clear light has come to you, but you were so ambitious to do some great thing that you closed your eyes to everything but your own plans and methods. But could you see the result of the work which you have done in Chicago, which you think should be done in every city, you would lose your enthusiasm. This work resembles the tower which the builder began to build without counting the cost. You do not reason from cause to effect. May the Lord open your eyes to see and understand that His people must be a unit. *15LtMs, Lt 74, 1900, par. 8*

The third angel's message, embracing the messages of the first and second angels, is the message for our time. We are to lift the banner on which is inscribed, The commandments of God and the faith of Jesus. The world is soon to meet the great Lawgiver over His broken law. This is not the time to put out of sight the great issues before us. The work to be done is solemn and important. But you have lost the realization of the importance of His work. *15LtMs, Lt 74, 1900, par. 9*

You are not a safe educator. Bible truth, which calls attention to the signs of the times, is not now a specialty with you. You need the heavenly anointing, for the truth has not the highest place in your mind. You need to be converted, or you will surely wander further and further from the principles of truth, and your practice will not be characterized by safe, holy principles. *15LtMs, Lt 74, 1900, par. 10*

I call upon you in the name of the Lord to prepare for the crisis. If you continue to be indifferent, as you now certainly are, to your true standing before God, you will imbue others with the same spirit. As you say in your heart, My Lord delayeth His coming, others will catch your spirit and act with the same indifference. *15LtMs, Lt 74, 1900, par. 11*

You have become an accuser of your brethren. God wants you to come into harmony with them. They can help you, but not by endorsing your principles. Let me tell you something, John. If a man does not fall in with your suggestions and immediately receive them, you are at once suspicious of him. If he has the courage to

differ with you, you think he is your enemy and cannot be trusted. When the Spirit of God abides in your heart, you will view matters differently. *15LtMs, Lt 74, 1900, par. 12*

There should be connected with you men who are not afraid to differ with you when they see that you are in the wrong. Such men would be your best and truest friends. But when your brethren differ with you, you can, if you feel like it, meet their suggestions as few can, with words of sarcasm and wit, humiliating them by words which are no credit to you. You can cover up a suggestion in an unfavorable manner, making a good point seem ridiculous. But you ought to see that you are not always to be master of the situation. You should not appear with these weapons. They are not the fruit of the spirit of kindness and generosity, but the fruit of the spirit of selfishness, which hurts your religious experience and hurts the souls of those who differ from you, though many times they are in the right and you are in error. *15LtMs, Lt 74, 1900, par. 13*

Christians should carry with them the sweet fragrance of Christ's righteousness, showing that they have taken His yoke upon them, complying with the invitation, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Are you learning daily in the school of Christ, learning how to dismiss your doubts and evil-surmisings, learning how to be fair and noble at all times in your dealings with your brethren, for your own sake and for Christ's sake? You have often taken selfish advantage of them. When you wish to, you can show great sharpness in your dealing. This tarnishes your soul. *15LtMs, Lt 74, 1900, par. 14*

These things are searing your conscience. By practice, evil actions grow into habits. Every wrong action done is a thread drawn into the web, which deforms the pattern of Christian character. *15LtMs, Lt 74, 1900, par. 15*

Do not depend on or connect with the world. Do not learn your lessons from it. While you put your trust in God and loved your brethren, you stood firm against enticement. You need the prayers and counsels of men who believe the truth, who fear and love God. But because your brethren do not sanction all your suggestions and enter into all your plans and arrangements, you have become

offended with them, and have looked upon them as enemies. But if they had, as ministers of the gospel, sunk their work into the work you have been doing, how would the truth be sent to all nations of the world? What kind of representation would be given to the world of the great, grand Bible truths for this time? Where would be the churches God directed should be organized in all places, composed of all classes of society, rich, poor, depraved, and helpless? *15LtMs, Lt 74, 1900, par. 16*

The Work for This Time

Present truth, which works by love and purifies the soul, leads upward and onward, gathering in the needy, the oppressed, the suffering, the destitute. All [who] will come are to be brought into the fold, and a reformation is to take place in them that will constitute them members of the royal family, children of the heavenly King. By hearing the truth men and women are to receive the Sabbath, and by baptism unite with the church. They are to bear God's sign by observing the Sabbath of creation. They are to know for themselves that obedience to God's commandments means eternal life. *15LtMs, Lt 74, 1900, par. 17*

Money and earnest labor may be safely invested in such work as this, for it is a work which will endure. Thus those who have been dead in trespasses and sins are brought into fellowship with the saints and are made to sit in heavenly places with Christ. Their feet are placed on a sure foundation. They are helped to reach a high standard, even the loftiest heights of faith, because Christians make straight paths for their feet, lest the lame shall be turned out of the way. *15LtMs, Lt 74, 1900, par. 18*

It is safe to encourage every soul to let go his grasp of the world, and place his hand in the hand of Christ. "Without me," the Saviour declares, "ye can do nothing." [*John 15:5.*] *15LtMs, Lt 74, 1900, par. 19*

Every church should labor for the perishing within its own borders, and for those outside its borders. The members are to shine as living stones in the temple of God, emitting heavenly light. No random, haphazard, desultory work is to be done. To get fast hold

of souls ready to perish means more than praying for a drunkard, and then because he weeps and confesses the pollution of his soul, declaring him saved. Over and over again the battle must be fought. *15LtMs, Lt 74, 1900, par. 20*

The families of the poor souls that need to be reformed may require help to recover from the effects of debauchery. They may need food and raiment. But God has not given this work to His people to take the place of the gospel ministry. Money may be poured into this channel indiscriminately, as has been done, when if this money were used in connection with the churches God has raised up, much more would have been done in the saving of souls ready to perish. *15LtMs, Lt 74, 1900, par. 21*

Let the members of every church, after the truth has been presented to them, feel it their duty to labor for those living in their neighborhood. Let each one claiming to stand under the banner of Christ feel that he has entered into covenant relation with God to do the work of the Master in His stead. Let not those who do this work become weary in well-doing. There is a world to be saved. When the redeemed stand before the throne of God to answer to their names, there will be precious souls there who will respond because of the faithful, patient efforts made in their behalf, the entreaties and urgent persuasion to flee to the stronghold. Thus those who are laborers together with God will receive their reward. "Be not weary in well doing." [2 *Thessalonians 3:13*.] This should be the motto of those who work to win souls for Christ. *15LtMs, Lt 74, 1900, par. 22*

To invest all the means in the erection of buildings in one locality binds about the work which God would have done in the erection of buildings in countries where the people have had no opportunity to become acquainted with the reasons of our faith. It is the Lord's purpose that the talent of money shall be invested where it will be the means of bringing His work for these last days before the people. He declares that there shall be a true revealing of His character through His own appointed agencies. *15LtMs, Lt 74, 1900, par. 23*

The ministers of the popular churches will not allow the truth to be presented before the people from their pulpits. The enemy works

through the ministers, leading them to resist the truth with bitterness and malice. Falsehoods are manufactured. Christ's experience with the Jewish rulers is repeated. Satan strives to eclipse every ray of light shining from God to His people. He works through the ministers as he worked through the priests and rulers in Christ's day. Will those who know the truth join his party, to hinder, embarrass, and turn aside those who are trying to work in God's appointed way to advance His [cause and] plant the standard of loyalty in the regions of darkness?*15LtMs, Lt 74, 1900, par. 24*

Medical missionary work means much more than those who use the term understand. Jude writes, "Jude the servant of Jesus Christ and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called; Mercy unto you, and peace, and love, be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." [*Jude 1-3.*]*15LtMs, Lt 74, 1900, par. 25*

The work before Christians is to bring men back from transgression of the commandments of God. This is the burden of the message to be borne in the special work to be done for this time. With earnestness and zeal the gospel of Christ is to be proclaimed. This is the light which is to shine upon commandment-breakers, arousing men and women to prepare to meet their God. The standard to be raised is the truth delivered to the saints. Sin is the transgression of the law. This law is being trampled under the feet of the disloyal in our world. God calls upon His people to magnify the law and make it honorable.*15LtMs, Lt 74, 1900, par. 26*

When the morning stars sang together, and all the sons of God shouted for joy, the Sabbath was given to the world, that man might ever remember that in six days God created the world. He rested upon the seventh day, blessing it as the day of His rest. Then He gave it to His created intelligences, that they might remember Him as the true and living God.*15LtMs, Lt 74, 1900, par. 27*

By His mighty power, notwithstanding the opposition of Pharaoh, God delivered His people from Egypt, that they might keep His law.

By the observance of the Sabbath, they were to be distinguished from all other nations. "It is a sign between me and the children of Israel forever," God declared; "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 31:17, 16.*] *15LtMs, Lt 74, 1900, par. 28*

When the Lord called His people out of Egypt, He brought them to Sinai to hear the proclamation of the law which had been given in Eden. By proclaiming the Ten Commandments to the children of Israel with His own voice, God demonstrated their fundamental importance. In awful grandeur He made known His majesty and authority as Ruler of the world. This He did to impress upon the people the sacredness of His law and the importance of rendering obedience to it. *15LtMs, Lt 74, 1900, par. 29*

The force and power with which the law was delivered reveals its importance. It is the faith once delivered to the saints by Christ our Redeemer speaking from Sinai. *15LtMs, Lt 74, 1900, par. 30*

From the pillar of cloud Christ made the declaration regarding the Sabbath, "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 sanctify you." [*Verse 13.*] The Sabbath is a sign of the relationship existing between God and His people, a sign that they are His obedient subjects, that they keep holy His law. This is the means ordained by God of preserving a right knowledge of Himself and of distinguishing His loyal subjects from the transgressors of His law. *15LtMs, Lt 74, 1900, par. 31*

This is the faith "once delivered unto the saints." Who are standing in moral power before the people to maintain this faith? Jude writes again, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." [*Jude 3, 5.*] *15LtMs, Lt 74, 1900, par. 32*

Opposition we shall have as we voice the message of the third angel. Satan will bring up every device he possibly can to make of none effect the truth once delivered to the saints. "Many shall follow

their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now for a long time lingereth not, and their damnation slumbereth not." [2 *Peter* 2:2, 3.] *15LtMs, Lt 74, 1900, par. 33*

But in spite of opposition, all are to hear the words of truth. God told Moses to say to the children of Israel, "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." [*Deuteronomy* 6:5-8.] *15LtMs, Lt 74, 1900, par. 34*

The law of God is to be the means of education in the family. Parents are under a most solemn obligation to walk in all the commandments of God, setting their children an example of the strictest integrity. Men in responsible positions, whose influence is wide, are to guard well their ways and works, keeping the fear of the Lord ever before them. "The fear of the Lord is the beginning of wisdom." [*Psalms* 111:10.] Those who hearken diligently to the voice of the Lord and cheerfully keep His commandments will be among the number who see God. "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." [*Deuteronomy* 6:24, 25.] *15LtMs, Lt 74, 1900, par. 35*

The law of God is the foundation of all enduring reformation. We are to present to the world in clear, distinct lines the need of obedience to His law. The great reformatory movement must begin in the home. Obedience to God's law is the great incentive to industry, economy, truthfulness, and just dealing between man and man. The law requires temperance in all things. Its observance is conducive to health and happiness. *15LtMs, Lt 74, 1900, par. 36*

Our work as believers in the truth is to present before the world the immutability of the law of God. Ministers and teachers and those who stand in positions of responsibility are bound by covenant with God to present the importance of doing His law. We are to be distinguished as a people who keep the commandments. The Lord has stated explicitly that He has a work to be done for the world. How shall it be done? Let us seek to find the best way, and then perform the will of the Lord. *15LtMs, Lt 74, 1900, par. 37*

Camp meetings should be held in different places at proper times. The workers are to remember that at these meetings their message is the harmony of the law and the gospel. Perfect love will lead to perfect obedience. The people need the truth. The ministers need the truth regarding the precepts of God's law, that they may tell the people of its binding claims upon every soul. *15LtMs, Lt 74, 1900, par. 38*

Let us present the lesson given to the lawyer when he asked, "What shall I do to inherit eternal life?" "What is written in the law? how readest thou?" Christ asked. "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said: "this do, and thou shalt live." [*Luke 10:25-28.*] Those who reject the law reject the conditions of their salvation. *15LtMs, Lt 74, 1900, par. 39*

Lt 75, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 21, 1900

Portions of this letter are published in *PM 212, 215-216; TDG 150; CM 121, 126-127; 6MR 274-275.*

Dear Brother Irwin:

Your letter was duly received. I thank you for writing. You have told me some things; but other things have taken place or will take place, which you did not mention. These things I cannot write of now. *15LtMs, Lt 75, 1900, par. 1*

I have written you a letter in regard to the illustrations of *The Desire of Ages*. I cannot find this letter now, but may be able to send it to you in the next mail. It may not be wise for you to read to others the letters I have written regarding these illustrations. The book is out, and I have no one to censure. All thought they were doing their best to place the book before the largest number. Nothing should be said or done that will in any way hinder the sale of this book. *15LtMs, Lt 75, 1900, par. 2*

I have been instructed that there would be a tendency on the part of some to strive for the supremacy in the matter of profusely illustrating books in which there was but little reading. One would strive to excel the other, and a wrong condition of things would be brought about. The passion for illustrations coming in was causing jealousy and envy, threatening the success of the book business as a whole. Everything of this order must be bound about. If it had continued, spirituality would have died out, and the future of our book work would have been blighted. Envy and jealousy has been rebuked by the Lord. There must not be in the book business the least contention or strife for the supremacy. *15LtMs, Lt 75, 1900, par. 3*

The Lord desires His people to move understandingly and

intelligently. They are not to create large expenses, yet everything is to be done in perfect order. Our books should be bound with good, durable covers. The sewing should be firm and strong. This should always be. But care should be exercised in the matter of illustrating. Much money should not be invested in this line. When there are lessons in the pictures which lead to a study of the book itself, it is well; but when the pictures draw the attention from the truth contained in the book to themselves, the effort to help the book by illustrations is a failure. *15LtMs, Lt 75, 1900, par. 4*

Poems and stories have been recommended in the columns of our papers in a way that seemed quite out of harmony with their value. The small storybooks that are being handled by our people, what are they? Many of them contain nothing of more value than can be obtained in any bookstore. We have books of great value, which should be recommended to the people; but it pains me to see our papers recommending and our people handling so many storybooks. These books may be excellent in some ways, but they do not contain the knowledge we should hunger and thirst to obtain in this period of the earth's history. *15LtMs, Lt 75, 1900, par. 5*

The Lord calls upon His people, saying, "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.*] *15LtMs, Lt 75, 1900, par. 6*

What does this promise mean? That the Holy Spirit will come upon those who diligently search the Scriptures, presenting the truth in such simple language that it can be understood by old and young, learned and unlearned. "The words that I speak unto you," Christ said, "they are spirit and they are life." [*John 6:63.*] *15LtMs, Lt 75, 1900, par. 7*

We need to bring our minds to the close study of the Word. Christ represents this as eating the flesh and drinking the blood of the Son of God. "I am the living bread which came down from heaven," He said; "if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh, which I will give for the life of the

world.” [Verse 51.]*15LtMs, Lt 75, 1900, par. 8*

“The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. ... It is the Spirit that quickeneth; the flesh profiteth no thing; the words that I speak unto you, they are spirit and they are life.” [Verses 52-55, 63.]*15LtMs, Lt 75, 1900, par. 9*

This is a spiritual figure. By offering Himself on the cross of Calvary, Christ gave His flesh and blood for the salvation of the world. Those who believe in the Son of God as a personal Saviour, those who work His works, receiving His Word, believing His teachings, practicing His principles, show that they are nourished by the sap flowing through the vine. Christ’s lessons of instruction are the food and drink of the soul. Those who have this spiritual union with Christ are constantly seeking to do His will. They strive, under all circumstances, and in every line of work, to do as He would do. They look to Him who is the Author and Finisher of their faith, inquiring earnestly, What would Jesus do? What words would He speak? If I speak words that He would not speak in my place, I am not abiding in Him or He in me. I must learn to be like Him in speech. I must learn His meekness and lowliness.*15LtMs, Lt 75, 1900, par. 10*

Oneness with Christ depends on the renewing of the mind by the Holy Spirit. Thus we are strengthened to walk in newness of life, receiving from Christ the forgiveness of our sins. He who has that faith which works by love and purifies the soul is a cleansed vessel, sanctified and meet for the Master’s use. Self is dead. His words are, “I live, yet not I, but Christ liveth in me.” [Galatians 2:20.] There is a daily reception of the Holy Spirit, and this brings eternal life to the soul.*15LtMs, Lt 75, 1900, par. 11*

Those who eat the flesh and drink the blood of the Son of God have a vital, saving union with Him. They are partakers of the divine nature. Christ dwells in the human tenement. True Christians are

one with Christ as Christ is one with the Father. The quickening of the Holy Spirit brings life to the believing soul. Then this is believed, understood, and known by experience; the character of God is revealed in the human agent. Christ abides in the soul.*15LtMs, Lt 75, 1900, par. 12*

All disunion, all selfish thoughts, words, and actions, are the fruit of the working of an unholy spirit upon the mind. Under the influence of this spirit, words are spoken which do not reveal the Saviour. Christ is not formed within, the hope of glory. Those who live thus are sinners, though they may be disguised as saints. They are without faith. They do not practice the principles of Christ. Many who claim to be Christians commit grievous sins because they do not eat the Bread that came down from heaven.*15LtMs, Lt 75, 1900, par. 13*

Those who receive Christ are meek and lowly in heart. Christ opens within their hearts a living fountain of water, which springs up unto eternal life, refreshing the souls of others. The lives of those who eat the bread of life and drink the water of salvation are purified by the grace of God. They claim and receive all that the giving of Christ's flesh and blood signifies. Vivified by the Holy Spirit, they are enabled to work the works of Christ.*15LtMs, Lt 75, 1900, par. 14*

“Behold, ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast as I have chosen, a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord?” [*Isaiah 58:4, 5.*]*15LtMs, Lt 75, 1900, par. 15*

Let all study the Word. Let not any man burden his soul with so many burdens that he cannot study the precious lessons Christ has given. Let us seek to walk and work as Christ walked and worked, guarding against becoming arbitrary and overbearing.*15LtMs, Lt 75, 1900, par. 16*

Let all the publications issued from our presses be of a character to give food to the soul. The Word of God is not half comprehended. If each one would proclaim a fast for his own soul, studying the Word

of God with earnest prayer, and reading only those books which would help him to gain a clearer knowledge of the Word, God's people would have much more spiritual health and strength, much more spiritual knowledge and understanding, than they now reveal. We need to seek God, that we may find Him precious to our souls. We need to keep Him as our abiding guest and companion, never parting from Him. *15LtMs, Lt 75, 1900, par. 17*

To be one with Christ in God is the privilege of every soul. But in order to be this, we must be meek and lowly, teachable and obedient. Shall we not be of that number who make a business of securing, by earnest prayer and faithful practice, the faith that works by love and purifies the soul? *15LtMs, Lt 75, 1900, par. 18*

Let canvassers handle books which bring light and strength to the soul, and let them drink in the spirit of these books. Let them put their whole soul into the work of presenting these books to the people. If they are imbued with the Spirit of God, heavenly angels will give them success in their work, and they will gain a deep, rich experience. God would be pleased to see *The Desire of Ages* in every home. In this book is contained the light He has given upon His Word. To our canvassers I would say, Go forth with your hearts softened and subdued by reading of the life of Christ. Drink deeply of the water of salvation, that it may be in your heart as a living spring, flowing forth to refresh souls ready to perish. *15LtMs, Lt 75, 1900, par. 19*

Those who will read attentively the words, which the human agent has tried to present clearly to enlighten the minds of others, will receive God's blessing. He will be with every one who seeks to understand the truth, that he may set it before others in clear lines. Make no delay. God has spoken plainly and clearly, giving instruction to be given to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. *15LtMs, Lt 75, 1900, par. 20*

Lt 76, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 22, 1900

Portions of this letter are published in *PM 219*; *7BC 970*; *6MR 275*.

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Irwin:

Please do not read in public the letters I have written in regard to the illustrations of *The Desire of Ages*. There are minds that cannot comprehend the matter, and they think the book is condemned because profusely illustrated. Satan takes any word of which he can make a handle, and so presents it before minds that they come to strange conclusions.¹⁵*LtMs, Lt 76, 1900, par. 1*

The matter, as opened before me was that there was a fervor, an enthusiasm, among authors to seek to excel one another in the appearance made by their books.¹⁵*LtMs, Lt 76, 1900, par. 2*

I ask you to be guarded in this matter. The Lord would have *The Desire of Ages* do its work. The illustrations will be no detriment to the book, but an advantage in its sale. The investment of so large an amount of money in illustrations was not essential, but that should not in any way hinder the canvassers from handling the book. Canvassers generally have much to say in favor of illustrations. Now, because cautions and warnings are given to prevent the coming in of an evil which no one suspected, <some may> refuse to handle *The Desire of Ages*.¹⁵*LtMs, Lt 76, 1900, par. 3*

The enemy is watching every motion of the believers, seeking for an opportunity to impress his attributes on the work done for the Lord. We need now to be minutemen, watching unto prayer. We are not secure in merely reading the Bible. We are to appropriate it to

ourselves, as the bread sent down from heaven. The one who supposes that he can be his own counsellor, and can take an independent course, irrespective of a "Thus saith the Lord," walks into the devil's snare, and will suffer the consequence.¹⁵*LtMs, Lt 76, 1900, par. 4*

The great feebleness of the church is the result of a failure on the part of the members to appropriate the Word of God as their spiritual food. The Word of God, inspired by the Spirit of God, is not fiction, but truth, and it preeminently deserves, and with positive assurance demands, our serious appreciation. We are to live by every word that proceeds out of the mouth of God. We are in no danger of obtaining too much of the knowledge of God and Jesus Christ, who He has sent. We may find by a study of the Word that we are in danger, through our negligence, of losing the waymarks. Coming to the light of the Word, our duty is made plain and clear.¹⁵*LtMs, Lt 76, 1900, par. 5*

The experience of God's people would become rich with precious instruction if they would more earnestly study His Word. Here is found, plainly stated, the whole will of God, which will guide us in safe paths. The Bible is our light. It is not for us to turn from the Bible to the torchlight glimmer of human maxims. The interpretation of men is not needed to make the Word of God plain. Too often their interpretation confuses the mind. Men make of none effect the commandments of God by their traditions, teaching for doctrine the commandments of men. Let us have more Bible reading and less story reading. All may know how to understand what saith the Lord in regard to the gift of life in Christ Jesus. The Bible contains the science of salvation. "All scripture is given by inspiration of God, and is profitable for doctrine, 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.*]¹⁵*LtMs, Lt 76, 1900, par. 6*

The teachings of the Old Testament Scriptures are the words of Christ, spoken in plain, simple language. There is presented the obedience required by God. The truths of the Bible are of inestimable value, and should be treasured up in the heart and mind. The precepts of the Word of God should govern the whole life

in this world, preparing us for the future world. *15LtMs, Lt 76, 1900, par. 7*

Would that I could speak words that would sink deep into the hearts of the people of God, arousing them to mix faith with their hearing as well as with their reading of the Word. Open your Bibles alone before God, and ask Him to give you an understanding heart and firm, righteous principles. Ask Him to give you a realization of the importance of implicit obedience, and to fill the heart with an abiding, comforting assurance of the love of Christ. Ask Him to inspire you with a holy endeavor and an unshrinking faith, which takes God at His word. An increase of faith and confidence in God is the result of an increased knowledge of God and of Jesus Christ, gained through studying His Word. Thus we may have a visit with the very best Friend we have. *15LtMs, Lt 76, 1900, par. 8*

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, ... but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. *15LtMs, Lt 76, 1900, par. 9*

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." [*2 Timothy 4:5-8.*]*15LtMs, Lt 76, 1900, par. 10*

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." [*Verses 3, 4.*] What a representation! Is there not danger, great danger, of the appetite for storybooks being cultivated? Is there not danger of many becoming intoxicated by a

class of reading that gives no real strength to the mind or solidity to the character? Let there be less recommendation of books which are fables. Do not encourage the publication of books of this character. The Word of God, if earnestly perused and diligently studied, will make men wise unto salvation. *15LtMs, Lt 76, 1900, par. 11*

There could not be a more marked apostasy from the faith and practice of the gospel than is seen in the churches of today. Satan finds the souls of church members ready for the introduction of his specious deceptions and false theories. Accepting his deceptions, they lose their way in the mist and fog of skepticism, and perish with the wicked. *15LtMs, Lt 76, 1900, par. 12*

Those who claim to believe in Christ must live the pure, elevated, unselfish life of Christ. Those who profess to believe the Word, but do not obey it in their practice, lead others in the path of deception. They do not represent Christ. Like Balaam they see Him, not nigh, but afar off. Human theories, human ambitions, human exaltation, close against them the gates of the city of God. *15LtMs, Lt 76, 1900, par. 13*

Those who study the Bible with a true purpose will become wise unto salvation. He who breathed into man the breath of life, and made him a living soul, has breathed into the Scriptures a vital, life-giving power. "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *15LtMs, Lt 76, 1900, par. 14*

"Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:12-16.*] *15LtMs, Lt 76, 1900, par. 15*

We all need to study the Word of God far more than we do. Thus we shall see our selves as we are. Let us take this holy Word as the man of our counsel. Let us study the Bible with a heart open to receive its teachings. *15LtMs, Lt 76, 1900, par. 16*

Writing of his experience, Paul 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 expect the law had said, Thou shalt not covet. ... For I was alive without the law once; but when the commandment came, sin revived, and I died.” [*Romans 7:7, 9.*] Paul was alone in his own estimation. This is the great deception that is upon so many. The Bible is so casually read that the truth is not discerned. The commandments extend to our thoughts, our words, all the desires of the mind and heart. God receives them to be holy, just, and good. When the Holy Spirit did its work upon Paul’s heart, convincing him of sin, he applied the law in its spirituality and to its full extent. Sin revived, and he saw himself a sinner, and sin the increase of the power of guilt. This then killed the sinful life of Paul. The law is ordained to life to all who obey it, conforming the character to its holy requirements, but it is death to the transgressor. *15LtMs, Lt 76, 1900, par. 17*

“I was alive without the law once; but when the commandment came, sin revived,”—was seen in its grievous, hateful character—“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.” [*Verses 9-11.*] Then did Paul say that the law in its condemning power was a curse, to be trampled under foot? No; no. “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. For we know”—after the conviction of the enormity of sin—“that the law of spiritual; but I am carnal, sold under sin.” [*Verses 12-14.*] *15LtMs, Lt 76, 1900, par. 18*

“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from

the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” [*Romans 8:1-4.*]15LtMs, Lt 76, 1900, par. 19

As a correct measurement of sin, the divine law is essential to a right knowledge of one’s self. All who claim to preach the Word of God, the gospel, should faithfully preach the law of Jehovah, showing its universal and perpetual obligation. It can never lose its force and its sacred claims. It is holy, just, and good, and was ordained to life, but to the transgressor it is condemnation and death unless he repents and is converted, returning to his loyalty to God.15LtMs, Lt 76, 1900, par. 20

Does Paul say that the law was the hateful thing that must be killed? No; it was his own wickedness—in violating the principles which brought him into harmony with God who is without sin—that must die. But Satan leads men to do just as he has done, to take offense at the law which, because of his sin of rebellion, called for his expulsion from heaven. His work is to lead the whole world to resist the law of God and to continue in sin in spite of light and evidence.15LtMs, Lt 76, 1900, par. 21

“The law of the Lord is perfect, converting the soul.” [*Psalms 19:7.*] A lawyer asked Christ, “What shall I do to inherit eternal life?” [*Luke 10:25.*] Jesus saw fit to let him answer his own question.15LtMs, Lt 76, 1900, par. 22

He said, “What is written in the law? How readest thou?” And 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.” [*Verses 26-28.*] The question was a direct and important one; for the lawyer’s eternal life was involved. The answer was just as direct and positive.15LtMs, Lt 76, 1900, par. 23

The two great principles of the law are firmly established. The first four commandments enjoin supreme love to God; the last six love

to our fellow men. Upon these two great principles hang all the law and the prophets. In them is comprehended the whole duty of every being on the face of the earth. Any man who claims to be a minister of the gospel, and yet leads men to think the law has no claim upon them, is a false teacher, and is deceiving souls to their ruin. He is working at cross-purposes with Jesus Christ, who is his Creator and Redeemer, and who instituted the law in Eden and proclaimed it in awful grandeur from Sinai. As the words of the law were spoken, the voice of God echoed through the entire encampment and through the whole earth. *15LtMs, Lt 76, 1900, par. 24*

When so much is at stake, even eternal life, how important it is for man to gain a correct view of the spirituality of the law and a knowledge of the extent of its claims. What is sin. “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 know him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away”—what? The law which defines sin? No; to take away sin if the transgressor will confess his sin and purify himself from all transgression. [*1 John 3:1-4.*] *15LtMs, Lt 76, 1900, par. 25*

“In him is no sin”—no transgression of the law. “Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him”—hath not accepted him as a personal Saviour—“neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the son of God was manifested, that he might destroy the works of the devil.” [*Verses 5-8.*] *15LtMs, Lt 76, 1900, par. 26*

The grace of Christ is beyond finite conception. What wondrous love He has shown for the fallen race, in that He gave His life to make it possible for those who believe in Him, through His grace, to keep His holy law and practice His righteousness. Guilty human

beings, rebels against God, are made, through obedience, children of God, members of the royal family, heirs of God and joint heirs with Jesus Christ, partakers of that life which measures with the life of God.*15LtMs, Lt 76, 1900, par. 27*

Those who claim to be Christians, and yet live in sin, take an active part against Christ, and misrepresent Him to the world. Unless they cease sinning, they will be treated as the servants of Satan.*15LtMs, Lt 76, 1900, par. 28*

The gospel of Jesus Christ is designed to work the works of righteousness in all who believe. True Christians have free access to God as their Father. Imbued with His Spirit, they love as brethren. Those whose works do not show the fruits of righteousness have reason to fear that they are in the bondage of sin and know not the truth.*15LtMs, Lt 76, 1900, par. 29*

Brother Irwin, these things that I have written have been impressed upon my mind. In the night season I have spoken these words in council meetings at Battle Creek. The light that I have is that there are many who are transgressors of the law and unconverted. The principles of the law of God, in truth, in righteousness, in true brotherly love, is not the fruit they bear. This is the reason why those who claim to be keeping the commandments have so little power. They are not controlled by the Holy Spirit. Full of hurry and activity, the sweet perfume of the life of Christ is not with them.*15LtMs, Lt 76, 1900, par. 30*

This is why I have been led to present these matters. I am alarmed, for many will not receive the seal of God because they do not keep His commandments or bear the fruits of righteousness.*15LtMs, Lt 76, 1900, par. 31*

I have not completed this subject, but what I have written must go in the mail tomorrow morning, so I shall have to leave it half-finished.*15LtMs, Lt 76, 1900, par. 32*

With love to your wife and to all friends.*15LtMs, Lt 76, 1900, par. 33*

Lt 77, 1900

Kellogg, J.H.

Refiled as *Lt 257, 1899.*

Lt 78, 1900

Haysmer, Brother and Sister

Maitland, New South Wales, Australia

January 20, 1900

Portions of this letter are published in *TDG 28*.

Dear Brother and Sister Haysmer:

I am now at the mission with your daughter, Mrs. Wilson. We are very closely united in heart. Nothing of an unpleasant nature ever came between us. Sister Wilson and her husband were among our very dearest loved ones, and now that Brother Wilson sleeps in Jesus, we are drawn more closely to his wife. I feel as deep an interest in her as if she were my own child. She is faithful and true as steel to principle. She accomplishes much good in winning souls to Christ. I have gratitude in my heart for such workers as Brother and Sister Wilson have been, and now that he is gone, Sister Wilson will not sit down and brood over her loss. For some time she felt very sad, but I told her that she must not give up to these feelings; she must not carry the grave of her husband with her in her looks or in her words.¹⁵*LtMs, Lt 78, 1900, par. 1*

Under the message of the third angel, some of the faithful will die in the Lord. This matter was opened to John in holy vision. As he beheld the commandment-keeping people of God, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [*Revelation 14:12, 13.*]¹⁵*LtMs, Lt 78, 1900, par. 2*

Then, even if we would, we have no right to call them back from the dead, to share our perils, our burdens, and our conflicts. The heavenly messengers commissioned that John should write, "Blessed are the dead that die in the Lord." [*Verse 13.*] We will take this side of the question, and not mourn over those pronounced

decidedly blessed. I thank the Lord that our brother whom we all loved in the Lord, gave proof at every step that he held fast the hope firmly unto the end. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." [*Revelation 3:11.*]*15LtMs, Lt 78, 1900, par. 3*

We are certainly living amid the closing scenes of this earth's history. I feel that now we are to be exceedingly careful what influence we should exert. The loyal angels took a deep, rejoicing interest in the creation of our world, and in the creation of man; but Satan took no pleasure in the creation of Adam and Eve. Because of his beauty Satan became exalted, and jealous of Jesus Christ, until he, with all his sympathizers, were cast out of heaven. Then he began to work to gain Adam and Eve as his property. He misrepresented the character of God by falsely accusing Him. Adam believed the lie of the deceiver, and thus placed himself under the banner of the prince of darkness.*15LtMs, Lt 78, 1900, par. 4*

Satan's work today is that of a deceiver and a accuser. The Lord declares him to be an accuser of the brethren day and night. By long practice Satan has become well skilled in his trade of faultfinding, and will educate every man whom he can use to unite with him in this work. By him many are being deceived, and are moving blindfolded into paths of Satan's opening. The central power of the earth is a demon. His throne is in the midst of the world where should have been seen the throne of God. He has been patronized by the church, for the church has been conformed to the world, and is living in transgression of the holy law of God.*15LtMs, Lt 78, 1900, par. 5*

Christ gave Himself to ransom man from the power of the destroyer. By becoming the Sin-bearer He broke the power of Satan. He says, I will become the center of the redeemed world. "He was in the world, and the world was made by him, and the world knew him not. (Because the world had chosen Satan's side of the question.) He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; ... and the word was made flesh and dwelt among us, (and we beheld his glory, the glory as of

the only begotten of the Father), full of grace and truth. ... And of his fulness have all we received, and grace for grace.” [John 1:10-12, 14, 16.]*15LtMs, Lt 78, 1900, par. 6*

All holy agencies, saith God, will I set in operation to oppose the armies of the invisible foe, to destroy his power. The eternal agency of the Holy Spirit shall rescue man from the effects of sin, and restore in him the image of God. It is the duty of all the Protestant world to become leagued with Jesus Christ whom they profess to accept as their Redeemer and Saviour.*15LtMs, Lt 78, 1900, par. 7*

The Lord will not let His human treasure with Christ, its Head, go into the enemy’s rank without every effort made in their behalf. Their only hope is to do the commandments of God. This is the gospel which has been sounding down along the lines to our time. To all Christ sends 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.] For ages this invitation, Come, all ye who are weary and heavy laden, has been ringing in clear tones above the world’s confusion and trouble. God will not give man up to his own way and will, to be lost, without a determined effort to recover him. The aim of Christ’s ministry, the scope of His far-reaching mercy and power, is without bounds.*15LtMs, Lt 78, 1900, par. 8*

Christ came to reveal God. He said, “He that hath seen me, hath seen the Father.” [John 14:9.] Oh, that man would look and believe! God is in Christ; for He is the express image of His person. Here is eternal righteousness. Nowhere is God more manifest than in the teachings, and in the life of Jesus Christ.*15LtMs, Lt 78, 1900, par. 9*

Lt 79, 1900

Kerr, William

“Sunnyside,” Cooranbong, New South Wales, Australia

May 10, 1900

Portions of this letter are published in *OHC 28; UL 144; 7BC 922, 967, 978-979; 1MR 113, 145, 388-389*. ⁺NoteOne or more typed 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: *15LtMs, Lt 79, 1900, par. 1*

I have a deep interest in your souls. The Lord has been calling you and your wife, saying to you, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” Rest in Jesus—this is what you need. “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.*] Your mind is not now at rest or your heart full of joy, because you are not willing to yoke up with Christ. *15LtMs, Lt 79, 1900, par. 2*

All that Jesus asks of you is to accept the truth of the gospel just as it reads. Its requirements are plain and right to the point. All God requires of you is to believe His Word, to accept a “thus saith the Lord.” God’s requirements are His communications to His human family. He speaks to them as intelligent, reasoning agencies, who are responsible to render to Him the fruit of righteousness. *15LtMs, Lt 79, 1900, par. 3*

In His Word God has defined sin. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 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 sin; and in him is no sin.” [1 John 3:1-5.]*15LtMs, Lt 79, 1900, par. 4*

“And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. He said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*]*15LtMs, Lt 79, 1900, par. 5*

“The heavens declare the glory of God, and the firmament showeth his handiwork.” [*Psalms 19:1.*] God’s power and glory, revealed in the works of creation, are so manifest that the Psalmist calls a man a fool for saying in his heart, There is no God. That there is a God needs no proof from man. Men darken counsel by their weak suppositions.*15LtMs, Lt 79, 1900, par. 6*

God created Adam and Eve, and placed them in charge of the garden of Eden, where everything was beautiful to look upon and the fruit pleasant to the taste. He said to them, “Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die.” [*Genesis 2:16, 17.*] They were forbidden to taste of the fruit of this tree. This seems a small thing, but it was a test of their obedience and of their trust and confidence in God. God told them that if they did eat of it, death would be the result. Their happiness depended on their obedience.*15LtMs, Lt 79, 1900, par. 7*

Obedience would not have hurt Adam. It would not have deprived him of any of the necessities of life. But he sinned. The temptation to transgress was presented to him by his wife, who having herself eaten of the forbidden fruit, and realizing no immediate harm, offered Adam the fruit, telling him of the great advantages they were deprived of by not being allowed to eat of the fruit.*15LtMs, Lt 79, 1900, par. 8*

Thus sin was brought into the world. Through the successive ages sin has increased, for men and women are continually doing as

Adam did. One star of hope illumined the dark and dismal future. God said to the serpent, "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.*] Thus was given the proclamation of the Redeemer. *15LtMs, Lt 79, 1900, par. 9*

Will men curse Adam for transgressing the law of Jehovah, and then continue in sin and disloyalty? Knowing the result of disobedience, will they continue to disobey? Will they give no heed to God's "Thou shalt," and, "thou shalt not"? Is He who knows the consequences of sin and yet perpetuates sin less a sinner than was Adam when God closed against him the gate of Paradise, placing an angel with a flaming sword "which turned every way" to guard the tree of life? [*Verse 24.*] From henceforth man could not touch the life-giving tree; for sin must not be immortalized. Death was the result of sin, and immortality could be found only in Christ. *15LtMs, Lt 79, 1900, par. 10*

"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." [*1 John 2:1-5.*] *15LtMs, Lt 79, 1900, par. 11*

Will you take the Word of God just as it reads? Will you, as a responsible agent, seek to realize your accountability to God? God is the Sovereign of the world. He has entrusted human beings with sacred gifts and endowed them with precious faculties. They are responsible to Him for the right use of these endowments. *15LtMs, Lt 79, 1900, par. 12*

The gospel is a revelation of mercy and salvation. If men are not sinners, the call does not come to them, "Repent ye; for the kingdom of heaven is at hand." [*Matthew 3:2.*] If they are not guilty, they do not need a Saviour. *15LtMs, Lt 79, 1900, par. 13*

Christ spoke with the authority of greatness as with a clear, distinct

voice He said, "I am the light of the world." [John 8:12.] "I am the bread of life." [John 6:35.] "I am the Way, the Truth, and the Life." [John 14:6.] "I am the good shepherd. ... My sheep hear my voice, and they know me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." [John 10:14, 27, 28.] "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] *15LtMs, Lt 79, 1900, par. 14*

We have only to come, complying with the invitation, "If any man thirst, let him come unto me and drink." "Him that cometh to me, I will in no wise cast out." [John 7:37; 6:37.] Every human being, as he reads these words, should feel that he is on holy ground. Remember that the life of the only begotten Son of God was offered up for you. As the Holy Spirit impresses Christ's words on the heart and mind, man must feel that he is in the presence of superior goodness, superseding immeasurably anything that earth can afford. He must feel that he is occupying holy ground, for he is close to the living fountain of mercy and love. *15LtMs, Lt 79, 1900, par. 15*

To Moses Jehovah declared, "I AM that I am." [Exodus 3:14.] Christ declared, "Before Abraham was, I am." [John 8:58.] By this declaration He laid open the resources of His infinite nature, imparting in His words assurance of pardon for the guilty race. He is the Word, conscious of power that He can take up and lay down His life as He chooses, to secure the salvation of those who have fallen under Satan's falsehoods and intrigues. *15LtMs, Lt 79, 1900, par. 16*

God pities the fallen race. 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.] With His humanity Christ touches humanity, and with His divinity He firmly grasps divinity. In humanity, prostrated, diseased, and enfeebled, he can breathe the breath of life, making him a partaker of the divine nature, enabling him to escape the corruption that is in the world through lust. *15LtMs, Lt 79, 1900, par. 17*

From the Mount of Olives Christ gave a most wonderful sermon,

making the place sacred by His presence. His presence was as a crown of glory to the mount. He gave a discourse fitted to the needs of all in the world. The Light and Glory of heaven, He was no less highly regarded in heaven because of His guise of humanity. He imparted His divine benedictions with a copiousness which showed that all power in heaven and earth had been given to Him with which to bless and strengthen humanity. All the treasures of eternity are at His command. There is no binding about of His beneficence. To all, high or low, rich or poor, who receive Him, by faith as the Son of the living God, He is a very present help. He thought it not robbery to be equal with God, to reveal God in word and deed. *15LtMs, Lt 79, 1900, par. 18*

Having brought into the world the great treasures of heaven, owned and created by the eternal God, Christ can give to all eternal life. To all who believe on Him as their personal Saviour, He will give an eternal weight of glory. *15LtMs, Lt 79, 1900, par. 19*

To us the invitation is given, "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 God Almighty." [2 *Corinthians 6:17, 18.*] Thus God has declared His covenant of obedience. *15LtMs, Lt 79, 1900, par. 20*

On one occasion, turning to His disciples, who were to suffer for His sake, He pledged His word to them, saying, "In the world ye shall have tribulation; but be of good cheer: I have overcome the world." [*John 16:33.*] He has declared Himself the helper of all who join His army, to co-operate with Him in fighting His battles against visible and invisible foes. He has promised that they shall be heirs of God and joint-heirs with Christ, that they will reign as kings and priests with God. What a covenant is this! Those who accept Christ, those who are willing to share His humiliation before the world, shall become members of the royal family, children of the heavenly King. Those who choose to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, shall be partakers with Christ in His glory. He will give them the dignity of His name. *15LtMs, Lt 79, 1900, par. 21*

Christ came to bring life and immortality to light. Who is He that carries such a weight of responsibility? <Isaiah answers,> “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 the 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.*] “Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon the throne of his kingdom, to order it, and to establish it with judgment and with justice, even forever. The zeal of the Lord of hosts will perform this.” [*Isaiah 9:6, 7.*]*15LtMs, Lt 79, 1900, par. 22*

To enlarge our views of God’s goodness, Christ calls upon us to behold the works of His hands. “Behold the fowls of the air,” He says, “they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these.”*15LtMs, Lt 79, 1900, par. 23*

“Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take ye no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you.” [*Matthew 6:26-33.*]*15LtMs,*

Lt 79, 1900, par. 24

Though men and women have sinned grievously, they are not forsaken. The hand that upholds the world, upholds and strengthens His weakest child. The great Master Artist, whose skill is infinitely beyond the skill of any human being, who gives to the lily of the field its delicate and beautiful tints, cares for the little sparrow. Not one falls to the ground without His notice.*15LtMs, Lt 79, 1900, par. 25*

Christ calls the attention of His disciples to the fact that the blessings and care bestowed on any given object is proportionate to the place this object occupies in the scale of creation. If the flower is given a beauty that out vies the glory of Solomon, what can be the measurement of the estimate God places on His purchased heritage? Christ points us to the care bestowed on the things that wither in a day, to show us how much love God must have for the beings created in His own image. He desires every mind to grasp the precious truth. He opens before us the volume of providence, and bids us behold the names written therein. In this volume every human being has a page, on which is written the events of his life history. And from the mind of God these names are never absent for a moment. Wonderful indeed is God's love and care for the beings He has created.*15LtMs, Lt 79, 1900, par. 26*

John calls our attention to the love God has bestowed on us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [1 *John 3:1.*] Can we comprehend this love? Even if we expanded the mind to its utmost limit, could we take in its measurement or give the gift of love the appreciation it deserves?*15LtMs, Lt 79, 1900, par. 27*

Although for ages sin has been accumulating, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the Word of God, yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtues would pour in, leading men to exclaim, "Herein is love, not that we loved God, but that he loved us, and gave his Son to be the propitiation for our

sins.” [1 John 4:10.] *15LtMs, Lt 79, 1900, par. 28*

“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.] That He might save the souls of perishing human beings, He made a gift of such magnitude that it can never be said that God could have made His gift, His donation to the human family, greater. His gift defies computation. *15LtMs, Lt 79, 1900, par. 29*

All this God did that man might become impregnated with the divine love and benevolence. Thus He would assure sinners that sins of the greatest magnitude can be forgiven if the transgressor seeks for pardon, surrendering himself, body, soul, and spirit, to be transformed by the grace of God, and changed into His likeness. *15LtMs, Lt 79, 1900, par. 30*

In behalf of man God has poured out the whole treasury of heaven, and in return He expects and claims our entire affections. For us He gave His only begotten Son up to a life of abuse, insult, mockery, and rejection. We can never endure what Christ endured, never suffer what He suffered. *15LtMs, Lt 79, 1900, par. 31*

Christ is coming the second time, with power unto salvation. To prepare human beings for this event, He has sent the first, second, and third angel’s message. These angels represent those who receive the truth, and with power open the gospel to the world. *15LtMs, Lt 79, 1900, par. 32*

As invisible agencies, angels are working through human beings to proclaim the commandments of God. Angels have far more to do with the human family than many suppose. “Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?” [Hebrews 1:14.] Holy angels will join in the song of the redeemed. Though they cannot sing from experimental knowledge, “He hath washed us in his own blood, and redeemed us unto God” [See Revelation 1:5; 5:9], yet they understand the great peril from which the people of God have been saved. Were they not sent to lift up for them a standard against the enemy? They can fully sympathize with the glowing ecstasy of those who have overcome by the blood of the Lamb and the word of their testimony. *15LtMs, Lt*

79, 1900, par. 33

John writes, "I beheld, and heard the voice of many angels round about the throne." [Verse 11.] Angels were united in the work of Him who had broken the seals and taken the book. Four mighty angels hold back the powers of this earth till the servants of God are sealed in their foreheads. The nations of the world are eager for conflict; but they are held in check by the angels. When this restraining power is removed, there will come a time of trouble and anguish. Deadly instruments of warfare will be invented. Vessels, with their living cargo, will be entombed in the great deep. All who have not the spirit of truth will unite under the leadership of satanic agencies. But they are to be kept under control till the time shall come for the great battle of Armageddon. *15LtMs, Lt 79, 1900, par. 34*

Angels are belting the world, refusing Satan his claim to supremacy, made because of the vast multitude of his adherents. We hear not the voices, we see not with the natural sight the work of these angels, but their hands are linked about the world, and with sleepless vigilance they are keeping the armies of Satan at bay till the sealing of God's people shall be accomplished. *15LtMs, Lt 79, 1900, par. 35*

The ministers of Jehovah, angels have skill and power and great strength, being commissioned to go forth from heaven to earth to minister to His people. They are given the work of keeping back the raging power of him who has come down like a roaring lion, seeking whom he may devour. The Lord is a refuge for all who put their trust in Him. He bids them hide in Him for a little moment, until the indignation shall be overpast. He is soon to come out of His place to punish the world for its iniquity. Then the earth shall disclose her blood and shall no more cover her slain. *15LtMs, Lt 79, 1900, par. 36*

In his dying charge to Timothy Paul said, "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. 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 and unrebukeable, 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 or can see; to whom be honor and power everlasting.” [1 Timothy 6:12-16.]¹⁵*LtMs, Lt 79, 1900, par. 37*

Lt 80, 1900

Lamont [Lamotte], Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

May 24, 1900

Portions of this letter are published in *TDG 153*.

My Brother: *15LtMs, Lt 80, 1900, par. 1*

I have words to speak to you. You believe that the seventh day is the true Sabbath. Then is it not for your soul's best interest to honor God by confessing the truth, thus leaving the ranks of the enemy and placing yourself on the side of Christ? Satan is working to hinder you from doing this. He will always strive to hinder souls from doing the Lord's will. He desires to keep them in his service, to testify to a falsehood. They do this when they do not honor God by keeping the day He sanctified and blessed. *15LtMs, Lt 80, 1900, par. 2*

My brother, I am going to give you divine authority for observing the Sabbath. Professed Christians will say to you, it does not matter what day you keep. Thus they try to lead the mind directly to Sunday observance. But Sunday is not God's rest day. One statement from the Lord is sufficient to silence all man-made theories. *15LtMs, Lt 80, 1900, par. 3*

In the *thirty-first chapter [of Exodus]* we are given a plain and direct message on this point. “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.” [Verse 13.] It is no human power or authority that gives this command. It is the Lord Jesus Christ. He does not say, You may do as you please in this matter. He gives a positive command. “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.” *15LtMs, Lt 80, 1900, par. 4*

The Lord has made a covenant with all who will show themselves obedient to His commandments by keeping the Sabbath holy. By resting from secular work, they show that they are His loyal people, that they acknowledge Him as their Sovereign. Their keeping of the Sabbath is a sign of their relationship to God as His obedient sons and daughters. Thus was shown the distinction between the children of Israel and those nations that worshiped idols, refusing to accept and acknowledge God as the Supreme Ruler. The observance of the Sabbath was to be to the Israelites the sign distinguishing them as the people who obeyed the word of the Creator of the heavens and the earth. It was to be a continual testimony that they had chosen the service of the living God, who in six days created the world, and the seventh rested from His work. *15LtMs, Lt 80, 1900, par. 5*

“Ye shall keep the Sabbath therefore; for it is holy unto you.” It is set apart as My institution, to be devoted to religious service. “Everyone that defileth it shall surely be put to death.” [*Verse 14.*] Were the death penalty now carried out, it would deter man from wilful transgression. But “because sentence against an evil work is not executed speedily, the hearts of the sons of men are fully set in them to do evil.” [*Ecclesiastes 8:11.*] The Lord bears long with His rebellious human family. He gives all an opportunity to learn the truth from His Word. He has given them a probation, during which they are tested and tried. The death penalty is deferred because Christ our Saviour died in man’s behalf, giving sinful human beings another opportunity to return to their loyalty. Those who will not obey the word of God, but rank themselves with transgressors, those who bear the sign of disobedience, doing their own work on the Lord’s holy day, must at last bear the death penalty. *15LtMs, Lt 80, 1900, par. 6*

“Ye shall keep the Sabbath therefore; for it is holy unto you. ... 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 31:14, 16, 17.*] *15LtMs, Lt 80, 1900, par. 7*

The Sabbath is a sign of God's kindness to man. It is a public token that those who rightly observe it are God's people, and that He will do all for them that He has promised. It is God's memorial of creation. On it He rested and was refreshed. When the morning stars sang together, and all the sons of God shouted for joy, it was given to man. *15LtMs, Lt 80, 1900, par. 8*

It is enough. Let all say, It is enough. God has spoken, and we will obey His voice. *15LtMs, Lt 80, 1900, par. 9*

My brother, no longer refuse to wear the sign of God by continuing your usual work on the Sabbath. The Lord has said, "Thou shalt not do any work therein." [*Exodus 20:10.*] It is for your present and eternal good to obey God. Do not please satanic agencies by refusing the sign which shows that you are a loyal son of Jehovah. Keep the Sabbath holy unto the Lord, as you have been given commandment. *15LtMs, Lt 80, 1900, par. 10*

Various gifts and duties are given to men and women that they may exert an influence on the side of Christ, showing their love and respect for Him by keeping holy His Sabbath. Those who do this show that they are loyal to God. They are a help to one another in the discharge of the duties for which they are best adapted. During six days of the week they faithfully perform their allotted work. But on the Sabbath this work is to be laid entirely aside. Thus you may give a sign to all who know you that you are a conscientious steward for God. *15LtMs, Lt 80, 1900, par. 11*

The more exactly the members of the human family follow the directions given by God, conscientiously acknowledging Christ as their Redeemer and Creator, their wisdom, sanctification, and righteousness, the better they can be trusted to be faithful in their service to their fellow men. For by keeping the Lord's Sabbath they show love for God, as well as sacred fear of living in disobedience to the Ruler of the Universe. *15LtMs, Lt 80, 1900, par. 12*

Christ has gone to heaven to prepare mansions for all who love Him and keep His commandments. The keeping of God's commandments makes men more and more partakers of Christ's pure, holy, divine nature, giving them a sense of companionship with Him. Though unseen, He is at their right hand to help them.

Especially is it the privilege of those who now keep the Sabbath, who bear God's sign, to expect the divine blessing on that day. God has said, "Where two or three are met together in my name, there am I in the midst of them." [*Matthew 18:20.*] Those who honor the Sabbath with heart and soul will receive the richest blessings. The grace and love and joy which come from God alone will be theirs.*15LtMs, Lt 80, 1900, par. 13*

The Lord calls upon you, Brother Lamont [Lamotte], to obey Him from the heart, whatever may be the consequences. Tell your employer that you will work six days if he will give you the Sabbath. If he says no, there is but one thing for you to do, and that is to trust in God, and honor His sign as of more value than money. Do your duty, and do it now. Do not let Satan be a victor over you. Place your hand in the hand of Christ, saying, Hold fast to me, Lord. Do not let go to unite with rebels against my Saviour. Guide thou my steps that they shall not slip. May the Lord grant you strength to resolve not to labor on another Sabbath.*15LtMs, Lt 80, 1900, par. 14*

Nothing in this world, no earthly favors or enjoyments, can take the place of the presence and favor of God. Without Him as our friend and portion, we are indeed alone. We may have many other friends, but they can never be to us what Christ is.*15LtMs, Lt 80, 1900, par. 15*

Those who desire to find pardon for past transgressions must come to Christ just as they are, saying, Lord, though I have been bought with a price, and am Thy property, I have in the past refused to give myself to Thee. I now acknowledge that I am not my own, that I cannot do as I please with myself. Take me as I am, a poor, sinful creature, and cleanse and purify me from all sin by taking my sin Thine own dear self. I do not deserve this, but Thou art the only One who can save me. Take away my sin and give me Thy righteousness. I do not want to remain in sin one more day. Impart to me Thy righteousness, and keep me from all transgression of Thy holy law.*15LtMs, Lt 80, 1900, par. 16*

Do not limit the Holy One of Israel. Desire to see more of the manifestation of His love, that you may win others to the knowledge

of His goodness. Every one may be a laborer together with God in the great plan of redemption. *15LtMs, Lt 80, 1900, par. 17*

I entreat you, my brother, to obey the will of God. "Seek ye the Lord while he may be found; call ye upon him while he is nigh," while He is saying to you, "My son, give me thine heart," "Let the wicked forsake his way," and no longer live in transgression of the law, but in love and obedience, "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; Proverbs 23:26.*] *15LtMs, Lt 80, 1900, par. 18*

The Lord has pledged His glorious perfection that those who seek Him with humility of heart, confessing their sins, will find Him precious to their souls. But those who refuse to obey, for fear of displeasing earthly friends, cannot be friends of God. *15LtMs, Lt 80, 1900, par. 19*

Obey, obey, for Christ's sake and for your own soul's sake. Obey that which your conscience tells you is truth. Accept the grace and righteousness of Christ. God is tenderly calling 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.*] If you refuse the invitation to repentance, to freedom from sin, the great day of God will find you hopeless, shelterless, disobedient, a transgressor of His law. He will not then be able to give you a place in his kingdom. God help you to come now, is my prayer. *15LtMs, Lt 80, 1900, par. 20*

Remember that human might, human power, did not establish the church of God, neither can any human power destroy it. From age to age His Holy Spirit is an overflowing fountain of life and strength to all those who will hear His voice and obey. "This is the victory that overcometh the world, even your faith." [*1 John 5:4.*] Victory is for all those who strive lawfully, in perfect harmony with the law of God. They will be victorious over all opposition. God will give them the guardianship of holy angels, as they carry forward His work in the face of all foes. His glorious work shall never cease amid the

shouting, Grace, grace unto it. God will be glorified.¹⁵*LtMs, Lt 80, 1900, par. 21*

The world begins its work with pomp and show and boasting, but all will come to naught. God's way is to make the day of small things the beginning of the triumph of truth and righteousness. For this reason none need to be elated by a prosperous beginning, nor cast down by apparent feebleness. God is to His people riches, fulness, and power, as they look to the things that are not seen. His purposes for His chosen people are like mountains of brass, firm and immovable. His throne is from everlasting to everlasting. To follow the directions of God is a source of life unto life.¹⁵*LtMs, Lt 80, 1900, par. 22*

Lt 81, 1900

Baker, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

May 25, 1900

This letter is published in entirety in *19MR 306-307*.

Dear Friend and Brother:

How long are you going to encourage a divided heart? The Lord is calling for you to come to Him with all your burdens and perplexities. He wants you to come into harmony with Him.¹⁵*LtMs, Lt 81, 1900, par. 1*

I have been writing out some things for those who are fearful and trembling, and will send you a copy. I have not slept since half past one o'clock, for the burden of your soul and of others souls has been upon me. I want you not only to receive but to practice the truth. In the world, when men's hearts are set on doing mischief, their minds are fruitful in resources for accomplishing their evil work. Would it not be altogether pleasing to the Lord if you would begin to put faith in our Lord Jesus Christ, accepting His invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you,” (the yoke 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.*]¹⁵*LtMs, Lt 81, 1900, par. 2*

When men love the Saviour and wish to honor Him, Satan will place obstructions in their way, for he does not communicate with and lead those who wish to obey God to disobey Him. But if you are obstructed in one way, devise and plan to honor God by obedience to His commandments, even if at the loss of all things. God can and will work for His people. Look steadfastly to Jesus. The Lord wants men to work for Him by precept and example, looking steadfastly to Jesus, and yoking up with Him. Men who will hear the truth in righteousness and live the truth in strict honor, uprightness, and sincerity, acting from the highest motives, will be as a wonder in the

land. They are a peculiar people, zealous of good works.*15LtMs, Lt 81, 1900, par. 3*

I want to tell you, my brother, that the Lord wants honest, upright men here, men as quick and eager to discern, and as wise to judge, in spiritual as in temporal things. Did men as earnestly and perseveringly pursue the one as the other, they would become rich for eternity. While they can strive to obtain temporal things, they must be wide-awake and active in the work of God. They must exercise judgment; they must lay plans and diligently seek for heavenly riches. In spiritual lines many hope for something, while they have little fervency of spirit to obtain eternal good. God desires men to act proportionately, according to the value of the object they hope to obtain. When men will weigh the interests to be secured in this life, why do they not act sensibly in dealing with matters which stretch over the whole period of everlasting life? Why are they so fearful to advance?*15LtMs, Lt 81, 1900, par. 4*

Lt 82, 1900

Atkins, Elsie; Children

Sunnyside, Cooranbong, New South Wales, Australia

May 31, 1900

Portions of this letter are published in *TDG 160*.

Dear Children [Elsie Atkins]:

Your mother sent your letter to me to read. I was pleased to read of your earnest desire to be Christians. Satan never makes any such impressions upon the minds of those he would lead astray. *15LtMs, Lt 82, 1900, par. 1*

Angels are commissioned to watch in every family. Each one has the watchcare of a holy angel. These angels are invisible, but sometimes they let their light shine so distinctly that it is recognized. I believe this to be the case in the revealing you have had. This manifestation is teaching you that the Lord loves you, and that His angels are guarding you. You are kept by the power of God. *15LtMs, Lt 82, 1900, par. 2*

Many things of like character will take place. This manifestation of light is to encourage you, as you say it has done, to do right. You have had a glimpse of the light of God, and let this greatly encourage your hearts, making you thankful. All of us should be thankful at all times for the truth that heavenly angels are watching us moment by moment. Very many, had they seen the light you have seen, would rejoice and be thankful. *15LtMs, Lt 82, 1900, par. 3*

When you search the Scriptures, trying to be right and to do right, the angels who attend your footsteps are rejoiced. Angels of heaven come in a marked manner to those who respond to the evidence of the truth and try to obey it. And if these angels are not always seen, you are to remember that they are present just the same, only your natural eyes are not strengthened to discern the light. *15LtMs, Lt 82, 1900, par. 4*

You say that you have been praying. Well, keep on taking everything to God in prayer. The Lord Jesus hears you. The angel of God is near, and your prayers will be heard, even though you do not see the presence of angels in your room. The great trouble with us all is that we do not take time to think that heavenly beings are near us, to help us in our every desire to do right. Heavenly light has come very near to you. Evidence has been given you that the Lord has love for you and cares for you. You can take courage, and feel that you receive strength and grace to do all the good you are capable of doing. *15LtMs, Lt 82, 1900, par. 5*

This world is a world of action, but there are a great many wrong actions done, and a great deal of forgetfulness of God. If the Lord awakens your mind to bear your share of doing service for Him, and following on to know the truth by studying the Word of God, learning your lessons in Christ's school, and being meek and lowly in heart, then give your mind to this work, and do all the good possible. It is not right for anyone to make life a mere pastime, to keep seeking for selfish pleasure. *15LtMs, Lt 82, 1900, par. 6*

Thank the Lord, your heart has been quickened, because you have been privileged to see some rays of light from the heavenly messengers. You can see how much you can do to help your mother and the other members of the family. A Christian is one who is daily learning of Christ, taking up the little duties of life, bearing others' burdens. Thus you will have union with Christ. Reading your Bible to others is a good work, and glorifies God. *15LtMs, Lt 82, 1900, par. 7*

May the Lord bless you with His grace and love in your hearts, is my prayer. *15LtMs, Lt 82, 1900, par. 8*

Lt 83, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 5, 1900

Previously unpublished.

Dear Brother Irwin:

I cannot write much in this mail, for I am not well. I think the Lord will strengthen me again. I have been wakeful at night, unable to sleep past eleven, twelve, and one o'clock. I have carried a very heavy burden upon my soul. I have labored in Maitland, Hamilton, Mount Vincent, and Parramatta, speaking twice each week. The last journey to Maitland tired me. They are so poverty-stricken in the mission that beds are a torture to me. *15LtMs, Lt 83, 1900, par. 1*

I slept but little while there, yet I continued writing and speaking, putting all my power into labor for the people, for I felt that I had a message from the Lord. Souls were deciding for and against the truth, and O what yearning I felt for these poor souls. By relating falsehood, the ministers have and are still closing every door possible where Bible readings have been given. They represent Sabbathkeepers to be a bad and dangerous people. But the Lord will overrule these things, and will give poor, deceived souls a chance to hear the truth. *15LtMs, Lt 83, 1900, par. 2*

Had it not been for the ministers, many souls would have taken their stand. But the people are so perplexed that they do not know what to do next. They are strictly forbidden to have Bible readings held in their homes, to go to any of the meetings held by Seventh-day Adventists, or to receive any publications from the hands of Seventh-day Adventists. *15LtMs, Lt 83, 1900, par. 3*

But the Lord knows how to deliver His flock out of the hand of unfaithful pastors, whom He will punish for their pride and selfishness. “Thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out

his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. ... And I will set up one shepherd over them, and he shall feed them, even my servant David, and he shall be their shepherd.” [Ezekiel 34:11, 12, 23.]*15LtMs, Lt 83, 1900, par. 4*

O that all would remember that they themselves have in their possession the living oracles of God! The words of ministers are to be respected when they harmonize with a “Thus saith the Lord.” But they are not to be believed when they speak falsehoods, following the guidance of the one who was once an exalted angel in the heavenly courts, but who fell through self-exaltation.*15LtMs, Lt 83, 1900, par. 5*

The hope and strength and salvation of the church is in Jesus Christ, “The great shepherd of the sheep,” whom the Lord, according to His promise raised up to be the Saviour of the church. [*Hebrews 13:20.*] When Christ broke the fetters of the tomb, He made over the rent sepulcher of Joseph the victorious proclamation, “I am the resurrection and the life.” [*John 11:25.*] “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.*]*15LtMs, Lt 83, 1900, par. 6*

False teachers are afraid to let the people hear the Word of God and search the Scriptures for themselves. The messages God has given His people in His Word are clear and comprehensive, but confusing explanations are given by the pastors who do not and will not understand the Scriptures. They seek to pervert and explain away the real truth until its meaning is misconstrued and misstated.*15LtMs, Lt 83, 1900, par. 7*

In (*Exodus 31:12-18*) the Lord declares the observance of the Sabbath to be a sign between Him and His people throughout their generations for a perpetual covenant. The Sabbath is a memorial of creation. As each week we rest upon the Lord’s rest day, we

acknowledge before the churches and the world that God is the Creator, that He created the world in six days and rested upon the seventh, blessing and sanctifying this day. *15LtMs, Lt 83, 1900, par. 8*

The observance of the Sabbath is a weekly celebration that distinguishes Sabbathkeepers from all who disregard God's holy day. God gave the seventh day to man as a blessing. But the man of sin, under Satan's inspiration, has taken a day which has no sanctity, and made it a festival day. He has displaced God's memorial by his own invention. He has exalted a common working day above the day God has sanctified and blessed. *15LtMs, Lt 83, 1900, par. 9*

Even though all the churches have accepted the institution of the papacy, even though the world is bound to give influence to this spurious invention, does this give one tinge of sanctity to the day? Nay verily. The numbers observing it do not make it sacred. God gave the seventh day to His people to be kept holy throughout their generations, for a perpetual covenant. All the changes God's opponent may attempt to make in the holy law do not convert Sunday into a sanctified day, or place on it heaven's seal. The honor which comes from man is nothing. *15LtMs, Lt 83, 1900, par. 10*

It is a soul-periling sin to desecrate that which God has made holy. Satan has managed by his subtlety so to manage the matter that God's memorial is made a thing of naught. The invention of the papacy has become supreme. He has worked to make the churches and the world a unit in transgression. Sunday observance is made an oppressive power in the hands of those who are under the control of the enemy; for when Satan gets control of men's minds, it means oppression and compulsion. *15LtMs, Lt 83, 1900, par. 11*

Traditions handed down by word of mouth are treated as of more importance to men than the Word of God. The Lord has given all sanctity to the Sabbath, and He has given men a probation, in which they are to be tested to see if they will be obedient to His commandments. To those who obey all His commandments a most

precious reward is given. Those who trample upon the Sabbath of Jehovah choose the side of disobedience, and will lose a heaven of bliss.¹⁵*LtMs, Lt 83, 1900, par. 12*

Lt 84, 1900

Morse, Sister [O. A.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 7, 1900

Portions of this letter are published in *5BC 1087; 5MR 173; 8MR 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.

Dear Sister Morse:

I received your letter yesterday. I can only write a few lines in reply, because at the present time I am unable to write. I have ventured to draw too heavily on my bank of strength, until there has been an overdraft. I am now laid up for repairs. When your letter came, I told Sara I would not be able to write at all. But perhaps I shall be able to write a little.*15LtMs, Lt 84, 1900, par. 1*

I have great interest in all the schools started by our people. The light that has been given me is that in no case should there be brought into our schools things which, though apparently innocent and harmless, will pervert the senses and confuse the power of distinguishing between right and wrong. When the drapery that clothes these apparently good efforts is withdrawn, there appears a network of the enemy's weaving. Thus he would bring in the subtle arguments which he has used in all the churches and more or less in our institutions.*15LtMs, Lt 84, 1900, par. 2*

A few weeks ago, before we were aware of the fact, games were introduced into our school here. I will send you, when I get it copied, that which the Lord gave me in reproof.*15LtMs, Lt 84, 1900, par. 3*

You may say, “What we propose to do is not of that character. We need money, and we think that the most successful way to raise it is to have the children do something.” I tell you in the name of the Lord that it is not God's plan to obtain means in the way you propose.*15LtMs, Lt 84, 1900, par. 4*

In all the church schools that are established, we need to labor most earnestly for the salvation of the lambs of the flock. I know from the light which the Lord has been pleased to give me that the children of our churches in the suburbs of Melbourne have not received the right kind of education. It is very important that our church school in Melbourne be established on right principles. The children must be taught in a practical way the truths of the Bible. They must be taught that they are not their own, that they have been bought with a price which is beyond computation, and that as God's purchased possession they are under obligation to do those things that are pleasing in His sight. *15LtMs, Lt 84, 1900, par. 5*

We have only a short time in which to show that we place a proper estimate upon that which Christ has purchased with His own blood—our own souls and the souls of others. Children should be taught that they have a soul to save or a soul to lose. Christ has shown the value He places upon the human soul by giving Himself up to a life of self-denial and self-sacrifice for our sakes. He laid off His royal robe and kingly crown and, leaving the heavenly courts, came to this world to live the law by which God governs His kingdom. For our sake He became poor, that we through His poverty might be made rich. For us He lived a life of consecration. By following His example, by living lives of self-denial and self-sacrifice, we may be fitted for the mansions Christ has gone to prepare for those who love Him. *15LtMs, Lt 84, 1900, par. 6*

He says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] This means just what it says. Only by self-denial and self-sacrifice can we show that we are true disciples of Christ. The Saviour's invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [*Matthew 11:28-30.*] *15LtMs, Lt 84, 1900, par. 7*

Now, in the place of following the line you propose, which I cannot endorse because it is not Christ's way, let those who shall act a part in the school as teachers examine their dress. Let them see whether in every respect it is plain, simple, and appropriate. Then

inquire, "Who will unite with us in practicing self-denial in dress?" In the place of buying unnecessary and expensive drapery, let our sisters deny themselves and consecrate the money thus saved to a fund to be used for sending to the school children who could not otherwise attend. Form a class to do this work of self-denial, and call it by some name which signifies helpers together with Christ. Work for the love of those He came to save. *15LtMs, Lt 84, 1900, par. 8*

Much money slips through the fingers in the purchase of lollies. Teach the children that they can help by saving the money thus spent, and putting it into the self-denial fund. Show them how they may increase the fund penny by penny. In every family this work should be done. It needs tact and method, and will be the best education children can receive. Thus they may be taught to show their love for Christ. It is not possible to think of and love Jesus and never mention His name. Parents and children need to learn the lesson contained in the words, "Learn of me; for I am meek and lowly in heart." [*Verse 29.*] The best entertainment we can give to God and the heavenly angels is to deny ourselves to the utmost of our ability for the sake of Him who gave His life to seek and save that which was lost. *15LtMs, Lt 84, 1900, par. 9*

Let the Sabbath clothing of the parents who claim to be following Jesus be free from all unnecessary expense. The money saved in this way to help children to attend school will be recognized by the great Teacher, and His blessing will rest upon the school. The object of the school is to educate children to consecrate themselves to God. Teach them to learn in Christ's school His lessons of self-denial, meekness and lowliness. *15LtMs, Lt 84, 1900, par. 10*

Parents could do much more for their children if they would give them by their own example lessons of self-denial and self-sacrifice. They should be taught to put the money they save into the self-denial fund, and then as these sums are brought together, there may be a musical entertainment, not to create a fund, but to sing praises of God. From love to Christ and those He came to save the children have brought their offerings, and there are more than human spectators at the scene. Angels will be entertained, and the heavenly choir will join the singing, in approval of such an

entertainment. *15LtMs, Lt 84, 1900, par. 11*

The flowers of the field, in their endless variety, are always ministering to the delight of the children of men. God Himself nourishes every root, that He may express His love to all who will be softened and subdued by the works of His hands. We need no artificial display. God's love is represented by the beautiful things of His creation. These things mean more than many suppose. *15LtMs, Lt 84, 1900, par. 12*

“Consider the lilies of the field, how they grow,” Christ said, “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.” [*Matthew 6:28-33.*] *15LtMs, Lt 84, 1900, par. 13*

Here is presented the necessity of seeking for the heavenly adorning, even the robe of Christ's righteousness. This robe every human being must put on who desires to enter the pearly gates of the New Jerusalem. We need not a new writing from any one to give us true principles. We need a new reading of the Bible, in order that we may understand and practice its principles. The Bible simply needs to be read properly. It is the one who brings to the study of the Word of God a spirit of submission and obedience that gets spiritual food from it. But O there are so many who are spiritually blind. *15LtMs, Lt 84, 1900, par. 14*

The Lord is soon to come. Let the burden of teachers be to educate children to usefulness and self-denial in this life, that they may be prepared for the life immortal. *15LtMs, Lt 84, 1900, par. 15*

Lt 85, 1900

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1900

Portions of this letter are published in *4MR 418; 12MR 1*. +^{NoteOne} or more typed 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: *15LtMs, Lt 85, 1900, par. 1*

I received your letter from Mexico. I rejoice in any token for good in the warfare of pressing the triumphs of the cross. The Saviour declared, “Without me ye can do nothing.” [*John 15:5.*] Just as long as you walk in the footsteps of Christ you will be safe. *15LtMs, Lt 85, 1900, par. 2*

My brother, notwithstanding the light that has been given you, I see by your letters that you still have the same spirit of accusation against your brethren in the ministry because they do not interest themselves in the advancement of the line of work which is your one great interest. Unless a reformation takes place in your heart, you will not see things in the light of Christ, but in the light of J. H. Kellogg. *15LtMs, Lt 85, 1900, par. 3*

There are few men who are perfect in our world. We must bear in mind that Satan is on the track of Seventh-day Adventists, trying to make God’s witnesses as few as possible. God has not given you the work of making Satan’s purposes a success. Satan makes a masterstroke when he leads men to whom God has given a certain work under His Theocracy, to turn from this work. Our efforts are not to be made to bring about confusion, to aid the enemy in binding about the work in the Lord’s great vineyard. We are not to use our ingenuity to make the labors of God’s ministers ineffectual. We are not to aid the enemy in his work by discouraging them. *15LtMs, Lt 85, 1900, par. 4*

One part of the work is not to be made all-absorbing, to the detriment and hindrance of other parts. This has recently been so distinctly presented to me that I am compelled to speak. You feel that Sister White has turned away from you, but it is exactly the opposite. Sister White has no different testimony to bear from the testimony she has borne for the last fifty years. It is you who have changed, and changed decidedly. You have refused to accept the light which the Lord has been pleased to give you—that you were to work in harmony with your brethren. *15LtMs, Lt 85, 1900, par. 5*

You have misappropriated God's money in doing a work you were not appointed to do, while missionary fields <white for the harvest> have been left without facilities. They did not receive their portion of the Lord's entrusted capital. The enemy has blinded your eyes, so that you have not seen the necessity of co-operating with the Lord's missionaries in fields which are ripe for the harvest. By Him who created men and who gave His precious life to save them, the commission was given, "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." [*Mark 16:15; Matthew 28:19, 20.*] *15LtMs, Lt 85, 1900, par. 6*

Crooked paths have been made by some, yourself not excepted. This has been because there are those in the church who need a deeper work of grace in the heart, but it need not always be. The Lord knows all about this, and He sends us warnings, that we may keep in the royal road of self-denial cast up far above the world for the followers of Christ to walk in. *15LtMs, Lt 85, 1900, par. 7*

God will do His part if individually we will do the work He has given us. But you must be on guard, else when your ambitions and interests are crossed, you will certainly be found on the wrong side. Watch unto prayer, with a heart entirely surrendered to the Lord. Watch, I say, in order that Satan may not succeed in his effort to lead you to create trouble and to oppress those who are doing the work which God has appointed them to do. This you surely will do if you act out your disposition, as you are now tempted to do. *15LtMs, Lt 85, 1900, par. 8*

You are certainly in a most dangerous position. You are doing a greater injury than you realize. Great blindness is upon you. You do not see that you are engaged in a work which, if continued, will bring in most unwarranted oppression. If you refuse to be guided by the light which you have received, this light will become dense darkness to you. This result will surely come if you refuse to be benefited by the instruction given you to help you to escape from the pit Satan has dugged for you. *15LtMs, Lt 85, 1900, par. 9*

While you stand in the sight of the heavenly universe as the Lord has shown me you are standing—as a man who has eyes with which he might see clearly, but which see not, and ears which might be sanctified to hear all things correctly, but which hear not—you are dealing with common, not sacred fire, the sparks of your own kindling. If you continue to be of the same mind and the same spirit, you will lie down in sorrow. *15LtMs, Lt 85, 1900, par. 10*

The Lord was present on one occasion when you were in controversy with those who were doing their utmost to bring about a favorable condition of things at Lincoln College. Had your eyes been opened to see the witnesses present at that time, you would have been ashamed of your moral and spiritual showing. Angels were there; but your spirit, your words, your decisions, were after the similitude of J. H. Kellogg, ruled and controlled by another spirit than that of Jesus Christ. Your wit, your sarcasm, the terms you used in regard to business matters, are recorded in unalterable characters, to stand against you until that day when every man shall be judged out of the things written in the books, unless through your repentance the blood of Christ wipes out the dark stain. You are following where others have gone before you, refusing to be advised or corrected by any power, human or divine. *15LtMs, Lt 85, 1900, par. 11*

The heavenly angels were ashamed of the position taken by those men in positions of trust who permitted you to intimidate them, to lead them to submit to your demands. They were unfaithful stewards. They should have given no heed to your menaces or threats. They should not, because you demanded it, have yielded up justice and equity. *15LtMs, Lt 85, 1900, par. 12*

I feel intensely anxious over your case. You are doing yourself and many of your associates great harm. Not long hence your wisdom will be revealed as foolishness and cruelty. The Lord witnesses every deed you do, every movement you make, every word you speak. How few know their own failings and read their own hearts. How few can discern the work of a spirit opposed to the Spirit of God. God has given you largely of His wisdom. He realizes the necessity of your understanding that this is an entrusted gift, committed to you only as long as you walk in obedience to the truth. He desires you to cherish it sacredly, as a divine endowment, given you to enable you to represent the mind and spirit of the Giver. *15LtMs, Lt 85, 1900, par. 13*

May the Lord give sight to the blind. O, I am so sorry that you are pursuing such a course. God cannot give you the knowledge he is prepared to impart, because He sees that you would not make a right use of it, while you view things in a wrong light. Let the prayer ascend from unfeigned lips, "Lord, have mercy upon me, that I may receive my sight." [See *Luke 18:39, 41.*] This prayer everyone, to whom the infinite God has given the exalted privilege of being a co-worker with Him, should offer up daily. *15LtMs, Lt 85, 1900, par. 14*

God desires to save you from yourself, that His precious cause may not bear the reproach of your infirmities. But you are now doing according to the way and will of J. H. Kellogg. I have many things to say to you that I have withheld, and I am not at liberty to say them now. There is in our world a satanic prejudice against the law of God, against the truth. The question you are to ask yourself is, "What am I doing? On whose side am I standing?" *15LtMs, Lt 85, 1900, par. 15*

It is a terrible thing to do anything against God's people. In regard to His ministers He says, "Touch not mine anointed, and do my prophets no harm." [*Psalms 105:15.*] You will do well to be careful how you move. It is not the Lord who is inspiring you to make the way of those upon whom He has placed responsibilities hard and trying. When doing this, you are under the control of another spirit. *15LtMs, Lt 85, 1900, par. 16*

You are full of ambitious projects for a class that will not, with

scarcely an exception, be capable of honoring and glorying God. You have sunk your interests deeply in a work that will not properly represent the refined, elevated character of the truth. There should be no lessening of the zeal or fervor or energy shown in the work of saving souls ready to perish. But all the time and means are not to be consumed in one line of work, while the work for God's vineyard as a whole is neglected. Thus disproportion is brought in, and the work is swayed in wrong lines. The work is not done according to the order of the Lord, as is represented in the *first and second chapters of First Corinthians* and the *first chapter of Ephesians*.¹⁵*LtMs, Lt 85, 1900, par. 17*

God gives His servants wisdom to bring out and connect with the army of workers new elements, men who will be able to act as God's representatives, men who can receive truth from on high to impart to those who in turn will give it to others. Thus all the work will be done after the divine similitude. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9*.]¹⁵*LtMs, Lt 85, 1900, par. 18*

The *third chapter of Ephesians* speaks distinctly regarding the work that is to be done in the world at the present time, the work which will magnify the truth by exerting a sanctifying, cleansing, refining influence. The church of God is the dearest object He has on this earth. It is not composed merely of ministers of the gospel, but of all who are united by faith to Christ, through belief of the truth that works by love and purifies the soul. By them the work of the gospel is to be accomplished. All who embrace the truth are to be children of God, members of one family.¹⁵*LtMs, Lt 85, 1900, par. 19*

Lt 86, 1900

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 18, 1900

This letter is published in entirety in *KC 120-125*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Daniells:

I wish to write you a few lines, which I may not be able to get copied. I have within the last half hour learned that a mail leaves for Africa tomorrow morning. It is now fifteen minutes past three in the afternoon. I wrote yesterday and this morning some nineteen pages of letter paper, and no less than ten pages in my diary. A few pages have been copied, a letter to Dr. Kellogg. *15LtMs, Lt 86, 1900, par. 1*

A letter has been received from John Wessels, but it contained nothing regarding the condition of things in Capetown, so we are left in complete darkness and ignorance, as you have not written us one line. Have you written, and has the letter miscarried? What does this silence mean? *15LtMs, Lt 86, 1900, par. 2*

When attending the meeting in Parramatta, I was in the night season passing through some exciting scenes in Africa. There were laid out some formulated arrangements and plans which were presented for acceptance; but Elder Daniells did not feel prepared to accept these plans, because they had in them some things which meant more than all could see. And while some would have accepted them, Elder Daniells said, “I cannot subscribe my name to them.” This refusal greatly disappointed the framers of the article of agreement. But no one who has had an experience in the rise and progress of the cause of God would without special advice from the Source of all wisdom concede to the terms of agreement or bind themselves to the conditions laid down, which the Lord could not favor. *15LtMs, Lt 86, 1900, par. 3*

Our brethren in Africa will have to drink deeper of the clear flowing springs of Lebanon before they can see all things clearly. From the light given me, I know that we must enter into contracts very cautiously. We must have special light from God before we do this. Every problem which has reference to the cause and work of God should be studied in earnest prayer. It is the privilege of every man who claims to be a Christian, who is walking in the path of duty, to have confidence in God's presence. The Lord is able to make that which is dark plain. *15LtMs, Lt 86, 1900, par. 4*

We are today in great peril of following in false paths. If negotiations are made with the Wessels family, God must give direction as to how they shall be framed. Let all remember that this is a time when Satan is working to lead the Lord's people in various countries to tie themselves up as His people in America have done. There, there is little freedom and little means because the conference, which in the fear of the Lord should have stood steadfast to principle, departed from the right way. Alliance with men need prayerful adjustment. We are God's stewards and are dealing with His money, with His talents. That which in our human judgment would appear to promise much at the beginning may through the unwise movements of some one in the alliance create much disappointment and endless perplexity. *15LtMs, Lt 86, 1900, par. 5*

I consider that the Wessels family have a right to be cautious. For in the workers that were sent from America, they have had to deal with some who were not straightforward. I would say to them, Sanctify yourselves by a new consecration to God. Regard the Lord as ready and willing to help you. A wrong was done to the Wessels family in the use made of their means by those who came from America. Their money was used extravagantly, and ways were devised to draw upon them. It would have been better if this money had never been placed in the hands of those who received it. *15LtMs, Lt 86, 1900, par. 6*

The Wessels family have made large donations of money to Dr. Kellogg, as though he were the one who was to be steward of their means. The means that the Wessels family gave so abundantly in America should not have been handled by one man as he pleased, but by faithful stewards who would have appropriated the money for

the opening of the work in Africa. A great work might have been done in that field. Books should have been translated for use in fields needing strong missionary effort. Had the work been done that should have been done, the religious experience of the Dutch people would have been materially changed.*15LtMs, Lt 86, 1900, par. 7*

This is where the young men of the Wessels family made a mistake. Mission fields in Africa were, in their destitution, crying to God for help and relief. They were starving for the light that should have shone in the dark places in regions beyond. This cruel, treacherous war would not have come at this time had the missionary work been done that the people of Africa were in suffering need of. The things which ought to have been done, but which have not been done, testify to a neglect of duty.*15LtMs, Lt 86, 1900, par. 8*

Let it never be forgotten that true Christianity comes through the engraving of Bible principles upon the heart and character. This must be an individual work, visibly expressed. Then true missionary work will be done. The Lord's means will be carefully invested.*15LtMs, Lt 86, 1900, par. 9*

A class of workers should have been sent to Africa who would have tried by every means in their power to educate the people they came to help. But some of those sent to Africa as missionaries needed the converting power of God upon their own hearts. Before they could teach others the truth, they needed to yoke up with Christ, to learn of Him His meekness and lowliness. In every department of God's economy He works through instruments that will be worked. Preaching the Word is one great means, and furnishing the people with reading matter is another. The Lord has appointed that the preaching of the gospel and the press shall act in harmony.*15LtMs, Lt 86, 1900, par. 10*

I must stop now, for it is bedtime.*15LtMs, Lt 86, 1900, par. 11*

Tuesday morning, June 19

I have just looked at my watch; it is two o'clock. I dress, seek the Lord, and try to write a few words to go in the mail to Africa this

morning. May the Lord help me in tracing each line.*15LtMs, Lt 86, 1900, par. 12*

From the light God has given me, I know that he has not inaugurated such a work for our people to do as Dr. Kellogg has started in Chicago. In every city there should be missionaries, evangelists, appointed to work for the lower classes, who through abuse are ruining themselves. But all the resources are not to be used in this work, or in the work of bringing the truth to other cities and missionary fields afar off from America will not be accomplished. God's money has been used lavishly in some places, so that there is not means to invest in sustaining the gospel ministry in all parts of the world by voice and by the press. Both must be linked together, and God's standard must be raised in new territory. New fields must be worked, the warning must be given. A representation of the work to be done is given in the *fifty-eighth chapter of Isaiah*.*15LtMs, Lt 86, 1900, par. 13*

The cause of God is nearly bankrupt through men's devising, by their lack of wisdom in bringing in consumers and not producers. Thus God names it. The question to be treated is a large one. God calls for decided changes to be made. Self-denial and self-sacrifice will be called for in all who undertake the work now.*15LtMs, Lt 86, 1900, par. 14*

Our brethren in America, before carrying out their plans for such an extensive and wonderful work in certain lines, might far better have considered the words of Christ, "Which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it?" [*Luke 14:28.*] Had they done this, acting under the direction of God, men's ideas would not have been carried thus far in building the tower. Thousands of dollars, that have been invested in Chicago for the lowest and most unpromising specimens of humanity, would have gone to open new fields, annexing new territory, planting the standard in new places. *15LtMs, Lt 86, 1900, par. 15*

In many new fields there should be camp meetings of two, three, or four weeks in a place, if the circumstances demand it. And all through these meetings there is to be much personal effort, not only

in the exposition of the Word in the meetings, but by individuals. Follow up every advantage in the very height of the surprise of the people to find out that there are important, wonderful things in the Word that they have not known were there at all, because the shepherds of the flock have not searched the Scriptures as diligent students of the Word. *15LtMs, Lt 86, 1900, par. 16*

There is to be diligent work done. The testing truth for this time is to be made known, and the explanation given. All classes, the higher as well as the most lowly, come to these meetings, and we are to work for all. After the warning message has been given, let those who are specially interested be called to the tent by themselves, and there labor for their conversion. This kind of labor is missionary work of the highest order. *15LtMs, Lt 86, 1900, par. 17*

The temperance question is to have special attention. Work in this line may be called medical missionary work, but this work, in its relation to its work of the third angel's message, is ever to be recognized as the hand to the body. In America it has been made the head and not the hand. The gospel ministry is not to be treated as it has been treated,—as something hardly worthy to be recognized. It is God's appointed means, the very means which has made us what we are, and its work is to be carried forward in the same lines and in the same way, because it is God's. Nothing is to be devised to stand as a memorial of man's greatness or woman's greatness. *15LtMs, Lt 86, 1900, par. 18*

See *Isaiah 49*. I cannot write out this whole chapter. Read it carefully and solemnly. What words are these! "And he said, Thou art my servant, O Israel, in whom I shall be glorified." [*Verse 3.*] How many, after they have done their best, under most trying circumstances, suffering for the want of facilities and from dearth of means, are ready to say, in the words of the Scripture, "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." [*Verse 4.*] *15LtMs, Lt 86, 1900, par. 19*

All the warnings must be given. The truth, Bible truth, is to be proclaimed in our large camp meetings, and the churches can hear the truth. They have the opportunity. All may not desire to hear.

Many oppose everything that calls for self-denial. They are not willing to accept the Sabbath. In (*Exodus 31:12-18*) is clearly marked out in definite lines what God expects from His people, and the decided consequence of rejecting [it] is death. Notwithstanding this, many will refuse obedience because the truth involves self-denial and self-sacrifice. *15LtMs, Lt 86, 1900, par. 20*

Many of the ministers will not hear and be convinced. They will not enter the sanctuary of truth to receive the knowledge of truth from the Word, but will take away the key of knowledge from the people by perversion of the Scriptures, wresting the Word of God from its true meaning. Thus every step gained in reaching the people to save them from being lost in error and disobedience requires a hard, constant battle. But shall it stop? No; lift up the standard. Plant memorials of God's truth in every place possible, and conversions will be made. Some who do not take their stand at once will help advance the work with their means and with their sympathy. *15LtMs, Lt 86, 1900, par. 21*

“And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered,” (who is Israel? the church members of today) “yet shall I be glorious in the eyes of the Lord, and my God shall be my strength.” [*Isaiah 49:5.*] The message must go from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep. They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world. *15LtMs, Lt 86, 1900, par. 22*

The message of the angel following the third is now to be given to all parts of the world. It is to be the harvest message, and the whole earth will be lighted with the glory of God. The Lord has this one more call of mercy to the world, but the perversity of men diverts the work from its true bearing, and the light has to struggle amid the darkness of men who feel themselves competent to do a work which God has not appointed them to do. *15LtMs, Lt 86, 1900, par. 23*

Read *verses 13-16*. What is the matter with those who claim to

believe the truth of the third angel's message? Why has it lost its power with the very ones whom God has honored for the sake of making it known to all people? Self has interposed; Satan has so wrought upon human agencies, and self has grown to such large proportions that it will not recognized a "Thus saith the Lord," through His appointed channels. *15LtMs, Lt 86, 1900, par. 24*

God has spoken; He has said that His work is one, that His workers are to keep in solid union. Even though men may sell themselves for a song, God continues to carry forward His work in His own appointed way in the light shining forth in the redemption of His people. Those who hold fast the beginning of their confidence firm unto the end will sing the song, "We overcame by the blood of the Lamb, and by the word of our testimony." [*Revelation 12:11.*] The work of truth will go forward in the hearts of the true seekers because God sees in them His own name and the word of truth magnified. *15LtMs, Lt 86, 1900, par. 25*

For the glory of His own name God will continue to bear with the perversity of men, that they may repent, lest His and their enemies shall triumph in their positive destruction. He bears long with their waywardness and folly. He disciplines them, that they should seek Him, and if they will humble their hearts before Him, He will not bring them to shame, but through their suffering and their turning unto the Lord, He will make them the eternal monuments of His mercy. His almighty power alone can avail in behalf of any human agency through His abiding grace. *15LtMs, Lt 86, 1900, par. 26*

Wholehearted obedience God requires of His people as their only means of happiness and prosperity. Only through humbling themselves and exalting God by their devotion to Him can they find true prosperity. Yet this is the most difficult lesson for them to learn. Christ and His body, the church, are to become one as is represented in (*John 17*)—Christ in His people united to God the great Head. The ministry, which has been belittled, will be the power and energy of Christ in Word and doctrine. These are they whom man despiseth, whom the nation abhorreth, because they bear the sign of the original Sabbath. *Exodus 31:12-18.* God's commandment-keeping people are made to be a servant to rulers, they are required by man-made laws to disregard the law of

God. *15LtMs, Lt 86, 1900, par. 27*

“Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, for he shall choose thee.” *Isaiah 49:7*. The hidden ones have been scattered because of man’s enmity against the law of Jehovah. They have been oppressed by all the powers of the earth. They have been scattered in the dens and caves of the earth through the violence of their adversaries, because they are true and obedient to the laws of Jehovah. But deliverance comes to the people of God. To their enemies God will show himself as a God of just retribution. *15LtMs, Lt 86, 1900, par. 28*

[Read] *Revelation 6:9-17*. From the dens and the caves of the earth, that have been the secret hiding places of God’s people, they are called forth as His witnesses, true and faithful. *15LtMs, Lt 86, 1900, par. 29*

The people who have braved out their rebellion will fill the description given in *Revelation 6:15-17*. In these very caves and dens they find the very statement of truth in the letters and in the publications as witness against them. *15LtMs, Lt 86, 1900, par. 30*

The shepherds who lead the sheep in false paths will hear the charge made against them, “It was you who made light of truth. It was you who told us that God’s law was abrogated, that it was a yoke of bondage. It was you who voiced the false doctrines when I was convicted that these Seventh-day Adventists had the truth. The blood of our souls is upon your priestly garments. The persecution brought upon those who kept God’s commandments did not destroy them or their influence. I could not read my Bible with its condemnatory words, and I laid it aside. Now will you pay the ransom for my soul? You said you would stand between my soul and God, but you are now full of anguish yourself. What shall we do who listened to your garbling of the Scriptures and your turning into a lie the truth that if obeyed would have saved us?” *15LtMs, Lt 86, 1900, par. 31*

When Christ comes to take vengeance on those who have educated and trained the people to trample on God’s Sabbath, to tear down His memorial, and tread down with their feet the feed of

His pastures, lamentations will be in vain. Those who trusted in the false shepherds had the Word of God to search for themselves, and they find that God will judge every man who has had the truth and turned from the light because it involved self-denial and the cross. Rocks and mountains cannot screen them from the indignation of Him that sitteth on the throne and from the wrath of the Lamb. *15LtMs, Lt 86, 1900, par. 32*

Lt 87, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

June 20, 1900

Portions of this letter are published in *3SM 119-120*; *UL 185*.

Dear Children Edson and Emma:

I received your letter, Edson. In regard to *The Desire of Ages*, when you meet with those who have criticisms to make, as will always be the case, do not take any notice of the supposed mistakes, but praise the book, tell of its advantages. *The Desire of Ages* would have been the same size as the two former books had it not been for the strong recommendation of Brother Palmer, who was then General Canvassing Agent. What you say about the appendix is the first objection we have heard regarding that feature. Many have spoken of the great help they have found in the appendix. If people are prejudiced against anything that makes prominent the Sabbath, that very objection shows the necessity of it being there to convict minds. *15LtMs, Lt 87, 1900, par. 1*

Let us be guarded. Let us refuse to allow the criticisms of any one to imprint objections on our minds. Let critics live by their trade of criticism. They cannot speak in favor of the very best of blessings without attaching a criticism to cast a shadow of reproach. Let us educate ourselves to praise that which is good when others criticize. Murmurers will always pick flaws, but let us not be saddled by the accusing element. Let us not consider it a virtue to make and suggest difficulties, which one mind and another will bring in to harass and perplex. *15LtMs, Lt 87, 1900, par. 2*

Keep the atmosphere of the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make the soul happy. We want to take notice of the brightness. Talk of God's blessings. Let us, you and Emma and I, bring all the pleasantness possible into our lives. When others begin to question and criticize, let us be determined, either by silence or by turning the

conversation into another channel, to cut off words which would not be spoken in wisdom. We are to continue to wait upon the Lord by humble prayer and supplication, making every effort to keep the door of our lips, so that we shall not utter one foolish word savoring of unbelief. *15LtMs, Lt 87, 1900, par. 3*

We are to talk faith, practicing the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God which worketh in us, both to will and to do of His good pleasure. The finite and infinite are to unite in accomplishing the work that needs to be done. God has pledged Himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in Him the word that would cast a shadow over others is left unspoken. *15LtMs, Lt 87, 1900, par. 4*

Let us remember that everyone has some dark spot in their experience. Let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them. In their turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realize that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind, but by faith we claim the promise, "Ask, and ye shall receive; seek, and ye shall find." [*Matthew 7:7.*] Yes, we shall find the answer to our prayers, for God will do exceeding abundantly, above our highest expectation. What precious witness we shall then bear for God. *15LtMs, Lt 87, 1900, par. 5*

What an honor we shall be to the truth of His Word. We shall be able to say, "I waited patiently for the Lord, and he inclined unto me and heard my prayer. He brought me up also out of a horrible pit, and 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 turneth aside to lies." [*Psalms 40:1-4.*] *15LtMs, Lt 87, 1900, par. 6*

Doleful, discouraging words will do no good. When Christ abides in us, we shall not even repeat the false statements we hear. We shall not retaliate or bring a railing accusation against any, because this would wound our own souls deeply and make us forget our resting place of confidence and peace in Christ. *15LtMs, Lt 87, 1900, par. 7*

“Sunnyside,” Cooranbong, *15LtMs, Lt 87, 1900, par. 8*

P.S. The enemy stirs up persons whose hearts are not staid upon God, who are admitting into their hearts unpleasant and disagreeable things to ponder over and then pass along the unsavory dish for a repast to other minds and hearts. This is feeding upon the garbage of Satan’s preparation, and makes the soul impoverished. When Christ was assailed in this way, His melodious voice was heard in beautiful songs, “Many, O Lord my God, are the wonderful works that thou hast done, and the thoughts that 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. ... I delight to do thy will O my God; yea, thy law is written within my heart. I have preached righteousness in the great congregation, so I have not refrained my lips. O Lord, thou knoweth I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord; let thy lovingkindness and thy truth continually preserve me.” [*Verses 5, 8-11.*] *15LtMs, Lt 87, 1900, par. 9*

When unadvised words were spoken, our Lord Jesus in His childhood and youth and manhood often corrected the evil speaker, the passionate speech, the unbelieving speech, the accusing speech, with the spirited sweet melody of song. *15LtMs, Lt 87, 1900, par. 10*

Lt 88, 1900

Managers and Teachers in the Avondale School

“Sunnyside,” Cooranbong, New South Wales, Australia

April 13, 1900

This letter is published in entirety in *8MR 157-163*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To The Managers and Teachers in the Avondale School

Dear Brethren:

I am distressed and burdened that any of you who stand in responsible positions should open the door and, as it were, invite the enemy in, for this you have done in permitting the exhibitions which took place on the school grounds Wednesday afternoon.¹⁵*LtMs, Lt 88, 1900, par. 1*

Let those who are educating the youth take themselves in hand, and educate themselves according to the high principles which Christ has given us in His Word. Let us consider that, as far and as fast as possible, we are to recover the lost ground, that we may weave into our school the spirituality that was in the school of the prophets. The *sixth chapter of John* needs to be studied with much more special diligence, for it reveals Christ as the Bread of life.¹⁵*LtMs, Lt 88, 1900, par. 2*

Why has this school been established? Is it to be like all other schools, or is it to be as God has revealed, a sample school? If so, we would better perfect everything after God's pattern, and discard all worldly makeshifts which are called education. Brethren, your eyes need to be anointed with the heavenly eyesalve. I spoke to the school, and to those assembled on Wednesday morning, words which the Lord led me to speak, not knowing anything of what was to take place, for no intimation of it had come to me. How could you harmonize your program of proceedings, which was of a character

to counterwork and make of none effect the instruction from God to you, with the words spoken?*15LtMs, Lt 88, 1900, par. 3*

I afterward felt deeply the words which the Lord gave me for you, and for the benefit of the students—words which I would not have spoken had I known what was to follow. If your perceptions had not been greatly beclouded, you would have taken the words which were given of God as a reproof and a rebuke upon all that kind of pleasure which afterwards transpired. This testimony from God presented before the students duties of the highest order, and to efface by the after performance all the impressions made, was virtually saying, “We want not Thy ways, O God; we want our own ways; we want to follow our own wisdom.” I look at it all as an insult to the Lord Jesus.*15LtMs, Lt 88, 1900, par. 4*

In the night season I appeared to be in the performance that was carried on <on the school grounds.> The actions of the human minds in the development of the spirit that was in these amusements was defacing the impression of the moral image of God. Those persons who engaged in this grotesque performance acted out the mind of the enemy, some in a very unbecoming manner.*15LtMs, Lt 88, 1900, par. 5*

Who witnessed all this scene? The universe of heaven. The men and women who united in that afternoon performance received no light, no working of the Holy Spirit. In the night season, when the scene was all laid open before me, I felt so sorry, so sad that this should be; for Christ who gave His life to elevate, ennoble, refine, and sanctify, was grieved at the exhibitions.*15LtMs, Lt 88, 1900, par. 6*

It will take time and a vast amount of labor and sorrows to wipe out the degradation of some things in the performance on that occasion. I thought that this would be a lesson that would enable all to sense the tendency of these plays and games, that they would see how quickly such amusements reveal a sample of the taste and low ideas of some.*15LtMs, Lt 88, 1900, par. 7*

The armies of Satan gained a decided victory, and God was dishonored. The angels of God were on the grounds, not to approve, but to disapprove. The angels, the ministering spirits that

minister to those who shall be heirs of salvation, were grieved, ashamed of the exhibition of the sons and daughters of God. As it was represented to me, One stood up and in solemn words laid open the aftereffects of all that program. Words were spoken which I cannot write now, but I may have liberty to write hereafter; I am too much burdened to be able to produce the words on paper. *15LtMs, Lt 88, 1900, par. 8*

What an exhibition was this to be reported by students who delight to trace such things on paper to send to their distant friends and acquaintances! They are witnesses to show, not what God has accomplished, but what Satan has accomplished in the Cooranbong school. In all these things there is among Christians a practice of necromancy which will lead away from righteousness and truth. Serious will be the consequences; for impressions are made which will be hard to efface. *15LtMs, Lt 88, 1900, par. 9*

In their efforts to regain that which was lost in such scenes, one such performance will make much work for those teachers who are working to save the souls of those under their instruction. Unless God shall work on human minds, teachers will manifest impatience; for in their efforts to undo the mischief, they will be severely tried. There will be a freedom with students to seek pleasure, and they will have less regard for the instruction of the Word of God. Thus the Word is dishonored, and the indulgence of the human heart in sin and love of pleasure is the education received. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts and convert minds. *15LtMs, Lt 88, 1900, par. 10*

Teachers need an intimate acquaintance with the Word of God. The Bible, and the Bible alone, is man's counsellor. It is as the leaves of the tree of life. In it every want is met for souls who love its teachings and bring into their practical lives. Though many students in the school have been baptized, yet they are unconverted. As they are not spiritually minded, they know not what it means to be sanctified by a belief of the truth. The Bible is to be searched, and understood. It is our spiritual food which is to be digested and assimilated. It is to be received into the heart, and worked out in the life. If the Word is unconsulted and unappropriated, no man need

expect the Spirit of God.*15LtMs, Lt 88, 1900, par. 11*

In answer to the lawyer's question, "What shall I do to inherit eternal life?" Christ said, "What saith the law? How readest thou?" The lawyer felt that he could not evade this direct question of Christ, and 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." And Christ answered, "This do and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [*Luke 10:25-29.*] Just such questions will be asked now, when the truth is brought home to the naked soul. There are those who will evade it if they can.*15LtMs, Lt 88, 1900, par. 12*

The Lord would have His stewards discharge their duties faithfully in His name; and in His strength, by believing and acting upon the Word, they may go on conquering and to conquer. But when men depart from the principles of righteousness, they can conceive a high opinion of their own goodness and aptitude, and unconsciously they exalt themselves. The Lord will allow them to walk alone, and to do their own way. He will give them opportunity to see themselves, and to manifest to others their own weakness. The Lord's way is always to be closely followed, His Word is to be taken as it reads, and men are not to devise and plan according to their own weak judgment.*15LtMs, Lt 88, 1900, par. 13*

Whenever true repentance exists, it will be revealed in doing justice, in loving mercy, and in walking humbly with God. Wherein the least wrong has been done to others, it will lead to a full restitution, that the soul may be cleared from guilt. What a work is before us! This school is to be as the school of the prophets. The truths of the Bible are to be earnestly studied. If rightly brought before the minds, if earnestly studied and dwelt upon, they will not cultivate an appetite or relish for amusements. We are living very near the closing scenes of this earth's history. God's judgments have been and are permitted to come upon the world, and will be more and more pronounced until the end.*15LtMs, Lt 88, 1900, par. 14*

The question is asked, What shall we do that we might work the works of God? What shall we do to gain heaven? This important question is answered to all who desire to know, "This is the work of

God, that ye believe in him whom he hath sent.” [*John 6:29.*] The price for which you may have heaven is the Messiah; the way to heaven is faith in Jesus Christ. He asks you, first to believe, next to work. *15LtMs, Lt 88, 1900, par. 15*

“This is the work of God, that ye believe on him whom he hath sent.” “For the Bread of God is he who cometh down from heaven, and giveth light 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.” [*Verses 29, 33, 35.*] Christ gives them to understand that a man needs to be taught of God in order to comprehend these things. This is the cause of so much cheap knowledge of the Scriptures in the churches of today. Ministers preach only portions of the Word, and refuse to practice even as much as they teach. This leads to misconceptions of the Word and doctrine; it creates error and misinterpretations of the Scripture. *15LtMs, Lt 88, 1900, par. 16*

All, from the oldest to the youngest, need to be taught of God. We may be taught by man to see the truth clearly, but God alone can teach the heart to receive the truth savingly, which is to receive the words of eternal life into good and honest hearts. The Lord is waiting patiently to instruct every willing soul who will be taught. The fault is not with the willing Instructor, the greatest Teacher the world ever knew, but it is with the learner who holds to his own impressions and ideas, and will not give up his human theories and come in humility to be taught. He will not allow his conscience and his heart to be educated, disciplined, and trained—worked as the husbandman works the earth, and as the architect constructs the building. “Ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*] Everyone needs to be worked, molded and fashioned after the divine similitude. *15LtMs, Lt 88, 1900, par. 17*

Christ tells you, my dear friends, young and old, the everlasting truth, “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. (If you do not take Christ’s word as the man of your counsel, you will not reveal His wisdom or His spiritual life.) Whoso eateth my flesh, and drinketh my blood, hath eternal life; ... for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in

him.” [John 6:53-56.] Said Christ, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.] *15LtMs, Lt 88, 1900, par. 18*

Those who search the Scriptures, and most earnestly seek to understand them, will reveal the sanctification of the spirit through the belief of the truth; for they take into their very heart the truth, and have that faith that works by love and purifies the soul. All their spiritual sinew and muscle are nourished by the Bread of Life which they eat. *15LtMs, Lt 88, 1900, par. 19*

Lt 89, 1900

Those in Responsible Positions in Avondale School

“Sunnyside,” Cooranbong, New South Wales, Australia

June 26, 1900 [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.

To Those Who Occupy Responsible Positions in the Avondale School

Dear Brethren:

I have a desire to see you in meeting before I shall pay the bills you present. I have some words to say to you all. I think if you appreciated my position, and what I am constantly doing for the school, you would not present to me such bills as you have presented. I am not as others who may place their cattle in your pasture. I have invested in the land one thousand dollars. Again and again I have had means sent to me for my own appropriation, but in the place of taking the gifts to myself, I have appropriated them for the school, that they might cancel their debts. I have just received a letter from Elder Haskell asking me if I had appropriated for myself these sums which have been presented to me. I have not appropriated one dollar. I have placed it with you to help you in your need. I want no more such bills sent to me.¹⁵*LtMs, Lt 89, 1900, par. 1*

Even if you did not know in regard to this matter of financial assistance, have you not known how many times our horses and carriages and my hired help have been to the station to accommodate the school? Are you aware that money which has been appropriated to the school has been secured through appeals which I have made? Have you not perceptive faculties to understand that my position in connection with the school is constantly drawing in behalf of the school? I think it would be well for your perceptive faculties to be sharpened up a little. I do not feel

under the least obligation to the school for the favors they have done me, but I do feel sad to see how little the constant taxing in one way and another, how little my continual efforts from the time the school was first opened, have been appreciated.*15LtMs, Lt 89, 1900, par. 2*

Since the school began in Melbourne, I have invested three thousand dollars in it, beside the money invested to buy the land. I think you need to have some enlightenment. I am one of the firm. My interest is with the school. I draw the funds for the school. I want you to never to send me another such bill. At other times there has been very close settlements with me, but I have said nothing about the matter; but now I will speak.*15LtMs, Lt 89, 1900, par. 3*

Let everything, in dealing with one another as God's people, be done with equity and nobility. There must be no illiberal spirit; there must be no meanness in business management, but a spirit free from littleness and selfishness. Privileges and responsibilities are mutual, and God would have all understand that they should go side by side. Necessity is a bad oracle to consult.*15LtMs, Lt 89, 1900, par. 4*

Lt 90, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 12, 1900

Portions of this letter are published in *4MR 420; CTr 26*. +NoteOne or more typed 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 am not fit to write at all, but will begin, and if I cannot finish I shall at least have made an effort. It is only two days since I have been able to trace my thoughts upon paper.*15LtMs, Lt 90, 1900, par. 1*

Three thousand dollars of Sister Gotzian’s loan has come. Brother Jones would like me to leave the rest with the office to pay my indebtedness for the publication of *The Desire of Ages*, but I do not as yet know how to do this. All the money possible will have to be collected, because there is now a determination to arise and build a sanitarium. If all will have faith to act to the extent of their ability, the building will surely be finished.*15LtMs, Lt 90, 1900, par. 2*

The light that I have is that we must walk by faith. All work required to be done in reformatory lines, for the prosperity of the cause of God, and as a blessing to those suffering with disease, is to be done according to the Lord’s plans, that it may be a witness to the people. Ministers of the living oracles of God must take in the situation. They must act as leaders and feel an intense interest in the various lines of the work. They must set such an example as may be safely followed. Every thing must be done according to the Lord’s devising.*15LtMs, Lt 90, 1900, par. 3*

In erecting a sanitarium, the same methods that were used in building the church at Avondale will be essential and will be pleasing to the Lord. A plain, simple building, of suitable dimensions to accommodate the patients who shall come for relief should be

erected, and persons of different trades and professions will be acceptable to have a hand in the labor. All who engage as workmen should make their charges as light as possible, putting in a full eight hours each day. Why? Because it is the Lord's time. No one is to be urged to do his duty in this respect, but if there are those who want to make this offering to God, God will bless them in the noble part which they act, according to the spirit which they bring into their work. *15LtMs, Lt 90, 1900, par. 4*

Jesus, our Redeemer, gave all there was of Him as a willing offering to God, that all who would come to Him might have eternal life through the sacrifice of Himself. We invite all who will, to act a part in donating according to their several ability. This erecting of a sanitarium is after the special order of the Lord, and is to be a means of reaching every class of people with the truth. We do not advise our people to open up a work in our cities, <to the extent of> erecting buildings to which they can invite the most depraved class of people to come and receive the food and beds and treatment without money and without price. None are required to establish a work in any city which gives to an indiscriminate class an invitation to be supported by the charities of the Seventh-day Adventist people, whose special work is to bear an unpopular message to the world. The commission is given to bear the message to all nations. *15LtMs, Lt 90, 1900, par. 5*

God has His plans in the establishment of His work, and His Word is to be our guide; His practice, our practice. On one occasion Christ gave evidence of the source of His power in feeding the five thousand who had followed Him, eager to receive the words of instruction that He, the Source of all blessings, could give them. All who study the work of the Great Teacher will observe and, as near as possible, do as He did. He has specified His way and we are to follow His example. *15LtMs, Lt 90, 1900, par. 6*

Just before the ascension of Christ, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." [*Matthew*

28:18-20.] This is God's plan. *15LtMs, Lt 90, 1900, par. 7*

We have received no light from the Lord to empty the Lord's meat which is brought into His house, to support the promiscuous poor without money and without price. This would be a drain upon the Lord's treasury that would make one city a receptacle for all the means possible to be obtained, and thus retard the work of the third angel's message, and close the way so that the light and knowledge of the gospel which the commission of Christ embraces shall not go to all nations. *15LtMs, Lt 90, 1900, par. 8*

But the work is to be carried proportionately in all cities. In His own way the Lord Jesus gives opportunities to reach the people nigh and afar off. In Mark we read, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. *15LtMs, Lt 90, 1900, par. 9*

"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. 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 everywhere, the Lord working with them, and confirming the word with signs following." [*Mark 16:14-20.*] *15LtMs, Lt 90, 1900, par. 10*

All the works of Christ, all His invitations, all His ways of reaching the people, are consistent and reasonable. "And he saith unto them, Go ye into all the world and preach the gospel to every creature." (That is, all must have the message.) "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." [*Verses 15, 16.*] God's work is definite; it is to put out, under the special influence of God's spirit, the talents He has given in capabilities of speech, and in reasoning powers. *15LtMs, Lt 90, 1900, par. 11*

These talents will produce other talents, which add to the efficiency of the worker to win to Christ those who will consecrate their talents to God by putting them out to the exchangers. Thus still other talents will be brought in, increasing the power and efficiency of the gospel in its sacred, exalted work. There will be ministerial talent which can be added to the force of workers; there will be teachers who will be educators of the youth; thus talent will be connected with the work to stand in moral dignity and sanctification and righteousness. *15LtMs, Lt 90, 1900, par. 12*

To all who engage heart and soul in this work, Christ says, "I am with you in this work to guide, comfort, sanctify, and sustain you. I will render you successful in awakening the attention of men to a purpose. Your success will be of the Lord in convincing and convicting men of what constitutes sin, that they shall believe in Me, and know that all sin is the transgression of the law of God. Your work is to preach, teaching them to observe all things whatsoever I have commanded you." "If ye love me, keep my commandments." [1 *John 3:4.*] "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 14:21, 23, 24.*]*15LtMs, Lt 90, 1900, par. 13*

Nothing can do greater insult to Jehovah and our Redeemer Jesus Christ who came to our world to live the law of God, than to assume the generous attitude that God's bounties are to be given alike to the most profligate, the most corrupt in soul, body, and spirit. This generosity should be exercised toward the worthy poor who have taken their position to obey God by becoming loyal to his commandments, and who for this reason have been cut off from their labor and their payroll. These are our brethren, to whom transgressors of the law of God are looking, saying, We will see how they come on. *15LtMs, Lt 90, 1900, par. 14*

When so large draughts are made upon the treasury of God to support a work that God has not given us to do, draughts that

should aid these who have lifted the cross under sore discouragements, there is nothing to supply their needs. Shall these families then be driven to despair, because hungry and suffering for the very necessities of life, while the intemperate debauchers, the tobacco users, and the vilest of human beings shall be sustained, in receiving without price our generosity and benevolence? The house of faith, struggling to keep the Sabbath, is left to suffer, while the Lord's resources are consumed upon a class that have made themselves vile; and what will be presented as the result of this expenditure of time and means and labor?*15LtMs, Lt 90, 1900, par. 15*

What shall be done? The Lord has designated what should be done. A people who are conscientiously keeping the commandments of God, and doing the very work the Lord has given them to do, will respond to the command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." [*Matthew 28:19, 20.*]*15LtMs, Lt 90, 1900, par. 16*

In God's Word we have a perfect rule of faith and practice. The living God alone who made heaven and earth can help and abundantly save His worshippers through the ways which He has ordained. God will not overlook the transgression of His own people who refuse to be corrected and receive His warning. He will visit their transgressions with the rod, until they learn that He is God, and will obey His voice. When they walk in God's ways and not in ways of their own devising, the Lord will receive the repentance of His erring ones, as He has ever done. They must learn that only in obeying Him can they find rest and peace.*15LtMs, Lt 90, 1900, par. 17*

Lt 91, 1900

Brethren

Maitland, New South Wales, Australia

June 24, 1900 [typed]

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Dear Brethren:

My mind has been greatly troubled. I could not sleep. Some things passed before me which at first sight seemed small, but which meant much in their working out and in their influence upon the cause of God. Thus it has been with Dr. Kellogg. He entered upon the work of investing means to accomplish a certain end. At the first, this work seemed to be one which God could approve. He receive large donations from the Wessels brothers. He made <himself> terms regarding this money, or <rather> led the Wessels brothers to <make terms to> echo his suggestions, making restrictions regarding the means to be invested and the profits accruing there from. God did not instruct those who made this confederacy and these restrictions. The money was His. He owns the world. He owns men and all that men possess; and not long hence he will call them to account for the use they have made of His goods.¹⁵*LtMs, Lt 91, 1900, par. 1*

Christ died to release men from Satan's claims. He offered up His life to save men from utter and complete ruin. The souls of those who have thus been ransomed are valued by God in proportion to the price which has been paid for them. <And His money is to be used in His way, not after the inventions of human minds.>¹⁵*LtMs, Lt 91, 1900, par. 2*

God created man for His own glory, that after test and trial the human family might become one with the heavenly family. <And to every man is given his work to receive the mind of God.> It was

God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word. Adam was to be tested, to see whether he would be obedient <as the loyal angels> or disobedient. If he stood the test, his instruction to his children would have been only of loyalty. His mind and thoughts would have been as the mind and thoughts of God. He would have been taught by God as His husbandry and building. His character would have been molded in accordance with the character of God.*15LtMs, Lt 91, 1900, par. 3*

But Adam did not endure the test. Satan, the fallen prince, was jealous of God. He determined through subtilty, cunning, and deceit, to defeat God's purpose. He approached Eve, not in the form of an angel, but as a serpent, subtle, cunning, and deceitful. With a voice which appeared to proceed from the serpent, he spoke to her, and his conversation was of that character which wise and wicked angels use through various agencies today. As Eve listened, the warnings God had given faded from her mind. She yielded to the temptation, and as she tempted Adam, he also forgot God's warnings. He believed the words of the enemy of God.*15LtMs, Lt 91, 1900, par. 4*

In Eden, Satan used the serpent as his instrument. Today he makes use of the members of the human family, striving by means of every species of cunning and deception to hedge up the path of righteousness cast up for the ransomed of the Lord to walk in.*15LtMs, Lt 91, 1900, par. 5*

What were the words Satan spoke to Eve: "Ye shall not surely die." Today men think and act the words of the great deceiver, giving the impression that God does not mean what He says. Satan charged God with his own false attributes. "God doth know," he said, "that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." [*Genesis 3:4, 5.*] The "evil" was disobedience to God's commands. And Adam did indeed go through the experience of knowing evil, with all its fearful consequences.*15LtMs, Lt 91, 1900, par. 6*

The lie which Satan told Eve, "Ye shall not surely die" [*verse 4*], has been sounding through the centuries from generation to generation.

Thus Satan tempted our first parents, and thus he tempts us today. He is the author of evil. And from generation to generation men and women have fallen into the snare, notwithstanding Adam's disobedience and its result. *15LtMs, Lt 91, 1900, par. 7*

Adam and Eve were driven out of Eden, and an angel with a flaming sword guarded the way to the tree of life, that the disloyal, disobedient pair might not gain access to it and thus immortalize transgression. *15LtMs, Lt 91, 1900, par. 8*

Mark this point. The Lord did not place in Adam, fallen and disobedient, the confidence, He placed in Adam loyal and true, living by every word that proceeded out of the mouth of God. *15LtMs, Lt 91, 1900, par. 9*

Disobedience to God's word is never to be looked upon as a merit. The rewards of heaven are not granted to transgressors. In no case are the transgressors of God's law to receive the attention and confidence of those who are desirous of serving Him. *15LtMs, Lt 91, 1900, par. 10*

The eyes of Adam and Eve were indeed opened, but to what? To see their own shame and ruin, to realize that the garments of heavenly light which had been their protection were no longer around them as their safeguard. Their eyes were opened to see that nakedness was the fruit of transgression. As they heard God in the garden, they hid themselves from Him; for they anticipated that which till <their fall> they had not known—the condemnation of God. *15LtMs, Lt 91, 1900, par. 11*

The accusation Adam brought against Eve, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," had no influence to save him from the result of disobedience. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." [*Verses 12, 17, 18.*] *15LtMs, Lt 91, 1900, par. 12*

In this case Satan's instrument, the serpent, was cursed. And all who today allow themselves to be used as Satan's instruments, to

lead others to disregard the commandments of God, are under the curse of God. Man's safety lies in a wholehearted belief in a "Thus saith the Lord." This is the declaration of truth. Those who are led away from the truth from any motive, however great may have been their supposed wisdom or exaltation, and venture in a path of their own choosing, are following a false leader, and will be led by him into false paths. And both are guilty before God. Neither the leader nor the one led will be held guiltless. *15LtMs, Lt 91, 1900, par. 13*

I wish to say that the influence of the perverted principles acted upon in Battle Creek has been far-reaching. Men have entered upon the work of making efforts to bless themselves by following a course of their own devising, vainly supposing that by so doing they will be elevated. These men, connected with the work of God, have not realized what they were doing. In their various devices for improvement they were following their own way, without asking themselves the question, "Did God bid me do this?" Thus they worked in compliance with the plans of Satan, in opposition to the known will of God, to follow which would have secured their success. At the very heart of the work men made that awful test, to result in knowing good and pursuing evil, by losing sight of the principles of righteousness. Those who do this must suffer the consequence. The whole service of those who choose to have a knowledge of evil is changed from what God wishes it to be. *15LtMs, Lt 91, 1900, par. 14*

God has declared that man's only means of safety is entire obedience to all His words. We are not to make the experiment of testing the evil course, with all its results. This will bring weakness <through disobedience.> God's plan was to give man clear-sightedness in all his work. This was planned for Adam by his heavenly Father. There was to be co-operation between man and God. But this plan was greatly interfered with by Adam's transgression. Satan led him to sin, and the Lord would not communicate with him after he had sinned as He did when he was without sin. *15LtMs, Lt 91, 1900, par. 15*

After the fall Christ became Adam's instructor. He acted in God's stead toward humanity, saving the race from immediate death. He took upon Him the office of mediator. Adam and Eve were given a

probation in which to return to their allegiance, and in this plan all their posterity were embraced. *15LtMs, Lt 91, 1900, par. 16*

In the fulness of time Christ was to be revealed in human form. He was to assume the position of head of humanity by taking the nature, but not the sinfulness of man. In heaven was heard the voice, "And the Redeemer shall come to Zion, and unto them that turn from transgression ..., saith the Lord." [*Isaiah 59:20.*] "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called, Trees of righteousness, The planting of the Lord, that he might be glorified." [*Isaiah 61:1-3.*]*15LtMs, Lt 91, 1900, par. 17*

It is God's purpose that His name shall be exalted among all the nations. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [*Isaiah 62:1-3.*]*15LtMs, Lt 91, 1900, par. 18*

This is to be the experience of those who hold fast the beginning of their confidence firm unto the end. The whole of the *sixty-second chapter of Isaiah* is a representation of the work Christ will do through those who follow His example. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken." [*Verses 10-12.*]*15LtMs,*

Lt 91, 1900, par. 19

How similar this language is to that found in Revelation: “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. ... I Jesus have sent mine angel to testify unto you these things in the church. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” [*Revelation 22:12-14, 16, 17.*]*15LtMs, Lt 91, 1900, par. 20*

God corrects His people to save them from destroying themselves. He warns them against following the course pointed out by their finite judgment. He desires them to lift up, not their own standard, but His standard of truth.*15LtMs, Lt 91, 1900, par. 21*

It would be well for all to review God’s dealing with His people. Notice that while they carried His banner, He exalted them before their enemies. But when they brought self-exaltation, waywardness, and inconsistency into His sacred work, He could not give them prosperity. The work is not to be carried forward with the view of glorifying man, but to glorify God. His power is to be revealed in the <special work through chosen human agencies for the> conversion of those who leave the ranks of the enemy to stand under the banner of Christ, and in the decided witness which they bear for the truth. Satan’s armies are many, and God’s people must spread over all the world, planting the standard of truth in the dark places of the earth and doing their utmost to destroy Satan’s kingdom. Churches are to be built and sanitariums established <in many places.> To our health institutions are to come those who otherwise would never hear the truth.*15LtMs, Lt 91, 1900, par. 22*

The messages are not to be sunk out of sight and the means in the treasury exhausted by a work for the most abandoned classes. These are not to be repulsed; they are to be encouraged to reform and be converted. But all the time and talent and means are not to

be devoted to work such as that which has been started in Chicago, which has absorbed so much of the Lord's money. God has said that churches are to be established all over the world. Every effort is to be made to turn souls from error to truth. But work for the destitute is not to be taken up and managed as has been in Chicago. *15LtMs, Lt 91, 1900, par. 23*

The same time and means, used where it was very much needed, would have done much to proclaim the truth which must be given to our world. Men and women would have been called out from the world to witness to Christ's words, "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. Let your light so shine before men that they may see your good works, and glorify your father which is in heaven. Think not that I am come to destroy the law, 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 5:14-18.*] *15LtMs, Lt 91, 1900, par. 24*

People are to be converted from error to truth. These are to show by their works that they are true followers of Jesus Christ. They are to co-operate with God. "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." [*Matthew 7:24-27.*] *15LtMs, Lt 91, 1900, par. 25*

Those who sincerely believe the third angel's message will reveal in their lives <all that message comprehends.> The fruits of that message <are grace and righteousness.> Converted men and women are to engage in God's service as His witnesses. Every deliverance from Satan's power is a manifestation of God's power to save, and a demonstration <in this our day> that the Sabbath is a

sign between Him and His obedient ones, that they may know that He is the Lord which sanctifieth them. This is a practical witness to the truth that God is the strength and defense of His people, and will exert unlimited power to make His truth and righteousness triumphant. *15LtMs, Lt 91, 1900, par. 26*

Those who receive a “Thus saith the Lord,” who obey the truth as it is in Jesus, will bear the sign of God’s commandment-keeping people. To see and acknowledge our vileness and emptiness and weakness is an indispensable preparation for seeking the Lord in penitence and receiving, yes, manifestly receiving, the righteousness of Christ, which is of God by faith, and which brings eternal life. All who seek the Lord with the whole heart will find Him. They will plead to a purpose and with sure success if they feel their entire dependence upon God and surrender self to Him, accepting Christ as a personal Saviour. <Here is his wisdom and righteousness and sanctification.> This they must do, maintaining a spirit of repentance, humiliation, and meekness, showing their appreciation of God’s great gift by undivided obedience to His commandments. *15LtMs, Lt 91, 1900, par. 27*

Those who work in the lines God has marked out will not be unchristlike Christians, [and] are never at war with truth and righteousness. The Lord has a work for His people to do, a work which means everything to them and to those whom they are to lead to God by the Christlikeness of their character. Greatness in the sight of men differs largely from greatness in the sight of God. Those who desire to receive the approval which purity and holiness wins from God must give up seeking the approval of men. *15LtMs, Lt 91, 1900, par. 28*

Lt 92, 1900

Kellogg, J. H.

NP

July 2, 1900 [typed]

Portions of this letter are published in *TDG 192, 2MR 189, 4MR 136-137*.

Dr. Kellogg:

I am sorry that, notwithstanding the warnings that for years God has been giving you, you should act in the oppressive way that worldlings act. Do you know that angels of God were in that gathering in which you magnified yourself to such large proportions? Did you realize that by your actions you were giving joy to satanic agencies? O John, John, can it be that you consider this the medical missionary work that is to be done? The less we have of the class of work represented in that meeting, the better it will be for the actors and for the cause of God.¹⁵*LtMs, Lt 92, 1900, par. 1*

The Lord was not glorified by your transactions, and He says of those who justified you in them, "Neither will I be with you any more unless you put away from your midst everything of this unholy character." The messenger from heaven addressed the ministers present, saying, "How could you be intimidated by any human agencies? How could you be led by them to endorse by your assent any such actions? This is not the way in which the Lord works."¹⁵*LtMs, Lt 92, 1900, par. 2*

I must express myself decidedly. Such actions as those done in that meeting are entirely wrong. You have been warned not to do as Nebuchadnezzar did. You are exalting the work you have been creating as the all and in all work for this time. For years you have been discrediting the ministry, ridiculing God's ordained means for carrying out His designs. You created a great many responsibilities, but after this was done, your tower was unfinished. You devised plans by which your tower should be built, but God was not in your

devising. He did not put that work into your hands. He gave you the responsibilities He designed you to bear, and He knew what was best for you to do. He has not given you the work you are now doing.*15LtMs, Lt 92, 1900, par. 3*

You must not think, my brother, that you are indispensable to the cause and work of God. I am instructed to say that what you and your associates are negotiating is not in harmony with the Scriptures. God desires us to guard strictly the principles of truth, that we may represent His character and government.*15LtMs, Lt 92, 1900, par. 4*

The course pursued in the meeting which I have mentioned showed that spiritually some were suffering from “la grippe.” A skillful physician is needed to do medical missionary work in their behalf, to expel that which will poison and destroy the principles which should control in the Lord’s institutions. When in small as well as in large responsibilities you cleave to Christian principles, you will be prepared at all times and in all places to act as a Christian gentleman. You will set a right example to your associates, and you will be in harmony with heaven. But you are not now acting as an agent of God should act.*15LtMs, Lt 92, 1900, par. 5*

I have had a counsel with Dr. Caro and Brother Sharp, the business manager of the Sydney Sanitarium. I sought to present before them the principles upon which they should act. I told them that representations were given me of transactions in America and some in Africa. And contracts would be made to lead those in this country to bind themselves to certain things which would restrict their religious liberty and their liberty in business lines. A hand was placed upon the hand of Dr. Caro, and again upon the hand of his business manager, and a voice said, No, put not your pen to any such agreement. This is a transaction that is born entirely of selfishness and a feeling of superiority, which must not be encouraged among Seventh-day Adventists.*15LtMs, Lt 92, 1900, par. 6*

In the *first chapter of Second Peter* we are given instruction as to how the Christian should act. He is to live and work upon the plan of addition, obtaining a deep experience in the knowledge of God and

of Jesus Christ. *15LtMs, Lt 92, 1900, par. 7*

“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.” [*Verses 1, 2.*] *15LtMs, Lt 92, 1900, par. 8*

Those who gain the experience represented in this chapter will not become estranged from God, because they have lived on the plan of addition. “But 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.*] Purity and godliness make up the new life of faith. The blood of Christ justifies, sanctifies, and saves the soul. The promises in this chapter include every one who is a true laborer together with God, the saving influence of whose example is seen and felt among his associates in the work. “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 3, 4.*] *15LtMs, Lt 92, 1900, par. 9*

That faith in Christ, which works by love and purifies the soul from all defilement, leads God’s people to an advance stage of Christian experience. Partakers of the divine nature, they reveal the attributes of Christ. Their lives represent the life of Christ. In all their actions God is glorified. His mercy, His tenderness, His forbearance, His benevolence, is represented. God’s Word, believed and practiced, will always lead to good works, to love for those who love God, to sympathy and tenderness for them, to a desire to help them in their work, that all may carry out God’s plan, doing His work in the Spirit of the Master. Thus God’s people show that under all circumstances they are trying to do as Christ would do in their place. One of the most efficient ways of representing Christ to the world is to love as brethren, to be pitiful and courteous. *15LtMs, Lt 92, 1900, par. 10*

My brother, be exceedingly cautious lest in your zeal you close the

door against your brethren having any advantages unless they subscribe to your plans. As God's medical missionaries, our work is to lead all into the path of hope and courage and helpfulness. Thus we are to make our words and actions Christlike. We are to be actuated by the unselfish motives that lead men to make straight paths for their feet, lest the lame shall be turned out of the way. *15LtMs, Lt 92, 1900, par. 11*

The Holy Ghost is the Author of the Scriptures and of the spirit of prophecy. These are not to be twisted and turned to mean what man may want them to mean, to carry out man's ideas and sentiments, to carry forward man's schemes at all hazards. "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with unfeigned words make merchandise of you." [2 Peter 2:2, 3.] We must stand as vigilant soldiers, guarding against the entrance of one wrong principle. Not one thread of selfishness is to be drawn into the web, for this would spoil the pattern. *15LtMs, Lt 92, 1900, par. 12*

No man is to be relied upon who works away from the plan of God. When the truth is received in simplicity, when the heart follows Christ as a perfect Saviour, when the desire of the soul is to be wholly and altogether the Lord's, it is because the instruction contained in the *sixth chapter of John* is carried out to the letter. Those who have the attributes of Christ will reveal these attributes in word and action. In His providence the Lord allows things to take place to test and prove His people, to lead them to show their characters to themselves and to others. The words and deeds are the measurement of the man. We either reveal the attributes of Christ, because we are doers of the Word, or we reveal the attributes of Satan. *15LtMs, Lt 92, 1900, par. 13*

By our dealing with our brethren, we show what power is prevailing in the soul temple. Those around us need to see us living lives of virtue and rectitude. Those who eat the bread of life reveal an abiding Christ. They are channels through which the living water can flow. They can be trusted. Every action of the life is to be tried. What saith the Scriptures? How readest thou? "To the law and to the testimony: if they speak not according to this word, it is because

there is no light in them.” [Isaiah 8:20.] Thus the decision is to be made in the great day of judgment. *15LtMs, Lt 92, 1900, par. 14*

My brother, you are not carrying the work the Lord has given you; and I am so sorry. Now is the time when you need, as you have never done before, to move understandingly and intelligently. You need to be developing a well-rounded, symmetrical Christian character, as firm as it is kind, and as tender as it is strong. There are those who in certain lines of work excel their fellows, and they conscientiously suppose that they are in the way of the Lord, when they are coming to think that they are as gods and that in their work there is no error. One precious thought in God’s Word is that one grace is not exalted above another. When by the Lord special capabilities are bestowed upon a man, let him walk softly before the Lord, remembering that the enemy of God and of man was not always what he now is—a fallen apostate. He fell because he aspired to be as God. *15LtMs, Lt 92, 1900, par. 15*

Any man who concludes that he can control his fellow men by his restrictions, that he can make certain conditions which they must follow, is not walking in the way of the Lord. The Lord Jesus has instructed me that all such actions reveal defective, erroneous principles, which shall not stand. The Lord says, “I am God; and none else shall take My prerogative of saying what this man or that man shall do with his powers and capabilities. Men are not empowered by God to control their fellow men. In the work of God, let man keep himself, mind and soul, under the direction of God, who is the supreme Ruler. When man takes the place of God, supposing that it is his privilege to control, he has entirely mistaken his calling. *15LtMs, Lt 92, 1900, par. 16*

The Lord has given me a word of warning to give to my brethren in the faith. Religious liberty is to be freely exercised. You are not to confederate together, agreeing that you will or will not do certain things in connection with the medical missionary work. The light I have to give to all our people is: This is not to be, whatever may be the consequences. The Lord has not made any mortal man your ruler. God has you in His keeping. He speaks to you in a way altogether different from the way in which man is allowed to speak. *15LtMs, Lt 92, 1900, par. 17*

The instruction given me is what the Lord will say and is now saying, "Cease ye from man, whose breath is in his nostrils." [*Isaiah 2:22.*] Who gave man his life? Who gave him his reason? Did not God? Let not the Christian, who is dependent on God for every breath he draws, feel exalted above his brethren. He should not dictate terms to them, as though he has given them life and intelligence, and therefore they were responsible to him. *15LtMs, Lt 92, 1900, par. 18*

There is coming in among us a spirit which God will not suffer to rule. Never should Christians feel that they are lords over God's heritage. There should not be among Christians a spirit which makes some patrons and some proteges. The commandments of God forbid this. "All ye are brethren." [*Matthew 23:8.*] No man is to think that he is the owner of the minds and capabilities of his brethren. He is not to think that others must submit to his dictation. He is liable to err, liable to make mistakes, as every man is. He is not to try to control matters in accordance with his ideas. He who yields to this spirit of self-exaltation places himself under the control of the enemy. If ministers of the gospel cannot harmonize with all his ideas and imaginings, he turns from them and speaks against them, pouring out the sarcasm and bitterness in his heart upon ministers and ministry. *15LtMs, Lt 92, 1900, par. 19*

None of this work bears the signature of heaven. Christians should reveal the tenderness of Christ, and this they will do if Christ abides in the heart. They will recognize Christ in their brethren. They will take sweet counsel together. If the dark chapters of human history were traced out according to the truth, how much would be flattering to those who exercise so much authority, who feel competent to say that others shall do as they dictate? *15LtMs, Lt 92, 1900, par. 20*

Jesus has given us an example in His life of purity and perfect holiness. The most exalted being in heaven, He was the most ready to serve. The most honored, He humbled Himself to minister to those who a short time before had been disputing as to who should be the greatest in His kingdom. *15LtMs, Lt 92, 1900, par. 21*

Seeking our own preference at the expense of others is a dear experience to gain. The time will come when those who do this will

not care to see the scenes of their life traced out by a pen which never deviates from truth. *15LtMs, Lt 92, 1900, par. 22*

God calls for decided reformation in the Sanitarium in Battle Creek. A vital current of the grace of God needs to flow into the heart of Dr. Kellogg and his associate physicians, and all who are engaged in the work there, for they have certainly lost their reckoning. They do not understand themselves. The Lord calls upon them to change their principles. You have been educating yourselves to belittle the gospel ministry. You have spoken against the ministers for not taking up the class of work which you are doing, which the Lord has not commissioned you to do. By doing this work you have limited the resources of the ministry. I shall have to make this appear as it is to you and to others. *15LtMs, Lt 92, 1900, par. 23*

Your action in your treatment of the business connected with the Lincoln College is a matter about which God has a controversy with you. I beg of you to place matters just as they were before you commenced your opposition, or else the Lord will surely reckon with you in this matter. I was astonished that men who claimed to be Christians should work as you did to cripple and limit the resources of an institution to gratify your own ideas. It made me feel as if the pangs of death had come upon me. I was as cold as marble, and no clothing could warm me. For a while I lay thus, terribly ill. At the time, I was away from home. I returned home, and for three or four weeks did not attend meeting or take up the least responsibility. Why do you, for whom God has done so much, do these things? It is best for you to seek the Lord in all humility of mind. Go no further in that kind of medical missionary work. How you could act toward your brethren in the truth as you did is beyond my comprehension. *15LtMs, Lt 92, 1900, par. 24*

The sorrow that I felt while at Summer Hill was very great. Dr. Caro came to counsel with me, and I said, I must give you the word of the Lord. I am so weak that I scarcely know what to do, but it may be that I shall have strength given me to speak the things I wish to speak. I thought during the night that I might die before morning. *15LtMs, Lt 92, 1900, par. 25*

I warned them, Brother Sharp and Dr. Caro, not to concede to

conditions which I knew would be asked of them; for this was a principle which should never see the light of day, and of which those claiming to be Christians should be ashamed. One is your Master, even Christ. The work must go forward under God's guidance, not under the restrictions of Dr. Kellogg. Into our institutions in America or Australia nothing must be allowed to enter which would exalt medical missionary work as a body, making of no account the gospel ministry. The ministers of the Word are to be respected; they are to be treated as Christ's ambassadors. No under-shepherd can do for His flock what Christ, the great Shepherd, has done, who gave His life for the sheep.¹⁵*LtMs, Lt 92, 1900, par. 26*

Those who bear the last testing message to the world will need to guard the flock of God, for the most powerful opposition will come from those who are treading underfoot the law of God. It is easier to tear in pieces and rend the flock of God than it is to heal the evil that has been done, to reunite the members of Christ's body. Medical missionaries, so-called, need a deep work done in their souls, that the evils which have been injuring them and others may be healed.¹⁵*LtMs, Lt 92, 1900, par. 27*

O the evil of the desire to gain personal ends! God would not have this principle prevail in the churches. "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] Obey this Word, and men will soon be convinced that the religion of Seventh-day Adventists is genuine. "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.*]¹⁵*LtMs, Lt 92, 1900, par. 28*

Your feelings against the ministers of the gospel are contrary to the religion of Christ, contrary to the practice of Christ. The Saviour's work was to teach the people. Multitudes followed Him to listen to His words. He not only preached to the people in the synagogues; He spoke the Word of life to them on the mountainside and by the sea. It was on these occasions that the sick were brought to Him to be healed.¹⁵*LtMs, Lt 92, 1900, par. 29*

God's servants must accomplish the very work He has given them to do. A Paul may plant and an Apollos water, but God only giveth the increase. He has faithful messengers, whom He will honor by making them laborers together with Him. The Lord's laws of cause and effect must be faithfully and earnestly obeyed. The soil of the heart must be prepared, and then must be sown the seed, the living Word of God. The Lord's delegated messengers, to whom He has given talents, must co-operate with Him. When they do just what He has told them to, He will fulfil His word to them.*15LtMs, Lt 92, 1900, par. 30*

“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 nations, beginning at Jerusalem.” [*Luke 24:45-47.*] This is the seed sowing. This is the sacred trust that has to be given to men. Woe be to any man that seeks to retard the work.*15LtMs, Lt 92, 1900, par. 31*

“And, behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.” [*Verses 49-53.*]*15LtMs, Lt 92, 1900, par. 32*

There is a work to be done here in Australia in the lines which Christ has marked out, and in accordance with the principles which should ever characterize the work of the gospel ministry for this time. The truth of God is not to be hindered or bound about. It is to be left free. The servants of God are not to subscribe to any terms stating how God's money and God's talents shall be used. The workers may counsel together. They may consult one another in brotherly love, with a deep interest regarding the best way in which to carry the work of God to all parts of the world and work the fields all ready for the harvest. The truth is to be proclaimed. A stirring, testing message is to be given to those who are nigh and those who

are afar off. God has given us His commission. It is the business of each one to do the work the Lord has said shall be done among all the nations. *15LtMs, Lt 92, 1900, par. 33*

It is the will of Christ that His gospel, the words of Bible truth, shall be preached to all men. As they hear the message of truth, they are to receive and believe the Word spoken. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*]*15LtMs, Lt 92, 1900, par. 34*

God calls for those who are true and faithful in this perverse generation to bind up the law among His disciples. This is the contract which is of heavenly endorsement. All this perversity, this threatening on the part of men to become independent of the body, to follow their own plans, is not inspired by the Lord. God may permit them to try this course until they have independence to their heart's content, until they reap the results coming from human wisdom and lie down in sorrow. *15LtMs, Lt 92, 1900, par. 35*

God calls for a decided change in the program. Christ has prayed for the unity of His people. In their unity is their strength. God desires all to be laborers together with Him. The Saviour says, "Without me ye can do nothing." [*John 15:5.*] Man cannot, by any efforts he may make, thwart the purpose of God. Let there be a consideration of these things. Let men come to their senses. Let them not work at cross-purposes with God. "A man's heart deviseth his way, but the Lord directeth his steps." [*Proverbs 16:9.*] There are many devisings in a man's heart, nevertheless the counsel of God, that shall stand. *15LtMs, Lt 92, 1900, par. 36*

I know that God would not have His money absorbed in Chicago as it now is. The money invested in this way consumes much time and labor. This is pleasing to Satan, for he knows that it will close the door against the support of missionaries in their work, and then the work of the gospel ministry will be held up to ridicule in comparison with the large work done in medical missionary lines. A large

amount of money has been used in a way which has accomplished very little. Much has been spent on a class of people who will never be fitted to receive and impart, unless the Holy Spirit shall make them entirely new, heart, mind, and body. The work done for this class has been disproportionately large in comparison with the work that has been done in fields that are waiting and longing for the truth. How many more years will the ways of man counterwork that which God would have done. *15LtMs, Lt 92, 1900, par. 37*

The Scriptures are to be explained to the people. The last message of mercy is to be given in clear, simple lines. The message of truth, lifting up the downtrodden Sabbath, is to be translated into different languages. In no one place is all the time and money and talent to be abundantly and exhaustively absorbed. *15LtMs, Lt 92, 1900, par. 38*

Dr. Kellogg complains that the ministers are at fault in not harmonizing with him. He wished them to exalt his line of work, to absorb time and strength and talents in a way that he would devise. But God does not want any such exhaustive devising. He wants all His servants to voice the first, second, and third angels' messages. Thus the churches are to be prepared for the coming of another angel from heaven to lighten the earth with his glory. *15LtMs, Lt 92, 1900, par. 39*

I have many things to say, but I cannot say more now; for my heart becomes so sad, so distressed as I think of how the Lord desired you to keep yourself from all this extra creating of responsibilities. He desired you to carry nobly the work He gave you, without becoming crushed as a cart beneath sheaves. But you have begun the tower, and you are determined to press it through. You will use means and methods that will oppress your brethren. You will make requirements that the Lord bids me tell you not to make; for He will not accept any such work. Our means, our talents, our capabilities, are lent to us on trust, and when men begin to look upon them as their own property, the Lord will take them away. *15LtMs, Lt 92, 1900, par. 40*

You have not the least right to do as you are doing. God calls upon you to change your course of action. You have felt dissatisfied

because all the resources were not at your command. But those who have established our institutions by donations are not to be left out of the question. They have a right to know whether their money is being used in a way that will best serve the Master and do the most for His cause. *15LtMs, Lt 92, 1900, par. 41*

I call upon you, in the name of the Lord, to come into unity with your brethren, for God forbids them to consent to meet your ideas and your devising. *15LtMs, Lt 92, 1900, par. 42*

I leave this now with you. I have much more written, which when I am stronger I shall complete. *15LtMs, Lt 92, 1900, par. 43*

Lt 93, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

This letter is published in entirety in *16MR 15-19*.

Dear Brother:

I send you copy of a letter written to Dr. Kellogg. I am at a loss to know how the doctor can think that he is responding to the last charge of Christ, in his great enterprise in Chicago.¹⁵*LtMs, Lt 93, 1900, par. 1*

“The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [*Matthew 28:16-20.*]¹⁵*LtMs, Lt 93, 1900, par. 2*

Here is a specified work, given to the disciples to do. All power, in the sense of authority, is given unto Me, as Mediator between God and man, Christ said. Go, teach, bring into discipleship, all nations. Give them the knowledge of the truth of My gospel, which is founded on truth. Lead them to understand that the Father, the Son, and the Holy Ghost are heaven’s loving, powerful agencies for the accomplishment of the work of representing God in the world. Lo, I am with you in this work, to guide, comfort, sanctify, and sustain you, to make you successful in awakening the attention of men; convincing them of sin, the transgression of My law, and turning their transgression to obedience; leading them from darkness to light, from the power of Satan which has been holding them in the bondage of sin, to the righteousness of God. I will be with you and all who succeed you, till the end of time, in the work of preaching

the gospel. *15LtMs, Lt 93, 1900, par. 3*

The angels of God, who excel in wisdom and strength and in all efficiency, whether for judgment or mercy, fulfill their mission in the world. They are sent forth to minister to those who shall be heirs of salvation. Those who are walking in the light of God's commandments are very precious in His sight. He says, "Touch not mine anointed, and do my prophets no harm." [*Psalm 105:15.*] In the last days Satan will use all his powers against God's people, to afflict, to distress, to discourage them, to cause them all the trouble he possibly can. Those who know the truth and yet unite with him in this work have lost their spiritual anointing. They are blinded by the sophistry of the enemy, and cannot see afar off. They have forgotten that they were purged from their old sins. *15LtMs, Lt 93, 1900, par. 4*

A single angel appeared to the Roman guard, on his mission from the heavenly courts, and lo, they lay as dead men. What made the Roman soldiers quake and tremble and fall as dead men to the ground? The power of God. *15LtMs, Lt 93, 1900, par. 5*

In the protection of His people God has caused His army so to deal with human powers that one hundred and eighty-five thousand men were slain in one night. The *thirty-seventh chapter of Isaiah* contains instruction of the highest value. Read the prayer that Hezekiah offered to the Lord. He received a threatening letter from the king of Assyria, which contained these words, "Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hands of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?" [*Verses 10, 11.*] *15LtMs, Lt 93, 1900, par. 6*

Hezekiah took the letter, and went up to the house of God and spread it before the Lord, saying, "Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only." [*Verse 20.*] *15LtMs, Lt 93, 1900, par. 7*

And God said concerning the king of Assyria, "He shall not come

into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake, and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred [and] fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses." [Verses 33-36.]*15LtMs, Lt 93, 1900, par. 8*

Age, position, or influence cannot save one of us from sudden sickness and calamity if the Lord says, "It is done." Therefore, let not those who have had the light of truth be presumptuous. In the midst of cherished enterprises, the Lord may speak, and it will be done. It is the wisdom of minister and people to hold themselves always in a spiritual preparedness for anything that may occur. Let all follow the example of Hezekiah. Let us pour out the soul in humiliation and fasting and prayer.*15LtMs, Lt 93, 1900, par. 9*

Let me warn all men who have stood, and those who still stand, in the light of truth, to search and understand the Scriptures, lest the mind shall become perverted and the spiritual perception clouded by their own inventions. Let them fear lest they go on a warfare at their own charges, and become a means of tempting others, tearing down that which they once built up, in order to complete their tower which they are determined shall be built.*15LtMs, Lt 93, 1900, par. 10*

The Lord has given abundant evidence of the truthfulness of His promises and threatenings. His people may trust His Word. Will they then, in the face of light and evidence, follow a course of their own choosing, independent of God's ordained agencies? Even good men need to be guarded on every hand, lest they shall become so elated over the blessings God has given them that the applause and praise from worldlings shall be as a stimulus for them to display their great wisdom and acquisitions.*15LtMs, Lt 93, 1900, par. 11*

The Lord sees, the Lord knows. He will certainly humble all such aspirations, for He hates pride and selfishness and covetousness.

The more prosperous the work may be in itself, the less appropriate is it for men to exalt themselves, as though they were the ones who should be lifted up. *15LtMs, Lt 93, 1900, par. 12*

Our trust must be in God. He has entrusted men with abilities and capabilities, that they may act a prominent part in His work. Let them take heed how they shall exalt themselves. He who has given them talents, in that they may execute His will, that they may sustain His work and carry out His purposes by working above everything savoring of injustice and oppression, will be with them just as long as they yoke up with Christ, learning of Him His meekness and lowliness. But when a man takes himself and his associates into his own hands, he has departed from the way of the Lord. The Lord will let those who depart from righteous principles, to bring in principles which He will not tolerate, feel His displeasure. *15LtMs, Lt 93, 1900, par. 13*

I address you and Elder Haskell in the name of the Lord. Make earnest petitions to God. Do your duty intelligently, humbly, decidedly, and undividedly. *15LtMs, Lt 93, 1900, par. 14*

The set time to favor Zion will soon come. God has provided men and means whereby His work shall be accomplished. He will not leave His people to shame, but will accomplish His work. His work will move just as He has ordained it to move. Our covenant with Christ unites with the majesty of an omnipotent King the gentleness and tenderness of a caretaking shepherd. Please read the *forty-second chapter of Isaiah*. *15LtMs, Lt 93, 1900, par. 15*

God desires men to understand the claims He has upon them. He will judge any man who shall interpose between his fellow men and their God, to lead them into paths not cast up for the ransomed. *15LtMs, Lt 93, 1900, par. 16*

Known unto God are all His works from the beginning of the world. He has ordained that His work shall be presented before the world in distinct, holy, sacred lines. The kingdom of God cometh not with observation, but by the gentleness of the inspiration of His Word, by the operation of His Spirit in the soul. His work in many places of the world would now be much farther advanced had not man interposed between the people and God, to do a work God has not

appointed. *15LtMs, Lt 93, 1900, par. 17*

Lt 94, 1900

Smith, Brother and Sister [Uriah]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

Portions of this letter are published in *LDE 220*.

Dear Brother and Sister Smith:

Never was there a period of time when I have felt more deeply the necessity of decidedly carrying the work of the gospel ministry in its own elevated, sacred character than today. Every kind of voice is heard; Christ is here, and Christ is there; Christ is in the wilderness, and Christ is in the cities. We may open our ears to every call, if we will; but Christ has told us, Go not ye after them, nor heed them. *15LtMs, Lt 94, 1900, par. 1*

We have our work outlined in the prophetic Word, and we will not be diverted from God’s way and methods of bringing the truth before the world. Satan will set everything possible in operation to divert the work into wrong lines. The reason for this is that it shall, under the devising of human methods and human inventions, lose its peculiar, holy, select character to represent its efficiency and power to our world, the order and sanctification and elevated character of those who shall compose the chosen, commandment-keeping people of God. Satan would so commingle the righteous with the wicked that the distinction will be so indistinct as not to have the sign of God’s commandment-keeping people appear as a sign of God’s distinguishing sign of the sanctification of the Spirit in true humility and holiness. “To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.” [*Isaiah 8:20.*]*15LtMs, Lt 94, 1900, par. 2*

Even the working of the Spirit on mind and character is to be tested, because there are many spirits gone out into the world. In proportion as the human agent shall submit his way and character unto the Lord, they experience in doing the Word of the Lord the fulfillment of the promise of His guiding presence. They have the

inward testimony in blessed assurance that the witness within bears witness with the Spirit and with the Word of God that we are children of God, and He will keep His covenant with us. And we can bear testimony that we are sons and daughters of God. There is an habitual certainty on Scriptural promises that we are heirs of God and joint heirs with Jesus Christ. The tree is always merited or demerited by the fruit it bears. *15LtMs, Lt 94, 1900, par. 3*

The Lord has ever calculated that His work, executed in its various lines, should in living characters bear testimony that the truth is the test of character for this time. God wants His people to be rooted and grounded in the truth. We are not to be divided, and our message is not to be divided and to give an uncertain sound. The message we are to bear is not to be muffled so that no one can know what is the truth for this time. We must give our message to the world in clear distinct testimony, "Yea and Amen." [See *2 Corinthians 1:20*.] Thus saith the Spirit unto the churches. *15LtMs, Lt 94, 1900, par. 4*

We have the truth which in its proclamation is to bring the crisis for this world's history. The observance of the Lord's memorial, the Sabbath instituted in Eden, the seventh day Sabbath, is the test of our loyalty to God. Those who bring in, as there will be brought in, lords many and gods many, so that there is no distinct recognition of acknowledged loyalty to the Lord God, cannot have His mark, His seal of obedience. What is the great practical lesson we are to learn from the review of Revelation and Daniel? Is it not to prompt the question, How stands my case before God? Is my name written there—in the books of heaven, in the Lamb's book of life? How stands our work with our churches and with our families and with individuals? *15LtMs, Lt 94, 1900, par. 5*

We have a most solemn review to make. Have we forgotten the solemn vows of our dedication to our God to keep His covenant? Are there appearances of indistinct delineations between us and the world? Should not the sign of God plainly speak to the world that we are God's people, chosen and precious? Has the cable been cut which anchored us to the living Rock? How many are, now, in religious things, dark and forbidding, drifting, drifting, farther and farther out into uncertainty, into the sea of darkness and

peril?*15LtMs, Lt 94, 1900, par. 6*

Let us call upon the people to return. Let us put our whole soul into the work of preparing for the Lord's coming. First ourselves, next our example, will prepare others. But return, return, and let us do the first work to bring the love of Jesus into our souls, else our light will be moved out of its place; worldliness and pride will extinguish the love of God in the soul.*15LtMs, Lt 94, 1900, par. 7*

Speak for me, Brother Smith, to the churches. Tell them the Lord's work is to go forward in the churches. The last chapter of Revelation is the message given to John. "I am Alpha and Omega, the beginning and the end." *Revelation 22:13, 17.15LtMs, Lt 94, 1900, par. 8*

I cannot write more now. I am, my brother and sister, in unity with you. Let us strengthen one another in the work to give the certain third angel's message everywhere.*15LtMs, Lt 94, 1900, par. 9*

Love to your family.*15LtMs, Lt 94, 1900, par. 10*

Lt 95, 1900

Brethren of the Illinois Conference

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

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.

Brethren of the Illinois Conference: *15LtMs, Lt 95, 1900, par. 1*

When Brother Starr was in the Chicago mission, I donated to the mission building one thousand dollars, expecting that the books, *Patriarchs and Prophets* and *Great Controversy*, would relieve my financial indebtedness incurred by their publication, and bring in some money to warrant me in making this donation. When money was called for, I hired it at 7 percent interest, and I think it was two years before I could take up my note. *15LtMs, Lt 95, 1900, par. 2*

I have asked our brethren to consider this matter and, as I am laboring in this new and destitute field, see if they will not make that donation back to me, that I may use it here in advancing the work of God in its various lines. *15LtMs, Lt 95, 1900, par. 3*

We are trying to build small churches in localities nearby, so that the truth may be carried into these settlements. We have all acted a part in raising enough to build a church at Morisset, where an interest is awakened. This is to be built by donated labor; but there are two other places where for two years we have needed a place in which to hold meetings, one at Dora Creek, the other at Martinsville. *15LtMs, Lt 95, 1900, par. 4*

Under Brother Hare as builder, the students will do their best to get these houses built. At Dora Creek the people assemble in a private house, but this is too small for the number who meet. Meetings are held every Sabbath, and we now want to build a humble house of worship that will hold a congregation of one hundred and fifty. Here the fisherman are located, and here some of our most useful men

and women have been converted. Men have given up their tobacco and liquor drinking, their tea and their coffee. Now a house of worship must be built. *15LtMs, Lt 95, 1900, par. 5*

We also wish to build in Martinsville. Here a decided work is to be done. Two families of Sabbathkeepers have moved to this place to settle. *15LtMs, Lt 95, 1900, par. 6*

Besides these there are many other settlements where there is now a decided interest to hear. Invitations which we have never before received are coming to our people to give Bible readings in different families. We have had many outdoor meetings both at Morisset Station and at Martinsville and at Dora Creek; but now it is too cold, the houses are too small, and the people are poor. We must have buildings in these places. *15LtMs, Lt 95, 1900, par. 7*

Will you please to consider that we have need of these buildings? We want you to feel perfectly willing to return the donation made, so that we can invest here before leaving for America. I make this appeal again for you to favor me in this respect, and the Lord will bless you in so doing. *15LtMs, Lt 95, 1900, par. 8*

We are constantly receiving light from the Lord: "Lift up the standard in new territories." The truth must go to every station and every township, and we are seeking to do this work as fast as possible. I understand that you have had a donation of money, and this will make it more easy for you to return the one thousand dollars which I invested, which example brought into the mission on that very occasion several thousand dollars. *15LtMs, Lt 95, 1900, par. 9*

I will now leave this matter with you. May the Lord incline your hearts, my brethren, to do this work. *15LtMs, Lt 95, 1900, par. 10*

Lt 96, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

This letter is published in entirety in *13MR 323-328*.

Dear Brother and Sister Haskell:

I shall venture to write a few words to you, though I cannot think as clearly as before my illness. *15LtMs, Lt 96, 1900, par. 1*

There is a matter which I wish to present to the Illinois Conference. I donated \$1,000 to the Chicago Mission when Brother Starr was in charge. I hear that they have recently received a donation, and that they propose to use this money to pay a certain man who has been laboring in New York City to come to Chicago and meet a man there who is a smart opponent. *15LtMs, Lt 96, 1900, par. 2*

From this time on to the end men will spring up, men who are remarkably sharp, with whom those who have not an intelligent knowledge of the truth, or who do not have special help from God, can in no way contend. Some human agents will be imbued with the spirit of the great fallen angel, who will be present in every meeting to help the human agent to voice his words and to speak in such a manner that many will be deceived—if possible, the very elect. *15LtMs, Lt 96, 1900, par. 3*

Our only safety every day and every hour is to be on watch. We cannot become indolent and careless. I tell you that God would have His people to be ever on guard. The brother who may suppose that he can meet the adversaries of truth is to know that he is directed of the Lord. What can be done? may be asked. Unless we know that we have a commission from on high, we are to refuse to enter into controversy with anyone, because this is not our work. *15LtMs, Lt 96, 1900, par. 4*

We are none of us to seek to cast out devils, lest we ourselves be

cast out. *15LtMs, Lt 96, 1900, par. 5*

Let all remember how adroitly and cunningly did Satan command Christ to cast Himself from the temple, quoting Scripture to show Him that it was the very thing for Him to do, for in this way He could give evidence to all the people that He was what He claimed to be. "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 4:6.*] In quoting this Scripture, Satan left out a very important point which reads in (*Psalm 91:11*), "For he shall give his angels charge over thee, to keep thee in all thy ways." *15LtMs, Lt 96, 1900, par. 6*

In consenting to do Satan's bidding, Christ would be venturing into Satan's ways, not in ways that God had devised for His Son. That was a dare, and Satan's agents are full of presumptuous dares to get a chance to work his will with those who will accept his dare. But Christ would not accept the dare of Satan. Christ would not enter into controversy with the arch deceiver and tempter. He said, "It is written again, thou shalt not tempt the Lord thy God." [*Matthew 4:7.*] This means more than some understand. These words acknowledge the prerogative of the law of God, whom Satan was tempting because Christ in His assumed humanity was working out the plan of redemption for the fallen race. *15LtMs, Lt 96, 1900, par. 7*

Let all who will seek to read or interpret the Scriptures consider, when they have ends to gain, that they should do everything openly and fairly, not trying to cover up the point by reading half the words as did Satan. The Lord Jesus, although weak and faint through hunger, spoke words which enabled Him to maintain the character that He knew God had given to endure this test. Yet it was a temptation. *15LtMs, Lt 96, 1900, par. 8*

Angels, as ministering spirits, are in the path where duty calls the heirs of salvation to travel, and God will protect them from all evil. But when Satan marked out a path of his own, suggesting that Christ should evidence His divine character, Christ had no right to walk in that way. He was to keep His feet in the path which the Lord

had marked out. Thus Christ in His humanity gave an example of what man should do when tempted by Satan's suggestions. We are to remember what Christ our Head had done, and never accept a dare to prove the truth to men who are inspired by Satan to make proposals that God has not originated. In this way Satan would lead us to step out of the path of God's providence, and place ourselves in a position where we might be worsted by the enemy and be overcome to our own hurt and to the injury of the cause of God.*15LtMs, Lt 96, 1900, par. 9*

When the Lord gives a man a work to do, he will know that in doing the very work which God has given him to do, he is keeping the ways of the Lord of heaven and earth. In doing this, God will protect him from all evil and sanctify the dispensation to his highest good.*15LtMs, Lt 96, 1900, par. 10*

I wish I might make all upon whom rest responsibilities, whom Satan shall tempt to do things to prove that their position is impregnable, see in all these presumptuous ventures the hand of a foe to whom they should not yield. For several reasons the Lord is not pleased that any of His workers shall join in issues of controversy with the wily deceiver. Keep out of controversy. In a debate over the questions of Bible truth you do not fight with men, but your warfare is with principalities and powers.*15LtMs, Lt 96, 1900, par. 11*

"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 gird about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all

perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]15LtMs, Lt 96, 1900, par. 12

Thus are the soldiers of the Lord Jesus Christ to be equipped to meet, not flesh and blood, but principalities and powers and the rulers of the darkness of this world.15LtMs, Lt 96, 1900, par. 13

All who believe the truth are to be united in faith and hope and patience and love. Then there will be strength. There is to be no one-man power set up in our work to rule God’s heritage. We must now stand with a united front. Every element will be stirred to bring in confusion, teaching errors that will not stand. Read *Second Corinthians*; talk about it, make it plain.15LtMs, Lt 96, 1900, par. 14

I have just been interrupted. Dr. Caro and Brother Sharp have been in. Some time ago I told them that if money did not come without placing themselves in bonds to do thus and so with the income of the sanitarium, they were to stand still and wait for money to come from other sources. The warning was given just in time; for in about two weeks or less after I had warned them so faithfully not to subscribe to any presentations, nor enter into any contract with any persons, because temptations would come as a result, the temptations came, just as I had told them, and they wrote decidedly that they could not put their names and subscribe to any of the contracts which Dr. Kellogg had specified. So you see the Lord as well as Satan is at work.15LtMs, Lt 96, 1900, par. 15

The man who is to come to Chicago must not on any account enter into any controversies with any man. It is necessary for him to obtain a deeper experience. He will seek to be original, and in doing this will get odd notions, and we want nothing of the kind to come in. Our work must move in a dignified, elevated, ennobling manner. I want you to study *Second Corinthians 11*. Here Paul gives a relation of his experience. Make this chapter talk.15LtMs, Lt 96, 1900, par. 16

Our brethren have just left, and at six o’clock Brother Sharp will take this to post in Sydney. But I want you to make this chapter speak decidedly.15LtMs, Lt 96, 1900, par. 17

We must have our anchor cast into that within the veil. God will not

approve self-exaltation, selfishness, or avariciousness. It is the duty of our conferences to support our ministers, but it has been a matter worked up by Dr. Kellogg that the slum work is the great power of God. It certainly has become a great power to absorb and not produce means. The gospel ministry is placed as the footstool, and the so-called medical missionary work is made the whole gospel. But the Lord will bring order out of chaos.*15LtMs, Lt 96, 1900, par. 18*

It is the duty of the people to respect the ministers of the gospel. The ministers are Christ's ambassadors, and are as entitled to their wages as are the workers in our institutions. There are some who minister for the truth's sake that it shall not languish. These ministers will freely assist the perishing and needy missions at home, by giving a portion of their wages as they are able, although it is by self-denial and self-sacrifice. The labor and trials and sacrifice of the ministers are all known to God.*15LtMs, Lt 96, 1900, par. 19*

[Jesus said:] I sanctify Myself, consecrate and devote Myself to the work appointed Me of My Father, that My disciples also may be sanctified through the truth, and be prepared to do their work. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:17-23.*]*15LtMs, Lt 96, 1900, par. 20*

Ministers and church members should do everything in their power to answer that prayer of Christ. For this Christ has given His life to bring all believers into an inward, living union with Himself and with the Father, and thus bind up by golden, spiritual links, brother with brother in peace and love and unity, and with Christ in God, so that heaven will be represented upon the earth, that the world may believe that God has sent His Son. This unity among believers is the credentials they bear of Christ, that He [God] has sent His Son

into the world. This great mission can be made successful.¹⁵*LtMs, Lt 96, 1900, par. 21*

I have much more to write, but I must stop, or I shall not be able to sleep. I have written many communications, but have been too weak even to remember to have them copied. We remember you in our family prayers. We pray most entreatingly to God to give you both strength and a great measure of grace.¹⁵*LtMs, Lt 96, 1900, par. 22*

Lt 97, 1900

Gotzian, Sister [J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 3, 1900

Previously unpublished.

Dear Sister [J.] Gotzian:

Dr. Kellogg sent us a letter saying that you would loan the sanitarium here the sum of ten thousand dollars, I think on interest. We are now prepared to build. When I shall see the sanitarium foundation laid, I shall be rejoiced, greatly rejoiced. And I shall not feel free to leave these islands until I do see the work begun in earnest.¹⁵*LtMs, Lt 97, 1900, par. 1*

I write to you therefore that as soon as this money shall reach us we will send you the note for the same. We need this means so much. We are placing things on a solid basis. I have just met Dr. Caro and our business manager, Brother Sharp.¹⁵*LtMs, Lt 97, 1900, par. 2*

I have had a satisfactory conversation with them, and they are determined that the sanitarium shall be established according to the light God has given from the first up to this time. We will want now a man to look after the religious interests, and think we have one who has been sent to Western Australia. He is a man who wins souls, and draws unbelievers so that they are almost compelled to come in. He is a powerful man in the exposition of the Scriptures and in prayer. So you see we are laying our plans for a gospel teacher.¹⁵*LtMs, Lt 97, 1900, par. 3*

There are no Sabbathkeepers in the community, but we will have an opportunity to make the truth as attractive as possible. The Lord will work with all who will submit to be worked. We are so glad you can help us just now, for we need to arise and build.¹⁵*LtMs, Lt 97, 1900, par. 4*

Lt 98, 1900

Brother

NP

July 10, 1900 [typed]

This letter is published in entirety in *KC 146-153*. ^{+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 Brother:

I write to you at this time to set before you our great necessity. The Lord has intrusted to you the talent of means to use and improve to His name's glory. There is a great work to be done. The last message of mercy is being given to the world. Everything in the political world is being stirred with agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come that they should be judged. *15LtMs, Lt 98, 1900, par. 1*

A most solemn and important work is to be done in our world by God's people. This work is represented by the third angel flying in the midst of heaven. The third angel's message is preceded by the messages of the first and second angels. The first angel's message proclaims the hour of God's judgment. The second declares the fall of Babylon. *15LtMs, Lt 98, 1900, par. 2*

John writes, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. *15LtMs, Lt 98, 1900, par. 3*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. *15LtMs, Lt 98, 1900, par. 4*

“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 14:6-10.]15LtMs, Lt 98, 1900, par. 5

These messages must go to all the inhabitants of the world. The Lord is soon to come, and He calls upon all to whom He has entrusted His capital <of means> to invest it in His work as it demands help. His money is not to be shut up in banks and buildings and lands when there is such a great work to be accomplished. The Lord will not send His judgments for disobedience and transgression upon the world until He has sent His watchmen to give the message of warning.15LtMs, Lt 98, 1900, par. 6

The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world, who refuse to worship the beast or his image, who bear God's sign, keeping holy His Sabbath, <the seventh day, to be kept holy as a memorial of the living God, the Creator of heaven and earth.> Of them the apostle writes, “Here are they that keep the commandments of God and the faith of Jesus.” [Verse 12.]15LtMs, Lt 98, 1900, par. 7

“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 is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:1-5.]15LtMs, Lt 98, 1900, par. 8

What is sin? “The transgression of the law.” [1 John 3:4.] God denounces Babylon, “because she made all nations drink of the wine of the wrath of her fornication.” [Revelation 14:8.] This means that she has disregarded the only commandment which points out the true God, and has torn down the Sabbath, God’s memorial of creation. *15LtMs, Lt 98, 1900, par. 9*

God made the world in six days and rested on the seventh, sanctifying this day, and setting it apart from all others as holy to Himself, to be observed by His people throughout their generations. *15LtMs, Lt 98, 1900, par. 10*

But the man of sin, exalting himself above God, sitting in the temple of God, and showing himself to be God, thought to change times and laws. This power, thinking to prove that it was not only equal to God, but above God, changed the rest day, placing the first day of the week where the seventh should be. And the Protestant world has taken this child of the papacy to be regarded as sacred. This is called in the Word of God her fornication. *15LtMs, Lt 98, 1900, par. 11*

God has a controversy with the churches of today. They are fulfilling the prophecy of John. “All nations have drunk of the wine of the wrath of her fornication.” [Revelation 18:3.] They have divorced themselves from God by refusing to receive His sign. They have not the spirit of God’s true commandment-keeping people. And the people of the world, in giving their sanction to a false Sabbath, and in trampling under their feet the Sabbath of the Lord, have drunk of the wine of the wrath of her fornication. *15LtMs, Lt 98, 1900, par. 12*

God set the seventh day apart as the day of His rest. But the man of sin has set up a false sabbath, which the kings and merchants of the earth have accepted <and exalted above the Sabbath of the Bible.> In doing this, they have chosen a religion like that of Cain, who slew his brother Abel. Cain and Abel both offered sacrifice to God. Abel’s offering was accepted because he complied with God’s requirements. Cain’s was rejected because he followed his own <human inventions.> Because of this he became so angry that he would not listen to Abel’s entreaties or to God’s warnings and reproofs, but slew his brother. *15LtMs, Lt 98, 1900, par. 13*

By accepting a spurious rest day the churches have dishonored God. The people of the world accept the falsehood, and are angry because God's commandment-keeping people do not respect and reverence Sunday. <The Lord sanctified and blessed the seventh day.> God says, "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 who judgeth her." [*Verses 5-8.*] *15LtMs, Lt 98, 1900, par. 14*

God declares, "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." God will punish those who attempt to compel their fellow men to keep the first day of the week. They <tempt them to> deny their allegiance to God. They accept the fruit of the forbidden tree, and try to force others to eat it. They will try to compel their fellow men to work on the seventh day of the week and rest on the first. God says of them, "They shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [*Revelation 14:9, 10.*] *15LtMs, Lt 98, 1900, par. 15*

"Verily my sabbaths ye shall keep," the Lord 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." [*Exodus 31:13.*] Some will seek to place obstacles in the way of Sabbath observance, saying, You do not know what day is the Sabbath. But they seem to understand when Sunday comes, and have manifested great zeal in making laws for <compelling> its observance, as though they could control the consciences of men. *15LtMs, Lt 98, 1900, par. 16*

God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey <and exalt human laws

above the law of God in the great crisis before us, will> receive the mark of the beast. *15LtMs, Lt 98, 1900, par. 17*

The prosperity of God's people is dependent on their obedience. The Lord declares, "It shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." [*Deuteronomy 11:13-17.*]*15LtMs, Lt 98, 1900, par. 18*

God's curse for disobedience is upon man and beast and the fruit of the earth. Why do not those who claim to obey God study His Word, and learn there why the earth does not produce as it once did? Why are the cattle <all> so full of disease?*15LtMs, Lt 98, 1900, par. 19*

"Behold I set before you this day a blessing and a curse: a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse if ye will not obey the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." [*Verses 26-28.*]*15LtMs, Lt 98, 1900, par. 20*

"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; 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, from the hand of Pharaoh king of Egypt.*15LtMs, Lt 98, 1900, par. 21*

"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.] *15LtMs, Lt 98, 1900, par. 22*

These words should be as distinctly stamped upon every soul as though written with a pen of iron. Obedience brings its reward; disobedience its retribution. *15LtMs, Lt 98, 1900, par. 23*

“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. 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 alone, but by every word that proceedeth out of the mouth (not of man, but) of God. 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.” [Deuteronomy 8:2-6.] *15LtMs, Lt 98, 1900, par. 24*

God has given His people positive instruction and has laid upon them positive restrictions, that by obtaining a perfect experience in His service they may be qualified to stand before the heavenly universe and before the fallen world as overcomers. They are to overcome by the blood of the Lamb and by the word of their testimony. Those who fall short of making the preparation essential will be numbered with the unthankful and the unholy. *15LtMs, Lt 98, 1900, par. 25*

The Lord brings His people by ways which they know not, that He may test and try them. This world is our place of proving. Here we decide what our eternal destiny will be. God never exalts His people. He humbles them, that His will may be wrought in them.

Thus God dealt with the children of Israel as He led them through the wilderness. He told them what their fate would have been had He not laid His restraining hand upon that which have hurt them. He speaks to them. Hear what He says. It is a revelation of the ministration of angels. "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." *15LtMs, Lt 98, 1900, par. 26*

"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 the 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, to 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 15-20.*] *15LtMs, Lt 98, 1900, par. 27*

"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 that were in the first tables which thou brakest, 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 mine hand. And he wrote on the tables according to the first writing, the ten commandments, which the Lord spake unto you out of the mount, out of the midst of the fire, in the day of the assembly; and the Lord gave them unto me." *15LtMs, Lt 98, 1900, par. 28*

"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.*] Yes; there they were to be hidden and preserved, to justify the obedient and condemn the disobedient. Those who choose to disobey will surely receive

sentence according to their works. *15LtMs, Lt 98, 1900, par. 29*

I present these things before you that ye may know and understand. Our present course of action is deciding our destiny for eternity. This is indeed a solemn thought. Those who know the truth are to practice the truth, realizing that the fear of the Lord is of more value than gold or silver. The world is the Lord's vineyard. He says, "Go work today in my vineyard." [*Matthew 21:28.*] As I have cared for you and blessed you, so you are to care for My honor and My name's glory. *15LtMs, Lt 98, 1900, par. 30*

In His dealing with ancient Israel God has given us an illustration of the result that will follow an unrighteous, disobedient course. He will punish all who make His glory to be reproached, even as He punished the children of Israel. Those who exalt themselves will be humbled, even as Jerusalem, by her own course of action, was humiliated and brought low. Her people chose Barabbas, and God left them to their choice. They would not submit to God's way, and He permitted them to have their own way, and to carry out the purposes of their unsanctified hearts. *15LtMs, Lt 98, 1900, par. 31*

Christ warned the Jews of their danger, and entreated them to return to God, but they were too proud to accept His overtures of mercy. They persisted in a course of rebellion, and as a result the protection of God's heavenly intelligences was withdrawn from them. *15LtMs, Lt 98, 1900, par. 32*

When Christ predicted the destruction of Jerusalem, He predicted also the destruction of the world; for He saw that till the end of this earth's history men would continue to refuse God's mercy. *15LtMs, Lt 98, 1900, par. 33*

By love of money, desire for the supremacy, dishonesty, we not only rob God of the fruit of His vineyard, but we practice selfishness toward our brethren and toward those who are weighing and measuring the influence exerted by the one who claims to love God and obey the truth. God has placed men and women in positions of trust that they may represent Him. He has given them talents that they may work in His service. But in their selfishness men misuse these talents. The talent of means is the most dangerous and the most deceptive when put to a wrong use. God's Word declares that

the love of money is the root of all evil. *15LtsMs, Lt 98, 1900, par. 34*

He who is unjust in small matters will be unjust in matters concerning his eternal interest. Those who will rob their fellow men will rob God. The Lord gives men talents that they may benefit and bless their fellow men. He has made men His stewards in trust, that they may relieve the temporal and spiritual necessities of those for whom Christ has died. Those who faithfully do this work labor in Christ's stead. *15LtsMs, Lt 98, 1900, par. 35*

God blesses the work of men's hands. They are to act their part <as faithful stewards> by returning to the Lord His portion. They are to devote their means to His service, that His vineyard may not remain a barren waste. They are to study what course the Lord would pursue were He in their place. They are to take all different matters to the Lord in prayer. They are not to use all the means at their command in supplying with an overabundance of facilities the portion of the vineyard in which they are placed. They are to unselfishly impart that which they have to the Lord's workers in hard places. They are to study methods and ways whereby their fellow workers shall have opportunity to improve their portion of the Lord's vineyard. All God's workers are to reveal an unselfish interest in the building up of the work in all parts of the vineyard. The Lord's principles are to be carried out with clear, sharp discernment. *15LtsMs, Lt 98, 1900, par. 36*

The true worker will count the cost of every method and plan. He will say, I am receiving a larger portion of the Lord's goods than many others of the Lord's workers. I will not lay plans to gather more responsibility to myself than I can carry. The goods entrusted to me are the Lord's, and they could be used to greater advantage in the more destitute portion of His vineyard than in this place. I will impart to my fellow workers that which the Lord has given me. I will also impart <of the> foresight and judgment to help the work in places where the necessity is great. *15LtsMs, Lt 98, 1900, par. 37*

Willingly and cheerfully the true Christian will bind about his own inclinations to invest his means, <God's own relief fund,> in a larger work than he could possibly manage. If he sees that his fellow laborers in other portions of the field are pained and perplexed by a

lack of proper facilities, he will willingly impart to them a portion of what the Lord has <entrusted to> him. As he shows by his unselfishness that he loves his neighbor as himself, the Lord says of him in the councils of heaven, "He is my faithful steward. I can trust him to handle My goods. <He keeps My fear before him.> His works of righteousness will be a continual stream flowing to the desert portions of My vineyard. He will not claim what he has as his own, to use as he, the human agent, pleases. He will heed My counsel, and do with My goods as I shall choose."*15LtMs, Lt 98, 1900, par. 38*

Unwise generalship is an offense to God, because it involves many others in difficulties. The Lord proves and tests every man, to see whether he will deal wisely with the Master's goods. If he grasps in his arms all he can possibly obtain, to manage according to his own wisdom, if he uplifts himself as very wise, and neglects to take hold in the places where God's work is in the greatest need of help, he fails to do God's will. The heavenly universe watches his course with sadness, for he robs the Lord of the glory due to Him, in establishing churches in new territories, and deprives his fellow workers of the means the Lord God designed should be given to them.*15LtMs, Lt 98, 1900, par. 39*

He who is unfair in the least will be unfair also in much. Those who grasp all the advantages they can for the work in their portion of the field, selfishly refusing to help their fellow workers, are unwise stewards. They help that portion of the vineyard in which they are interested, allowing other portions to get along as they can. They say, I will take care of the things under my supervision. But the Lord is greatly displeased by this course of action. He has given them His means for wise distribution in consideration of all [who are] doing His service. His workmen pray to Him for facilities with which to work, while those to whom He has given His means, the very means to answer these prayers, neglect His work, allowing His workers to lose their time and wear out their strength in working against disadvantages which need not be.*15LtMs, Lt 98, 1900, par. 40*

These selfish stewards have not the mind of Christ. They do not say, All we are brethren. We will share our blessings, that our fellow

workers, whom God has sent into the <new> field, may have a chance to invest the Lord's abundant provision in other portions of the vineyard. We will help our fellow workers out of their difficulty, that the Lord's work may be a praise in all parts of the earth. *15LtMs, Lt 98, 1900, par. 41*

There are those who are improvident in their handling of the Lord's property, who do many things which are really <in need of> undoing, who swerve the work out of the humble, self-sacrificing lines in which it should <ever> be kept. By this wrong use of money, workers together with God are brought to a standstill. In some places means have been expanded profusely, while in others the workers could only stand and wait, in deep distress because they had not the means the Lord designed them to have for the work. The Lord is displeased and His name is dishonored because men work in accordance with their finite impulses. They claim as their own that which the Lord has entrusted to them to be used with equity and judgment, that the holy Sabbath may be known in all parts of the world. *15LtMs, Lt 98, 1900, par. 42*

These things mean much to those who have had a knowledge of the leadings of God from the beginning of their responsibility. "If therefore ye have not been faithful in the unrighteous mammon," if you have not had wisdom to do in My way the work appointed you, "who will commit to you the true riches?" [*Luke 16:11.*] You would act an independent part in heaven, as you have acted on the earth. If you cannot be faithful in that which is another man's, who will give you that which is your own? *15LtMs, Lt 98, 1900, par. 43*

Money and goods, houses and lands, are the Lord's, entrusted to human agents to be used for the advancement of the work of God. Those who spend this money in luxury and show are not following Christ's footsteps. Outside show and parade is the fruit of self-exaltation. This influence hinders the work the Lord desires to go forward in triumph. *15LtMs, Lt 98, 1900, par. 44*

Some of the supposed advantages for which the Lord's money is spent are concocted by Satan, to confuse God's people and lead them in false paths. As he succeeds in inducing the workers to leave the right track, he comes closer and closer, framing lies for

their acceptance. He insinuates the thought that the gospel ministry is standing in the way of the great and grand work that might be done. Dissension, strife, and disunion are the result. The work may be good in itself, but men have become exalted in regard to their own wisdom. Thus great trial is brought upon God's workers. Wearing, vexatious issues are brought about that should never come up. *15LtMs, Lt 98, 1900, par. 45*

The elevated character of the work of God is to be maintained. The Lord desires His chosen, elect people to stand superior in this Theocracy, shining amid the moral darkness of a hollow, insincere formalism. The children of God are not to pull one another to pieces. The work must be carried forward in Christ's lines. He has left us an example of humility and unselfishness. He is our Pattern, and He says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Let all remember the words, "We are laborers together with God, ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] You are not wise enough to work by yourself. He has made you His steward in trust, to prove and try you, even as He did ancient Israel. He will not have His army composed of undisciplined, unsanctified, erratic soldiers, who would misrepresent His order and purity. *15LtMs, Lt 98, 1900, par. 46*

Serving mammon. How few realize what this really means! It is Satan's work to lead men into false paths. He will, if possible, bring in false issues, which lead to a denial of the truth for this time. Those who in thought, word, or deed belittle or disparage the gospel ministry because it does not sustain them in erratic movements are on perilous ground. They need to study the lesson God teaches in the parable of the two sons. Unbelievers do not pretend to obey God. More dangerous are those who regard their disobedience as obedience. God will have order in His work. There are unfaithful men in the ministry, but this does not make the ministry any the less the Lord's means for doing a great work. Those who accuse and disparage the ministry, because the work done does not appear to be the work that should be done, are not wise men. *15LtMs, Lt 98, 1900, par. 47*

Those who think they are pleasing God by obeying some other law

than His, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning has been given. Appeal after appeal is made in the last message of mercy given to the world. Loath to give up, hoping, sorrowfully hoping, Christ knocks for the last time at the door of the heart. Men and women are given a final test. The worst of sinners are to hear the message of mercy. God will prove who will receive His seal or mark.¹⁵*LtMs, Lt 98, 1900, par. 48*

When Christ saw in the Jewish people a nation divorced from God, He saw also a professed Christian church united to the world and the papacy. And as He stood upon Mount Olivet, weeping over Jerusalem till the sun sank behind the western hills, so He is watching over and pleading with sinners in these last moments of time. Soon He will say to the angels who are holding the four winds, "Let the plagues loose; let the darkness, destruction, and death come upon the transgressors of My law." Will He be obliged to say to those who have had great light and great knowledge, as He said to the Jews, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace. But now they are hid from thine eyes"? [*Luke 19:42.*]¹⁵*LtMs, Lt 98, 1900, par. 49*

Lt 99, 1900

Caro, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 9, 1900

Portions of this letter are published in *2SM 199-200; TDG 199*.
+NoteOne or more typed 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 the conversation we had together with reference to the sanitarium, I mentioned the fact that an experienced woman should be chosen to stand as preceptress of the nurses that were being trained. You said that in your private opinion your mother could fill this place, and that she could do work similar to the work Sister Henry did to reach a certain class, especially the W.C.T.U. You seemed desirous to have your family move away from Napier. This I could heartily endorse. You expressed your mind quite freely, and our conversation was between ourselves. The matter passed from my mind till last Sunday evening, when matters were presented to me which I must present to you. *15LtMs, Lt 99, 1900, par. 1*

We were considering who should have the care of the young ladies who are being trained as nurses. Some remarks were made by Dr. Caro with reference to his family being advised to leave Napier. He said that his mother could connect with some line of work in Sydney. He thought that she could help in training the nurses or in working as Sister Henry had done to reach the W.C.T.U. *15LtMs, Lt 99, 1900, par. 2*

The instruction given me is that it would not be for the best interest of the work to have members of Dr. Caro's family connected with the sanitarium. Dr. Caro, your mother's work has not given her the experience which would fit her to unite with you in the work you are called to do. *15LtMs, Lt 99, 1900, par. 3*

It would not be the best or wisest course to pursue to place members of your family in close relationship with you in the work. You are looked upon by your mother as one who is superior, and yet you are a young man who needs to be a learner. You have failed to receive correct ideas in regard to some things. Your habits of economy are not what they should be. *15LtMs, Lt 99, 1900, par. 4*

Your mother has met your wishes and your calls for means when you should have pursued an entirely different course from what you did. You have not obtained the experience you should have obtained. Your life practice has led you to indulgence rather than to self-denial. These things are against you. And if your mother had the same resources that she has had, she would indulge you as she has done. She would not deny you in anything. She would cherish in you ideas that would spoil you for acting the part God designs you to act. *15LtMs, Lt 99, 1900, par. 5*

“There are many things you have to learn,” said our Counsellor. You will have to learn that it means much more than you now realize to comply with 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.*] *15LtMs, Lt 99, 1900, par. 6*

You have been placed in a position of responsibility similar to that of Dr. Kellogg. You have had to perform operations which need tact and skill. You are to teach others how to care for suffering humanity, but as far as being a leader is concerned, you need to be led. You need to be taught by the great Teacher how to be wise and discreet unto salvation. You should not be made a leader, for in some respects you would surely mislead. A more fitting person is needed to take charge of the nurses—a qualified, discreet woman, who can give them the education you should not attempt to give. God sees your danger, and He warns you off the ground, lest you shall become bound up in the society and instruction of young girls. *15LtMs, Lt 99, 1900, par. 7*

The lady nurses need a class of instruction altogether different in some respects from that which they can receive from a gentleman

physician. They need the training of a lady physician, who can teach them how to become skillful nurses. Gentleman physicians are not to perform those services which only women are qualified to do. *15LtMs, Lt 99, 1900, par. 8*

Physicians, married or unmarried, are placed in a position of peculiar temptation and trial. Often they think they can do with safety, in their association with women, that which other men would be condemned for doing. Our sanitarium will not be complete without the services of a man and his wife who can stand together in the work, acting as Christian physicians should act. *15LtMs, Lt 99, 1900, par. 9*

You have, imprinted in your very being, hereditary and cultivated tendencies which will make it necessary for you to be garrisoned on every side, lest some of the erroneous ideas that have been brought into your life shall become a warring lust. You need advisors who can stand as safe business managers, guarding every post as faithful sentinels. There is to be no departure from the law of God, even in the smallest things. I need not, if this counsel is heeded, speak of the larger things. Your success as a physician of no mean order forbids you from taking yourself into your own hands. You are not to feel that you are competent to manage yourself. You are not to take so many responsibilities upon you that your religious interests will become secondary. For your present and eternal good, you must never, never leave eternity out of your reckoning. *15LtMs, Lt 99, 1900, par. 10*

You are not to practice dishonesty in your charges. In these matters you are not to follow the world's customs or the world's dishonest scheming. Your success as a Christian physician depends upon the wisdom and righteousness which you obtain from the Lord and upon the faithfulness with which you do that which the law of God enjoins. What other physicians do is not to be of any weight in the sanitarium that is to be established. You are to deal righteously with the patients, for they are the Lord's property, bought with an infinite price. Any injustice in charges will prepare you to be among those who will be weighed in the balances and found wanting. The Lord will not countenance any wrong action, any unfair charges. The physician who expects the Lord to co-operate with him must co-

operate with the Lord in every line and phase of his work. *15LtMs, Lt 99, 1900, par. 11*

You are to learn lessons in wearing the yoke of Christ that are yet new to you. "Learn of me," is the charge given us by the greatest Teacher the world ever knew. [*Verse 29.*] Your hands are not clean. Your spirit today is not clear from extortion. Unless you heed the law of the Lord, which is perfect, converting the soul, you will bring into your profession unchristian acts, which will divorce you from God. He will not countenance dishonesty in any place. *15LtMs, Lt 99, 1900, par. 12*

You may ask, What shall I do? Keep the law of the Lord. A contract has been made with you, but the sooner this contract is changed, the better. The plan that you are to receive above your wages any money that you make in certain lines of work is opening a door of temptation which will lead to evil results. This is not discerned by you or by those who drew up these articles of agreement. But it will be the means of great injury to you, <and will bring reproach upon the cause of God.> There is in this plan an erroneous principle, which must be considered. Nothing is to be left at loose ends. Everything is to be bound off. You are to receive a definite sum as wages for your work, <and live within that sum.> *15LtMs, Lt 99, 1900, par. 13*

Something of this character has been carried on in the negotiations with Dr. Kellogg. It is a fraudulent transaction. God sees its tendency and its result. This method of remuneration is not to be carried out in the sanitariums that is to be established. This institution must pay you a suitable sum for your services. And all who are connected with the institution must receive remuneration in proportion to their services. *15LtMs, Lt 99, 1900, par. 14*

The sanitarium is to take for its motto, "The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] God desires every man to understand his duty and obey the call, working in the way of the Lord, not after his own devising. God always rewards the confidence of His people. The way to the throne of mercy is always open. God sees the wants of His people as clearly in the darkness of midnight which surrounds them as in the splendor of noonday. To

look to God for help at all times, this is our safety. When God grants us His protection, and says of us, "Ye are laborers together with me," <if you keep the way of the Lord you> are safe in the midst of the greatest dangers. When Satan seeks to deceive the child of faith and trust, God lifts up a standard against the enemy in behalf of those who are conscientiously working in harmony with Him. The standard which he uplifts is His law. Those who work righteousness have an ever-present Friend to help them. In every time of need and trouble and perplexity He is near them. When they are tempted He presents Himself as their defense, saying, I will guide thee with Mine eye. I will deliver thee from perplexity, and be a covert for thee against the strife of tongues. *15LtMs, Lt 99, 1900, par. 15*

The Lord sees not as man sees. Those whom He loves and honors most are often the objects of the scorn and derision of the enemy. He desires us to learn the lesson that we shall not gain success in the work by following the criterion of the world or the devising of human beings. Physicians will not be truly successful unless the Lord gives them knowledge and skill and understanding. *15LtMs, Lt 99, 1900, par. 16*

Men and women have no right to the name of medical missionaries unless their actions correspond with the name. Those who charge a high price for a simple operation performed for one of their brethren or for the poor not of their faith have no right to call their work medical missionary work. Hypocrisy and pretense can find no place with God. All that we put our hands to is performed [as] in the sight of the heavenly intelligences. All the thoughts of the mind, all the aspirations of the soul, are read by Him with whom we have to do. The victories gained by the soul are not measured by outside appearance or by the praise of men, but by goodness and mercy <and tender compassion> and a firm adherence to God's law. This law is binding upon the members of the medical profession. To think that God's law is not binding upon the medical practitioner as well as upon the workers in any other line of service is one of the greatest delusions that any soul can entertain. *15LtMs, Lt 99, 1900, par. 17*

God's people are in danger, notwithstanding the great light that shines upon their pathway, of following the customs of the world.

Dishonest actions are recorded in the books of heaven just exactly as they are. When worldly customs are followed, when a charge is made that is disproportionate to the work done, God's law is disregarded. The covering that has been placed over this work by giving it the name of medical missionary work is a farce and a deception. Let us be true to our colors. Let us raise the standard on which is inscribed, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] Just as surely as acts of overreaching and oppression are performed, so surely will they meet the eye of eternal Justice. There needs to be a Christian reform among medical practitioners. A fair and honorable price should be charged for the actions performed to relieve suffering humanity. *15LtMs, Lt 99, 1900, par. 18*

Lt 100, 1900

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

June 16, 1900

Previously unpublished.

My Brother John Wessels:

I have some things to say to you. Be very careful how you move. You were represented to me as in a position of great danger.*15LtMs, Lt 100, 1900, par. 1*

The influence of your relatives threatens to be much greater over you than your influence is over them; while yours should be greater over them. Your eyesight is clouded, and in the attitude which you now occupy you cannot see things clearly, and you will make grave mistakes. The atmosphere surrounding your own people at Capetown is not calculated to help you. Your mind is not clear. You are in a mist and fog, and your judgment is not being correctly preserved in the strain of the discouraging state of your finances, and the influence of the many voices and strong spirits that would seek to carry things in certain lines in the way they choose.*15LtMs, Lt 100, 1900, par. 2*

This matter was presented before me. Propositions were made in business transactions, to cooperate in carrying out certain conditions to secure certain results. Unseen by you all, the angels of God were present. One of them laid his hand upon John Wessels, saying, “No; that means perplexity, entanglement, complications, and the taking of large responsibilities which will injure all who act a part in these transactions rather than advance the work. There must be no binding up with parties in accordance with the suggestions that have been contemplated. There is a binding up and subscribing to fulfill certain conditions which should not be done. There is no justice in it. Better let the cause and work in Australia struggle on in complete freedom, trusting in God, than to accept the propositions made.”*15LtMs, Lt 100, 1900, par. 3*

Said the angel, "Ye are bought with a price from Satan's claim, because the laws of God's kingdom have been broken, and through Adam's transgression the human family was numbered with the subjects of the enemy. Christ was their only deliverance. He, the sinless One, numbered with the transgressors on the cross of Calvary, released the captives, sinful, lost, and ready at any time to die, through Satan's power. *15LtMs, Lt 100, 1900, par. 4*

"It is within the power of man to become free from Satan's wiles and destructive influence. 'Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.' [*Isaiah 27:5.*] Man is not compelled to be saved. He has been bought with an infinite price, and it rests wholly with himself whether his soul is saved or lost. His course of action determines his future, whether he will be a subject of Satan's kingdom or a subject of the kingdom of God, an heir of God and a joint-heir of Jesus Christ, a loyal, royal subject of Christ's kingdom, a member of the heavenly family, a child of the heavenly King." *15LtMs, Lt 100, 1900, par. 5*

This action of yours is not the proper way out of your difficulties. Man has to choose whether he will be created anew in Christ Jesus, not to live for show or for his own pleasure, but that he may become a fitting agent for Christ's employ. Every soul that Christ has ransomed for time and for eternity exists for a purpose! He has his appointed place, and is to cooperate with his Redeemer, living always for His name's glory. *15LtMs, Lt 100, 1900, par. 6*

No other being in the universe has the shadow of a claim upon Christ's purchased possession, beyond that which his new proprietor may consent to grant. Every part of the man, with all that God has lent him in trust, his God-given possessions, his God-given capabilities, his time, every moment of his existence, belongs to the Master; for it has been purchased, bought with a price, paid for even with Christ's most precious blood. Men who think that they can be supreme in making suggestions and carrying matters in their own way might better stop and pray. *15LtMs, Lt 100, 1900, par. 7*

He who consents, from his own choice, to be Christ's servant, cannot consent to be ruled or controlled by any human influence that will interfere with whole-souled service to God. He has devoted

himself unreservedly to God, to serve Him with an eye single to His glory, because he feels the power of the great sacrifice made upon the cross, and realizes that by most faithful service he is to acknowledge his obligations. Every day, in whatever business he is engaged, he is charged with a sense of Christ's ownership. No man is to interpose between his soul and his God. He has been recalled from the denunciations of death to a probationary period of service which will test his faith in regard to the law of God, violated by our first parents. His guilt of transgression unto death must be changed by himself to obedience and loyalty. From the very tomb of Christ he has received. *15LtMs, Lt 100, 1900, par. 8*

By faith in Christ he can conform to the will of God, for Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He holds himself as a redeemed property. He is not to serve or to glorify himself. He is himself a part of the cross; for by that cross his life is hid with Christ in God. His whole being, body, soul, and spirit is Christ's property. He is a spectacle to the world, to angels, and to men. His reason, his hearing, his sight, his intelligence, are gifts from God, to be held in precious trust for the Master. *15LtMs, Lt 100, 1900, par. 9*

He is one with Christ, bound up with Christ, and he has no right to dispose of God's blood-bought possession by signing contracts which will be liable to hinder his life in the least degree from becoming altogether what God designed it should be. He who is Christ's property is not to be bound. He is to be perfectly free to heed the voice of God, whenever it may speak, saying, Do this, or, Do that; Thou shalt, or, Thou shalt not. Because the Lord may speak, and His words must command the course of action His servants shall pursue. In the work of God for these last days man is therefore to be very cautious not to allow any man to command his course of action. Whatever may be his position, he is to co-operate with Christ in carrying forward the work of the Lord as God has specified, that it may be done at the very time of the greatest necessity. *15LtMs, Lt 100, 1900, par. 10*

The ministers of Christ and those who have been placed in positions of responsibility are not faithful stewards unless their characters are representations of Christ's character in the

management of all business transactions. If the converted man binds himself up with men who profess to be children of God, but who are not thus in reality, who in their human judgment suppose they have been given the power of controlling lines of business which would work at cross purposes with God in regard to His ownership of all properties and all service, there will be a command, a Thus saith the Lord, I have work to be done in such a place; memorials to be established.*15LtMs, Lt 100, 1900, par. 11*

Hearts that are shown to be fickle in their service to God and not reliable, will be worked by another spirit, which will say to them, You have obliged yourself to be under the control of such a committee or such a person. Thus the Lord's work is bound about because the Holy Spirit does not control these directors.*15LtMs, Lt 100, 1900, par. 12*

John, you scarcely know what it means to work unselfishly, with a sense that you are amenable to God. When there is a favorable chance to obtain a good bargain, you need to feel deeply solicitous for the souls for whom Christ has died. Too often the human agent has ambitious projects of his own to serve, and he does not feel the sacred partnership which he should maintain with a faithful and true God.*15LtMs, Lt 100, 1900, par. 13*

The workers in our institutions are never to be kept in darkness for fear the people will know their plans and refuse to consent to the propositions they may make. The Lord calls for those who are stewards in trust to move very guardedly in their course of action, lest they shall do that which will betray sacred trusts and imperil the work and cause of God. Their intentions may be the best, but they are not wise. Their intentions need to be closely investigated by other minds that God is working. They need to be cautiously and critically examined, lest through the enthusiasm of human minds Satan shall in some form introduce plans that shall bind about God's work.*15LtMs, Lt 100, 1900, par. 14*

“When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed,

brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” [Hebrews 3:9-14.] “Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.” [Hebrews 4:1, 2.] *15LtMs, Lt 100, 1900, par. 15*

God’s ambassadors are to do their work faithfully. By fervent prayer they are to keep close to God, lest they fail in faithful and just dealing with their brethren of like faith. Whatever may be their position, they are to carefully and steadfastly hold to the faith once delivered to the saints. God’s ambassadors must not spare themselves in the faithful discharge of their duty toward their brethren, in their connection with the work and cause of God, whatever may be the rank and standing of men who in any line shall work away from the divine principles which God has given to be maintained and strictly guarded from the invasions of man’s imaginations. *15LtMs, Lt 100, 1900, par. 16*

There must be spiritual eyesight in the church. All the important movements in the working of the cause of God—movements which involve principle—should be above secrecy and concealment. They should be as open as the day, that the minds and ideas of others may be brought forward and compared with the minds and ideas of the few leading ones and their associates. Grave blunders will be avoided if there would be an investigation and comparison of the devisings and calculations of men which would materially affect the cause of God in any of its bearings. *15LtMs, Lt 100, 1900, par. 17*

We are living amid the perils of the last days, and we need to watch diligently unto prayer, lest the enemy shall take advantage of our natural traits of character. I was shown your peril, my brother, and I hope, for your soul’s sake, that you will strive for the Holy Spirit’s working in you and by you and through you, and that you will be a wise counsellor to your brothers. *15LtMs, Lt 100, 1900, par. 18*

I write to you because, as you know, I have felt an intense interest that your family relations should be broken up, and that you should change your location to a more safe atmosphere. I desired you to come to Australia, that you would not make shipwreck of your faith. That last investment in the sanitarium was a trick of the enemy to destroy you, and I beg of you, for your soul's sake, Let not your soul be imperilled. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*]*15LtMs, Lt 100, 1900, par. 19*

I must place this immediately in the hands of my copyist, and I will say, Pray, pray, and be steadfast and true to righteousness. *15LtMs, Lt 100, 1900, par. 20*

P.S. This letter, which was written some weeks ago, was mislaid, and only found by me today. *15LtMs, Lt 100, 1900, par. 21*

Lt 101, 1900

Hyatt, W. S.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 12, 1900

Previously unpublished.

Dear Brother Hyatt:

This day, at four p.m., we learned that there is a mail going to Africa, and in order to reach the boat, this must be sent tonight. I thought that the letter to John Wessels, which I am sending you with this, went with the last mail, but just two days ago I found it in my basket where my writings are kept. *15LtMs, Lt 101, 1900, par. 1*

I have no time to write a letter; only a few words. Do not sacrifice principle, I urge, whatever may be the result. Keep steadfast to principle, praying and watching thereunto. *15LtMs, Lt 101, 1900, par. 2*

From the light God has given me, the sanitarium has not been conducted after God’s order, and has not been that honor to the truth and to the principles of righteousness that it should be. I hope that you will move just as God would have you, and then you and the church will have done your duty. That is all you can do. *15LtMs, Lt 101, 1900, par. 3*

I feel an intense interest that Brother John Wessels shall follow the light God has given him. I have some matters, copies of which I will send you in the next mail. Let every weary and heavily laden soul take all to God in prayer. God was not glorified in the embellishing of the sanitarium, and in the expenditure of means for appearance and show. All shallow display is not after the order of God. The money invested was used unwisely, and shows a great lack of economy. *15LtMs, Lt 101, 1900, par. 4*

The sanitarium that is to be erected in Australia, in the location provided for it, will be free from all these non-essentials, which only

make a display and consume money that is so much needed.*15LtMs, Lt 101, 1900, par. 5*

But it is already getting dark. I have great interest in the Wessels family. I know that the enemy is playing the game of life for their souls. May the Lord keep them, that not one atom of greed and covetousness shall be woven into their lives, which have cost the expensive sacrifice of the Son of the infinite God.*15LtMs, Lt 101, 1900, par. 6*

With this, I will send you a copy of a letter written to Elder Daniells. I write in haste. Stand by your colors. Be true to God, to your faith, and to every religious principle. Represent justice and mercy and the love of God, and swerve not one hair's breadth from principle. Lift the standard higher and still higher. Let no man's threatenings intimidate you, but have faith in God, and then trust in Him to give the victory, as the Lord would have it.*15LtMs, Lt 101, 1900, par. 7*

Lt 102, 1900

Brethren

NP

July 13, 1900 [typed]

This letter is published in entirety in *KC 43-44*.

My Dear Brethren:

I wish you to understand me correctly. The Lord has given special light that you must not pattern after Dr. Kellogg in doing the line of work he is doing, for God has not given you that work to do. Neither has He given to Dr. Kellogg the work in which he has spent much time and money, to the robbery of fields that were destitute of means and destitute of helpers. He is bringing in an accumulating burden, by which he is creating not producers, but consumers. God has not called upon us to use the treasures of His house thus, to set His money flowing in a stream which call for such an outlay of time, money, and workers. *15LtMs, Lt 102, 1900, par. 1*

God has given direction as to how the work is to be done. In our camp meetings we meet all classes of people, high and low, rich and poor. None are excluded. It is the Lord's desire that the very best of medical missionary physicians shall hold themselves in readiness to co-operate with the ministers of the gospel. They are to be one with Christ, men through whom God can work. The Lord desires His work to advance in reformatory lines. During our camp meetings genuine medical missionary work is to be done. *15LtMs, Lt 102, 1900, par. 2*

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine medical missionaries. They are to be men who understand and know God and the power of His grace. *15LtMs,*

Lt 102, 1900, par. 3

Whatever may be our ingathering or increase, the conference is to be kept free from every thread of selfishness. So also should the medical missionary work be stripped of all selfishness, and carried forward after the order of God. The different lines of work are to sustain one another, but not in the way Dr. Kellogg had planned, for this is not God's way. Dr. Kellogg has misappropriated the Lord's money, investing it in a way he had no moral right to do. *15LtMs, Lt 102, 1900, par. 4*

The work of preparing a people to know God and Jesus Christ whom He has sent is to go forward. This is the highest and most important work that it is possible for mortals to do. God desires medical missionary work to be represented in a way altogether different from the way in which it has been represented in Chicago. The work in Chicago has been a great hindrance to the harmonious action of the work God designs shall be done in unity with the gospel ministry in the carrying of the first, second, and third angels' messages to all parts of our world. *15LtMs, Lt 102, 1900, par. 5*

The work in Australia is not to be a second edition of the work in Chicago. My heart is sore and grieved because the money which God designed to flow in currents of gifts and offerings to Australia, England, and other missionary fields has been obstructed by human devising and human planning. This must not be repeated in this country or in any other country, for it is not God's way to leave fields nigh and afar off without help. Thus the work of the gospel ministry is retarded. The last message of mercy is to be given to the world, to prepare a people for the second coming of our Lord and Saviour Jesus Christ in power and great glory. *15LtMs, Lt 102, 1900, par. 6*

The establishment of sanitariums where they should be—in every new field that is opened—will require means. God's money is not to be diverted into uncertain channels, but is to be used to accomplish a work, which if done in the true order of God, will accomplish a hundredfold more in making new plants in different localities. *15LtMs, Lt 102, 1900, par. 7*

Lt 103, 1900

Robinson, Dores

“Sunnyside,” Cooranbong, New South Wales, Australia

July 13, 1900 [typed]

This letter is published in entirety in *20MR 341-345*.

Dear Brother:

You asked me at one time what I thought in regard to your becoming a physician. I would say that the most useful lessons for you to learn will not now be found in taking a medical course of study. Your mind needs to penetrate deeper and take a more practical turn than it has yet done. If you had entered one of our health institutions to begin at the beginning or taking a nurses' course, doing good, hard, sensible work in caring for the sick, it would have been the very best education you could have received. You would thus have become better acquainted with the duties of a physician. *15LtMs, Lt 103, 1900, par. 1*

Young men who do not think deeply enough to take in the situation, who are not keen reasoners from cause to effect, will never succeed as physicians. The love of ease, and I may say of physical laziness, will unfit a man to become a physician or a minister. Ministers and physicians should understand their own building, the body. They should learn how to use and develop their own capabilities. They should see the need of learning to use every part of the human machinery, how to give solidity to the muscles by employing them in taxing, useful labor. *15LtMs, Lt 103, 1900, par. 2*

Had you engaged in practical work as well as in study, you could by diligence have earned for yourself means to partially or wholly meet the expense of your course of study, and you would have gained great advantage by the experience. Brain, bone, and muscle need training to do hard labor, and then you can do hard thinking. *15LtMs, Lt 103, 1900, par. 3*

Action gives power. Entire harmony pervades the universe of God.

The physical formation of the world and all the creatures God has made must come into your study, and in this study you will find that all nature forbids inaction. You need to understand the human organism, the Lord's wonderful machinery. All parts of this machinery must be exercised harmoniously, proportionate with the exercise of the brain nerve power. All parts of the human machinery must have action. *15LtMs, Lt 103, 1900, par. 4*

Healthy young men and young women have no need of gymnasium exercises; nor do they need croquet, cricket, ball-playing, or any kind of amusement just for the gratification of self, to pass away time. There are useful things to be done by every one of God's created intelligences. Some one needs from you something that will help him. Not one in the Lord's great domain of creation was made to be a drone. *15LtMs, Lt 103, 1900, par. 5*

Study the Lord's plan in regard to Adam, who was created pure, holy, and healthy. Adam was given something to do. He was to use the organs God had given him. He could not have been idle. His brain must work, but not in a mechanical way like a mere machine. At all times the machinery of the body continues its work; the heart throbs, doing its regular, appointed task, like a steam engine forcing its crimson current unceasingly to all parts of the body. Action, action is seen pervading the whole living machinery. Each organ must do its appointed work. If physical inaction is continued, there will be less and less activity of the brain. *15LtMs, Lt 103, 1900, par. 6*

No man is prepared to enter upon a medical course of study until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. Parents mistake their duty when they freely hand out money to any youth who has physical strength to enter on a course of study to become a minister or a physician before he has had an experience in useful, taxing labor. *15LtMs, Lt 103, 1900, par. 7*

For a healthy young man, stern, severe exercise is strengthening to brain, bone, and muscle. And it is an essential preparation for the difficult work of a physician. Without such exercise the mind cannot be in working order. It cannot put for the sharp, quick action that will

give scope to its powers. It becomes inactive. Such a youth will never, never become what God designed he should be. He has established so many resting places that he becomes like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. *15LtMs, Lt 103, 1900, par. 8*

All the heavenly beings are in constant activity, and the Lord Jesus, in His practical lifework, has given an example for every man. God has established in the heavens the law of obedient action. Silent but ceaseless, the objects of His creation do their appointed work. The ocean is in constant motion. The springing grass, which today is and tomorrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred by the wind, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their appointed mission. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. Man is not to be idle. Idleness is sin. *15LtMs, Lt 103, 1900, par. 9*

In the life-policy plan given us in the *first chapter of Second Peter* a work of addition is presented. As in our character building we add grace to grace, the great Giver will work for us on the plan of multiplication. Grace and peace will be multiplied to us. The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor the means to prosecute his designs. If young men around him have allowed their parents to carry the burden of their education, let the young man who is looking on say, I will never do that. I will use my own brain and my physical powers combined to make of myself all that is possible. *15LtMs, Lt 103, 1900, par. 10*

Let the youth set up well-defined land-marks by which they may be guided in emergencies. When a crisis comes that demands active, well-developed physical powers, and a clear, strong, practical, working minds; when difficult work is to be done where every stroke must tell, and perplexities can be not only through seeking wisdom from God, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, "Here am I, send me." [*Isaiah 6:8.*] Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but

sanctified by virtue and holiness. They need not be otherwise. With purity of thought through sanctification of the Spirit, their lives may be refined, elevated, ennobled. *15LtMs, Lt 103, 1900, par. 11*

I repeat: It should be the fixed principle of every child and every youth to aim high in all the plans for their lifework. Let the standard which God's Word presents be adopted for their government in all things. All this is the Christian's positive duty, and it should be also his positive pleasure. Cultivate respect for yourself because you are Christ's purchased possession. Constantly cherish respect for your own personal influence. Attainments in useful personal experience, success in the formation of right habits, advancement in all that is noble and just and firm and solid, will give you an influence that all will appreciate and value. This is the very salt that is a savor of life unto life. *15LtMs, Lt 103, 1900, par. 12*

Live for something besides self. If your motives are pure, unselfish, if you are looking out to do work that somebody must do, to show kind attentions and to do courteous acts, you are unconsciously building your own monument. In the home life, in the church, and in the world you are representing Christ in character. This is the work the Lord calls upon all children and youth to do. *15LtMs, Lt 103, 1900, par. 13*

Do good if you would be cherished in the memory of others. Live to be a blessing to all, wherever your lot may be cast. There are so many thousands who do no good in the world. None could point to them as the agency through [which] Jesus Christ, [worked] in the saving of their souls. Let children and youth wake up. By kindness and love, by self-denying, self-sacrificing deeds, write your names in the hearts of many. *15LtMs, Lt 103, 1900, par. 14*

Let your aspirations and your motives be pure. In every business transaction be rigidly honest. However tempted, never deceive or prevaricate in the least matter. At times a natural impulse may bring temptation to diverge from the straightforward path of honesty, but do not vary one hair's breadth. *15LtMs, Lt 103, 1900, par. 15*

If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary a hair's breadth from principle. Carry out your agreement. By

seeking to change your plans you would show that you could not be depended on. And should you draw back in little transactions, you would draw back in larger ones. Under such circumstances some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. The fact is, they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. The Lord requires us to do justice, to love mercy, and truth, and righteousness.*15LtMs, Lt 103, 1900, par. 16*

No man is excusable for being without financial ability. Of many a man it may be said, He is kind, amiable, generous, a good man, a Christian, but he is not qualified to manage his own business. As far as the outlay of means is concerned, he is a mere child. He has not been brought up by his parents to understand and to practice the principles of self-support. Such a man is not fitted to become a physician or a minister.*15LtMs, Lt 103, 1900, par. 17*

The churches everywhere are suffering through the neglect of parents to train their children, not to self-indulge and laziness but to the bearing of stern, hard responsibilities. The wicked love to do nothing but use the mind [for pleasure-seeking. A desire for self-indulgence] takes possession of the children, and frequently Satan takes control and makes the mind his workshop. The ability needed for service in the family and the church is lacking. Men and women are destitute of the stern virtues required to build up the church. They are not capable of devising methods and plans of a healthful, solid character. They are deficient in the very qualifications essential to the prosperity of the church. It is this kind of education that needs to be changed to an education that is sound and sensible, in harmony with Bible principles.*15LtMs, Lt 103, 1900, par. 18*

I have much to say on the labor question, but cannot say all at this time. A large field is opened before me, but I wish now to speak particularly upon the necessity of labor. There is true dignity in labor. Among the believers in Christ there was not one apostle who was exalted as was Paul by the revelation of Christ in his conversion. And Paul labored with his hands as a tentmaker.*15LtMs, Lt 103, 1900, par. 19*

In his zeal in persecuting the Christians, Paul had been arrested by a voice and a great light from heaven. During his ministerial labors he had several visions, of which he speaks little. He saw and heard many things not lawful for a man to utter. That which was given him as a special revelation from God, was not at all times dwelt upon when he spoke to the people. But the impression was ever with him, enabling him to give a correct representation of the Christian life and character. The impression made upon this former persecutor of the church was never to lose its force upon his mind. It influenced his estimation and delineation of Christian character and of the obligation due from man to God.*15LtMs, Lt 103, 1900, par. 20*

The history of the apostle Paul is a constant testimony that manual labor cannot be degrading, that it is not inconsistent with true greatness and elevation of human or Christian character. Those toilworn hands, he deemed, detracted nothing from the force of his pathetic appeals, sensible, intelligent, and eloquent beyond those of any other man who had acted a prominent part in the Christian ministry. Those toilworn hands, as he presented them before the people, bore testimony that he was not chargeable to any man for his support. He worked day and night to avoid being chargeable to his brethren, and at times he also supported his fellow workers, himself suffering from hunger in order to relieve the necessities of others. He shared his earnings with Luke, and helped Timothy obtain the necessary equipment for his journey.*15LtMs, Lt 103, 1900, par. 21*

In (*Acts 20:17-35*) we see outlined the character of one Christian minister who faithfully performed his duty. He was an all-round minister. We do not consider that it is obligatory upon ministers to do in all respects as Paul did. Yet we say to all that Paul was a Christian gentleman of the highest type. His example shows that mechanical toil does not necessarily lessen the influence of any one, that working with the hands in any line of honorable labor should not make a man coarse and rough and uncourteous.*15LtMs, Lt 103, 1900, par. 22*

It is a painful sight when artisans to whom the Lord has given ability for the most skillful work become exalted because of their skill and

aptitude. In the Word of God we read that the Lord called men who had qualifications of character, and He gave them aptitude and skill in all manner of workmanship for the tabernacle. They were not left to their own human wisdom. God called them to accomplish a work which was to be a special representation of the exalted character of His service, and was also to represent the sacredness of the human temple. *15LtMs, Lt 103, 1900, par. 23*

“Know ye not,” says Paul, “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.” “Whosoever defileth the temple of God, him will God destroy.” [1 *Corinthians* 6:19, 20; 3:17.] Working men need not be lacking in refinement and true Christian courtesy. *15LtMs, Lt 103, 1900, par. 24*

Lt 103a, 1900

Robinson, Dores [edited from R-103-00]

Cooranbong, Australia

July 1900

Copied from *SpTB #1* 28-32.

Lt 104, 1900

Wessels, Sister; Anthony, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

July 16, 1900

Portions of this letter are published in *8MR 192-193*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Three o'clock a.m. *15LtMs, Lt 104, 1900, par. 1*

Dear Sister Wessels and Sister Anthony:

We have been anxiously waiting to receive a letter from you stating when we should meet you at the station, but as no letter has come, I will now write to you. We want you to come here and rest before you take the boat. *15LtMs, Lt 104, 1900, par. 2*

Since the Parramatta meeting, which was followed by the meeting at Maitland, I have not been able to speak once in public. I could not attend the meetings of the Week of Prayer. Some days I would feel better, then again I would feel worse. I would prepare to attend meeting, then the heart difficulty would come on so threateningly that I did not dare to visit Maitland or any other place. Last Friday I had an assurance that I would be sustained through the two day's meeting here, which has just closed. For the first time for many weeks I spoke on Sabbath afternoon. I spoke on Sunday afternoon also to a full house. *15LtMs, Lt 104, 1900, par. 3*

The meetings here have been excellent. The people from Maitland are, most of them, new converts. Some who have been convinced, but have been holding back because of their business, have taken their stand during this meeting. One of these is Mr. Lamotte, in whom I have had a deep interest. His wife went forward in baptism at the first baptismal service held in Maitland. Mr. Lamotte laid aside his tea and tobacco, but he could not seem to release himself from his important position in the waterworks, until they got someone in

his place. *15LtMs, Lt 104, 1900, par. 4*

He thinks now they make this an excuse to hold him. He has had the moral courage to bear testimony in meeting. He expressed his joy that he came to this meeting. He and his wife have stayed with us at "Sunnyside," and we have made it as pleasant for them as possible. He now says that he will tell the men for whom he has been working that they must get along without him. *15LtMs, Lt 104, 1900, par. 5*

Miss Baker, a young lady who has opposed her mother's keeping the Sabbath, attended this meeting. She is, I think, about twenty years old. Her mother has taken her stand since the camp meeting, and is thoroughly established in the faith. Since the two days' meeting in Hamilton, she has been making every effort to reach her daughter. She had held seasons of prayer with her alone. This has had a precious influence on the daughter. We think that she will return home from this meeting fully decided to observe the Sabbath. Mr. Baker has never opposed his wife, but his daughter has kept him back from keeping the Sabbath himself. There are three sons and one daughter in the family. We hope now that both the father and the daughter will take their stand. *15LtMs, Lt 104, 1900, par. 6*

Two young men, who live somewhere near Brother Ryan, on the Hawkesbury River, walked twenty miles to attend the meeting at Parramatta. The eldest has been convicted for a long time, but has not taken his stand positively until during this meeting we have just held. The younger has been a Sabbathkeeper for some time. He is a resolute young man, a laborer together with God. He has been a diligent, faithful worker, but his parents, who are Wesleyans, are as bitter as gall against the truth. *15LtMs, Lt 104, 1900, par. 7*

The two young men manage a large fruit farm belonging to their father. They live together, at a little distance from their parents. The eldest has been searching the Scriptures for some time, anxious, troubled, and convicted. He is afflicted with heart trouble, and came to the Health Retreat for treatment. He had overworked his brain, and his mind found no rest, no peace. He came to see me. Willie and I talked with him. He feared that he had resisted the truth, and that the Lord had given him up to his own way. We had a most

solemn season of prayer with him. I felt drawn out to pray most earnestly for him. He prayed for himself. I was really afraid that unless he obtained relief, he would lose his mind. I laid my hands upon him, and in the name of the Lord rebuked the enemy. I felt it was a case where the Lord only could say, "Son, thy sins are forgiven thee." God only could keep his mind balanced under the terrible strain that was upon him. I knew that the Lord heard our united prayers. *15LtMs, Lt 104, 1900, par. 8*

Thank the Lord, this young man has had courage to take his position on the Sabbath. Now the two brothers can work together. And we hope that in some way the hearts of the parents will be touched. *15LtMs, Lt 104, 1900, par. 9*

Well, the sheaves are being gathered in. When we were last in Maitland, Brother Scobie took his position. As a result of the temperance lectures given to large congregations in the tent, he gave up his tobacco. He told me with the greatest satisfaction that he was a happy man. He said, "Do you not think I look better than I did? I have gained fourteen pounds since giving up tobacco and tea. I am a happy man since I had decided to obey all the commandments of God." I urged him, the last time I was there, to take his position firmly and decidedly. I told him that God would help him. He bore his testimony in meeting, and I felt that another soul was gained. *15LtMs, Lt 104, 1900, par. 10*

All the members of this family, with the exception of a little lad, have now been baptized. The daughters first took their stand, and went forward at the second baptismal service. Then the mother took her stand, but she waited for her husband, believing that he would come. And about three weeks ago Brother Scobie and his wife were baptized. The whole family are now in the truth, and a very happy family they are. *15LtMs, Lt 104, 1900, par. 11*

After our last meeting at Maitland, Brother Scobie went to his brother and told him what he had done. This brother is an infidel, and is in very feeble health. He was then sick in bed. Brother Scobie has been working for him in his fruit farm for twenty years. He asked him again, for he had made the same request several times, for the favor of keeping the Sabbath. The brother had always

refused, because the delivery of fruit is made on the Sabbath. Again Brother Scobie asked him, saying that he would deliver the fruit on Friday, but he shook his head, saying that it would not do at all. "Well," said Brother Scobie, "I shall observe the Sabbath. If we cannot, as you say, deliver the fruit on Friday, that must end the matter for me." But before he reached his home, a messenger overtook him, saying that his brother had accepted his proposition. He was indeed a happy man when he heard this.*15LtMs, Lt 104, 1900, par. 12*

One week before this I had urged him to halt no longer between two opinions, but bravely do the thing he knew to be right, regardless of consequences. On my return home I wrote him a letter of tender invitation to accept the truth for Christ's sake. He opened the letter and read as far as he could. But it affected him so that he broke down and cried like a child. His wife tried to read it, but her heart was also touched, and she wept. They went into their bedroom, and cried and prayed together. Brother Scobie had never been a Christian, and this was a wonderful season for the anxious wife and daughters. Their hearts were full of joy, and their home was a Bethel.*15LtMs, Lt 104, 1900, par. 13*

These are some of the experiences we have been having in Maitland. We are so glad that Brother Lamotte and his wife are united in the observance of the Sabbath. A young unmarried man who has been searching the Scriptures has united with the Sabbathkeepers in Maitland. He resembles Brother Ellet Waggoner in looks, has just such a forehead and a similar expression, but is somewhat taller. He is a building contractor, and is a promising young man. He is a great help to the believers in seeing what to do and doing it with expedition and heartiness.*15LtMs, Lt 104, 1900, par. 14*

One after another are uniting with the Seventh-day Adventists, both at Newcastle and Maitland. We see no abatement in the zeal of the workers. Sister Wilson and Sister Robertson are extending their circuit. With their horse and carriage they drive six and eight miles to give Bible readings.*15LtMs, Lt 104, 1900, par. 15*

My heart is glad in the Lord. Every few weeks a baptismal service is

held in Maitland. Souls are being added to the church of such as should be saved. I praise the Lord with heart and soul and voice.*15LtMs, Lt 104, 1900, par. 16*

Sara has just looked into my room to say that it is five o'clock. Brother and Sister Lamotte thought of returning home yesterday. Sara told them that if they would stay till this morning, she would get them off by six o'clock. She is now getting their breakfast for them. We will give them a good lunch to take with them, and they will go on their way rejoicing. They think Cooranbong is a beautiful place, and would be glad to locate here. They are looking for land.*15LtMs, Lt 104, 1900, par. 17*

I write this letter to tell you that we want you to make us a visit as soon as you possibly can. We will be glad to have Bessie with us to help Sister Laurisen and to look after Glen. Tell us when you can come, and we shall meet you. If you cannot come, I shall go to see you as soon as this mail is off. I have not dared to say this before, for I have not been well enough to leave home. But I am improved in health, and I want to see you very much. I thought that if you were all broken up where you are, you could rest better here than there. I want you to understand that I do not want you to do any sewing for me. I want you to have a complete rest. I have much to say to you. Let me know without delay whether you can come up. I would like to have talked with you when you were up before, but my health was such that it was impossible.*15LtMs, Lt 104, 1900, par. 18*

We shall be glad to have your mother stay with us till we go. It is certain that we shall go the last of November. I hope you can do what I want you to, and come to us.*15LtMs, Lt 104, 1900, par. 19*

Lt 105, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 4, 1900

This letter is published in entirety in *KC 125-127*. +NoteOne or more typed 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 sit here on my bed this cold July morning, trying to write to you. I have woolen mitts on my hands, leaving my fingers free to write. I place my lamp on one side at my left hand, rather than behind me, and then the light shines on my paper in just the right way. Sitting on the bed is the easiest position for me, and I call this my throne. It is a little past two o'clock. I continue to be an early riser, and I write every day. There has been considerable rainy weather here this winter, and this has kept me indoors.¹⁵*LtMs, Lt 105, 1900, par. 1*

Although I carry a heavy burden for the work in Australia and America, yet I also have a thankful heart for the mercy and gracious loving-kindness of my God. Notwithstanding the fact that there is war and bloodshed, and nations are preparing for battle, thanksgiving should arise from our hearts because the Sun of Righteousness never sets. The mightiest earthly potentates may be engaged in battle for the supremacy, but the children of God, whose lives are hid with Christ <in God,> have nothing to fear. Their Refuge is safe and sure.¹⁵*LtMs, Lt 105, 1900, par. 2*

Christ has declared, “All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.” [*Matthew 28:18-20.*] This is the work God’s watchmen are to do.¹⁵*LtMs, Lt 105, 1900, par. 3*

My brother, there is danger of those in our ranks making a mistake in regard to receiving the Holy Ghost. Many suppose an emotion or a rapture of feeling to be an evidence of the presence of the Holy Spirit. There is danger that right sentiments will not be understood, and that Christ's words, "Teaching them to observe all things whatsoever I have commanded you" [*verse 20*], will lose their significance. There is danger that original devisings and superstitious imaginings will take the place of the Scriptures. *15LtMs, Lt 105, 1900, par. 4*

Tell our people: "Be not anxious to bring in something not revealed in the Word. Keep close to Christ." Remember His words, "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." [*Verse 20.*] He is with us as we teach the words He spoke in the Old Testament as well as in the New. He who gave commandment in the New Testament is the One also who gave the instruction contained in the Old Testament. The Old and the New Testaments are both sacred, for they both contain the words of Christ. All communication from heaven to earth since Adam's fall has come through Christ. He who believes the instruction contained in the New Testament and in the Old, doing those things which Christ has commanded therein, has the Saviour always with him. *15LtMs, Lt 105, 1900, par. 5*

In his record of the giving of the commission Mark says, "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [*Mark 16:15-18.*] These words are to be literally fulfilled. This is the work the Lord Jesus Christ will do through His appointed agencies. "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 everywhere, the Lord working with them, and confirming the word with signs following." [*Verses 19, 20.*]*15LtMs, Lt 105, 1900, par. 6*

Let us remember that the Word Christ has commanded us to preach to all nations, kindreds, tongues, and peoples is confirmed by the Holy Spirit. This is God's plan of work. Christ is the mighty power which confirms the Word, bringing men and women, through conversion to the truth, to an understanding faith, making them willing to do whatsoever He had commanded them. The human agent, the seen instrument, is to preach the Word, and the Lord Jesus, the unseen agency, by His Holy Spirit is to make the Word efficacious and powerful. *15LtMs, Lt 105, 1900, par. 7*

The law of God is to be presented in its true bearing. Paul bears testimony regarding this law. "What shall we say then?" he asks. "Is the law sin? God forbid. Nay, I had not known sin but by the law," which is the detector of sin. "For I had not known lust except the law has said, Thou shall not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me." [*Romans 7:7-11.*]*15LtMs, Lt 105, 1900, par. 8*

Because of this does Paul say, Have nothing to do with the law? Oh no; this is not his conclusion. Sin is the transgression of the law, and by the law is the knowledge of sin. Paul saw sin in all its hideous deformity. The law pointed him to Christ, the Healer of sin which is repented of and confessed. "Wherefore," Paul declared, "the law is holy, and the commandment holy, and just, and good." [*Verse 12.*] Why then do men in their transgression oppose the law of God? Because it condemns sin. *15LtMs, Lt 105, 1900, par. 9*

Lt 106, 1900

To Whom It May Concern

“Sunnyside,” Cooranbong, New South Wales, Australia

July 17, 1900 [typed]

This letter is published in entirety in *BCL 37-39*.

Officers of Medical Missionary Association and the Battle Creek Sanitarium

To Those Whom It May Concern:

How shall we advance the work of God? Shall we say to the ministers, We are ready to dismiss you; we will carry forward the medical missionary work according to our own ideas, and Dr. Kellogg shall be our king? You do not work as we desire you to, and we want none of your counsel. *15LtMs, Lt 106, 1900, par. 1*

Has the Lord given medical missionaries the work of disparaging the ministry and exalting their own work in contrast? Nay verily. We wish all to understand this. The Lord does not design His work to be done after the manner in which it has been carried forward for years. In America the unworthy and unrighteous received advantages which the class who should have God's favors do not obtain. The work has been swayed in wrong lines. Shall it continue thus? Shall there be no change? God says, Set things in order, and connect with Me. God has the salvation of a world before Him, not the salvation of those in one or two places. The gospel must be preached in all the world, for a witness to all nations; and then shall the end come. *15LtMs, Lt 106, 1900, par. 2*

Many are asking me how I regard the ministry of the gospel with reference to the medical missionary work. These two lines of work should blend. They both help to compose the body. The genuine medical missionary work should not be exalted above the gospel ministry. Some are in danger of regarding the medical missionary work as the body, when it is only the arm and the hand. *15LtMs, Lt 106, 1900, par. 3*

God has given Dr. Kellogg every encouragement to believe that the heavenly angels would be by his side if he would pursue a right course. But notwithstanding the warnings and reproofs which have been given him, he has persistently followed his own way. He is now demonstrating the truth of the warnings which have been given him. He has not done what he might have done as God's steward to build up the work in solid lines, that it might in the highest degree represent Christ. He has been diverted from the right way. He has deceived himself and those who are associated with him. I would warn him again of the danger of the road over which he is traveling. God has given no mortal man license to judge His delegated ministers in the way Dr. Kellogg has judged them. Dr. Kellogg has no more right to judge the ministers than the ministers have to judge him. *15LtMs, Lt 106, 1900, par. 4*

The time will come when Dr. Kellogg will see that his spirit and actions have not been such that God could say to him, "Well done, good and faithful servant." [*Matthew 25:23.*] When the heavenly eyesalve is applied to his eyes, he will see his course as it really is. He will see that some phases of the work are just as much opposed to the teachings of the gospel as are the works of the enemies of the cross of Christ. *15LtMs, Lt 106, 1900, par. 5*

As a people we must stand together, refusing to be coerced into signing contracts, binding ourselves about in order to be favored. God says, "Stand bravely for the right; follow Bible principles; and I will be with you as your Helper." But when God's people play the cowards as they did at the meeting concerning Lincoln College, they show that they fear man more than they fear God. When God is with a man, that man receives power from on high, and [he] can guide and direct, but when a man is controlled by another spirit, his wisdom is to be regarded and treated as foolishness. *15LtMs, Lt 106, 1900, par. 6*

God will be with His people just as long as they follow His directions. If He says to one, Go to Nineveh, and warn the inhabitants of that wicked city of their danger, He sends His angels with His servant to protect him till his work is done. But we need to remember that in our association and connection with the depraved, there are bounds and barriers which cannot safely be overstepped.

We need to be guarded, lest the atmosphere surrounding our souls shall become clouded, and through Satan's deceptive power we shall lose all sense of the difference between righteousness and holiness and defilement and sin. *15LtMs, Lt 106, 1900, par. 7*

Man's only safety is a constant, earnest belief in the truth. We are to follow the very lines of work God has laid down. Satan is ever on the ground, taking advantage of every circumstance to prevent man from being sanctified through the truth as it is in Jesus. He seeks to lead them to pursue such a course that he can lead them to carry out his own purposes. *15LtMs, Lt 106, 1900, par. 8*

The Lord desires memorials for Him to be established in all parts of the world. Here in Australia we have tried to advance in God's appointed way, taking the Bible as our rule of faith and practice. The only safety for the cause and work of God in these last days, when deception is so prevalent, is to preserve the principles which have been the foundation of our success. If we desire to have God's blessing, we must practice Christ's self-denial and self-sacrifice. Study the Word of God. Walk and work as Christ walked and worked. Man must put away the ambitious schemes which have puffed them up and exalted them in their own estimation, when they should always keep humble. Let those who desire to follow a course of action which represents the life of Christ hear His words, "He that will come after me, let him deny himself, and take up his cross and follow me." [*Mark 8:34.*] *15LtMs, Lt 106, 1900, par. 9*

God help His servants to cease from man, whose breath is in his nostrils. They have trusted in human help until they stand under the displeasure of God. *15LtMs, Lt 106, 1900, par. 10*

Right principles are to be strenuously maintained by the people who claim to be the chosen of God. The work in our institutions is to be as open as the day. The people have a perfect right to know what is done in these institutions. They are not to be left in ignorance as to how the money they donate to the cause of God is appropriated. And those in positions of responsibility in our institutions are not to grasp the highest wages. Do not repeat the experience of the last

fifteen years. Christ says, "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.*] That which makes the burden so grievously heavy is when we meet the influence of men who have an intense desire to be original, to bring in a new order of things. Men who know little of practical godliness and true Christian service have been placed first as leaders. *15LtMs, Lt 106, 1900, par. 11*

Christ's atonement includes the whole human family. No one, high or low, rich or poor, free or bond, has been left out of the plan of 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.*] The duty of God's stewards is to represent Christ, to stimulate men to rise from the atmosphere of worldliness to the pure atmosphere of heaven. Men and women need to realize day by day that Christ is their Pattern. They are to follow His footsteps. He says, "Learn of me, for I am meek and lowly in heart." [*Matthew 11:29.*] This is the great practical lesson which is to be thoroughly and intelligently learned. *15LtMs, Lt 106, 1900, par. 12*

Lt 107, 1900

Braucht, F. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 4, 1900

Portions of this letter are published in *Te 221*. +NoteOne or more typed 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 Braucht:

I received and read your letter and would say in reply, You have done quite right in not subscribing to the contract to make over the property you mention to any association in Battle Creek. Hold it until clear light comes from the Lord. Things are not being handled right in Battle Creek, and Dr. Kellogg regards nothing that has been given him from the Lord to show him his mistakes. He goes right on just the same as if no warnings and reproofs had come. He makes a continual raid on the ministers, because he cannot swing them into his line of thought to sustain him in his line of action. He has tried his hand in the oppression of the General Conference against the college at Lincoln. The college was doing well, but he has caused it great distress, because the managers could not see it their duty to make over to him all the profits received in the health food business. *15LtMs, Lt 107, 1900, par. 1*

This is the contract which he will try to make with every institution. His process and method of tearing to pieces that which he cannot rule is remarkably like the enemy of God and man. I have written to him largely, and will not cease my note of warning until he changes decidedly. He is too proud spirited to acknowledge that he has made mistakes. He now disregards the testimonies God has given him and works against them. He is as a blind man leading his associates, many of whom are also blind. *15LtMs, Lt 107, 1900, par. 2*

I feel deeply over this matter. I would have our people in New Zealand to be on guard. Dr. Kellogg is keen to watch all the

revenue he can grasp to sustain his own line of work in Chicago, by placing an embargo upon other institutions in the productions of health foods, or something which he supposes he has invented. Who gave him his mind, his genius and tact? God, and that for the purpose of benefitting His people. *15LtMs, Lt 107, 1900, par. 3*

Now he is virtually exalting himself as a god, and makes claims that the health foods are a production of his own inventive powers. He has experimented with them through his bakers. With his suggestions and with their skill they have been the agencies which have produced the results which he claims as his own inventions. God is the Author, the Alpha and the Omega of all these things that are produced for the benefit of man, and when Dr. Kellogg claims to be the inventor, he claims that which is not his right. The credit of this light is to be given to the Power above, which is to be respected by all human intelligences. *15LtMs, Lt 107, 1900, par. 4*

I cannot write out at this time all that I have to say. The mail has just gone to Africa and to America, and many things are to be considered. It would have been far better if some of the money which has been donated to Dr. Kellogg—for instance, the forty thousand dollars which at one time came from the Wessels brothers—had been placed in other hands, to be used proportionately in advancing the various departments of the cause of God, in the destitute fields nigh and afar off, where plants of the Lord's setting should be created. *15LtMs, Lt 107, 1900, par. 5*

In hundreds of localities there would this day stand memorials where now there is nothing but barrenness of the knowledge of the truth. Chicago has received more money than will ever be known by human computation. These enterprises cannot present the showing for any such investment of means. The time, the labor, the money used in providing buildings, if expended in other parts of God's great moral vineyard, would have been the saving of thousands of souls—trees of the Lord's planting to bear fruit to His name's glory. *15LtMs, Lt 107, 1900, par. 6*

If the means which have been used in this work which Dr. Kellogg has taken up, which as it is conducted the Lord has not placed in his hands, if this means had been invested to give strength and

courage to our institutions already in existence, it would have placed them on vantage ground. But for the want of means to clear them from debt, the interest has accumulated, reaching in Europe an amount which discourages every one from attempting to lift it. Nevertheless, we feel that we must make an effort, that the property shall not go to the banks; for this would mean [a] twenty-thousand dollars loss to the cause of God. *15LtMs, Lt 107, 1900, par. 7*

I would have our people in New Zealand stand free from debt. I would have them stand as God would have them, in moral independence, not bound about with contracts to use the profits that God may be pleased to give them, according to one man's mind and judgment. The profits that come to our institutions are not to flow into America, to make it in the power of any man to use them in creating that which has been created in Chicago. *15LtMs, Lt 107, 1900, par. 8*

"Well, Sister White," you may say, "is it not a good work?" This is the very thing that Satan has been devising that Seventh-day Adventists should do; that they should take on them that kind of a work which the churches of the world would all unite in doing if the situation was placed before them as eloquently as it has been placed before our own people in the faith to move them to action. God does not design that Seventh-day Adventists should carry this load and become entangled in meshes that seem impossible to break, diverting money from the channels in which it should flow, where it could accomplish a hundred fold more in saving souls. *15LtMs, Lt 107, 1900, par. 9*

In all the churches in our world there are sincere Christians through whom God can work. They have not rejected the light, and physicians and ministers standing unitedly upon one platform can make their appeals to outside parties in behalf of this low class of people who are found in every city. Let the talks upon temperance reform which are given to Seventh-day Adventists be given to the other churches. *15LtMs, Lt 107, 1900, par. 10*

If our own people will unite with the W.C.T.U. on the temperance question, they could be as a leaven to work in the meal. But the work which the Lord has given to Seventh-day Adventists to do is a

special work, which the world and the churches do not sustain, but oppose. It is not to be of the character that it now presents. There is to be no raid made by Seventh-day Adventists by pen or voice against any temperance movement. Until there is a different showing with them as to the work which they should do wisely and with the Spirit of God, coming into close association with others who are doing a good work, co-operating with them, they will not be able to let the light of truth shine forth from the Scriptures.*15LtMs, Lt 107, 1900, par. 11*

The cause of God requires that I write you these lines, that you may be on guard. Do not be coerced in any matter by men who seek to bind those of our faith to obligations which are not just, but cruel. The way will open before you and light will come, so do not be at all discouraged. The Lord lives and reigns.*15LtMs, Lt 107, 1900, par. 12*

The Lord would have His work carried forward soundly and healthfully. When man shall surrender his mind, heart, and soul to Christ, the very first lesson for him to learn is that God has given to every man his work. In the sacred mystery, Christ's person links together the human and the divine. God would have His work carried on under His supervision. Each man has his own post of duty in the great whole, each has his own appointed work, and every man is to find out what the Master would have him to do, and then to do that work in connection with other laborers in the service appointed them.*15LtMs, Lt 107, 1900, par. 13*

In the life of man things sacred and secular are to be done, some in business lines, some in the ministry of the Word, and some in various trades; but when a man gives himself to Christ and loves God with the whole heart, mind, soul, and strength, he serves with a devotion that takes the whole being to perform the work. He recognizes the ownership of his powers, and the ownership of himself. This consecration invests his whole life with a sacredness which makes him in his work gentle, kind, courteous. His every act is a consecrated act. "Holiness unto the Lord" is his motto. [*Exodus 28:36.*] He is under Christ, being trained for the higher grade above.*15LtMs, Lt 107, 1900, par. 14*

Christ gave His precious life for us, that through His own merits and His own value of character in the heavenly courts above, He might supply all needed grace that we should not miss the opportunity of gaining the far more exceeding and eternal weight of glory. If we would in this life establish our principal and interest in heaven, we will secure the position as members of the royal family, children of the heavenly King. Where your treasure is, there will your heart be also. *15LtMs, Lt 107, 1900, par. 15*

The counsel to lay up your treasures where they will be secure is given to the wealthy and to those who are not wealthy. In this life put them to the very best use that can be made to advance the kingdom of God and save souls unto eternal life. In comparison with the value of one soul, the whole world sinks into insignificance. Christ finds men risking everything to secure earthly riches; He finds men crazed with the prospect of earthly gain, and He urges them as they respect their own rationality to take into consideration eternity. What provisions have they made in regard to the future immortal life? He lifts His voice and asks, "What will it profit a man if he gain the whole world and lose his own soul; or what will a man give in exchange for his soul?" [*Mark 8:36, 37.*]*15LtMs, Lt 107, 1900, par. 16*

A great work is to be done in our world, and we are to act a part in this work. May the Lord help us to be co-workers with Jesus Christ! "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." [*Proverbs 3:5, 6.*] I will now say, God bless you in your work. *15LtMs, Lt 107, 1900, par. 17*

Lt 107a, 1900

Braucht, F. E.

Geelong, Victoria, Australia

March 21, 1900

Previously unpublished.

Dear Brother Braucht:

I have words to speak to you. Be very careful how you move. Do not let any man deceive you. Brother _____ is not walking in the counsel of God. He has been in that condition of spiritual blindness that he thinks the ministers from America are setting themselves up above the colonials and he appeals to others for sympathy. Brother Braucht, we met this element when we first came to Australia, and we had it from the Lord the true situation presented to us, that the workers were all at variance because there was such a strife for the supremacy. I was obliged to meet this element in the very first conference held in Melbourne. When the ministers came in I called them together in the Echo office and there in the name of the Lord I laid the true state of things before the ministers. I told them they were in the full view of the armies of heaven whose work was connected with the earth, to minister unto those who should be heirs of salvation. *15LtMs, Lt 107a, 1900, par. 1*

I then set the situation before them of dissension, of self-esteem, and self-exaltation, and the strife to be highly esteemed by men. I poured out upon them the Word of the Lord, "It is written" (*Matthew 18*) [in] plain, decided, clear-cut words. There was not any daubing with untempered mortar. Will you please to read the Word of the Lord to any one who shall begin their criticism and faultfinding, and tell them that is expressly the work of the devil. He began that work in the heavenly courts and obtained sympathy that he could do most wonderful things if he was not hampered by the law of Jehovah. He would suggest things, present it to the heavenly angels, and then they, supposing he was in harmony with God and the Prince of heaven, would express assent to the words spoken: that a change might be made in the government of God which

would work for the great advantage of the heavenly family. *15LtMs, Lt 107a, 1900, par. 2*

He, Satan, secured his ends by deceiving. He thus went to one and to another and placed in their minds his thoughts, and then he went to the highest Authority and repeated the suggestions [he] himself loved and [had] put into the minds of the angels. He was greatly admired by all the family of heaven for his beauty and exalted loveliness, and after presenting the sentiments of his own originating, presented the sentiments of disaffection from the members of the royal family, and thus commenced the strife. Satan had covered his tracks so that he could not be the one who would be detected. The work of suspicion and distrust of God and the distrust of one another had come in without anyone being able to define how. The time came that rebellion must be taken hold of with a decision God alone could exercise. And the Lord did enter into the matter. For the good of the loyal and true, the disloyal were expelled from heaven with the instigator of evil. *15LtMs, Lt 107a, 1900, par. 3*

Read and search the Word of God and, after reading (*Matthew 18*), trace out the cause of disaffection and its evil consequences. I now state before you that not one word of the state of things in New Zealand has Brother Farnsworth mentioned to me. A letter was received from Brother Baker making statements of the difficulties that were coming up in New Zealand. Then I knew because the light had been given me in reference to these things. *15LtMs, Lt 107a, 1900, par. 4*

[At] that first conference in Melbourne, the Lord opened things before me that first night of the existing evils. After the brethren came I laid these difficulties open to them, and there was a great movement made, for I told them God would not work with them unless they humbled their hearts before God and confessed their sins of envy, of evil thinking, of evil speaking, and creating a harvest of evils from the seeds sown. *15LtMs, Lt 107a, 1900, par. 5*

God did not send them as missionaries to this country to find fault, or for the people to find fault and speak against them. Unless they should put away their watching and evil surmising they had better

pass in their credentials and take up another work, for they would only close the field if they attempted to work in such a spirit as they manifested, such a spirit [of] striving for the supremacy and demeriting others to build themselves up. There was a great working of the originator of evil to carry out his spirit of striving for the highest place. Every church needs to be carefully disciplined in the use of their imaginative faculties and the use of their tongues as if not a word had been given them in warning on these points. *15LtMs, Lt 107a, 1900, par. 6*

Now, my brother, let me tell you the whole company in the office at Melbourne broke down and confessed their wrong course. There was much weeping, but the confessions that ought to have been carried into the meeting hall did not appear. If the words spoken below had been spoken above, in the hall, I believe we should have had a great victory. After the burden of that meeting, I was taken sick and was afflicted and nearly helpless for eleven months. W. C. White and Brother Starr went to New Zealand. When I was improved in the worst features of my case, I wrote out a tract to ministers in reference to their responsibilities, straight and decided. The second conference in Melbourne was an improvement over the first. The Lord gave Brother Faulkhead and several others decided victories. *15LtMs, Lt 107a, 1900, par. 7*

When W. C. White went to New Zealand the Lord stirred me up to write in regard to the difficulties in New Zealand. It was the misuse of the tongue, and envy and jealousy and evil surmisings and evil speakings were current, because those who professed the truth did not practice the words of Christ. The sin-sick soul needed the healing balm of Gilead. When they had this, they would have that faith that works by love and purifies the soul. Without the cleansing of the soul temple from the rubbish of selfishness and self-love and self-esteem and self-exaltation Satan had his abode in the soul. He needs to be cast out. I spent one year in New Zealand and I had some very close work to do but cannot enter into all this. *15LtMs, Lt 107a, 1900, par. 8*

After our return to Melbourne, we had a camp meeting at Brighton. Then again my burden of labor was for the ministers. I could not sleep. We met in [the] tent for morning meeting; again I set before

them [that] now was their time to clear the King's highway. Brother Steed and others were united with him upon questions in regard to the action of ministers to their brother ministers. I had a decided testimony in regard to these matters. When I had the position of the brethren set before me, I told them they were wrong. The Bible inculcated no such ideas as they suggested; but it was not readily yielded. Brother Steed, with a determination worthy of a better cause, insisted that he could not change his ideas. I think he conceded something prior to this ministers' meeting, but here again was set before them how great an offense it was to God to have men in the ministry who felt under no obligation to show respect to the ministers who should come into a church, while they were holding meetings, and not ask them to come into the stand or unite with them, but the ones who began the series of meetings should only themselves labor, and have no other ministers to unite with them in the work. *15LtMs, Lt 107a, 1900, par. 9*

The president of the conference and W. C. White came into their meeting and there was no more attention or respect shown to them, and these brethren maintained that was the right thing to do. But the reproof was given to them that it was done to the Lord Jesus in the person of His saints, their own fellow laborers. And all such sentiments had not the approval of God. The light given me was that these brethren were not humble men, that God could not work with them and through them unless they were converted. The churches that were formed under this kind of labor would be the most unmanageable of any churches established. I had a most determined testimony. It [i.e., the copy] is at Cooranbong. In that meeting on that ground those brethren came nearer the point; confessions were made and after that the Lord came into the meeting. But Brother Steed obtained no special benefit at the meeting. He was criticizing and complaining of the ministers and of everything that he could see any chance to criticize. *15LtMs, Lt 107a, 1900, par. 10*

Now, from the light given me, this seems to be his stock in trade, and he seems to have no perception how to treat his ministering brethren. The quarrel is in his disposition and heart. He needs to be converted and unless his sentiments change it is best, under the circumstances, not to sustain him in the ministry, for he is a stirrer

up of strife and dissensions. This work he has done so long that he cannot be trusted. He feels himself fully competent to set in operation a great work in any place on his own responsibility. And wherever his influence is in any church, his dealing with the ministry [is] in demeriting this one and that one, and advancing just as fast in that line as he can get any sympathizer. Now, the Lord does not need those men to be paid to build up obstructions that the truth shall mean nothing to the receiver. *15LtMs, Lt 107a, 1900, par. 11*

Those who practice the truth will be walking in the footsteps of Christ and not away from Christ into bye and forbidden paths. If there is the spirit in Brother Steed to do as he has been doing, the very best course is for him to stop preaching and go into some kind of business. When his course of action, in the place of refining and elevating and strengthening and purifying the church, shall be introducing a spirit of envy, [and] faultfinding, that will be sowing seeds to weaken and discourage and destroy the moral image of God in the church members. All the messages God has given in His Word have not corrected or set this man in order. He has the same love of self, the same high esteem of himself that he will leave his mark upon the church where he shall labor. His work will be incomplete. This was the course Brother M pursued that led to his apostasy and fall. We thank God that he has recovered himself out of the snare of Satan. *15LtMs, Lt 107a, 1900, par. 12*

I now have this to say to Brother Braucht. You are in need of exercising moderation. You are in need of caution and of not rushing when it is best to let your moderation be made known. Be careful how you link up with men, and be very careful in this country how you shall proceed. In all things ask counsel of men who are to be trusted. Move in the fear of God and not hastily or without forethought and without seeking counsel. The Lord will work with you if you will only put your trust in Him. Brother Baker is a safe man. He moves cautiously and is thorough and true as steel to principle. *15LtMs, Lt 107a, 1900, par. 13*

My brother, I do not want you should link up with Brother Steed because he will not be your helper. You are a man that launches into things without [giving them] all [the] due consideration that you should. You just link up with Brother Brandstater and each seek to

work for perfect harmony, one in Christ Jesus. I am very much perplexed about things in New Zealand. Now [that] Brother Farnsworth is away, you stand by the side of Brother Baker and work with him and advise with him. He is true as steel to principle. And now I must close up this epistle. I send all this to Brother Baker for him to copy and send me a copy of all.¹⁵*LtMs, Lt 107a, 1900, par. 14*

In Christian sympathy.¹⁵*LtMs, Lt 107a, 1900, par. 15*

Lt 107b, 1900

Brandstater, Brother

Geelong, Victoria, Australia

March 22, 1900

Portions of this letter are published in *4MR 67*.

Dear Brother Brandstater:

I have some things to say unto you. The work in which you are engaged is a work where God must have recognition. Never leave the principles of truth in your learning or in your continuance of the work. Do not feel that you are to be bound in any way or necessarily to confederate with unbelievers. It is well always for ministers to make friendly visits with ministers and to seek by that friendly acquaintance to discern opposition. The same with the physician. There is too much keeping apart with association with both parties. But association does not mean confederacy. You must not confederate with unbelievers or give them preference to our own people. I am very thankful that the Lord has given you success and will give you success if you will keep close to His side and let Him work you. Your dependence must be upon the Lord.*15LtMs, Lt 107b, 1900, par. 1*

My brother, now that Brother Braucht has come to New Zealand will you not manifest to him all that friendship of brotherhood? Be kind, courteous, and open-hearted as Christians should always be. And do not for Christ's sake draw apart. We have enough of this class of workers to contend with and the cause and work of God is not strengthened as God would have it, because of difference of opinion and a willingness to work independently. You need Brother Braucht and Brother Braucht needs you. You can link up together if Christ is abiding in the heart.*15LtMs, Lt 107b, 1900, par. 2*

There needs to be great caution used on the part of Brother Braucht to not take upon himself difficult cases of operations, for he will be in danger of feeling fully competent to perform operations that he has not a practical education and experience how to carry through

with success. Therefore, he must be willing to be present where there are dangerous and critical operations to be performed and to silently learn, and not be in too large a hurry to distinguish himself as an operator. Success will attend the efforts of you both if you in the fear of God shall seek to in one sense sink self out of sight and work intelligently—not to experiment unwisely but to use the utmost caution—[use] moderation in all things and [be] careful every time concerning use [of] the instruments upon human bodies. The Lord is to be your Counselor. The Lord is to be your Helper at all times. Be kind, truthful, faithful one with the other, and do not for Christ's sake dishonor God by variance. *15LtMs, Lt 107b, 1900, par. 3*

I send to Brother Baker a communication I wish you both to see, and I wish you not to exercise a human sympathy to the man to counteract the reproof God has given. Unless he change his spirit and is converted, the Lord will not encourage his being maintained in the ministry, because he feels the burden to draw upon the sympathies of others while [he] himself will give undue, inappropriate sympathy to those who in no way deserve it. Thus he makes himself more like Absalom than like the true, firm, open, decided, unselfish friend. The Lord would have straightforward work with every one of His servants. There must be no conniving at evil, calling good evil and evil good. A living connection with God will produce the best of influence with one another in the families that are visited. Elder McCullagh tells me he sees his course, in obtaining sympathy from the church members, was altogether wrong. This ground Brother Steed is going over to his own injury. You need to be guarded on every point, that the Lord can work with you and for you. *15LtMs, Lt 107b, 1900, par. 4*

Those ministers who think they must draw upon others for sympathy and live by every one petting and giving them what they desire, will find the Lord has very little use for such material. The church will become weak and inefficient and wholesome in the sight of God. I have a deep interest in you that you shall prosper and have the blessing of God upon all you undertake. Let Brother Baker be your counselor; he will not lead you astray. *15LtMs, Lt 107b, 1900, par. 5*

I must not prolong this letter. I leave today for Melbourne to speak

at North Fitzroy and at Windsor on the Sabbath, and back at Geelong to speak to the people here on Sunday. Be sure to move in the counsel of God. Do not follow the methods of Dr. Kellogg, for he is not doing the work God has appointed him to do. He has not followed the counsel of the Lord, given him to practice by, and his colleagues have not been faithful and true as steel to principle. The work, with Dr. Kellogg and his physicians connected with him, is best described [as] “deceived and being deceived.” [2 *Timothy* 3:13.] Deception never pays. It is a terrible school, in the end, for any one to diverge from the straight, Thus saith the Lord, “It is written.” God will help everyone who loves Him and fear Him. The fear of the Lord is the beginning of wisdom. Work and work in the fear of God, in unity and love one with another, and never suffer wrong to go without carefully shunning. You will not sustain wrong but will be a worker together with God to refuse any connivance to hurt one another. *15LtMs, Lt 107b, 1900, par. 6*

In love. *15LtMs, Lt 107b, 1900, par. 7*

Lt 108, 1900

Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 1900

This letter is published in entirety in *20MR 361-362*.

Dear Brother Haskell:

The meeting held last Sabbath and Sunday at Hamilton, Newcastle, was especially encouraging. About thirty-five came from Maitland and as many from Cooranbong. The meetings held on Sabbath were of deep interest. The presence of Christ was with His people. Many seemed to be hungering and thirsting for the bread of life and the water of salvation. There seemed to be none of that spirit of criticism and standing apart which weakens and discourages the church. If believers in the truth will be meek and lowly in heart, they will come close to Christ and close to one another in Christlike sympathy and love. This tender spirit will give confidence to the weak. Christlike fellowship means loyalty to Christ, in whom all are united. *15LtMs, Lt 108, 1900, par. 1*

Thus a decided influence for good goes forth from the believers, demonstrating the sanctifying power of the truth upon heart and character. Then we shall better know the meaning of Christ's prayer in the *seventeenth chapter of John*, in which He prays that His followers may be one with Him as He is one with the Father. Please read this prayer carefully. *15LtMs, Lt 108, 1900, par. 2*

“Sanctify them through thy truth,” Christ prayed. [*Verse 17.*] Error never sanctifies. The Holy Spirit is the great sanctifying power. Truth is the medium of sanctification. By reading and feasting upon the Word of God, by practicing the truth at all times, we receive power to glorify God. But the ministry of the Word is of no value to the receiver unless he has that faith which works by love and purifies the soul. The Word of God is to be the man of our counsel. It is to be consulted with prayer. We are to ask the Lord to give us perception to discern the truth as it is in Jesus. The words of Christ

are to be our spiritual food. The reason that the church does not become strong is because the members do not feed upon the Word of God, which is eternal life to all who truly believe.¹⁵*LtMs, Lt 108, 1900, par. 3*

Shall we not strive to answer the prayer of Christ by cooperating with Him in earnest effort for our sanctification through the truth? "For their sakes I sanctify myself," Christ said, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they 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." [*Verses 19-21.*]¹⁵*LtMs, Lt 108, 1900, par. 4*

If all who claim to be children of God would respond to the earnest prayer of Christ, if they would refuse to give up the determination to answer that prayer as true disciples, they would become one with Christ and one with their brethren. Then Christianity would be a power in the world, to convict souls and convert them to Christ. By the unity and love of the believers, the world would be given evidence of the power of the gospel. The believers would be bound up with Christ in God, and thus they would testify to the world that God has sent His Son into the world to refine, ennoble, and sanctify the church.¹⁵*LtMs, Lt 108, 1900, par. 5*

Christ will restore the moral image of God in man. But this can only be done by the consent of the human agent, and by his cooperation with Christ. The transformation seen in the lives of the members of the church testifies that Christ is the Son of God.¹⁵*LtMs, Lt 108, 1900, par. 6*

Lt 109, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 27, 1900

Previously unpublished.

Dear Brother Irwin:

I had a letter written to you which I found was not copied because of an oversight. After having such a determined attack of illness, with so many things to think of, I cannot carry everything in my mind. We have many, many things to consider, and I am almost too weary to write.*15LtMs, Lt 109, 1900, par. 1*

Today we received a good letter from Elder Starr. He is of good courage in the Lord. W. C. White received an excellent letter from Brother Lyndon, who is living in a hired house at Mt. Vincent. He holds meetings in the Good Templars' hall, for which he pays a small sum weekly. He and his wife are becoming acquainted with their neighbors, and report a good interest in the truth.*15LtMs, Lt 109, 1900, par. 2*

Brother Hare, Brother James, and others are holding meetings with small companies in different places. Brother James has become very much interested in the work at Martinsville. There is now quite a stir to make some arrangements to build a small house of worship at Morisset. At this place, some are quite interested.*15LtMs, Lt 109, 1900, par. 3*

Brother Harker, a fine appearing young man from the school, has been holding meetings there on Sunday with the children. He has quite a large Sunday school. He has become very enthusiastic, and has been faithful in doing all he could do. He has raised twenty five pounds among our people for the meetinghouse. Brother Hare went with him to Morisset yesterday, and they secured a lot containing one third of an acre. This lot lies just this side of the station, to the left before reaching the top of the hill. They paid ten pounds for it.

The students at the school are anxious to go up on Sundays and help build the church, but I do not understand how they can do such a work among those who keep Sunday. It will not be best to create prejudice. The building will be fourteen by twenty-four. This will accommodate all who come. *15LtMs, Lt 109, 1900, par. 4*

The wife of the station master at Morisset has been teaching in the Sunday school there. But the station master is to be transferred to Sydney. We do not know who will take his place. His wife says that she will be a Sabbathkeeper. She believes that we have the truth. She will gladly turn over her Sunday School to our people. *15LtMs, Lt 109, 1900, par. 5*

Mr. Walker, our bitterest opponent, has been trying to get donations to build a meetinghouse at Morisset. The people will help him if he will let them use the house for such gatherings as they choose. He refuses. We shall have the start of him in getting a house built in a short time. *15LtMs, Lt 109, 1900, par. 6*

We do not want to ask this unbelieving, poverty-stricken people for donations. The sum which they could give would be such a mite that we would be better do it all ourselves and not be dependent on anyone. We can then control the meetinghouse ourselves. It will be built with boards placed upright and then batten with narrow strips. This is the best we can do. *15LtMs, Lt 109, 1900, par. 7*

Two more meetinghouses are to be built, one at Martinsville and one at Dora Creek. At one time there was not a place in Martinsville where we could hold a meeting, except in the open air. Now, many dwelling houses are open to us. Invitations are sent to our people to hold meetings in private houses. The interest seems to be thoroughly awakened. At Dora Creek meetings are held every Sabbath, and also on Sunday afternoons when the weather is pleasant. *15LtMs, Lt 109, 1900, par. 8*

After three years' effort, we have at last prevailed in our petitions for a station at Dora Creek. The railway workers are sheltered under twelve tents, and a side track is being built. When the new station is finished it will be much better for us as regards transportation. We shall not ourselves reap the benefit of these improvements, but the settlers at Avondale will be greatly helped. This is a wonderful thing

for the government to do after refusing [for] so long. *15LtMs, Lt 109, 1900, par. 9*

We have now come to the place where we are to arise and build a sanitarium in this country. We shall repeat the experience we went through in building the school and the church in Avondale. We shall never have reason to be ashamed of that experience. Again we are to move forward according to the word of the Lord. This is the way God tests His people to see if they will harmonize with Him and cooperate with the self-sacrificing Redeemer. The sanitarium must go up under God's direction. Let all who have any interest in the great and essential work of fitting a people for the great conflict remember that the Lord would not have one thread of selfishness drawn into the pattern. This is the great danger with those who stand in important places. *15LtMs, Lt 109, 1900, par. 10*

God has bestowed various talents upon men to be put out to usury. He would have the money that is lying idle in certain banks put to use for His name's glory. We now need all the money that we can obtain, that we may erect a sanitarium. In America stand sanitariums which cost eighty thousand dollars. One half of that would be all that we would require, and all that our ambitious hopes desire, for a suitable building here. But we see no possibility of securing this. One-third of that which has been invested in sanitariums in America, where there is every advantage, would greatly advance the work of God in this destitute field, although proper building material costs very much more here than the wood and the brick handled in America. But we will not wait longer. We will arise and build, if only the central part of the building can be put up. The most interested ones have pleaded for a large center. We would be glad to have a large center, but if we cannot get it, we will be thankful for and satisfied with a much less expensive structure. *15LtMs, Lt 109, 1900, par. 11*

And now I will send you some items that have been outlined before me, and which I was instructed to present decidedly to our people in Australia. My Guide said, You are not to repeat the same work in Australia that has been done in America. Now is your time to build. I will put into the hearts of the workers a spirit of self-sacrifice and willingness to do this work. Men with unselfish minds and motives

will engage in this work. There is no time to lose. Workers are to be called who will take hold of the work and carry it forward without counting the minutes that make an hour or the hours that will close their day's work. Saith the Lord, Time is Mine; the minutes, the hours, are My property, and those who engage in My service should put love and willingness into the work of building. With all their minds and hearts they are to work to the best of their ability, and God will work with them. Those who have the true spirit of self-sacrifice will not measure their time so very exactly; they will not feel that they are to work but eight hours in the day. Said Christ, "Are there not twelve hours in the day in which men ought to work?" [See *John 11:9.*]*15LtMs, Lt 109, 1900, par. 12*

God and all the heavenly universe are working in behalf of the human family, and when the whole heavenly host participate with the workers on earth, let no custom or law retard and make the work a long drawn out enterprise; but work with interest and heart and soul. You have no time to lose. All around you are souls who are to be saved. I will help the disinterested workers.*15LtMs, Lt 109, 1900, par. 13*

This world is dead in trespasses and sins. Prepare the way, call for the workers. I will put it into their hearts to work for me, with definite results. All that you do in business lines and in ministerial lines is presenting the living oracles of God. All this work has an eternal significance. The present moment is bound up with reality, and time and eternity are all connected with the ever-present Now. The things seen are temporal, but the things which are unseen require faith to make them appear and become a living reality. Everywhere, every moment, you must link the unseen with the seen, to make your faith in Christ complete. God is unseen; His laws are immutable, eternal, from everlasting to everlasting.*15LtMs, Lt 109, 1900, par. 14*

The Lord further said to me, Make no contract with those who believe the truth to do the work which must be done, limiting the time to eight-hour service, on school buildings, the building of churches, or other institutions for the advancement of the cause of God, which require most diligent work, tact, ingenuity, and God-given ability, faith, and that perseverance which was manifested by

Christ when He said, "I will not fail nor be discouraged." [See *Isaiah 42:4.*] *15LtMs, Lt 109, 1900, par. 15*

"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.*] This is the representation we are ever to keep before the people in the work we are called to do. Call upon the people who shall hear the truth which is brought to them at a great sacrifice. Show them that obligations are mutual. Let them help in the work. If God is ready to do so great [a] work in their behalf, why should they not surrender their hearts to God and work in His lines? *15LtMs, Lt 109, 1900, par. 16*

False religions, which are legion, must be exposed and cast out of their hearts, that they may have the truth in contradiction to error. There will be one continual contest, if the infatuation of false theories and false religion is discarded, and the infatuated idolaters lay down their arms and acknowledge the truth as it is in Jesus. The people must know what is truth; but the abundance of money devoted to one section means nothing else than deprivation of means to make even a beginning in another section, which is far more favorable and promising. The great work to be done is to present to the people in clear, straight lines what is truth. *15LtMs, Lt 109, 1900, par. 17*

Only men and women who are fully consecrated can understand the inwardness and sacredness of God's work. Not all who claim to be disciples of Christ are disciples. If we are God's people, our work cannot be done selfishly. The Lord Jesus inquires, What could have been done more for My vineyard that I have not done in it? All who are laborers together with God can say the same words. And more; their expectations and sacrifice are even as Christ's expectations in their unselfish labor. "Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" [*Isaiah 5:4.*] Let not this be recorded of us. *15LtMs, Lt 109, 1900, par. 18*

The Lord gives His chosen servants, upon whom He has placed the burden of the work, spiritual foresight and faculties strengthened and consecrated to the working out of His ordained plans. All who

will enter into the spirit of the work, hiding self in Jesus Christ, will be one with Christ, working with unselfish motives, and manifesting not a grasping spirit, but a spirit of self-denial and self-sacrifice. *15LtMs, Lt 109, 1900, par. 19*

The way for Christ's second appearing must be prepared, and worldly schemes and practices are not to be adopted. The truly converted soul will not measure his time by set minutes or hours. In erecting all our buildings, the workers are working for the Master, and not for man. Let each worker consider that he stands before God, doing the work of Christ in self-denial and self-sacrifice. God foresees all the possibilities; He, the divine Worker, calls His workers, and forms a purpose that all shall be blessed by being imbued with His Spirit to make a success before the world. *15LtMs, Lt 109, 1900, par. 20*

Men can make the way easy for God to control and work their will, that His work shall be accomplished in the world, but some men set themselves in their selfishness to demand high wages, without any thought that their decisions will affect the whole party of workers, without thinking that means are limited with which to accomplish just as much as possible in a short time. The Lord will bless a willing service for the Master. All who yield themselves to Him are as clay in the potter. It is a great thing for man to get an understanding of God's work to be accomplished through human agencies, and to submit himself to be worked by the Lord. That which grieves the heart of Christ is that man, if guided and controlled by himself, is constantly working against Christ's plans. *15LtMs, Lt 109, 1900, par. 21*

The Lord makes His propositions for men to work on His buildings, in the future, as in the past they worked on the building of the church at Avondale. All workmen who will erect buildings upon a self-denying, disinterested principle will be united in the work, and will blend with Jesus Christ in His way. Having His mind, the work will advance and faith will increase. The Lord has signified to me that even the best of workmen, will work diligently and self-sacrificingly. Those should be employed who will thus labor for love to Jesus Christ. *15LtMs, Lt 109, 1900, par. 22*

In building the church in Avondale, many gave a portion in donations, other gave their full time at a reduction of their usual wages. All the buildings that are essential should be of a character to make a favorable impression in behalf of a people who have been misjudged, falsified, and abused. In erecting buildings, the Lord would have workers engaged whose purpose is to do a work in missionary lines. God gave Himself, withholding nothing, to save perishing souls. And God calls for workers who will share a part in this self-denial. *15LtMs, Lt 109, 1900, par. 23*

P.S. July 17. Since writing this letter the work on the building at Morisset has been going rapidly forward. Nearly forty pounds have been raised, and the building is completed, ready to be dedicated next Sunday. The building will be dedicated almost free from debt. *15LtMs, Lt 109, 1900, par. 24*

Lt 110, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 17, 1900

This letter is published in entirety in *KC 82-85*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Children Edson and Emma White:

I have been so fully occupied that I have not been able to write as I otherwise would have done. We have many things to settle in reference to the future of the work in this country before we leave it with assurance. We have acted according to the wisdom which God has given His agencies here. *15LtMs, Lt 110, 1900, par. 1*

Last Friday, Brother Sharp and Brother Merrit Kellogg walked into W. C. White's house. I had just come in to speak to May. They brought with them a plan of the sanitarium for examination. W. C. was not present, but we expected him every moment. The plan was laid upon the table and we examined it. Two plans had been prepared, one more extensive than the other. One was a three-story building capable of accommodating one hundred patients. It was a nice design. *15LtMs, Lt 110, 1900, par. 2*

Then I inquired in regard to the material to be used in the building. The design was to use brick, which would be very expensive. I told them that from the light I had received for the last thirty years brick and stone buildings were not the most healthful, as they were generally cold and damp. They reasoned that the appearance which a brick building would present would be much more attractive, and that we wanted the building attractive. I said, "So do I; but we have not the money to build of brick. We need a roomy building, and if brick is too costly we must build of wood. In all our buildings in this country economy must be our study. This is a necessity, because of the greatness of the work which must be done in many lines in this part of God's moral vineyard. Every

calculation in erecting these buildings should be with reference to other plants which must be made in other localities.” *15LtMs, Lt 110, 1900, par. 3*

Some thought that patients would not feel safe from fire in a wooden structure. At this point W. C. White joined us. He reminded us that we were not in a city where buildings were crowded together, and that if fire broke out it would originate from within not from without; therefore, brick would not be a safeguard. This matter will need to be presented to patients in the correct light, that for health a wooden building is much more preferable than one of brick, because in it we avoid all dampness. *15LtMs, Lt 110, 1900, par. 4*

We who lead out in our buildings must do as we design [i.e. intend] others should follow. Even if we had the money in sight, we would not selfishly use more than is needed in building, because in all our designs we must conduct our work with reference to other portions of the Lord’s vineyard. We are all members of the one family, children of one Father, and the use which we make of the Lord’s revenue to carry forward and advance His work must be with reference to the general interests of the cause of God in other localities. There must be a cultivation of the Lord’s vineyard as a whole. *15LtMs, Lt 110, 1900, par. 5*

If we build expensively and incur a burden of debt, that would be an example which we do not wish to encourage in other localities, because it would be wrong for them to do this, then we must build in such a way that we shall not violate the great principle laid down in the Word of God that we should love our neighbor as ourselves. *15LtMs, Lt 110, 1900, par. 6*

We are not to be guilty of absorbing all the means in the treasury in our special portion of the field, and thus make it impossible for the work to be built up in other places, and for new territory to be added to the Lord’s kingdom. The Lord would have other parts of His vineyard furnished with facilities so that they shall be able to give character to the work. The Lord forbids us to use any selfish schemes in His service, schemes that shall rob our neighbors of the facilities which would enable them to act their part in representing the advanced light and clear, decided truth that is to be presented in

many places. *15LtMs, Lt 110, 1900, par. 7*

After we had freely exchanged ideas, I said, "We must ever consider that our works must ever represent our faith. We believe that the Lord is soon to come, and should not our faith be represented by our works? Shall we put a great outlay of money into a building which shall soon be consumed in the great conflagration? Our money means souls. We must use the Lord's money in various ways to bring a knowledge of the truth to souls who, because of sin, are under the condemnation of God. Then let us bind about the edges and not in any way be improvident, lest the Lord's treasury become empty and the builders shall not have means to do their appointed work. *15LtMs, Lt 110, 1900, par. 8*

The strength and joy of our benefiting humanity is not in an expensive building after the world's calculation. No; we must remember how many are starving for necessary food and clothing. If we shall walk in the wisdom of this world we shall divorce our souls from God. We will do our duty and leave the result with God who can give us success. *15LtMs, Lt 110, 1900, par. 9*

This reasoning was sensible and met the minds of all that were in counsel. It was decided that we should have a thoroughly constructed, wooden building with every facility brought into the structure for the health of the patients. Then our works will correspond with our faith. Dr. Kellogg suggested a change in some portions of the plan that would be necessary if the structure were made of wood. We decided that an appearance of grandeur should not influence us in erecting the building, but that any extra means which we might have should be spent in providing proper health restoring facilities. *15LtMs, Lt 110, 1900, par. 10*

The building should be constructed so as to secure the God-given sunshine, which is essential for cheerfulness and healthfulness. The Lord Jesus has shown us great love, and we are to impart to others the sunshine of His love. It will be the brightness and the joy of the presence of Jesus that will bring the healing balm into the sanitarium. *15LtMs, Lt 110, 1900, par. 11*

The most marked and effectual evidence of the truth is revealed in the harmony which should exist among the Lord's builders, among

His husbandry. We must all draw together. Our strength is in our unity. We are weak when we do not love one another, and when we love our own selves more than we love Jesus. Christ declares that the demonstration of this unity is the evidence to the world that God has sent His Son into the world. When all who love God and keep His commandments work unselfishly, each working to build up not merely that which is under his immediate supervision, regardless of his fellow laborers who are tugging and toiling with very few facilities with which to do the work; when they, in harmonious love, in unity of heart and action, interestedly favor others as they themselves have been favored, they will reveal to our world the great principle of the love of Christ. *15LtMs, Lt 110, 1900, par. 12*

I am instructed to say that we are on test and trial to reveal whether, if under favorable circumstances, we would share with our neighbor brethren the supplies and rich gifts bestowed by God upon us, that they might be able to work having advantages equal to those of our own. We are to demonstrate here in this world how we would conduct ourselves in heavenly courts, for the same characters reveal here, the way in which we deal with our brethren here, is the way we would deal with those who are to compose the family in heaven. Now is our testing, proving time. Just as we treat one another we will treat Him who gave His life to save a perishing world from eternal ruin. *15LtMs, Lt 110, 1900, par. 13*

We know not when our Master will come to settle the account of His servants; therefore, we are to be constantly prepared to meet Him in peace. The probation of any one of us may cease in a moment. Death by accident may suddenly and unexpectedly close our earthly period. How stands the life record of each of us today? To every man God has given his work, the very work which the Master would have each to do. *15LtMs, Lt 110, 1900, par. 14*

The sanitarium building is to be a memorial of the Lord, to honor and glorify His name. It is to be regarded as a temple where spiritual truth is acted. *15LtMs, Lt 110, 1900, par. 15*

Lt 111, 1900

Jones, C. H.

Sunnyside, Cooranbong, New South Wales, Australia

July 17, 1900

Previously unpublished.

Dear Brother:

For the first time, I have read the appendix to *Desire of Ages*. Had this appendix been sent to me personally before it appeared as a part of the book, or had it been brought before my notice by any one, I should, after reading in it the decided, pronounced points of the faith which we hold, have said, "This is not an appropriate place for such matter." *15LtMs, Lt 111, 1900, par. 1*

When there is a burden to get such matter before the people, place it in a less expensive book than *Desire of Ages*. Reasoning from cause to effect, there is no question but that those who might see these things would refuse to buy the book. I think we ought to be more careful and considerate in our movements. *15LtMs, Lt 111, 1900, par. 2*

When Christ commissioned and sent forth His disciples, He said, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake. ... And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another." [*Matthew 10:16-18, 21-23.*] These cautions are to be observed. *15LtMs, Lt 111, 1900, par. 3*

I am questioning whether the carrying of the *Signs* with the book might not hurt its sale, because the handling of the book and the

Signs together might create prejudice. 15LtMs, Lt 111, 1900, par. 4

Lt 112, 1900

Piper, A. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 16, 1900

Previously unpublished.

Dear Brother:

I have some things to say to you. I have received a letter from Martha Brown, in which she tells me that she needs the means she loaned you to attend school in Cooranbong. She states that she has asked you for this means, but that you have not responded favorably. *15LtMs, Lt 112, 1900, par. 1*

As I am acquainted with all the circumstances connected with this loan, I am more than astonished that you have not returned Martha Brown's money to her. She loaned that money to you in gratitude to God for the money I loaned her to attend school. I required no interest from her, and she required no interest from you. This was a noble thing for her to do for you, and should be properly appreciated. The full amount of money she lent you should be returned to her; for she needs it. But if [she] were not in need, this is a debt which should have been paid some time ago. If you cannot earn money to pay it at present work, seek for some place where you can earn the money. *15LtMs, Lt 112, 1900, par. 2*

Martha Brown paid me every dollar of the money I loaned her. She was as true as steel to principle, and was noble in spirit. How can you expect to receive the blessing of God when you treat as you do one of His self-sacrificing children, who had sufficient interest in you to loan you means to help you to obtain an education? How can you feel clear before God in making no effort to pay this debt? *15LtMs, Lt 112, 1900, par. 3*

Martha is as self-sacrificing a soul as I have ever seen. She is now suffering with physical infirmity, and this weakness affects her mind. She needs to be strengthened rather than depressed. I know the

history of her family. She needs compassion, sympathy, and Christlike tenderness. We should work most earnestly to help those who need help. *15LtMs, Lt 112, 1900, par. 4*

My brother, you should not retain or divert into other channels any part of the money loaned you to obtain an education. You should show yourself a man. You should feel under the most sacred obligation to return the money lent you, without putting the one who was so kind to you under the humiliating necessity of asking you for it. *15LtMs, Lt 112, 1900, par. 5*

I am praying for the Brown family. Martha has necessarily been placed under a fearful strain. She has had to act as mother of the family. She had the care of her father in his illness. This strain, with all it comprehended, was severely felt by Martha, and deranged her physical system. Since that time she has suffered from spasms. *15LtMs, Lt 112, 1900, par. 6*

I had charge of her while she was in Melbourne attending school. I asked Brother Rousseau how he regarded Martha Brown and May Lacey. He said, They are two of my most faithful students. They shine as precious jewels. They are faithful in spiritual service, and especially in giving Bible readings. *15LtMs, Lt 112, 1900, par. 7*

A telegram has come from Brother Farnsworth, saying that you were ready to go to the islands if desired. My brother, What right have you to appropriate to other uses the money loaned to you to be appropriated for a certain purpose? Why did you not, as a faithful steward of lent means, return to the donor every penny that you did not use for the purpose for which it was lent you? I counsel you not to go to the islands of the sea until you make this thing straight. Did you donate to the Avondale church money that was not your own? How much of Martha Brown's money did you appropriate in this way? She trusted you. Would you keep from a girl that has nothing money that is her own? Will you inquire, What would Jesus do? I must follow in His footsteps. *15LtMs, Lt 112, 1900, par. 8*

Remember, my brother, that you are now on test and trial. Your course of action is determining your destiny for eternity. You profess to be a Christian. There are in our Lord's discourses numerous places where He speaks of being personally injured by

an injustice done to His saints. He is affected by all that befalls them. He has identified His interests with all His suffering ones. He reproved the Jewish leaders for their unfaithful stewardship and their selfishness toward their brethren. After exposing their selfishness and reproofing their wrongdoing, He presented the sure consequence of such actions, declaring, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me." [*Matthew 25:45.*]*15LtMs, Lt 112, 1900, par. 9*

God is never an indifferent spectator of the doings of the children of men. He puts Himself in the place of His injured children. His soul throbs with sympathetic pain as the members of His body suffer. He is Himself the great sympathetic nerve of the church.*15LtMs, Lt 112, 1900, par. 10*

All the sufferings of the members are felt by Him.*15LtMs, Lt 112, 1900, par. 11*

When the children of Christ's adoption are grieved by injustice or oppression, Christ feels the injury. O, if all would remember this, how much more happiness there would be in the world.*15LtMs, Lt 112, 1900, par. 12*

Remember that Christ comes to every professed follower of His, seeking fruit in his life. Will there be nothing but leave to reward His diligent search? How unremitting were Christ's labors when He was upon this earth. For the hope of Israel He toiled unceasingly. How solemnly He warned the people; how graciously He invited them; how anxiously He labored to convince them that He was their Redeemer. For their sake He made Himself of no reputation. He took upon Him the form of a servant that He might be the ladder upon which they could climb to heaven, clinging to Christ and ascending by Christ. He is the Way, the Truth, and the Life.*15LtMs, Lt 112, 1900, par. 13*

My brother, do the right thing to straighten this matter. Render to all their due. Do not rest until you have paid every farthing of the principal. May the Lord set things before you in their true bearing, is my prayer.*15LtMs, Lt 112, 1900, par. 14*

Lt 113, 1900

Caro, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 18, 1900

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I thought I would see you before you left for Victoria, but as I did not, I will write you a few lines.*15LtMs, Lt 113, 1900, par. 1*

I do not know precisely your object in leaving at this time. It may be to solicit means for the sanitarium. But, my brother, be considerate, and remember that at our camp meeting at Geelong, the people who came gave as much as they could. I know that there should be a meetinghouse in Adelaide and also in Geelong, and other places. To draw upon the people again and again is a selfish process, and as much as we desire means for the sanitarium, we must not gather up every jot and tittle of the means that is needed by the people to advance the work in their own borders. We must remember that a sanitarium is to be erected in Adelaide, also in Melbourne. And meetinghouses are to be built without delay. Therefore I address these lines to you.*15LtMs, Lt 113, 1900, par. 2*

A meetinghouse should be built in Geelong just as soon as possible.*15LtMs, Lt 113, 1900, par. 3*

We are not to erect on the sanitarium's grounds a large, mammoth institution. We do not need so large a building, for plants are to be made in Victoria and other places. Do not now urge the people in Victoria and South Australia to give of their resources for the sanitarium in New South Wales. Those in Victoria and South Australia need everything they can gather to carry forward the work there. If you have already received pledges from these places, they might be returned.*15LtMs, Lt 113, 1900, par. 4*

We shall not encourage the building of a mammoth institution in New South Wales, for plants must be made in other places. I have consulted with no one in writing this letter. I write because I understand the necessity for improvement and advance in Victoria and South Australia. After we have become established in New South Wales, we must return to them what they have donated to us. Then let us move understandingly. There is a debt of no small dimensions upon the Publishing House in Victoria. Let us not draw upon those who have all they should do to manage, at the present time, their own portion of the vineyard.*15LtMs, Lt 113, 1900, par. 5*

P.S. I am enclosing with this a letter to my son, J. E. White, for you to read.*15LtMs, Lt 113, 1900, par. 6*

I wish to state further that your establishing in our Sabbath Schools and churches a missionary work to be done for the Orphanage is not in order of God. He has not given you this work to do. Every church has its poor and destitute to be cared for. If you have taken up a work God has not appointed you, the sooner you close it up, the better. There are interests among us that must be kept alive. The world and the many churches have in charge this line of work; and we have another work to do. We have to clothe the very poor among ourselves, whom the world will not help.*15LtMs, Lt 113, 1900, par. 7*

My brother, why cannot you counsel with me on these matters? You need to be guarded. You are not to gather up responsibilities, and then lay them on our poor churches for support.*15LtMs, Lt 113, 1900, par. 8*

Lt 114, 1900

Lane, Sister [S. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

July 18, 1900

Previously unpublished.

Dear Sister Lane:

I write to acknowledge your donation of ten dollars. I thank you for this remembrance of me. We hope by the blessing of God to attend the next General Conference, and to meet our friends again, whom we have ever loved in the Lord. May the Lord bless you and strengthen you to do His will at all times. We feel so thankful that there are a few of the old hands and hearts who can testify as did John, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you, that eternal life which was with the Father, and was manifested unto us.)” [1 John 1:1, 2.]*15LtMs, Lt 114, 1900, par. 1*

We are to hold the beginning of our confidence firm unto the end. The friends of the truth are friends of each other. By the golden links of love they are bound with one another and with Christ, earnestly laboring for the highest good of one another.*15LtMs, Lt 114, 1900, par. 2*

Even in this world of sorrow, disappointment, and sin, the Lord desires us to be cheerful and strong in His strength. Why? Because by our cheerfulness we show the joy of Christ and the power of His redeeming grace. Thus we bear a practical testimony to the efficacy of the atoning sacrifice made in our behalf. By faith in Christ as our personal Saviour, we reveal the purifying influences of the Holy Spirit. We bear witness by our life that the truth is a power unto the sanctification of the soul. We eat and assimilate the Word as the bread of life. The Holy Spirit imprints this Word upon our hearts, to be revealed in our characters. Through faith in Christ we gain

victory after victory over human nature, and come off more than conquerors through Him who hath loved us. The Lord desires every soul to triumph in the keeping power of the Redeemer. If we adhere firmly to the truth and do those things which He has enjoined, we shall not err in faith and doctrine. The Lord is good. Praise His holy name!*15LtMs, Lt 114, 1900, par. 3*

I thank you once more for your favor and remembrance of me.*15LtMs, Lt 114, 1900, par. 4*

Your sister in Christ.*15LtMs, Lt 114, 1900, par. 5*

Lt 115, 1900

Caro, E. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 19, 1900

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:

Yesterday morning, just as the mail was closing, I wrote you a short letter. I could not then write fully, but will now write some things, fearing that my former letter may be misunderstood. I have been so distressed as I have seen Dr. Kellogg’s pressure for means for various enterprises that have brought confusion and dearth of means. I have written to you that you should not repeat the same experience in this country.¹⁵*LtMs, Lt 115, 1900, par. 1*

Many complaints have come to me regarding the high charges for your operations. Such charges are greatly injuring your medical missionary work and, with some outsiders, are bringing disrepute upon the sanitarium. This has been against us as a people. It has been a great burden on my soul. It is bringing the so-called medical missionary work into disrepute, so that it is bandied about and ridiculed as a scheme to get gain.¹⁵*LtMs, Lt 115, 1900, par. 2*

Warnings and cautions have been given on these points from the Lord. Dr. Rand and yourself both need to be converted in some things in regard to medical practice, else we should never assume the name “medical missionary.” Where does the missionary come in? These things are injuring your reputation. And the Lord 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 sins?¹⁵*LtMs, Lt 115, 1900, par. 3*

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. A well-established purpose of strictest integrity in things that are least will be carried with us into the larger responsibilities. Sanctified hearts will always reveal sanctified principles. A clear spiritual eyesight will materially change your practice and Dr. Rand's in regard to charges. You both need to learn precious lessons in regard to what is comprehended in genuine missionary work. *15LtMs, Lt 115, 1900, par. 4*

I have written in regard to the urging of means from our people who have interests that they must maintain in their own borders. But this does not restrict you from presenting the present necessity of our sanitarium. Some of our people were not present when at the Geelong camp meeting we presented the urgent necessities of the sanitarium. Some gave liberally. There may be some now whose hearts may be stirred to make donations if the subject is properly laid before them. The Lord can move upon the hearts of our people in this emergency. I think that but few of our people attended the Adelaide meeting, and they might be moved upon by the Spirit of the Lord to do something. Since writing my last letter I have thought of a sister in Melbourne who might help if you addressed her personally. Sister Faler is her name. She has a daughter who is not a believer. *15LtMs, Lt 115, 1900, par. 5*

I have had the field in Victoria opened before me as one that must be worked. So also in Adelaide. At the Geelong camp meeting I presented matters in this way: that each one should do his best to give us a standing place in Sydney, and when they should be ready to build a sanitarium in Melbourne, we would be as interested to help them, but that all which should, in time, be done in Melbourne could not be accomplished now; for at present they were not prepared to build a sanitarium in Melbourne. There was not the proper talent for physicians or managers. *15LtMs, Lt 115, 1900, par. 6*

Let the sanitarium in Sydney be first erected, and let all who can, help forward this enterprise so much needed just now. Then they would better understand how to erect a building in Melbourne. They would have opportunity to consider how in some things the building could be improved. If one sanitarium, the first established by our people in this country, can have the help required to meet the

necessities of the case, then when the right time comes for an institution in Melbourne, if we all work upon the Lord's plan, there will be, in His providence, men of ability, wise men, found to take hold of the work. But at present Melbourne is not ready.*15LtMs, Lt 115, 1900, par. 7*

Reflection and discrimination will be all-essential in providing suitable help, physicians, nurses, and managers. These who think deeply will act wisely.*15LtMs, Lt 115, 1900, par. 8*

As I transfer from my diary some things written while at the Geelong camp meeting, it seems to me still clearer that the first effort should be made just where it should be made, in New South Wales. We have come to the time when our first building must be erected without delay.*15LtMs, Lt 115, 1900, par. 9*

Under the wisest of counsellors we hope that the work will be done on an economical plan, guarding against the mistakes which have been made in America and in Europe. These mistakes should be salutary admonitions for us in the building of the first sanitarium in this country. As workers together with God we are to observe where others have failed in like enterprises, and make improvements—not copy their mistakes. In all our advance line of work we must regard the necessity of economy.*15LtMs, Lt 115, 1900, par. 10*

There must be no needless expense. Our institution must not appear before the world as an expensive, ornamental show. The Lord is soon to come, and all our outlay in buildings is to be in harmony with our faith.*15LtMs, Lt 115, 1900, par. 11*

Those who desire to be accommodated and assisted in an emergency must themselves be accommodating and ready to assist others who in their emergency require aid. Here is the wisdom of the rule given by the Lord, "All things whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*]*15LtMs, Lt 115, 1900, par. 12*

I have felt so fearful that in this emergency, in our great desire to see our sanitarium in running order, our calls for means should be so urgent as to bring oppression upon our brethren. This was why I wrote you as I did. But I dare not let the matter rest there. There is a

positive necessity upon us; yet if we do not love our neighbor as ourselves, and love God's law, in every action lifting up the precious banner of surpassing excellency, the commandments of God and the faith of Jesus, we shall not glorify our Redeemer. It should be our ambition to excel in all things that are unselfish, high, and good. Let us not commit one act of oppression, never do anything in business transactions that shall mar our representation of the character of God's holy, just, and good law. *15LtMs, Lt 115, 1900, par. 13*

In every work let principles, purposes, words, and deeds of a pure, unselfish character. Let truth, goodness, usefulness, and Christ's righteousness appear to all men. We must not regard pretense and show as a mark of greatness, but present the holy ambition that Christ has revealed in His life, an ambition to make the world better for our having lived in it. We must imitate Christ. God help us to walk in all humility of mind. Action reveals our value with God. Outside elegance is nothing. Solid good sense we need to bring into practical life. *15LtMs, Lt 115, 1900, par. 14*

Now I will leave this letter with you. May the Lord bless and purify and sanctify every action, is my most earnest prayer. *15LtMs, Lt 115, 1900, par. 15*

Lt 116, 1900

White, J. E.; White, Emma

Refiled as *Lt 136, 1898*.

Lt 117, 1900

White, J. E.

Refiled as *Lt 136a, 1898*.

Lt 118, 1900

Hall, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 2, 1900

Portions of this letter are published in *3SM 317-319*. +NoteOne or more typed 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 Hall:

Sister Harlow has been speaking of you to me. She says that you are in some confusion in regard to the day line. Now, my dear sister, this talk about the day line is only something that Satan has devised as a snare. He seeks to bewitch the senses, as he does in saying, “Lo, here is Christ,” and “Lo, there is Christ.” There will be every fiction and devising of Satan to lead persons astray, but the word is, “Believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers, believe it not.” [*Matthew 24:23-26.*]¹⁵*LtMs, Lt 118, 1900, par. 1*

We have the positive Word of God in regard to the Sabbath. “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. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh day is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death.”¹⁵*LtMs, Lt 118, 1900, par. 2*

“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.] *15LtMs, Lt 118, 1900, par. 3*

Is it possible that so much importance can be clustered about those who observe the Sabbath, and yet no one can tell when the Sabbath comes? Then where is the people who bear the badge or sign of God? What is the sign? The seventh day Sabbath, which the Lord blessed and sanctified and pronounced holy, with great penalties for its violation. *15LtMs, Lt 118, 1900, par. 4*

The seventh day Sabbath is in no uncertainty. It is God’s memorial of His work of creation. It is set up as a heaven-given memorial, to be observed as a sign of obedience. God wrote the whole law with His finger on two tables of stone, placing it in the ark to be carefully preserved, and presented to the world as the law of His kingdom, never to be changed or altered one jot or tittle. *15LtMs, Lt 118, 1900, par. 5*

Christ declares, “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of 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.] *15LtMs, Lt 118, 1900, par. 6*

The words, “He shall be called least in the kingdom of heaven,” do not mean that commandment-breakers will have a place in heaven. Those who have had light from the Word of God in regard to His commandments, and yet refuse to walk in obedience because it involves a cross, these shall be pronounced in heaven, by the angels, the least. “But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” *15LtMs, Lt*

118, 1900, par. 7

One of the most solemn messages that comes to our world is represented as given by the third angel, who follows the first and second angels. The third angel gives the declaration with a loud voice, "If any man worship the beast or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [*Revelation 14:9, 10.*]*15LtMs, Lt 118, 1900, par. 8*

John is shown in vision the awful result of worshiping the beast and his image, because the spurious sabbath has been exalted above the only true, sanctified Sabbath. Here is the very warning that Seventh-day Adventists are proclaiming to the world—to all nations, kindreds, tongues, and peoples. John beheld the last crisis. Of the woman representing the apostate church he declares that "she made all nations drink of the wine of the wrath of her fornication." [*Verse 8.*] This means the churches that have accepted the spurious sabbath, and have led all people to exalt this child of the papacy above the true Sabbath.*15LtMs, Lt 118, 1900, par. 9*

Every soul is under obligation to obey the light he receives. He is to hold fast his profession of faith, heeding not the voice or profession of men with whom Satan is working to confuse minds.*15LtMs, Lt 118, 1900, par. 10*

John's prophetic eye sees a company who have not the mark of the beast. As he beholds them, he exclaims, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Verse 12.*] Two parties are brought into view: one keeping the commandments of God, in distinction from the one breaking His commandments, enforcing the Sunday sabbath, and compelling the people to conform to the Sunday law. Through union with opposers of the Sabbath of the fourth commandment—the seventh day Sabbath—men will receive the mark of the beast. And all who have that mark will perish with the man of sin, who makes void the law of God.*15LtMs, Lt 118, 1900, par. 11*

The seven last plagues will come upon all that unite with the one who has made void God's law. The point at issue is the observance

of the Sabbath. Now these two parties are standing in opposition to each other. One company has the Sabbath sign, testifying their loyalty to God. They are a small company, but loyal and true, distinct from the world. *15LtMs, Lt 118, 1900, par. 12*

In *Revelation 15* are represented the faithful and obedient. Mark (*verse 5*): "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened." See also *Revelation 11:15-19*: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. *15LtMs, Lt 118, 1900, par. 13*

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." *15LtMs, Lt 118, 1900, par. 14*

Now, my sister, although I am at present sick, I write sitting up in bed to tell you that we are not to give the least credence to the day line theory. It is a snare of Satan, brought in by his own agents to confuse minds. You see how utterly impossible for this thing to be, that the world is all right observing Sunday, and God's remnant people are all wrong. This theory of the day line would make all our history for the past fifty-five years a complete fallacy. But we know where we stand. *15LtMs, Lt 118, 1900, par. 15*

Bodies of men, as well as individuals, are responsible to God for all their persecution of His people because of their belief in the truth. In *Revelation 12* we read, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

[Verse 17.] *15LtMs, Lt 118, 1900, par. 16*

My sister, let not your faith fail. We are to stand fast by our colors, the commandments of God and the faith of Jesus. All those who hold the beginning of their confidence firm unto the end will keep the seventh day Sabbath, which comes to us marked by the sun. The fallacy of the day line is a trap of Satan to discourage. I know what I am speaking about. Have faith in God. Shine where you are, as the living stone in God's building. *15LtMs, Lt 118, 1900, par. 17*

The children of God will be triumphant. They will come off conquerors and more than conquerors over all the opposing, persecuting elements. Fear not. By the power of Bible truth and love exemplified in the cross, and set home by the Holy Spirit, we shall have the victory. The whole battle before us hinges upon the observance of the true Sabbath of Jehovah. Shall we for a moment credit the assumption that the world is keeping the law of God, and that we are to give up the Sabbath for the first day of the week? No, no. The truth is, we have the original Sabbath to observe, and all the sophistry of human and satanic science combined should only teach us to cling more firmly to the truth. Satan is a powerful, malignant, artful spirit, who has for ages deceived both church and state, all nations bowing to his mandates. *15LtMs, Lt 118, 1900, par. 18*

Read the *eighteenth chapter of Revelation*, which gives the outcome of all those who have refused loyalty to God and His commandments. The whole earth is to be lighted with the glory of that other angel who follows the third angel, and whose message unites with His. Here is the last call to mystic Babylon, the churches that have been corrupt. In these religious bodies is to be heard the last call, the warning, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Verses 1, 2, 4.] Read *Revelation 22:12-18*. *15LtMs, Lt 118, 1900, par. 19*

I can write no more now, but I say, Give no ear to heresy. Cling to a plain Thus saith the Lord. He will comfort and bless you, and will

give you joy in your heart. Praise the Lord that we have clear light, and a plain, distinct message to bear. *15LtMs, Lt 118, 1900, par. 20*

Lt 119, 1900

Tenney, Brother and Sister [G. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 2, 1900

Portions of this letter are published in *VSS 304-307*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Tenney:

It is three o'clock in the morning. I am sitting up in my bed and trying to write you a few words. There are things on my mind which trouble me. Your case is a distress to my soul, because you are surely doing injury to the cause of God. You know your duty. You know that there is a course of action which as a representative of Christ you are to follow. When you act out your hereditary and cultivated tendencies, you are living a fickle kind of a life, because you are not then under the perfect control of God. You are losing ground, because you follow your own impulses, irrespective of consequences.*15LtMs, Lt 119, 1900, par. 1*

He who is a Christian gentleman will be all the name signifies. He is sometimes obliged to refrain from doing things which mean no wrong and which may be right, but which would not bear a good appearance to all men. Consistency is to be cherished.*15LtMs, Lt 119, 1900, par. 2*

You are too careless of your spirit and of your words. You injure your influence, so that you close the door of hearts which should be open to receive your instruction. In the Word of God you have before you the straight path. In your home life, in your association with your brethren, and in connection with the church, practice the Word which you preach to others. Your official duties will be pleasant when you take yourself severely in hand.*15LtMs, Lt 119, 1900, par. 3*

My brother, do not defile your Christian influence by selfishness, by giving way to anger and fractious blame of others. Your character needs to be greatly changed and modified, else you will bring great perplexity and sorrow and keen anguish upon your brethren. They will not know how to treat your case so as to bring about the good they would be pleased to see you do as a Christian gentleman. Your Christian influence is marred. You, a minister of the gospel, having a knowledge of the truth and as an insight into it, will bring the truth into disrepute unless you make a change. You must be transformed in character by the sanctification of the Spirit of God.*15LtMs, Lt 119, 1900, par. 4*

Your father's influence over you was not good, and your character bears the impression of a warped disposition.*15LtMs, Lt 119, 1900, par. 5*

It would be better for you to labor less and consider more carefully how you will proceed in the future. I advise you to throw off responsibilities, for you testify that you are not able to bear them and at the same time maintain your Christian dignity. You bear the traits of your father's mismanagement. Your children bear the traits of your course of action. Unless you take heed, the church will bear the marks of your deficiency. For your present and eternal good it is time for you to cease to misrepresent Christ.*15LtMs, Lt 119, 1900, par. 6*

A Christian is one who bears "the Christ likeness." You will be made wise by counting the cost and then asking, "Will it pay? Is Patience or Passion to be victorious?" "Take heed to thyself and to the doctrine; for in so doing thou shalt both save thyself and them that hear thee." [1 Timothy 4:16.] Remember that when you preach the word of practical faith and obedience, you are preaching to yourself. Be not a forgetful hearer, but a doer of your own words.*15LtMs, Lt 119, 1900, par. 7*

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little; but godliness is

profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe." [Verses 6-10.] *15LtMs, Lt 119, 1900, par. 8*

At this period of time every minister of Christ is to heed the charge Paul gave to Timothy, "Take heed to thyself," to your character, your words, your conduct, "and to the doctrine." [Verse 16.] The minister must practice the doctrine he preaches, else he needs that some one should teach him the first principles of pure doctrine. *15LtMs, Lt 119, 1900, par. 9*

My brother, you keep your mind in an unsanctified, unhappy state of insubordination to truth and righteousness. If you continue to cherish this contentious spirit, it would be well, for your present and eternal good, for you to place yourself in a different position, because you will set an example to the flock of God unworthy of a Christian minister. When your course of action is in harmony with the truth, you will show in spirit, word, and action the sanctification of the Spirit of God. You will show that you are a partaker of the divine nature. By beholding Christ you are to become changed into His similitude. *15LtMs, Lt 119, 1900, par. 10*

If you continue to act as you have been acting, you will surely destroy the influence you might have if you were acting in accordance with the Word of God. Brother Tenney, you are not your own. You have been bought with a price; therefore glorify God in your body and in your spirit. You are doing positive harm to your own family. Your hasty, severe utterances are hurting your wife and children. Your daughter has not received the mold of character which reveals the ornament of a meek and quiet spirit, which is in the sight of God of great price. You cannot say in regard to your course, I am without fault. You cannot come forth and say as did Samuel, "Whose ox or whose ass have I taken?" [1 Samuel 12:3.] You must count the cost; for you are surely tearing your influence up by the roots. How can a man who cannot control himself be fit to be placed in sacred, holy office? *15LtMs, Lt 119, 1900, par. 11*

In the night season I have been bearing to you a most pointed, decided testimony. I presented to you that now, as we are about to leave this field, there is a positive necessity for you to take yourself in hand. You have to a large extent lost your influence with your family. And you will lose it with the church unless you are transformed by the grace of Christ. *15LtMs, Lt 119, 1900, par. 12*

I said, Elder Tenney, the Lord has given me a message for you. Ministers of the gospel must keep self in continual subjection to Christ. But in your present state of mind you are not subject to the will or control of God. Self, poor, sick self, is revealed on every hand. When self dies, the peace of Christ will take possession of the soul. As long as you are a minister of the gospel, you are under the most solemn obligation to God to be wise, not in your own conceit, but wise in the wisdom of God. *15LtMs, Lt 119, 1900, par. 13*

Every day hereditary tendencies to wrong will strive for the mastery. Every day you are to war against your objectionable traits of character, until there are left in you none of those things which need to be separated from you. Then you will think candidly and wisely how to take yourself to the Lord. You will foresee the evils which will come unless you change by avoiding the cause which produces the effect. *15LtMs, Lt 119, 1900, par. 14*

You need now to understand as never before the softening, subduing power of true, Christlike character. You need to understand the warfare in which we are engaged. The power of holy living is far ahead of all doctrinal discourse. *15LtMs, Lt 119, 1900, par. 15*

Paul relates his experience when he was converted. He says, "When the commandment came, sin revived and I died." [*Romans 7:9.*] He became just what you must become, a living epistle, known and read of all men. *15LtMs, Lt 119, 1900, par. 16*

Brother and Sister Tenney, you have the credit of religion to maintain in the family, and your chief concern should be by obeying right principles to avoid misrepresenting Christ. We need now as never before to pray with heart and voice for the Spirit of Christ to use us in His service through the sanctification of the Spirit. We

need to pray that we may by uniting with our fellow workers build up God's kingdom. We are never to be satisfied with self, but are ever to press upward, seeking to attain higher fervency and greater zeal. Our heart's greatest desire should be to be found among the meek and lowly people of God. Then we can find souls and win souls. *15LtMs, Lt 119, 1900, par. 17*

Those who minister in word and doctrine must first be partakers of the fruits of the Spirit. Bear this in mind. Bridle your disposition, and then peace and contentment will find room in your soul. If you wish your heart to overflow with the love of God, cultivate grateful thanksgiving for the unspeakable privilege of knowing the truth. If you would lose sight of self by beholding Christ, you would be changed from glory to glory, from character to character, and would rejoice in His redeeming love. *15LtMs, Lt 119, 1900, par. 18*

We have no time for fretting over ourselves, no time to look on the dark side. There are souls to be saved. We must live in Christ and Christ must live in us, else we shall preach and labor in vain. Those who are brethren in the faith must stand together in oneness, striving to answer Christ's prayer to His Father. Let us stop fretting. Let us put away all jealousy, all evil surmising. Let us put on Christ and walk in the light of the Sun of Righteousness. Preach the Word. Practice the Word. Then souls will be converted. *15LtMs, Lt 119, 1900, par. 19*

At present your spiritual condition is a stumbling block to your best efforts. We have the most sublime truths ever given to men. How are we handling them? In Christ, dead to self, open your mouth, and God will fill it. Christ will impress the minds of your hearers. *15LtMs, Lt 119, 1900, par. 20*

Co-operation with God means His co-operation with us. Co-operation with our brethren gives standing room for every one who does the work. Co-operation is now greatly needed. Seek not for the highest place. If you do, you will be given the lowest place. Have courage in the Lord. But do not think that you are the only agent through whom He will work. For Christ's sake do your best, without speaking one ungrateful word to God or to your brethren. Then the Lord will bless you. We have not a moment to waste in

regrets or recrimination. *15LtMs, Lt 119, 1900, par. 21*

Take not your troubles to man, who may have no greater wisdom than you yourself. Take your troubles to Him who hears and answers prayer. Labor, labor with this poor soul and that poor soul. Keep your head out of books and your hand from writing. Seek the salvation of those who are ready to perish. How earnestly should we be engaged in laboring for souls as they that must give an account. *15LtMs, Lt 119, 1900, par. 22*

In much love. *15LtMs, Lt 119, 1900, par. 23*

Lt 120, 1900

Statement Concerning Editorial Work for Mrs. E. G. White

NP

1900

This letter is compiled from *Lt 6, 1894* and *Lt 9, 1895*, which are published in entirety in *FBS 34-36, 46-48*.

In answer to reports concerning Sister White's editorial work, please read the following statements: *15LtMs, Lt 120, 1900, par. 1*

Sister White is the prophet of the Lord for the remnant church, and though the Lord has seen fit to choose one for this work who is not proficient in grammar and rhetoric, and this lack is supplied by others, yet she is responsible for every thought, for every expression, in her writings. Every manuscript that is edited goes back to her for examination. ...*15LtMs, Lt 120, 1900, par. 2*

As far as changing Sister White's expressions is concerned, I can say that just as far [as] it is consistent with grammar and rhetoric, her expressions are left intact. *15LtMs, Lt 120, 1900, par. 3*

(Signed.) Fannie Bolton.

Granville, New South Wales, Australia

November 11, 1894

Never have I said to any one that you could neither read nor write, were ignorant, or that _____ or I made your books. Never did I design to leave such an impression. What I did mean was that it (the manuscript) was in a better grammatical, rhetorical, and logical shape than when it came into your editor's hands. *15LtMs, Lt 120, 1900, par. 4*

(Signed.) Fannie Bolton

July 5, 1897

Battle Creek, Michigan

Letters by Mrs. E. G. White

The following letters were addressed by Sister White to Fannie Bolton. The circumstances that called forth the first letter took place about the beginning of 1894. Fannie had expressed to others her dissatisfaction because, as she thought, sufficient recognition was not given to her talent in Sister White's work. She seemed to feel that the work largely owed its excellence and success to her efforts, and that this should be publicly acknowledged. Sister White recognized in all this a desire for self-exaltation, a spirit dangerous to the work. She knew that Fannie was under a deception, and was misleading others; that she greatly overestimated what she had done, and that by her misrepresentations she was casting doubt on the work of the Spirit of God, causing it to be regarded as the production of human talent. She therefore felt it her duty to sever Fannie's connection with her work. This called forth a letter of confession, to which the following is a response.¹⁵*LtMs, Lt 120, 1900, par. 5*

[From *Lt 6, 1894*:]

Melbourne,

February 1894

As far as yourself and your connection with me personally is concerned, I have and do freely forgive you. I have declined to see you for the reason that I am not clear in reference to the future. I want to keep this question constantly before God and view the future of our relationship to each other in the work in His light, and move in His counsel, who is too wise to err and too good to do us harm. He sees the end from the beginning. He knows all things. Past, present, and future are all clear to Him. Not so to me. You are a mystery to me. If it is for our good and His glory that we cooperate in the work, understanding more fully its sacred character, seeking

to meet the highest requirements, through the grace of Jesus Christ, freely given to His workers if they ask Him, I shall be relieved. I would accept the situation and seek in every way to do this, His work which He has given me to do, in all meekness and lowliness of mind, in order that the glory shall not come to the human agents, but flow back in rich streams to Him who has given wisdom and ability to do the work. *15LtMs, Lt 120, 1900, par. 6*

The Lord is acquainted with us individually. Every one born into the world is given his or her work to do, for the purpose of making the world better; and in doing our God-appointed work, we make ourselves better; for in doing the work given us of God, we individually live out the law and the gospel. Each one has his sphere, and if the human agent makes God his counsellor, then there will be no working at cross-purposes with God. He allots to every one a place and a work, and if we individually submit ourselves to be worked by the Lord, however confused and tangled life may seem to our eyes, God has a purpose in it all, and the human machinery, obedient under the hand of divine wisdom, will accomplish the purposes of God. As in a well-disciplined army, every soldier has his allotted position and is required to act his part in contributing to the strength and perfection of the whole, so the worker for God must do his allotted part in the great work of God. *15LtMs, Lt 120, 1900, par. 7*

Life as it now appears is not what God designed it should be, and this is why there is so much that is perplexing, for there is much wear and friction. The man or woman that leaves the place that God has given him or her, in order to please inclination and act on his own devised plan, meets with disappointment, because he has chosen his way instead of God's way. There are those that accept positions of responsibility, but fail to sense the responsibility, and thus do haphazard work without at all understanding its character. Others accept the work for which they have no fitness, and they have no appreciation of the fact that they are under rule to God, and are every striving to guide themselves, and to control their own being. Other individuals study to have their own way, and work out their own plans, and God erects His barriers, and does not allow them to do as they would. They are the Lord's by creation and by redemption, and He will not allow them to have their own way and

be every trying to set aside the will of God for some plan of their own. They are to fill the place God allotted to them, and do the work the Lord has given into their hands. Wilfulness and inclination cannot be masters of the situation. *15LtMs, Lt 120, 1900, par. 8*

Our heavenly Father is our Ruler, and we must submit to His discipline. We are members of His family. He has a right to our service, and if one of the members of His family would persist in having his own way, persist in doing just that which he pleased, that spirit would bring about a disordered and perplexing state of things. We must not study to have our own way, but God's way and God's will. *15LtMs, Lt 120, 1900, par. 9*

I feel now, my sister, that let God speak, and we will say, "Not my will, but thy will, O God, be done." [See *Luke 22:42.*] I know that human beings suffer much because they step out of the path that God has chosen for them to follow. They walk in the sparks of the fire they themselves have kindled, and the sure result is affliction, unrest, and sorrow, which they might have avoided if they had submitted their will to God, and had permitted him to control their ways. God sees that it is necessary to oppose our will and our way, and bring our human will into subjection. Whatever path God chooses for us, whatever way He ordains for our feet, that is the only path of safety. We are daily to cherish a spirit of childlike submission and pray that our eyes may be anointed with the heavenly eyesalve in order that we may discern the indications of the divine will, lest we become confused in our ideas, because our will seems to be all-controlling. *15LtMs, Lt 120, 1900, par. 10*

With the eye of faith, with childlike submission as obedient children, we must look to God, to follow His guidance, and difficulties will clear away. The promise is, "I will instruct thee and teach thee. ... I will guide thee with mine eye." [*Psalm 32:8.*] The Lord has promised to give the Holy Spirit to them that ask Him. Shall we take God at His word? If we come to God in a humble and teachable spirit, not with our plans all formed before we ask him, and shaped according to our own will, but in submission, in willingness, to be taught in faith, it is our privilege to claim the promise every hour of the day. We may distrust ourselves; we need to guard against our own inclinations and strong tendencies, lest we shall follow our mind and

plans, and think it is the way of the Lord, but let us never disbelieve the word of the promise.*15LtMs, Lt 120, 1900, par. 11*

True and abiding happiness can never be derived from any human being. We may have special, select friends, that all unperceived and unacknowledged by us, we place in the heart where God should be, and we can never perfect a round, full Christian experience until every earthly support is removed, and the soul centers its entire affections about God. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." [*Psalm 127:1.*]*15LtMs, Lt 120, 1900, par. 12*

There is need of watching unceasingly the natural affections and tendencies of our own hearts, lest we become estranged from God and place our affections on human beings to the dishonor of God; for our happiness will be imperiled unless we watch and pray, and cherish the faith that works by love and purifies the soul. We must make God our trust.*15LtMs, Lt 120, 1900, par. 13*

Now, Fannie, I am desirous for your best good and wish that you may not have the least bit of vanity of mind in any direction. I am burdened for you. I want that you should make a success of overcoming every temptation to be vain, or worldly, or self-sufficient, for it is death to spirituality. It lays our souls open to the suggestions of Satan.*15LtMs, Lt 120, 1900, par. 14*

I send these lines to you to give relief, if possible, with the assurance that I will seek to know the will of God in reference to our future work.*15LtMs, Lt 120, 1900, par. 15*

Nearly two years after the foregoing was written, the same trouble again arose. Being just at the opening of a camp meeting, it brought great addition burden and distress upon Sister White, at a time when every energy of mind and body seemed to be taxed to the utmost. At this time the following letter was written by her to Fannie.*15LtMs, Lt 120, 1900, par. 16*

[From *Lt 9, 1895:*]

Armadale, Melbourne, Victoria, Australia

November 7, 1895

Sister Fannie:

The past night my sleep has troubled me. I am communicating to you in my sleeping hours. I have been waiting, hoping that some word would be given me that would mark out the way of the Lord more distinctly, that I might know what to do. But I have had no additional light; therefore I must take heed to the light I have already had from time to time in the past. I shall not trace with pen the many things that have occurred in the history of the past. It would only make me live them over afresh. I merely state that what has occurred on this campground is not a sudden temptation, new and strange to the human agent. It is a line of thought that has been cherished, and that will continue to be cherished. It may be smothered, but I cannot flatter myself that it is dead, without the possibility of a resurrection. *15LtMs, Lt 120, 1900, par. 17*

At the very time when you knew me to be suffering most with physical infirmities; at the very time when it was essential that I should have all my powers under full control, and that I should have the most favorable surroundings, to keep my mind in peace and the grace of our Lord Jesus Christ, on this important occasion I am brought into perplexity and distress which is scarcely endurable. Impediments of a very trying character are thrown in my way to weaken my hands, to take all courage out of my heart, and leave me to wrestle with uncertainties, to meet a harvest of unbelief and suspicion which your misrepresentations have aroused. If these were true as represented, God would set me aside and take Fannie Bolton in my stead. *15LtMs, Lt 120, 1900, par. 18*

I will not attempt to say all that might be said. I can but go over the ground of the last six or seven years, step by step, from point to point, since my connection with you, and inquire, What am I? and, What will God have of me? I am still in a maze of perplexity. But I see only one course open before me. If my life is worth saving, I must disconnect from Fannie. And this is her only hope. It is a great trial for me to do this, for I have no one selected to prepare my articles. ... Being dependent upon an editor to prepare my articles

for the press makes my work difficult, and I am still in great trial. To get a stranger who is unacquainted with me might be to go through the experience that I have had with Fannie. But I give Fannie up on this ground. ...*15LtMs, Lt 120, 1900, par. 19*

The warnings given to Fannie by the Lord have not been pleasant to consider, and she has not taken heed to them. She has held herself in her own hands. She has not regarded as sacred nor treated as such the precious matter entrusted to her. She has not obtained knowledge from it, not practiced the principles kept constantly before her. Familiarity with the most solemn messages that I have felt I must write has bred contempt. They have become common to her mind. Therefore for her soul's sake, and in order to preserve my life, I must sever all connection with Fannie Bolton.*15LtMs, Lt 120, 1900, par. 20*

(For many years, Sister White has suffered from a form of heart disease. Her work is of a character which severely taxes mind and soul and body. Additional excitement or cause of anxiety imperils her life.)*15LtMs, Lt 120, 1900, par. 21*

I understand that she says that she has plenty of work which she can do. If sanctified, if holy, if cleansed in mind and purified in soul, if meek and lowly in heart, God will forgive the past and work with her efforts. But if she works to obtain praise and glory for herself, she will work alone. I dare not trust her to handle my manuscript. I should ever be in uncertainty as to how it is treated if I take her testimony as truth. But this temptation will always be a dangerous one to her. If she uses her ability, given her of God, to exhibit what Fannie Bolton can do, she works in herself, and out of Christ. ...*15LtMs, Lt 120, 1900, par. 22*

Fannie, I forgive you for the pain and suffering you have caused me, and which has been so many times repeated. I forgive as I hope to be forgiven. Let notwithstanding I forgive, I must do according to the light and warnings given me in the past in reference to the work God has given me, and in reference to your work in connection with me. You cannot discern the character of the work the Lord has given me to do, else you would not regard it as a common thing.*15LtMs, Lt 120, 1900, par. 23*

Your soul is precious in the sight of God. By being converted daily from your own way, by accepting God's way as a little child, you will find your only hope of heaven. You have been praised and exalted. You have been given credit for possessing great piety and disinterested devotion. This is a mistake. The emotional part of your nature has been called into exercise altogether too much for your own good and for the good of those with whom you associate. You have been keyed up to a high tension in your intensity of feeling. You do many things of which there are not found solid, abiding results. Self was mingled with everything, tainting and corrupting your service.*15LtMs, Lt 120, 1900, par. 24*

It is always safe to use the holy fire of God's own kindling, and no other. I ask you to read the *16th chapter of Numbers*. If I have worked in self, my work will not stand; if I have worked in God, the work will endure.*15LtMs, Lt 120, 1900, par. 25*

Lt 121, 1900

Haskell, Brother and Sister [S. N.]

Sunnyside, Cooranbong, New South Wales, Australia

August 13, 1900

This letter is published in entirety in *1888 1706-1713*.

Dear Brother and Sister Haskell:

These cold mornings I am unable to write much, but will write a few lines to you. Since the cold weather has come I have not been as well as I could wish, but if I do not attempt to write much or to speak long I get along well. *15LtMs, Lt 121, 1900, par. 1*

I received a letter from Brother Irwin stating that Dr. Kellogg has at last taken his position against Sister White, because she does not sustain him in the work he has carried to such extremes. John Wessels went to America and took his position fully with Dr. Kellogg. He has made statements in regard to our work and our surroundings in Cooranbong which have no foundation in truth. He has proved himself untrustworthy, and thus the matter stands. It seems to be Minneapolis acted over again in Battle Creek. John Wessels carried the news that W. C. White and A. G. Daniells had plans all devised that Elder Daniells should be president of the General Conference and W. C. White secretary, also president of the Foreign Mission Board. There is not one thread of truth in these statements. Such a plan has never been so much as thought of. *15LtMs, Lt 121, 1900, par. 2*

W. C. White feels very strongly that under no circumstances should we locate in Battle Creek or east of the Rocky mountains. Our position must be near the Pacific Press. We have planned to go into the country, in or near Fruitvale, so that we might have no connection with any duties or offices that will demand our attention. Here we hope to complete the bookmaking we now contemplate. We had gotten a good hold upon it here, but have not completed the work in hand because of our plan to leave this country the last of August. Willie was very loth to leave so soon, but it was my

decided judgment that we must reach America before winter, since the change of climate at that time would be most trying to me at my age. So you can see that our plans were not made to get anywhere near a school or under the shadow of an office where our time and strength might be consumed as they have been in this new portion of the Lord's vineyard. We must be within ten or fifteen miles of the Pacific Press. *15LtMs, Lt 121, 1900, par. 3*

I had proposed that we occupy our home in Healdsburg. The fruit season would give us all the fruit we need. But W. C. White objects. He thinks that we should not be near any school. This has been a problem for us to settle, and I have not yet fully decided not to go into our home at Healdsburg. But we will know better what to do when we reach Oakland and have opportunity to look about. *15LtMs, Lt 121, 1900, par. 4*

Be assured that we do not leave this field willingly. We intend to return as soon as it seems that God wills it. The climate agrees with me, and the hearts of the people are with my heart. I am loth, very loth, to leave at this time, when the sanitarium is going up and we are so much needed here. But I have sold my farm and all my farming implements, my furniture, and the stock and goods required on this place—cows, horses, carriages. This is a great relief to us, although things are sold at considerable reduction. But I shall not have them to worry about. *15LtMs, Lt 121, 1900, par. 5*

I write you these particulars that you may see what our plans are in reference to our future work. My writings must be put in print as soon as possible, and we must be within ten or twenty miles of the publishing house, where the trams can take the workers quickly to and from the office. *15LtMs, Lt 121, 1900, par. 6*

Now in regard to the work in America: we have the fullest confidence in Brother Irwin as the proper man for the place he occupies. We see no reason why he should be exchanged for another man. The reports in regard to Elder Daniells taking his place are without the slightest foundation as far as my knowledge is concerned. But they are just as true as were the reports that were sent over from Healdsburg to Battle Creek, to Elder Butler, in regard to plans that were to be worked up and prosecuted in

Minneapolis. *15LtMs, Lt 121, 1900, par. 7*

We do not worry. The cause is the Lord's; He is on board the ship as Chief Director, and He will guide our bark into port. Our Master can command the winds and the waves. We are only His workers, to obey orders; what He saith, that will we do. We have no need to be anxious or troubled. God is our trust. The Lord sends His richest endowments of reason and reasoning to a people He loves, and who keep His commandments. He has by no means forsaken His people who are working in His lines. *15LtMs, Lt 121, 1900, par. 8*

God is seeking to make His church the continued incarnation of Christ. The gospel ministers are the undershepherds; Christ is the divine Shepherd. The members of the church are the working agencies of the Lord. His church will stand out prominently. It is the Lord's body. With all its working forces it must become one with the great Head. Among the members of Christ's body there must be unity of action. *15LtMs, Lt 121, 1900, par. 9*

They are partakers of the divine nature, having escaped the corruption that is in the world through lust. This lust has many branches and comprehends much; but those who are partakers of the divine nature will hold the doctrines of God's Word in their purity. The Bible is to be followed implicitly. *15LtMs, Lt 121, 1900, par. 10*

As God's commandment-keeping people we have a most sacred work to do in making clear, simple, and plain the spiritual basis of our faith. All need to become familiar with the requirements of God for this time. Influences of various kinds and orders will come in to sway the people of God from the saving tests for this time. But there will be brought in a vast amount of man-made tests that have not the least bearing upon the work given us of God to prepare a people to stand with the whole equipment of the heavenly armor on without leaving off one piece. *15LtMs, Lt 121, 1900, par. 11*

The Word of God and His downtrodden law are to be made prominent in so marked a manner that men and women, members of other churches, shall be brought face to face, mind to mind, heart to heart with truth. They will see its superiority over the multitudinous errors that are presented and are pushing their way

into notice to supplement, if possible, the truth for this solemn time. Every soul is taking sides. All are ranging themselves either under the banner of truth and righteousness or under the banner of the apostate powers that are contending for the supremacy. *15LtMs, Lt 121, 1900, par. 12*

The Word of God in His law is binding upon every intelligent mind. The truth for this time, the third angel's message, is to be proclaimed with a loud voice—meaning with increasing power—as we approach the great final test. This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all it comprehends. Under the great Head we are to present God's Word requiring obedience to the system of Bible truth, which is a system of authority and power, convicting and converting the conscience. The demand of the Word to obedience is a life and death question. The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message with all it embraces is our work. *15LtMs, Lt 121, 1900, par. 13*

We stand as the remnant people in these last days to promulgate the truth and swell the cry of the third angel's wonderful, distinct message, giving the trumpet a certain sound. Eternal truth, which we have adhered to from the beginning, is to be maintained in all its increasing importance to the close of probation. The trumpet is to give no uncertain sound. We must devise and plan wisely, practicing simplicity and the strictest economy and manifesting Christ's likeness of character. Faith, eternal faith in the past and in the present truth, is to be talked, is to be prayed, is to be presented with pen and voice. *15LtMs, Lt 121, 1900, par. 14*

The third angel's message in its clear, definite terms is to be made the prominent warning. All that it comprehends is to be made intelligible to the reasoning minds of today. While we bind ourselves to the development of the truth in the past angels' messages, we are announcing the message of the third angel and of the other angels that follow the third, [for] the second time proclaiming the fall of Babylon. *15LtMs, Lt 121, 1900, par. 15*

We are to give the message, “Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” [*Revelation 18:2, 4.*] This message is to come to the churches. We are to consider the best plans for accomplishing this. The message must be so presented as to command the attention of reasoning minds. *15LtMs, Lt 121, 1900, par. 16*

These sacred truths, believed and practiced, are not to be carried in any coercive manner, but in the spirit of the Master. The Holy Spirit will reach noble minds and the better spirit of men. In all our sanitariums there should be men who understand the doctrine of truth and who can present it by pen and voice. They will be brought in contact with men of no mean minds, and they should plead with them as they would plead with an only son. It should be our aim, saith the Lord, not to put in responsible positions of trust men who are not fitted by experience, men who do not take deep views of Bible truth. *15LtMs, Lt 121, 1900, par. 17*

Many suppose that appearance and style and pretense are to do a great work in reaching the higher classes. But this is an error. These persons can read these things. Appearance has something, yes, much, to do with the impressions made upon minds, but the appearance must be after a godly sort. Let it be seen that the workers are bound up with God and heaven. There should be no striving for recognition by worldly men in order to give character and influence to the work in these last days. Consistency is a jewel. Our faith, our dress, and our deportment must be in harmony with the character of our work, the presentation of the most solemn message ever given to the world. *15LtMs, Lt 121, 1900, par. 18*

Our work is to win men to belief of the truth, win by preaching, and by example also, [and] by living godly lives. The truth in all its bearings is to be acted, showing the consistency of faith with practice. The value of our faith will be shown by its fruit. The Lord can and will impress men by our intense earnestness. *15LtMs, Lt 121, 1900, par. 19*

Our dress, our deportment, our conversation and the depth of a growing experience in spiritual lines, all are to show that the great principles of truth we are handling are a reality to us. Thus the truth is to be made impressive as a great whole and command the intellect. Truth, Bible truth, is to become the authority for the conscience and love and life of the soul. *15LtMs, Lt 121, 1900, par. 20*

In our institutions and in all our work there is need of conscientious, godly men, men who have been wrestlers in their life work, who have maintained faith and a clear conscience, men who are seeking, not for the applause of the people but for the favor of God, men through whom the Lord can work. We want men who will make it their first business to wrestle with God in prayer, and then go forth in the wisdom of the inspiration that God can give. Then we are a spectacle unto the world, and to angels, and to men. If men would not have their minds darkened, their hearts hardened, they must obey God at any cost to themselves. They are not only to pray to God, but to act their prayers. *15LtMs, Lt 121, 1900, par. 21*

There is a work to be done in our world, and, Brother and Sister Haskell, we must be of the number who will do this work. "Many shall be purified and made white and tried; but the wicked shall do wickedly, and none of the wicked shall understand." [*Daniel 12:10.*] The inability to understand is because of the strong unwillingness to confess and forsake error and accept the truth which involves a cross. Satan will strive to retain every soul in his strong power. He will not willingly let go his dominion over men who have influence upon the minds. Therefore God's own method of advancing the gospel in His dominion are met by great opposition from the whole synagogue of the satanic agencies. As the last conflict with Satan will be the most decisive, the most deceptive and terrible that has ever been, so also will his overthrow be the most complete. *15LtMs, Lt 121, 1900, par. 22*

After breakfast. All but the last paragraph of the preceding letter I wrote between quarter of five and seven o'clock. My mind was clear, and the Spirit of the Lord was manifestly, upon me as I wrote. *15LtMs, Lt 121, 1900, par. 23*

I shall try to place myself in the hands of the Lord moment by moment. I realize that the wisdom of men is foolishness; the wisdom of God is infallible. The final resurrection to judgment will complete on the one hand the triumph of Christ and His church, and on the other will be the destruction of Satan and His followers. This will be the only sure revealer of God's plans. In every action God looks at the heart. No external arrangements in conformity with the world, to secure its friendship, can be made without positive danger of transgressing God's holy precepts. *15LtMs, Lt 121, 1900, par. 24*

Pride and love of worldly praise lie at the foundation of all this self-exaltation and desire for recognition. These prompt a desire for outward show and an appearance of being linked with the friendship of the world. Self-righteousness, which is so deceptive, is bound up with the unsanctified heart. The warning is given us, "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." [*James 4:4.*] O, that our physicians and ministers and church members may see this matter in its true bearing. O, that they may exalt the Lord God, and let Him be their fear and their dread. *15LtMs, Lt 121, 1900, par. 25*

Lt 122, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 12, 1900

Portions of this letter are published in *7BC 946*; *6MR 52-53*.
+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 Irwin:

I received and read your letter. I have written a letter to Brother Haskell, a copy of which I will send you. Remember, my brother, as you read this letter, that there is just as much truth in the statement made by John Wessels as in the report that Brother Healy of California sent to Elder Butler before the Minneapolis meeting. *15LtMs, Lt 122, 1900, par. 1*

I feel more than sad over the case of Brother John Wessels, because, if connected with misleading influences, he has not the makeup of character which would enable him to become rooted, settled, and grounded in the truth, which is his life. *15LtMs, Lt 122, 1900, par. 2*

There is truth in the statement that a true missionary spirit would have led those who are in responsible positions of trust, instead of drawing means from the Wessels family, to have unselfishly remembered that there were missionary workers in Africa who should have the means to use in that field. Thus the Lord has presented the matter before me. We must love our neighbors as ourselves. This is the spirit that should ever characterize medical missionary workers. Had those in positions of trust been inspired by God, the Wessels brothers would have been told that there was need of every dollar of that money in Africa. *15LtMs, Lt 122, 1900, par. 3*

If less money had been expended in Africa in following the example

set in Battle Creek, the enormous debt incurred in Capetown would not have been. The desire for appearance absorbed much money. The plans for unnecessary display were carried out on borrowed capital.*15LtMs, Lt 122, 1900, par. 4*

Brother John Wessels has made the statement that we are doing here as they have done in Battle Creek. But of course you have been on the ground and can speak intelligently in regard to this.*15LtMs, Lt 122, 1900, par. 5*

In regard to the sanitarium, Brother Merrit Kellogg drew up the plan for the building. I was instructed by the Lord that the sanitarium should not be a mammoth building, because there are other places where sanitariums must be established. All these buildings must be erected in the most economical manner, that the most possible good may be done. In all our designs the expenditure of means must be carefully considered. We must be careful how we spend the money so essential to sustain the work in new fields, to commence and advance the work in places where the truth has never yet been represented. The question came up as to whether we should build the sanitarium of brick or of wood. I said, "Brethren, build it of wood. If you hear the patients discussing the matter, saying that wooden buildings are not safe, on account of fire, tell them that wooden buildings are more healthful than brick buildings." I related the experience I had while living in brick and stone buildings in Rochester, N.Y., and in Preston, Melbourne.*15LtMs, Lt 122, 1900, par. 6*

They discussed the matter for some time, arguing pro and con, and finally decided unanimously that wooden buildings are more in accordance with our belief in the third angel's message than brick buildings. We found that by reducing the size of the building, and using wood instead of brick, we could save eight or ten thousand pounds.*15LtMs, Lt 122, 1900, par. 7*

We were sent for again to come to Summer Hill and consider the building plans. We did this, and before we left, there was some talk of lessening the size of the building still more. With these changes we think the plan will succeed. Dr. Kellogg came to Cooranbong and told us that he had made some more changes. He had taken

two sections out of the plan, to reduce the expense all that he possibly could. *15LtMs, Lt 122, 1900, par. 8*

Thus we have cut down the expense, using wood instead of brick, and reducing the plan, until we think that it will pass before the Lord as an acceptable building, fit to be used as a sanitarium. *15LtMs, Lt 122, 1900, par. 9*

All our school buildings were erected upon the most strictly economical plan. Our meetinghouse in this place is built on wooden piles to save expense. I do not see how we could have put up the building with more economy. You will bear testimony with us to this. After the word had gone forth in regard to our extravagance in the expenditure of means, and had been plainly and decidedly corrected, it is strange that Brother John Wessels should make his way to America and Battle Creek, and make the same false statements that others have made. He knows better; he has judgment and eyesight; but when the human heart is yielded to the temptations of the enemy, Satan can lead where he will. *15LtMs, Lt 122, 1900, par. 10*

We shall not be worried over these things. When men who are spiritually blind lead other blind men, both will fall into the ditch. *15LtMs, Lt 122, 1900, par. 11*

I have greatly desired that the will of the Lord should be done in the Wessels family. The Lord's way was pointed out to them. They were instructed that they should move away from the place where they were located, break up the family, and place themselves under a saving influence. This was the truth, and therefore I worked to this point. But the last appeal has been made. I have no more to say. I have done my duty. John's position has been taken strongly in reference to me, and his work has closed the door to all my efforts. The Wessels family will, I fear, have no more warnings, but will be left to follow their own mind and their own judgment. I feel so sorry for the course John has pursued. What confidence can I have in him? I can see as never before that when we place ourselves on the side of truth and righteousness, and fix our dependence where alone it ought to be, trusting not in men, making not flesh our arm, the God of our salvation will work out for us plans and ways and

means whereby we may glorify Him.*15LtMs, Lt 122, 1900, par. 12*

Brother Irwin, we must have some substantial men to act as physicians in this country. We dare not make Dr. Caro a leader. He has not sufficient depth of experience. If he is left to do as he is inclined, he will surely mislead.*15LtMs, Lt 122, 1900, par. 13*

What do you think of Brother and Sister Kress coming to Australia? It may be that the climate will be just what Brother Kress needs. Think of this. They would be reliable, and could unite with Dr. Caro, acting as a balance wheel.*15LtMs, Lt 122, 1900, par. 14*

Brother Irwin, I am so sorry for the fabrication that it is our secret purpose to depose Brother Irwin for Elder Daniells, and that W. C. White is to figure as president of the Mission Board. There is work of this kind here, in which we could engage if we wished. It is to be free from these responsibilities that W. C. White has consented to go to America. He is planning to locate at a distance of ten or twenty miles from printing offices and schools. Take this for granted, my brother, and let not the enemy have any power over your mind because of these temptations. I wish to say to you that I hope you thank the Lord that you have been enabled to stand firm.*15LtMs, Lt 122, 1900, par. 15*

Brother Irwin, the things have happened that I feared in regard to Dr. Kellogg. I am so sorry. Our trust must be wholly in the Lord. O, how earnestly it becomes us to cultivate those things which are approved unto God. Steadfastly looking unto Jesus will strengthen, stablish, and settle us. In all things it becomes us to give God praise and glory. We must keep Christ ever before us.*15LtMs, Lt 122, 1900, par. 16*

My brother, do not become depressed. Do not believe the reports which you hear. There are those who have been waiting for an excuse to make a break. The enemy through his agencies will furnish them with material enough. It is those who hold fast the beginning of their confidence firm unto the end who will come off victorious.*15LtMs, Lt 122, 1900, par. 17*

To our own people God was very gracious in the proclamation of the first, second, and third angels' messages. When like children, in

the childhood of our experience, we were seeking for light, when we moved weakly and tremblingly, dependent on the Lord at every step, what a great work was accomplished! What deliverances were wrought! We have been strengthening and confirming our confidence, and the Lord calls upon us to cooperate with Him in the closing up of the work. We are not to depart from the faith once delivered to the saints. *15LtMs, Lt 122, 1900, par. 18*

When false theories and false representations are brought in, say to the people, Hold fast to your faith in the work of God, for the past and for the present. You have no excuse for unbelief, no excuse for rejecting the messages God sends, every word of which will be verified, whether you believe or disbelieve. How many times have disaffected elements risen up to make war with the messages the Lord sends! How many times have men taken a part in opposing and ridiculing these messages. They have made crooked paths for their feet. Let these words be spoken: "Ephraim compasseth about with lies, and the house of Israel with deceit, but Judah yet ruleth with God, and is faithful with the saints." If our obedience to the commandments of God is true and hearty, our service will be acceptable to Him. Aid from on high will be given to every contrite soul. But when the commandments of God are treated as a strange thing, all our worship, however much we may exalt it, will be as sin. *15LtMs, Lt 122, 1900, par. 19*

If after the Lord has given great light, He in His mercy sends messages to human agencies, to instruct and reprove them or to condemn their course of action, they take the side of atheism, refusing to acknowledge the Lord's presence and supreme control, if they become rebellious and draw themselves up in proud self-exaltation, they will not long have either stability or prosperity. One violent change will follow another, until they become most ingenious, subtle workers in the enemy's ranks. *15LtMs, Lt 122, 1900, par. 20*

There is to be no form of idolatry in our business transactions. We are not to make idols and then present them as something in accordance with the will of Jehovah. Those who are charmed with this kind of salvation will find themselves left out of the ranks, for they have forsaken the way of the living God. Gradually and almost

imperceptibly they have been led to put their trust in alliances with men who have no respect for a plain Thus saith the Lord. They do not heed the testimonies which come to them to save them from making shipwreck of faith. They will therefore bind themselves up with men as weak in human judgment as themselves and in spiritual things as ignorant as to whither their steps are tending. *15LtMs, Lt 122, 1900, par. 21*

All the efforts made to obtain help and deliverance from human agencies, while we are establishing our own plans, persevering in a course that leads to apostasy from God, will end in shame and ruin. I speak that which I do know. The Lord says, Say unto My people, It is the Lord whom you set at naught. Again and again you have been relieved and delivered from great perplexity. God has changed the condition of things and had made the human suppliants strong in His strength; but how ready men are to depart from God, turning away from Christ their Redeemer, and putting their trust in the work of their own hands, rather than in the grace which calls for humility and contrition. *15LtMs, Lt 122, 1900, par. 22*

Men do not commonly understand that in the business affairs of this life, all their success is from God, neither do they acknowledge God's hand in it. When they are lifted up and blessed and comforted, they do not realize that it is God who is keeping and blessing and healing them, leading them in paths of righteousness. *15LtMs, Lt 122, 1900, par. 23*

Memory's hall should be hung with pictures of God's unspeakable goodness and tenderness toward us in the days of our spiritual darkness and despair, humiliation and weakness. Every soul should keep very humble, very near to the mercy seat. No soul is safe who ventures on the ground of the enemy, to do his soul-destroying work. A sowing time necessitates a reaping of the harvest. Those who desire to cut asunder the cords which bind them to God, wherewith God has drawn poor sinners to Himself, must bear the consequences. *15LtMs, Lt 122, 1900, par. 24*

The Lord says, Speak unto My people, and say, Why do you follow the backsliding course of others? Why do you in the pride and self-sufficiency turn from the Lord, who hath redeemed you? Every

moment the Lord's grace is exercised in behalf of human agencies. Unless the Lord keeps the heart, we are overcome by the enemy. When will My people learn? I accept not their intelligence as a tribute when they are not walking in the way of my commandments. To fear the Lord in holiness, to walk before Him in contrition and humility, is the only way to true exaltation, for nations and for individuals, while to walk boastfully and proudly, in presumptuousness and transgression, ends in speedy humiliation, defeat, and ruin. *15LtMs, Lt 122, 1900, par. 25*

Thus saith the Lord, Men may forget, men may deny their wrong course of action, but it is bound up in My book of remembrance, and in the great day of judgment, unless men repent and walk humbly in the fear of the Lord, they will meet the dread record just as it stands. If they repent and keep the fear of the Lord before them, their sins will be washed away. *15LtMs, Lt 122, 1900, par. 26*

I am instructed to say to the people claiming to believe the truth, God is infinitely gracious, and waits for us to return to Him by heart-humiliation, confession, and repentance. He will have mercy upon all and will save all who cherish humility and contrition of soul. The renunciation of self-confidence prepares the way for true faith in God. The moment that human beings renounce their selfishness, covetousness, and idolatry, that moment God will become their all-sufficient Helper. In the infinite fulness of His grace He can impart whatever is needed for the souls and bodies of those who believe, for time and for eternity. *15LtMs, Lt 122, 1900, par. 27*

We must not cherish the idea that God does not a part in the business affairs of human life. The business of every one who is doing God's service in any line of His work is a matter in which God must act a part. The ways of God's providence are the ways to be followed in all temporal matters, as well as in spiritual matters. All our business transactions should bear the superscription of God. Those in His service are required to maintain the strictest integrity in every phase of life. *15LtMs, Lt 122, 1900, par. 28*

The Lord deals with His servants as members of His great firm. The principles that governed in His dealings with Israel are the principles which govern in His dealings with His people in this age. God's

requirements are just as valid today as they were then. The memory of His dealings with His ancient people, of the way in which He required purity of heart and holiness of action, should be carefully perpetuated.*15LtMs, Lt 122, 1900, par. 29*

Every new enlargement of God's kingdom, in the advanced work of the gospel ministry, has been introduced by a new conflict with the opposing powers in the church and outside the church. Everything is to be shaken that can be shaken. Every false hold is to be broken up. God is infinitely holy, and He hates every species of iniquity. He is great in power, and He will punish the mightiest with the most depraved.*15LtMs, Lt 122, 1900, par. 30*

I say to you, my brother, Be not discouraged. Stand in the power of God. Remember that God will not punish any people unless He first warns them and tries the effect of His oft-repeated warnings. If the heart is hardened, if it refuses to heed the warnings given, and to accept the means of salvation, He will make men feel that as He has exalted and favored them, so He has to do with their casting down. When God has forsaken those whom He has so highly favored, no earthly power can avail. God is long-suffering, not willing that any should perish; but His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy.*15LtMs, Lt 122, 1900, par. 31*

When men, being in power, oppress and spoil their fellow men, and no earthly tribunal can be found to do justice, God will interpose in behalf of those who cannot defend themselves. He will punish for every act of oppression. No earthly wisdom can secure wrongdoers against the judgments of heaven. And when men put their trust in earthly powers instead of in their Maker, when they become lifted up in pride and self-confidence, God will in His own time make them to be despised.*15LtMs, Lt 122, 1900, par. 32*

I have written you these things because it is my duty to do this. I shall see you soon. I leave this now with you. Take no notice of how men credit the words of men against God's servants. There are those who swallow false statements greedily, without waiting to know whether they are true. But I will forbear. Keep close to

Jesus.15LtMs, Lt 122, 1900, par. 33

Lt 123, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 14, 1900

Portions of this letter are published in *Ev* 547; *12MR* 309; *5Bio* 14-15.

Dear Children Edson and Emma:

It is quite cold this morning. I can hardly hold my pen in my hand. I did not think I should be able to write to you this mail, but I will write a few lines. *15LtMs, Lt 123, 1900, par. 1*

We have been having some beautiful weather here. The frosts have been heavy, but in spite of this we have cauliflower ready for eating. Oranges, mandarins, and passion fruit are now ripe, and there are plenty of thistle greens, which I eat. These are something like dandelions. They are a healthful food. I use lemon juice on them. *15LtMs, Lt 123, 1900, par. 2*

We expect, the Lord willing, to leave Cooranbong in two weeks. The boat leaves Sydney a fortnight from tomorrow. My farm, and all that appertains to it, is sold. When we reach America, we shall not immediately leave California, for we shall have to find a place for our numerous family, [so] that writings may be prepared for the General Conference. *15LtMs, Lt 123, 1900, par. 3*

I shall not again build a house, but shall be prepared to move anywhere the Lord shall direct. We may reside in our old home in Healdsburg, but W. C. White thinks we must establish our headquarters near Oakland, at Fruitvale. I am praying the Lord to direct our course. I may visit St. Helena and abide there until a place is found for me on the railway line, where we shall not be subjected to so many changes of tram and boat, as at Healdsburg. We have our book work to carry on, and during the two years which we expect to remain in America, we must make our time tell. *15LtMs, Lt 123, 1900, par. 4*

It is hard for us to tear ourselves away from this country, especially at this time, when the sanitarium is about to be built. We feel indeed that this is our home, and we would not turn our faces from it did not the situation of the cause and work of God seem to demand this. The call comes in so decided and earnest a way that we dare not refuse. And I feel desirous to see you, my children, once more, and the old friends of the cause of truth. *15LtMs, Lt 123, 1900, par. 5*

Edson, things have not been moving in right lines, and I must, in the fear of God, bear my testimony personally to those who are in danger of swaying the work disproportionately in the so-called medical missionary lines. We are to know the truth as it is in Jesus; then we are to practice it heartily, at any sacrifice. We must stand as self-sacrificing minutemen, to suffer if need be for the will of God. There is a great work to be done in a short period of time. We need to understand all things with relation to each other better than we do now. We need to understand our work and do that work with fidelity. There are to be witnesses inside and outside of the camp. *15LtMs, Lt 123, 1900, par. 6*

The Lord Jesus was the light of the world, the greatest witness for truth the world has ever seen. When necessary He spoke truths, which were keen and cutting as a two-edged sword, and sent them home to the conscience so forcibly that the priests and rulers could not bear His words and planned again and again to put Him to death. But when they sought to take His life, He departed to other places. *15LtMs, Lt 123, 1900, par. 7*

Many argue that those who have the truth should remain where they are in the camp of the world, and be as other people are, joining in worldly amusements and festivities and following worldly fashions. They say that thus they can obtain a standing and influence among the people of the world and sanctify their pursuits, bringing them up to sensible thinking. But this cannot be. Is this why so many churches are just like the world, avoiding all things that would make them singular in the eyes of the world? *15LtMs, Lt 123, 1900, par. 8*

Is it right for those who claim to be children of God to retain their worldly habits and practices, clinging to the worldly pleasures so

congenial to their natural inclinations and desires? Let them not think that thus they can convert the world. There are obstacles to this kind of witness-bearing. The Scriptures bear decided testimony against this world-loving attitude. What is the call? “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.” [2 *Corinthians* 6:17, 18.]^{15LtMs, Lt 123, 1900, par. 9}

“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.] “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.” [2 *Corinthians* 6:14-16.]^{15LtMs, Lt 123, 1900, par. 10}

At this time, under the warnings and appeals of the first, second, and third angels’ messages, there comes a most solemn message to the mixed multitudes in the churches, “Come out from among them, and be ye separate.” This reaches every alliance, every secret society, all who have bound themselves together by oaths and penalties. “Come out from among them, and be ye separate, ... and touch not the unclean thing.” [Verse 17.] God calls for faithful men and women to be in the world but not of the world. The redeemed, believing people of Christ, who are worthy to claim kinship, with Him, will demonstrate their relationship by being true witnesses to the truth for this time. They will show that they are sons and daughters of the heavenly King by their modesty in apparel, by their words and actions. They will wear the pilgrim’s dress and manifest the pilgrim’s spirit, witnessing a good confession.^{15LtMs, Lt 123, 1900, par. 11}

This is true missionary work, to bear the truth to all nations. The last message of warning to our world is to be of the most decided character, as represented in *Revelation* 14:6-13. The next great

event is brought to view in the *eighteenth chapter of Revelation*.*15LtMs, Lt 123, 1900, par. 12*

The Lord designs that before He shall come to execute judgment upon transgressors, His law shall be made known and understood. All who desire light will have light. The work of the gospel ministry is not to decrease in efficiency, but is to increase until it becomes the great enlightening agency in our world. Everything possible should be done to send more laborers into the field. No influence should be exerted to turn young men aside from qualifying themselves for ministerial missionary work. To this we may attach the word medical, for it is essential that the gospel minister shall have a knowledge of disease and its causes. He should know how to give help to the sick. He should be able to teach the people how to treat the house we live in. This is a part of the gospel.*15LtMs, Lt 123, 1900, par. 13*

All cannot take a full medical course, but there is a practical knowledge which all who preach the gospel should gain regarding medical work. Those who are preparing for the ministry should make a diligent study of the human machinery, that they may know how to preserve themselves in health without depending on physicians or drug medication. All the effort made to become intelligent speakers and teachers will be of little avail if disease and a breakdown is brought about by a neglect to observe the laws of the being. Physiology should be made a part of the course of study taken by every student. Those who stand at the head of our institutions of education should know how to eat properly, how to take proper hours for rest and sleep, and proper hours for thorough physical exercise, that all parts of the human machinery may be taxed proportionately.*15LtMs, Lt 123, 1900, par. 14*

Lt 124, 1900

Caro, Sister [E. R.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August 19, 1900

Portions of this letter are published in *7ABC 457*. +NoteOne or more typed 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 Caro:

I have a message for you from the Lord. How much owest thou unto my Lord? My sister, I am instructed to say that you have a work before you to do for the Master. You are not serving the Lord Jesus. He gave His precious life for you, that you might not perish, but have everlasting life. God calls upon you to no longer make an idol of yourself, for it is at the cost of life, eternal life in the kingdom of God that you are doing this. You need the converting power of God upon your heart, expelling from it your selfish pride and supplying its place with the fragrance of the love of Christ.¹⁵*LtMs, Lt 124, 1900, par. 1*

You need now to face the situation. Heart obedience to the law of God is required from you, for your present as well as your eternal good. You have a place to fill in the world, a work to do, which you should have done, but which for years you have left undone, because you did not feel inclined to waken from your spiritual lethargy. You did not desire a spiritual resurrection. O how very little you have rendered to God who has given you life, and given Jesus to die as your sacrifice, making it possible for you to become a vessel unto honor in His service! Have you a sense of your accountability to God for your time, for your strength, which is small because you have failed to give your physical and spiritual powers useful exercise?¹⁵*LtMs, Lt 124, 1900, par. 2*

What do you render to God for all His benefits to you in preserving your life? “Ye are not your own.” [*1 Corinthians 6:19.*] Will you bear

this in mind? You are bought with a price; and what a price! Shall Christ have died for you in vain? *15LtMs, Lt 124, 1900, par. 3*

I am instructed to say to you, Obedience to God is the height of human wisdom. Those who are content to remain in the situation in which you now are pervert both physical and mental powers. There is much work you could do if you could overcome the spiritual apathy upon you. I am instructed to repeat to you 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 (in thus doing) ye shall find rest unto your soul. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *15LtMs, Lt 124, 1900, par. 4*

Those who disregard the commandments of God are guilty of the greatest folly; yet this is the class that interests you, and whose society is the most agreeable to you. By withholding yourself from consecration to God you not only injure yourself for time and eternity; but your example has a marked impression upon others. Your influence upon your husband, religiously, is not good. You do not fill the place you might fill if you would. Your influence and example are not right. Nothing but the transformation of the Holy Spirit of God can make you a useful wife, a wise, efficient mother, and the blessing you might be to others. *15LtMs, Lt 124, 1900, par. 5*

Remember that I am not with pen and ink tracing lines to one who is the owner of herself. I am writing to one whom Christ has purchased with an infinite price. Your mind, your heart, your time, your influence, all has been bought with a price. *15LtMs, Lt 124, 1900, par. 6*

"Therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:20.*] If you consult your own inclination you will succeed in making yourself more and more inefficient as long as life shall last. The Lord has made an infinite sacrifice for you, giving Jesus Christ up to a shameful death that you might be saved, eternally saved in His kingdom. Then how does the heavenly universe regard your present position toward Christ and the truth of heavenly origin? "Know ye not that friendship of the world is enmity

with God? Whosoever therefore will be a friend of the world is the enemy of God.” [*James 4:4.*] *15LtMs, Lt 124, 1900, par. 7*

You love the world, its friendship, its practices, its display. But will you sell yourself to the enemy to please him, and lose your soul at last? “What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” [*Mark 8:36, 37.*] This question is asked you, my sister. I cannot endure the thought that Christ shall have died for you in vain, that you will not only throw away your own soul, but injure the souls of others. You turn from, as unworthy of your notice, the sanctified influence God has made it possible for you to obtain from Him. Can you think more of the opinion of those who have no connection with truth and righteousness than you do of pleasing and glorifying God? *15LtMs, Lt 124, 1900, par. 8*

God’s object in the revelation of Himself to our world is to inspire every blood-bought soul with a desire to unite earnestly with Christ in drawing souls away from the love of the things of the world to seek for the heavenly treasure. O if you had been willing years ago to receive an education after the heavenly similitude, how different you would be! God’s demand upon you is that, you change your course of life, that you give Him your heart’s best and holiest affections, that you fulfil as you should the duties you can do, if you will, in connection with your husband. You can be a great blessing to him. If you both yoke up with Christ and strengthen one another in the faith, you will learn of Jesus. He says, “Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls.” [*Matthew 11:29.*] Then you can both communicate, in a solid, rational religious experience, that which will be of value in the estimation of your owner, Jesus Christ. *15LtMs, Lt 124, 1900, par. 9*

The Majesty of heaven laid aside the royal robe and kingly crown, gave up His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of the eternal. Christ was faithful over His household as a servant, for this was His appointment. He became a partaker of humanity that He might bear the infirmities of humanity. “For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all

things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people, for in that he himself suffered being tempted, he is able to succor them that are tempted.” [*Hebrews 2:16-18.*]*15LtMs, Lt 124, 1900, par. 10*

When we read the Word of God with the purpose of understanding it and responding to His righteous claims, we will not think it is for our good as probationers to make it our ambition to be esteemed as wise by the world. We will not study appearances, that we may be considered something superior. We have no claim or right to greatness only as Christ shall give value to our influence. The estimate He will give will be of proper significance. All true greatness comes through connection with Jesus Christ. The esteem and opinions of those who are not guided by God, who are not living in obedience to the law of His kingdom, are perfectly worthless, and cannot add or diminish from the true worth and elevation of character. The wisdom of the world with all its sham and pretense will come to nothingness, for it is foolishness with God.*15LtMs, Lt 124, 1900, par. 11*

The Lord God of heaven gave His only begotten Son to live a life of shame, humiliation, and reproach in order that man should have a probation in which his character might be molded after the divine model, that the heavenly universe shall say of him, “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*]*15LtMs, Lt 124, 1900, par. 12*

I am appointed by the Lord to call your attention to matters that are of consequence to you to consider. “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the

end.” [*Hebrews 3:1-6.*]15LtMs, Lt 124, 1900, par. 13

What have you done for the Lord Jesus? Have you been striving to win the crown of life that is imperishable, immortal? “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 2:11-14.*]15LtMs, Lt 124, 1900, par. 14

Here your duty is plainly laid out before you, young and old, rich and poor have only one path to travel, one Saviour to serve, love, honor, and obey. The Lord has presented before you, my sister, the standard of true Christianity, a blameless character. It is for the interest of you and me and every human being to carefully study, not merely read, but study and practice the Word. This will give a blameless character, soundness in the faith, and ever increasing ability to defend and maintain the truth.15LtMs, Lt 124, 1900, par. 15

Every physician should be so filled with the influence of the Spirit of God, that he shall be able not only among those who believe, but among those who daily practice the truth. If the physician keeps the standard of worldlings before him, he is, by beholding, becoming changed into the same image, conforming his life, his work, his aspirations, his motives, his practice, to the worldly standard, and is weaving threads of selfishness into the web which composes the life picture. It is in no sense fitting him to become a member of the family of God. You have done much to bring in the spirit of worldliness.15LtMs, Lt 124, 1900, par. 16

Your carrying out of that which you term high-toned ideas has not accomplished the purpose you supposed it would. If, in your life work, you had both considered the words of Christ, how different would have been your character building. The web of every man and woman’s life who tries to make an appearance of worldly show in order to gain influence is of the most sleazy substance. You both

made a mistake in your youth by trying to make an appearance rather than to build characters which God could approve.*15LtMs, Lt 124, 1900, par. 17*

God has given you in His Word the assurance that you can both be physicians of souls as well as bodies. You should have stood unitedly in the work, heart to heart, shoulder to shoulder, trusting in God, not looking to the world's customs or the world's criterion for that which makes a man, but "looking unto Jesus, the Author and Finisher of your faith" [*Hebrews 12:2*], that faith which works by love and purifies the soul. You will both disappoint our Saviour unless you now change your attitude and begin to build your house on solid rock, that is, on Jesus Christ. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34*.] God has given you this guiding direction. Will you disregard it in order to follow your own hereditary and cultivated tendencies? You are both indeed in need of a stronger spiritual religious phase of character. Do not for your souls' sake, strive to be that which will please the worldlings, supposing this to be the sure road to success. Hear the word of the Lord.*15LtMs, Lt 124, 1900, par. 18*

"Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth." [*Isaiah 55:6-11*.]*15LtMs, Lt 124, 1900, par. 19*

Has not the Lord waited long for you to do His will and be conformed to the character of Jesus Christ? The Lord's love for His purchased possession is infinite. His gift to our world is without a parallel. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, (as his personal Saviour) should not perish, but have everlasting life." [*John 3:16*.]*15LtMs, Lt*

124, 1900, par. 20

God has given us with Christ all opportunities, all privileges, and the very richest promises on conditions, to enable us to serve God with our undivided affections. We are violating the conditions when we keep the eye of the mind upon the world, when we gage our course of action by its customs, its ideas, its practices. Self is the idol we worship when we do this. Self interposes between the soul and its highest interests. We make self a god to worship and love, that we may please ourselves and uphold our supposed importance. The Lord takes no stock in this kind of service. Solid gold of character, represented as the ornament of a meek and quiet spirit, is in the sight of God of great price.*15LtMs, Lt 124, 1900, par. 21*

Time and money have been wasted in aspiring to meet the approval of the world. Is not God your Creator and Owner? He desires you both to be converted every day, to serve Him, and not bow at the idol self. Every day, let self be hid with Christ in God. Then the positive promise is given, "When Christ who is our life shall appear, then shall ye also appear with him in glory." [*Colossians 3:4.*] All your religious ideas need to be refined, sanctified, elevated above all sordid ambition. You need thorough purification of character. The truth must work with power upon the human soul.*15LtMs, Lt 124, 1900, par. 22*

God requires us to use our physical, mental, and moral powers in the enlargement and final triumph of the church. But the Lord has no opportunity to work with men, who are constantly studying how to obtain recognition, who strain every sinew and muscle to obtain self-exaltation. He cannot co-operate with such men. He desires both of you to be humble in heart, and then He will send His angels to give character to the work, which will be accomplished according to His will. You both need a depth of experience in the understanding of truth, that you may work intelligently with a sanctified spirit as true physicians of soul and body.*15LtMs, Lt 124, 1900, par. 23*

Sister Caro, truth is truth, and if truth is withheld from you, and you shall fail of gaining eternal life, you will have made a failure of your life through your perverted ideas of what constitutes the true, saving

principles that must come into the life of every one who shall be pronounced worthy of the kingdom of heaven. The heart, the head, the whole human machinery, is to be used to advance the holy sentiments of righteousness and truth. Will you choose the world, after knowing, through the light that has been shining upon your pathway, the way to life, to holiness, to the faithful service required from every soul who desires to gain the life which measures with the life of God? Those who choose the world will crucify to themselves the Lord of glory, and will by their example turn souls from the power of righteousness and truth. They desire the favor of the world. They desire to be recognized and esteemed by the world. *15LtMs, Lt 124, 1900, par. 24*

Through His own representatives the Lord has laid down general principles for the directions of His people, but the plainest statements in His word are passed over indifferently, as though they meant nothing. Those who choose to be Christians only after a worldly style, and in a way that suits themselves, may be satisfied with this way, but it is not God's way. *15LtMs, Lt 124, 1900, par. 25*

The apostles say plain things to counterwork the sophistries of Satan. They present the same principles that Christ presented, repeating the directions he gave to Moses in the mount, when enshrouded in the veil of cloud, that his glory might not extinguish the human instrument that was to voice his words to the people. *15LtMs, Lt 124, 1900, par. 26*

The Lord constantly laid down the principles of His government in His sovereign generalship over the vast multitude He had brought out from slavery and exalted as His people. The truth was plainly specified, to be cherished in all the relations of life. By it the people were to form characters which would enable them to compose the family of God in the heavenly courts. *15LtMs, Lt 124, 1900, par. 27*

Those who are pure in heart, in mind, in life, will discern the truth as it is in Jesus. The people of God's choice are to represent Christ in all their works, in all their practice, in all their teaching. They are to be untouched by the perverse, lax sentiments prevailing in the world. Those who have any connection with the service of God are to come out from the world of corrupting influences and sentiments,

and be separate from them. In work and character they are to be a representation of the principles Jesus Christ gave while guiding the children of Israel by His unseen power in their travels through the wilderness. *15LtMs, Lt 124, 1900, par. 28*

It was God's design to establish the children of Israel in Canaan as His nation, to be a sample of all nations which should live in the earth. It was God's purpose that the children of Israel should populate the world, but they became filled with a desire to be like other nations, to have earthly rulers and earthly kings. God told them, through Samuel, what the result of their choice would be; and His word was verified. They made their choice; and today professing Christians are making their choice, patterning after the world for the sake of gain, that they may be estimated as men and women the world can acknowledge and praise, because they are not too strait-laced to favor their sinful practices. *15LtMs, Lt 124, 1900, par. 29*

God has not changed. The pure in heart are those who keep the principles of His commandments as their life and their prosperity, whose hearts and lives are controlled by the holy principles of love to God and love to their fellow men. [They] realize that their highest responsibility is to stand under God's rule and sustain His great memorial, the creation Sabbath; which defines who is the true and living God, who they are to recognize and serve, regardless of the inconvenience and trial that will have to be borne in doing this. Our faith and obedience are to be just as firm as Adam's faith and obedience were weak. By his disobedience Adam gave to the world the sin that Satan introduced. This opened the floodgates of woe upon our world, and cursed the earth with moral defilement. It resulted in the destruction of the inhabitants of the old world, with the exception of one family, by a flood. God sent this judgment because of the wide-spread violence and prevailing iniquity. The flood bore its testimony to all who shall live upon the earth as to the result of sin and transgression. *15LtMs, Lt 124, 1900, par. 30*

In all our daily labors, in all our business transactions, in all our dealing with suffering humanity as physicians, as gospel ministers, as teachers, we need feel no fear of defilement while we are doing our appointed work in strict accordance with the principles of God's

law. Christ is the rightful governor and owner of the whole human family, but some of the members of this family are doing just as men did before the flood. *15LtMs, Lt 124, 1900, par. 31*

They go directly contrary to the laws which govern God's kingdom. There are those who acknowledge that by the great cleaver of truth they have been cut out of and separated from the quarry of the world, and brought into the workshop of the Lord, to be prepared for His temple. The ax and the hammer and the chisel are to be employed to prepare the rough, misshapen stones for the polishing and refining process, that they may fill their exact place in God's building. Thus the temple is to grow a living temple unto the Lord. Every stone in this temple is to be a living stone, emitting light to the world. By this representation God's people show that they are preparing for their future inheritance in the kingdom of God. *15LtMs, Lt 124, 1900, par. 32*

What does God require from His blood-bought heritage? The homage of the whole life. Every part of the human organism is to be cultivated as the Lord's property. By their obedience men and women testify that they are members of the royal family, children of the heavenly King. "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; and he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for ... we shall reap if we faint not." [*Galatians 6:7-9.*] *15LtMs, Lt 124, 1900, par. 33*

This instruction is of great consequence to all who hope by faith in Jesus Christ to compose the family of God. "As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith." [*Verse 10.*] All who belong to the household of faith will obey the law of God. They will love one another as Christ loves them. Let all, by carefully studying the Word of God, prove their own work, put it to the test, and see what its measurement is and what its object. If this Word is our guide, the evidence will be plain that we are right, because the heart will be fully conformed to the expressed will of God. The conduct will reveal oneness with God. *15LtMs, Lt 124, 1900, par. 34*

All this fancied superiority in disregarding the directions given in the

Word of God is a delusion of Satan. Men please Satan by conforming to his course of action rather than to the life of Christ. The most spiritual Christians are those who will not be satisfied with a surface work. *15LtMs, Lt 124, 1900, par. 35*

Those who are determined to carry out the true principles of Christ's teaching in all things, increasing in spiritual knowledge, piety, and discernment, will wear under circumstances of trial. All who are connected with the service of God must be true to Him at whatever cost to themselves, else they will surely show the unmistakable signs of a divided heart. Then God cannot use them to His name's glory. They are weak in discerning their own failings. God calls for perfection of character in those who claim to be His children. He will not leave them to be destroyed if they will trust in Him and follow every ray of light He permits to shine upon their pathway. The character of those who claim to be Christians will be revealed, for the more a man or woman looks to Jesus and beholds His loveliness of character, the more sensitive will they become to their own disposition and development of character. *15LtMs, Lt 124, 1900, par. 36*

The humble, meek, and lowly servants of Jesus Christ will show the Christlikeness in all their dealing with one another. They will be watchful of self, not to exalt themselves as superior to others, but watchful lest self shall be made prominent and desire the highest place. All are to watch unto prayer. Self is never to be exalted. *15LtMs, Lt 124, 1900, par. 37*

Both of you have lessons to learn which, if learned, will lead you to repentance toward God and faith in Jesus Christ as your Saviour. You need to understand that you cannot possibly be saved and have eternal life except by a full, entire transformation of your ideas and principles concerning perfect obedience to all the precepts of Jehovah. You have so long conformed to a standard of worldly policy that a great change must take place in you both, if you are saved through sanctification of the truth. *15LtMs, Lt 124, 1900, par. 38*

O, what great need there is for both of you to receive an education of an altogether different character from the education you have

received. You are both conforming to worldly influences; you are both ashamed to stand under the bloodstained banner of Prince Emmanuel. When you think righteously and sensibly about the facts of higher education, you will be ashamed of your human ideas of what constitutes true elevation of character. True elevation comes from the attributes of character revealed in the life of Jesus Christ. *15LtMs, Lt 124, 1900, par. 39*

Neither cherub nor seraph are slow to recognize and welcome those who are loyal to that law which after the fall could only be obeyed by man through the Son of the infinite God giving His sacred life, which was bound up with God. This He did that man might be placed on vantage ground with God. He clothed his divinity with humanity and stood before the Father as the head of humanity, to give men and women His grace, that they might become partakers of His divine nature. Christ assumed human nature and came to our world; and neither cherub nor seraph is ashamed to call His redeemed people their brethren. They are not ashamed to love those of fallen humanity whom God loves. "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.*]*15LtMs, Lt 124, 1900, par. 40*

One equal with God condescended to accept humanity, to bear all the affections and temptations of humanity, that he might connect with humanity and die for humanity, taking upon Him the guilt of their sin, that they might, by coming back to their loyalty and obedience to God's commandments, receive pardon and be loved of God. Then the Sin-bearer takes away their sins and imputes unto them his righteousness. They are washed and cleansed from sin and overcome by the blood of the Lamb, and the word of their testimony. *15LtMs, Lt 124, 1900, par. 41*

This is the only true elevation. This is the highest attainment to which the human family can possibly reach. This is distinction which no angelic rank can ever eclipse. *15LtMs, Lt 124, 1900, par. 42*

After the fall, Christ became a propitiation for our sins. The will of the transgressor must be placed in harmony with the divine will. Human nature must be united to God by receiving and believing in

Jesus Christ as their personal Saviour, their Redeemer. One with Christ, men are perfected by the value of His sinless purity. Human character is perfected only through the merits of a sinless being, the Son of the living God.*15LtMs, Lt 124, 1900, par. 43*

The only way man can become elevated is by receiving the righteousness of Christ. We are individually perfected by the beholding of Christ's image. By beholding we become changed to the same likeness from glory to glory (from character to character). We become sons and daughters of God, equal to the angels. It is our privilege to be complete in Him who is our power, our purity.*15LtMs, Lt 124, 1900, par. 44*

You both cherish inferior ideas in regard to what is truth. You do not see or realize the value of truth. That cross of Christ which you have both shunned more or less in your Christian experience will, if you are saved, have to be lifted and borne by you both in every phase of your religious life; for it is the central pillar on which hangs the far more exceeding and eternal weight of glory which is for those who accept that cross. Under and around the cross of Christ, that immortal pillar, sin shall never revive, nor error obtain control. Life, love, joy, and peace all hang upon the cross which neither of you appreciate. Christ says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] In lifting that cross, it lifts you. In bearing that cross, it becomes to you the crown of glory. Life, love, joy, and holiness become a part of the religious experience.*15LtMs, Lt 124, 1900, par. 45*

The question is now before you. The Word of the Lord is given to you. What will you do? Brother and Sister Caro, you need a through conversion before you can take hold of the service due to God in positions of responsibility. With you the Christian life has been a divided, half-and-half life. The temptations that will constantly arise will change your experience into a worldly, selfish desire to acquire means for display, unless you take heed. Had you, my brother and sister, commenced your married life in a humble way, had you thought less of display, less of making a show, as if this were to compose a part of your educational and religious experience, to qualify you for positions of usefulness and of service, you would have received more of the blessing of God. Christ is your

example.15LtMs, Lt 124, 1900, par. 46

Lt 125, 1900

James, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 24, 1900

Portions of this letter are published in *TDG 245; 6MR 25-26*.

Dear Brother and Sister James:

I have been so hurried that I have not been able to write to you; but this morning I will trace a few lines, not knowing but that I shall be interrupted. I had hoped to see you and converse with you before I should leave for America, but this cannot be, therefore I trace these lines. I know that you have had trials which would not have come to you if all who claim to believe and teach the truth had made straight paths for their feet. But you must not fail nor be discouraged. You must trust in One who knows, One who understands all things. Put your trust in the Lord, and He will be your true and everlasting Friend.*15LtMs, Lt 125, 1900, par. 1*

The Lord loves you. The Lord is of tender compassion. His promise is, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] When the enemy comes in like a flood, the Spirit of the Lord shall lift up for you a standard against him. Bear in mind that Jesus Christ is your hope. In the sad, discouraging things that shall come to you at any time, Christ 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.*] Your work is to take hold of the strength that is as firm as is the eternal throne. Believe in God. Trust in Him. Be cheerful under all circumstances.*15LtMs, Lt 125, 1900, par. 2*

Although you may have trials, know that Christ suffered these afflicting things in behalf of His heritage. Nothing is as dear to the Lord as His church. The Lord looks at the heart. He knows who are His. The Lord will test and prove every soul that lives. "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.*]*15LtMs, Lt 125, 1900, par. 3*

Brother and Sister James, the Lord loves you, and He solicits the affections of your whole heart. Every day consider that you belong to God. Be very careful in your words, and give no occasion for any one to condemn you. Hold fast your integrity. Attend the meetings, bear your testimony freely, and reveal that the Lord loves you and that you love the Lord. The Lord will be your Helper. Let all understand that your witness is for the truth. "Be strong, yea, be strong." [*Daniel 10:19.*]15LtMs, Lt 125, 1900, par. 4

By baptism you have taken upon you a solemn pledge. In the name and presence of the Father and the Son and the Holy Ghost you have solemnly covenanted to be the Lord's. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness also of his resurrection." [*Romans 6:1-5.*] I think that if we all understood the sacred ceremony, we should see much more in it than we now discern.15LtMs, Lt 125, 1900, par. 5

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." [*Verses 12, 13.*] "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." [*Colossians 3:1.*]15LtMs, Lt 125, 1900, par. 6

This Scripture is given for the instruction of every soul who receives baptism. The apostle continues, "Set your affections on things above, not on things on the earth. For ye are dead (thus you are to view yourselves) and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind,

meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [Verses 2-4, 12-16.]*15LtMs, Lt 125, 1900, par. 7*

This was the very practice of Christ. When He was oft assailed with temptations, in the place of yielding or being provoked at the perversity and crooked ideas He had to meet, He sang praise to God. He was teaching lessons of wisdom and admonition to the one whom the enemy was working with to create animosity and disgust that they might fall into the deceiver’s snares. Their fluent speech Christ stopped with spiritual songs, singing with fervency and melody. The grace expressed in words stopped the fluency of the speech of tempters who did not know what they were talking about. And these precious psalms Christ poured forth, giving thanks unto the Father.*15LtMs, Lt 125, 1900, par. 8*

Let those who love God and are doers of His Word sing praise and thanksgiving rather than speak words of accusing and faultfinding and murmuring. The Lord will bless those who make for peace.*15LtMs, Lt 125, 1900, par. 9*

My brother James, I feel a deep interest that no devising of the enemy shall overcome you, but that you shall be an overcomer, and that your wife and children shall with you follow on to know the Lord until you know that His going forth is prepared as the morning. Trust in the Lord. Let not the feelings, the speeches, or the attitude of any human agent depress you. Be careful that in words or acts you do not give others any opportunity to obtain the advantage in hurting you. Keep looking unto Jesus. He is your strength. By beholding Jesus you will become changed into His likeness. He will be the health of your countenance and your God.*15LtMs, Lt 125, 1900, par. 10*

Christ says, “Come unto me, all ye that labor and are heavy laden,

and I will give you rest.” [Matthew 11:28.] “If any man thirst, let him come unto me and drink.” “Him that cometh unto me I will in no wise cast out.” [John 7:37; 6:37.] Can we read these precious assurances without feeling that we are standing in the presence of superior goodness, and mercy, and compassion? I beg of you, my Brother and Sister James, to have faith in God. Be not discouraged. Learn of Christ. *15LtMs, Lt 125, 1900, par. 11*

The church needs you, and you need to soften and subdue your own feelings for Christ’s sake. He wants you to have His Holy Spirit to work you. Then you may impart life and comfort to the church. Let your words be well-chosen that you may be a real blessing to the church. Do not afflict your souls over the inconsistencies of others. Take yourselves in hand, and be consistent in all things. Thus you can gain precious victories. Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer every man. This we must do if we would have a clear conscience. *15LtMs, Lt 125, 1900, par. 12*

I want you to stand free in the grace of God, enjoying His full salvation. Have courage in the Lord. Talk faith, practice faith, the faith that works by love and purifies the soul. I feel great tenderness toward you. *15LtMs, Lt 125, 1900, par. 13*

In love. *15LtMs, Lt 125, 1900, par. 14*

Lt 126, 1900

Hickox, A. S.

Sunnyside, Cooranbong, New South Wales, Australia

August 5, 1900

Portions of this letter are published in *6MR 46*.

Dear Brother Hickox:

I wish to counsel you as a mother would counsel her son, and more than this a son of God. I have felt a deep interest in you; but from the light given me from the Lord I know that you are not doing your work heartily as unto God. You are not gaining the experience you should be gaining. For this there is no real excuse.¹⁵*LtMs, Lt 126, 1900, par. 1*

You are not pleasing the Lord. You are absorbing means for which you are not producing fruit. Your mind is speculating; it is allowed to be diverted from the work. There is abundance of work to be done, but your heart and soul and undivided interest are not given to the work. If you do not purpose doing the work faithfully, wholeheartedly, putting your very best powers to task, then in order to be true and honest you must give up the work. You let your thoughts run on this and that which you think you might do and make a better showing. Now I am instructed to say to you, Gird up the loins of your mind. Center your thoughts upon your work, and endeavor to make it a success. You can do this if you will; but you must will to do. Put your thoughts where they should be.¹⁵*LtMs, Lt 126, 1900, par. 2*

You have had just as favorable an opportunity, and under as favorable circumstances, as you will have in the future, and there is no excuse for the fact that you have not put into the work your whole soul, body and spirit, your zeal and energy; your thought and mind. You have capabilities which you need to improve daily, else God will move the candlestick out of its place. You have not been increasing in knowledge of God and knowledge of His Word, or in ability to use the Word of God skillfully as a gospel worker.¹⁵*LtMs,*

Lt 126, 1900, par. 3

Your mind and your time are to be wisely employed in the service of the Master. You are continually casting about in your mind for a work better suited to you. You might have improved much through connection with Elder Colcord, but when any suggestion has been made by Brother Colcord to help you, it has not been received in the proper spirit. You have thought that he meant to show his superiority over you. This is not so. He has hungered and thirsted for one with whom he could counsel. He always appreciated a laborer whom he can talk and counsel with. You have withheld from him the friendship and sociability you should have given him. Instead of receiving the very help which is the object of your association together, you have stood aloof. You should have linked up with him and improved by putting your mind and soul into the ministry, instead of calculating and speculating how to situate yourself so as to receive more money. *15LtMs, Lt 126, 1900, par. 4*

If you had the money you so long to possess, let me tell you something that you need to understand. You are not a good financier. You would use a large sum in gratifying your speculative propensities, and you would soon reveal a great deficiency in business capacity. The prospecting ability you possess will be revealed to your injury. The enemy has presented before you wonderful prospects, but your brethren could have advised you if you had not thought that you knew what was best. You had to learn the truth of Christ's words, "Without me ye can do nothing." [*John 15:5.*] The Lord has been willing to help you, and give you wisdom and knowledge and understanding; but you did not feel the necessity of close, diligent application to improve your ministerial ability. You did not want the tax required to perfect your gift. *15LtMs, Lt 126, 1900, par. 5*

Now, what are you going to do about this man Hickox? Are you going to take him in hand and conquer the man, or is the man to conquer you? God demands your submission. I hope and pray that you will not continue to disregard all the counsel and advise which the Lord has given you. Take up your work as a student. You need to be a learner, that you may be a successful teacher. *15LtMs, Lt 126, 1900, par. 6*

The church is to pass through perils. You have no time to spend in pitying and sympathizing with yourself, no time to spend in dreaming of what might be done or in imagination investing surplus means in new enterprises. You have been shunning responsibilities that you could and should have borne. Had you borne these responsibilities, your experience would now be of value to you. And while you have opportunity, redeem the time. You need to buckle on the armor, for there is work to be done. *15LtMs, Lt 126, 1900, par. 7*

Christianity promises no exemption from earth-born sorrow. There is no time to spend in mourning over that portion of your life which has been a sad mistake because you thought yourself too wise to be advised and counselled. But consider what fruit you are now producing for the Master. You are not too old to learn the lesson that you ought to have learned years ago. You should now understand that you need to improve in many ways. You should prize advise and counsel as you have not done in the past. Educate yourself every day to bear responsibilities and yoke up with Christ. Do not repeat the failure of the past. *15LtMs, Lt 126, 1900, par. 8*

You have a wife and children. Your wife has home duties, and you must not depend upon her to accompany you, and she must not depend upon you, feeling that she must be always with you. When you can do so, unite your efforts; when you cannot unite them, do your individual work manfully, drawing inspiration from righteous principles, from fixed religious principles and from convictions as to what God expects of you. If you do not feel that you are a part of God's great firm, then arouse yourself to realize the situation, face your responsibilities as one who must give account for your talent of time. If you have the abiding love of Christ in your heart, you would do your best for Christ's sake who gave His life for you. *15LtMs, Lt 126, 1900, par. 9*

You need to put forth holy endeavor. You hate to learn, but you will have to learn if you succeed in any place. With unshrinking faith and unhesitating obedience let it be your future work in life to respond to the inquiry, "Whom shall I send? and who shall go for us?" Let it be your answer, "Here am I, Lord, send me." [*isaiah 6:8.*] *15LtMs, Lt 126, 1900, par. 10*

You cannot do as you have done; you are not to go on without counselling with your brethren, and then pity yourself and blame them for the result of your own planning. The maturity of Christian experience is the result of steady growth in grace. And as you will need all the fulness of the divine life in the future, employ all the gospel means to increase and strengthen the human effort you will need to put forth. Neglect not a single one of your opportunities to increase in knowledge of the Scriptures and in ability to present the truth in the most acceptable manner, that you may win souls to the kingdom of God. While you are receiving the grace of Christ, do your best to impart. *15LtMs, Lt 126, 1900, par. 11*

You need to have your spiritual vision cleared and intensified by beholding and contemplating the work of redemption in its depth and breadth and height. Your heart has felt the mighty throbs of a Saviour's love, and has been ravished by the charms of the gospel. But there has been with you a losing of ground, because you have not advanced as it was your privilege to do. In meekness and lowliness of mind, walk humbly with God. Exalt Jesus all you please, but do not have exalted ideas of yourself. The Holy Spirit has irradiated your soul with light from heaven, but you do not stand in full light and freedom because you have certainly failed of doing the very work that is all around you, work that you could have done. Let your planning and scheming go. Take up your work, and do your best. Attest the fact of your adoption into the household of faith. Carry with you the unmistakable evidence that God has given you a work to do. *15LtMs, Lt 126, 1900, par. 12*

You may say, as others when reprov'd have said, that Brother Colcord has been telling things of you to your disadvantage. My brother, know and understand that Brother Colcord has not said anything to your detriment. Your work speaks for itself. As I was responsible for your coming to this country from New Zealand, I have felt intensely anxious that under favorable circumstances you should make the most of the situation, and that failure should not be written against you in the books of heaven. *15LtMs, Lt 126, 1900, par. 13*

You have now to recover that which you have lost through failure to appreciate your connection with one who could have helped you.

You might have been learning, but you have been so sensitive that pride has kept you where you have learned but little. I fondly hope that you will do differently. I am disappointed, because I knew that you could, if you willed, improved very much more than you have done. Any word or suggestion as to improvement in your labor has not left a pleasant impression upon your memory. But if the words of suggestion spoken to you had been left unsaid, there would have been unfaithfulness on the part of your brother. *15LtMs, Lt 126, 1900, par. 14*

You are not your own, you are bought with a price, and O what a price! You are the purchased possession of Jesus Christ, to be kept by the power of God through faith unto salvation. *15LtMs, Lt 126, 1900, par. 15*

I have inquired of myself, Has the Lord blessed Brother Hickox to the extent of his capacity to receive? Has his capacity to receive become limited through neglect to use his talents as he should have used them? You have no objection to preaching; but ministry embraces much more. It embraces the visiting of the flock, the giving of instruction, the humble prayer, the healing words, the faithful, humble, speech from a heart overflowing with the love of God. These essential duties are left undone or are only partially done. You might have done much more, as the circumstances required. *15LtMs, Lt 126, 1900, par. 16*

Christ has many things to say to you, but you cannot bear them now. Will you change this manner of labor? Will you give your strong manhood and your undivided heart to Jesus who gave His life for you? Will you need to be fed with milk and not with solid food because you are not able to bear it? It is for your present and eternal interest that this state of things shall no longer continue. Let it not reproachfully be said of you as it was of the Hebrew Christians, "For when for the time ye ought to be teachers, you have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat." [*Hebrews 5:12.*] *15LtMs, Lt 126, 1900, par. 17*

Now, my brother, I write to you no more plainly than I would write to my own son. You must not be offended because I tell you the truth.

You have made a profession of Christianity a sufficient length of time to have become grounded and settled in the living principles of the faith. You should be able to comprehend the necessity of the work to be done, and to do the work, receiving the most sublime truth, feeding the flock of God with pure provender thoroughly winnowed. But you have been certainly losing your interest. You have not given your heart to the work as one must do if he increases in adaptability and grows in grace and in the knowledge of Jesus Christ. The soundness of experience which secures to a man the perfection of Christian character depends wholly upon how you take hold of the work. *15LtMs, Lt 126, 1900, par. 18*

If you will to will and to do the good pleasure of God, that you may make a record of which you shall not be ashamed, you will give yourself with undivided interest to the solemn realities of the work. Your eternal interest, your safety, your present happiness, usefulness, and ultimate victory, call upon you to put to the tax to use diligently, all the grace you have received, that you may impart without stint. Then you will receive larger fulness and be deemed worthy of still larger displays of divine goodness to reveal and impart to others grace for grace. You may in all things grow up into Jesus Christ your living Head. You may secure for yourself a future record worthy of the Saviour's words of commendation, "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.*] *15LtMs, Lt 126, 1900, par. 19*

The foregoing pages need not have been written if you had taken heed to that which has already been said and written. I write this because it is a necessity for your own soul, as well as for the future usefulness of yourself and your wife that you come into right relation to the flock of God. I love you, and as a part of Christ's purchased possession, I ask you now to use your God-given talents as you could and should have used them in the past. *15LtMs, Lt 126, 1900, par. 20*

It is essential that you cultivate a spirit of humility, not of pride that is sensitive and abashed and offended at reproof. Away with hurt and wounded feelings! God desires your brethren to be faithful to you, to reprove, rebuke, exhort you with all long-suffering and godliness. If I

could do so, I would save you from one unpleasant feeling; but you are spiritually a self-made invalid, and the Lord proposes to heal you, if you will be healed. *15LtMs, Lt 126, 1900, par. 21*

In love. *15LtMs, Lt 126, 1900, par. 22*

Lt 127, 1900

Irwin, Brother and Sister [G. A.]

St. Helena, California

October 16, 1900

Portions of this letter are published in *5Bio 34*.

Dear Brother and Sister Irwin:

I can write only a few lines to you this morning. We are located in our pleasant and much-appreciated home. Our families are somewhat crowded, and will be till Willie gets his house built. Willie and May and the three children are living in three small rooms in Brother Atwood's cottage. They took their meals with us till Monday, but now they have set up housekeeping for themselves. Ella and Mabel are staying with us. Mrs. Bartlett occupies a small room in our house, and will stay with us till the grape crop is gathered. W. C. White will have a room here for his office. Sara and Maggie sleep in the sitting room. Brother and Sister Burden and their sisters have moved into the chamber above the fruit house. Brother Burden is trying to get the grape crop gathered and disposed of, then they will leave for Australia. *15LtMs, Lt 127, 1900, par. 1*

We find that the house and land will cost us five thousand dollars. The furniture, one cow, two horses, four carriages, the farming implements, and the improvements Brother Burden has made on the place brings the price up to six thousand four hundred dollars. I sold my place in Cooranbong for seven thousand, leaving with considerable regret the dear people for whom we have labored. When we did this, we had no idea that the Lord in His providence was preparing a place for us in a most agreeable and healthful locality. We are now trying to arrange matters so that we shall be able to get to work as soon as possible. We could not get our goods until last evening, and we have only a part of them now. *15LtMs, Lt 127, 1900, par. 2*

It would not be possible for either W. C. White or myself to attend the council, for we must do what we can to get things settled before

the cold weather. We shall now have to arise and build a house for W. C. White. We have selected the spot. It is a beautiful location. But for the present all we can do is to fix up an old cottage on the place for their accommodation. Our goods are being unpacked, and Willie's family will now have something to eat their food from. Crockery is a very useful article, as we learn when we do not have it. We have all such necessaries. They came with the place.*15LtMs, Lt 127, 1900, par. 3*

We never expected this manifest preparing of the Lord for me and my workers. In the whole transaction the Lord has managed the matter so nicely that we can only wonder and praise His holy name.*15LtMs, Lt 127, 1900, par. 4*

We sincerely hope that Elder Haskell will feel it his privilege to select a site for a home for himself on this farm. He shall have his choice of locations. We think that under this hill Elder Haskell will be more retired than anywhere else. This is what he and I, old, way-worn pilgrims, need.*15LtMs, Lt 127, 1900, par. 5*

May the Lord take possession of our hearts and minds is my prayer. I am writing on the second-story piazza, and the sun is shining upon my shoulders, which have been rheumatic for several weeks.*15LtMs, Lt 127, 1900, par. 6*

Lt 128, 1900

Kress, Brother and Sister

St. Helena, California

October 16, 1900

Previously unpublished.

Dear Brother and Sister Kress:

I must write you a few lines this morning. I understand that you are going to Australia. I feel that this is the will of God. We wish you to come here as soon as possible, and spend a little time with us before you leave. Probably Brother and Sister Burden will go to Australia when you do. You should all be there as soon as possible, for now is the critical time for those who are engaged in the sanitarium work there. Dr. Merrit Kellogg has charge of the building. Your experience in the sanitarium at Battle Creek will be essential. They will need your suggestions and advice. We are much pleased because you are going to help in Australia. All are expecting you. But we desire to counsel with you in regard to some matters before you go. Please call upon us here at St. Helena as soon as you can, and let us have the pleasure of a visit from you. This is all I need to say now. *15LtMs, Lt 128, 1900, par. 1*

May the rich blessing of God rest upon you as you begin your journey, and may it continue with you during the voyage across the broad Pacific, is our earnest desire and prayer. *15LtMs, Lt 128, 1900, par. 2*

In much love. *15LtMs, Lt 128, 1900, par. 3*

Lt 129, 1900

Magan, P. T.

St. Helena, California

October 16, 1900

This letter is published in entirety in *6MR 402-404*.

Dear Brother Magan:

I have been conversing with you in the night season. You seemed to be quite anxious to make changes just now, and give up the school in Battle Creek. *15LtMs, Lt 129, 1900, par. 1*

Much has been said on this line, but for years nothing has been done. Had this movement been made when the Lord indicated that it was duty, the showing would be very different from what it is at the present time. But circumstances have changed, and the movements that might have been made with advantage in the past will not at this time be advisable. All the reasons I shall not attempt to lay before you. Many things will be revealed in the future that are not discerned now. *15LtMs, Lt 129, 1900, par. 2*

The Lord has put it into my mind to give the book on the parables to do a work which at this crisis should be done. The Lord has wrought upon the minds of the brethren to work up this matter nobly. Any changes in the school at Battle Creek at this time would be premature. You are now to tarry, and hold the fort. Do not do anything out of the Lord's order. Let the plan devised by the Lord be fully carried out. Do as your first work all that it is possible to do to free the school from the heavy debt upon it. This movement in the order of God, and you will know from the great General of armies what is to be done next. Let the Lord devise and plan. This will be better than any human devising. *15LtMs, Lt 129, 1900, par. 3*

There is more depending on the movements you make now than presents itself from outward observation. I say now, Watch and pray, and pray and watch. Let not the enemy obtain an advantage by your haste. There are many things now that will have after

results. Let the work of canvassing for *Christ's Object Lessons* do its level best; and when this work is carried out as earnestly and energetically as it is possible to carry it, you will understand what to do next in the order of God. *15LtMs, Lt 129, 1900, par. 4*

One movement must not be rushed upon the heels of another. Nothing must be done to confuse the work which the Lord has outlined to be accomplished. Let not your desire to get out of Battle Creek lead to a work similar to the defeat of Israel through the testimony of the unfaithful spies. The Lord was holding back the armies that inhabited Canaan, but because of unbelief the children of Israel did not make the right moves at the right time; and their opportunity was lost. Then the people, determined to avert the judgment pronounced by the Lord, decided to follow their human impulses; and the result is plainly outlined. *15LtMs, Lt 129, 1900, par. 5*

Wait; do not cut across the Lord's designs. Let the plan He has devised have every advantage. When this plan is fully carried out, in accordance with the divine mind, the Lord will indicate what you are to do next. *15LtMs, Lt 129, 1900, par. 6*

I present this to you so that you will not rush forward to dispose of the school property till the purpose of God is accomplished. Many things devised by human wisdom will be failures. I shall write more when I feel at liberty. We are praying for you. *15LtMs, Lt 129, 1900, par. 7*

Lt 130, 1900

Murphet, E.

St. Helena, California

October 16, 1900

This letter is published in entirety in *11MR 224-226*. [†]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 Murphet:

We are now in California, and yet our interest in the work in Australia is not diminished. I am just as desirous now that the work in Australia shall go forward as I was when I was there. The work of the Lord in that place is in no way to decrease because we are not there. We feel an earnest desire that the work on the sanitarium shall advance as fast and as solidly as possible. I hope that you will help all you possibly can by gifts and by loans. Do this for the sake of our Lord Jesus Christ, and a rich blessing will be granted you. *15LtMs, Lt 130, 1900, par. 1*

I have a request to make of you. Will you and your son visit Cooranbong and the place where the new sanitarium is being erected? May the Lord help you to help the men who are trying to do their best for the advancement of His cause. I am glad that you have invested some of the Lord's money in the sanitarium; but it will be a hard pull if our brethren and sisters in Australia do not do more than they have done. All should do their best. There should be no failure in the work of erecting the sanitarium on the land purchased for it. *15LtMs, Lt 130, 1900, par. 2*

A great work is to be done in Australia, and one important way of advancing this work is the establishment of a sanitarium where the sick can be cared for. All classes of people will come to the sanitarium, those in high positions of trust as well as the more lowly, and the Lord will impress their minds. If there ever was an object where the means locked up in banks would be well invested, it is in

such an institution, where the suffering of humanity will be relieved, and the work conducted on the strictest temperance principles. *15LtMs, Lt 130, 1900, par. 3*

The Lord calls upon those to whom, as His stewards, He has entrusted means to do their best. My heart is in the work. I am very anxious to see the sanitarium in running order. Therefore, my brother, we thank you for what you have done, and ask you to help still farther if you possibly can. You will be putting your money into a safe bank, which will yield you a rich return, if not in this life, in the life eternal. *15LtMs, Lt 130, 1900, par. 4*

The building of the sanitarium is the will of God. The work is His work, and we greatly desire that sufficient means shall come in to complete the building. It is to be erected economically, without extravagance or display, but according to the mind of God, so that it will be a memorial for Him among other institutions of the kind. It is to be controlled and conducted on strictly religious principles, and many souls will be saved. Many will believe the truth and keep the Sabbath of the fourth commandment. Thus all classes can be reached, high and low, rich and poor. *15LtMs, Lt 130, 1900, par. 5*

Every dollar invested for Christ's sake will bring blessings to the giver and to suffering humanity. I am thankful for what you have done. Cannot you help still more? *15LtMs, Lt 130, 1900, par. 6*

Lt 131, 1900

Daniells, A. G.

St. Helena, California

October 14, 1900

This letter is published in entirety in *21MR 346-354*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Daniells:

I understand the situation to which you refer in your letter. While in Cooranbong I was shown that the enemy would make most determined efforts to ensnare those who with proper instruction would be strong co-workers with Christ. All who desire to qualify themselves for the Lord's work are the objects of Satan's attacks. If all would live the prayer offered by the Saviour to His Father just before His betrayal and crucifixion, the unity and love represented in that prayer would be an impregnable wall which would withstand the assaults of the enemy. But when there is dissension, when each seeks the highest place, the prayer of Christ is not answered, and there is weakness instead of strength. *15LtMs, Lt 131, 1900, par. 1*

At times I am worried in spirit, but when I commit all to God, His peace comes to me. I hear His voice saying, "Be still and know that I am God." [*Psalm 46:10.*] I see that the time has come when everything that can be shaken will be shaken. We are in the shaking time. Be assured that only those who live the prayer of Christ, working it out in the practical life, will stand the test. *15LtMs, Lt 131, 1900, par. 2*

The will of God in regard to His people is plainly expressed in the *sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*. If this instruction cannot cure dissension, what can my words or my presence do? I tell you that souls are sick and in need of a physician, but they think themselves whole, and in place of humbling themselves before God as a little child, they are

trying to humble someone else. If they would live the prayer of Christ, the sure result would be realized—unity with one another and with Christ. *15LtMs, Lt 131, 1900, par. 3*

Those who exalt self place themselves in Satan's power, preparing to receive his deceptions as truth. There are ministers and workers who will present a tissue of nonsensical falsehoods as testing truths, even as the Jewish rabbis presented the maxims of men as the bread of heaven. Sayings of no value are given to the flock of God as their portion of meat in due season while the poor sheep are starving for the bread of life. *15LtMs, Lt 131, 1900, par. 4*

There seems to be a burning desire to get up something fictitious and bring it in as new light. Thus men try to weave into the web as important truths a tissue of lies. This fanciful mixture of food that is being prepared for the flock will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the Word of the living God just as it reads, and do not try to wrest the Scriptures, then they will build their house upon the eternal Rock, even Christ Jesus. *15LtMs, Lt 131, 1900, par. 5*

There are those who say, not only in their hearts but in all their works, "My Lord delayeth his coming." [*Matthew 24:48.*] They show the effect of error upon them by smiting their fellow servants and eating and drinking with the drunken. As in the days of Noah, those who have had great light will show their inconsistency. Because Christ's coming has been long foretold, they conclude that there is a mistake in regard to this doctrine. But the Lord says, "If the vision tarry, wait for it; for it will surely come. It will not tarry past the time that the message is borne to all nations, tongues, and peoples." Shall we who claim to be students of prophecy forget that God's forbearance to the wicked is a part of His vast and merciful plan, by which He is seeking to compass the salvation of souls? Shall we be found among the number who cease to co-operate with the Lord, and who are found saying, My Lord delayeth His coming? *15LtMs, Lt 131, 1900, par. 6*

The divine antidote for the sin of the whole world is contained in the gospel of St. John. There is found a recipe for all the maladies of

the soul. "Whoso eateth of my flesh and drinketh of my blood," Christ declares, "hath eternal life, and I will raise him up at the last day." [John 6:54.] He may die, as Christ died, but the life of the Saviour is in him; his life is hid with Christ in God. "I am come that they might have life," Jesus said, "and that they might have it more abundantly." [John 10:10.] Again He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:14.] "This spake he of the Spirit, which they that believe on him shall receive." [John 7:39.] Christ carries on the great process by which believers become one with Him in this present life and are one with Him in life eternal. *15LtMs, Lt 131, 1900, par. 7*

Christ is soon to come, and no soul should stand in a position where he will say in word or action, "My Lord delayeth his coming." [Matthew 24:48.] Christ's true followers will represent Him in character. They turn aside from worldly policy and are being trained for everyday service in the cause of God. In active service they find peace and hope, efficiency and power. They are conscious that they are breathing the breath of heaven, the only atmosphere in which the soul can live. By obedience they are made partakers of the divine nature. The doing of the living principles of the law of God makes them one with Christ. And He has pledged Himself to raise them up at the last day. Because He lives they will live also. He will raise them up as a part of Himself. *15LtMs, Lt 131, 1900, par. 8*

He declares, "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 will of him that sent me, that every one which seeth the Son, and believeth in him, may have everlasting life; and I will raise him up at the last day." [John 6:57, 40.] Christ became one with us in humanity in order that we might become one with Him in life everlasting. Thus our life is united with His life. He proclaimed over the rent sepulchre of Joseph, "I am the resurrection and the life." [John 11:25.] *15LtMs, Lt 131, 1900, par. 9*

I have a desire to dwell upon those subjects which are essential for us all to understand. Fables have been devised, and men of little experience have woven these suppositions and falsehoods into the

web. These men will one day see their work as it is viewed by the heavenly intelligences. They have chosen to bring to the foundation hay, wood, and stubble, when they had the Word of God, in all its richness and power, from which they could have gathered the valuable treasures of truth represented by gold, silver, and precious stones. *15LtMs, Lt 131, 1900, par. 10*

The Lord is soon to come in the clouds of heaven, with power and great glory. Is there not enough comprehended in the truths which cluster round this event, and in the preparation essential for it, to make us think solemnly of our duty? Distinctly and clearly this subject is to be kept before the people. "The Son of man shall come in his glory ... and before him shall be gathered all nations." [*Matthew 25:31, 32.*]*15LtMs, Lt 131, 1900, par. 11*

Present the truth that is needed in every church as the means to an end, and that end the judgment, with its eternal decisions and rewards. God will render to every man according to his work. "Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all." [*Jude 14, 15.*] And Solomon, when making his appeal and declaration as a preacher of righteousness, presented the prospect of a judgment to come. "Let us hear the conclusion of the whole matter," he said, "Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." [*Ecclesiastes 12:13, 14.*]*15LtMs, Lt 131, 1900, par. 12*

We have an abundance of weighty, solemn truths to proclaim from the Word of God without allowing the mind to devise and plan theories of human nothingness to present to the flock of God as testing truth. What is the chaff to the wheat?*15LtMs, Lt 131, 1900, par. 13*

The final judgment is a most solemn, awful event. This must take place before the universe. To the Lord Jesus the Father has committed all judgment. He will declare the reward of loyalty to <all who obey> the law of Jehovah. God will be honored and His government vindicated and glorified, and that in the presence of the

inhabitants of the unfallen worlds. On the largest possible scale will the government of God be vindicated and exalted. It is not the judgment of one individual or of one nation, but of the whole world. Oh, what a change will then be made in the understanding of all created beings. Then all will see the value of eternal life. When God honors His commandment-keeping people, He would not have one of the enemies of truth and righteousness absent. And when the transgressors of His law receive their condemnation, He would have all the righteous behold the result of sin. *15LtMs, Lt 131, 1900, par. 14*

God desires this solemn truth to be presented to the people who claim to believe the third angel's message. He desires His people to act aright in regard to that decisive day. The truth that Christ is coming should be kept before every mind. He will come in all His glory, and before Him shall be gathered all nations. "The Father judgeth no man, but hath committed all judgment to the Son. ... He hath authority to execute judgment also, because he is the Son of man." [*John 5:22, 27.*] He accepted humanity, and lived a pure, sanctified life. For this reason He has received the appointment. *15LtMs, Lt 131, 1900, par. 15*

He who occupies the position of Judge is God manifest in the flesh. What a consolation it will be to recognize in the Judge our Teacher and Redeemer, bearing all the marks of the crucifixion, from which shine beams of glory, giving additional value to the crowns which the redeemed receive from His hands, the very hands outstretched in blessing over His disciples as He ascended. The very voice which said to them, "Lo, I am with you alway, even unto the end of the world" [*Matthew 28:20*], bids them welcome to His presence. The very one who gave His precious life for them, who by His grace moved their hearts to repentance, who awakened them to their need of salvation, receives them now into His joy. O how they love Him! The realization of their hopes is so much greater than their expectation! They take their glittering crowns and cast them at His feet. Their joy is complete. *15LtMs, Lt 131, 1900, par. 16*

When sinners are compelled to look upon Him who clothed His divinity in the garb of humanity and who still wears that garb, their confusion is indescribable. They remember how His love was

slighted and His compassion abused. They think of how Barabbas, a murderer and a robber, was chosen in His stead; how Jesus was crowned with thorns, and scourged and crucified; how in the hours of His agony on the cross the priests and rulers taunted Him saying, "Let him come down from the cross, and we will believe him. He saved others; himself he cannot save." [*Matthew 27:42.*] All the insult and despite offered to Christ, all the suffering caused to His disciples, will be as fresh in their recollection as when the satanic deeds were done. The voice which they heard so often in entreaty and persuasion will again sound in their ears. Every tone of gracious solicitude will vibrate as distinctly in their ears as when the Saviour spoke in the synagogues or on the street.*15LtMs, Lt 131, 1900, par. 17*

Then those who pierced Him will call on the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne and from the wrath of the Lamb, for the great day of His wrath has come, and who shall be able to stand? "The wrath of the Lamb" [*Revelation 6:16*]*—*One who ever showed Himself full of infinite tenderness, patience, and long-suffering, who having given Himself up as the sacrificial victim was led as a lamb to the slaughter, to save sinners from the doom now falling upon them because they would not allow Him to take away their guilt.*15LtMs, Lt 131, 1900, par. 18*

The scene upon which the impenitent look makes them realize what they might have been had they received Christ and improved the opportunities granted them.*15LtMs, Lt 131, 1900, par. 19*

Are not these subjects of sufficient moment to present to the people? Will not our people take their Bibles and study them, and see that their eternal interests are at stake? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*] "Inasmuch as ye did it," and, "Inasmuch as ye did it not"—thus will the cases of men and women be decided. [*Matthew 25:40, 45.*] In that great day all will see that their course of action decided their destiny. They will be rewarded or punished according as they have obeyed or violated the law of God. In that great day the character of each individual will be plainly and distinctly revealed. God will look into all the feelings and motives.

No one can then occupy middle ground. Men and women are either saints or sinners, either entitled to a glorious life of eternity, or doomed to eternal death. *15LtMs, Lt 131, 1900, par. 20*

What a scene that will be! No pen can describe it! The aggravated guilt of the world will be laid bare, and the voice of the eternal Judge will be heard saying, "Depart from me; I never knew you." [*Matthew 7:23.*] The judgment will be conducted in accordance with the rules given in order that man might have eternal life. The law of God, which men are now called upon to obey and to make their rule of life, but which many refused to accept, is the law by which they will be judged. We are judged by our works. Obedience or disobedience means everything to us. *15LtMs, Lt 131, 1900, par. 21*

The last great day will witness the triumph of the law of Jehovah. As the impenitent look upon the cross of Calvary, the scales fall from their eyes, and they see that which before they would not see. The law, God's standard of righteousness, is exalted even as His throne is exalted. God Himself gives reverence to His law. *15LtMs, Lt 131, 1900, par. 22*

The result of uplifting this law before the universe is to bring human character to the test, and every man finds his proper place in one of the two classes. He is either holy to the Lord through obedience to His law or stained with sin through transgression. He has either done good, co-operating in faith and works with Jesus Christ to restore the moral image of God in man, or he has done evil, denying the Saviour by an ungodly life. Christ separates them one from another, as a shepherd divides the sheep from the goats, and He sets the sheep on His right hand and the goats on His left. *15LtMs, Lt 131, 1900, par. 23*

No man is accepted because of the position he occupied in this life. No man is praised or justified because through clever schemes or sharp dealing he became rich. Christ says to such a one, "That is My property. You have robbed Me of the glory I would have received if you had used your entrusted talents to relieve suffering human beings. You were a receiver, but not a producer. Had you used My money in advancing the gospel of My kingdom, I could now recognize you as a faithful servant. But you withheld the

means which you should have imparted. *15LtMs, Lt 131, 1900, par. 24*

“You neglected the widow and the fatherless. In their destitution they cried for help, but in your luxuriance you heeded them not, and their cries have entered into My ears. You were given My money to dispense, but you did not feed the hungry or clothe the naked. You did not co-operate with Me in My great firm. You did not in love draw near to the members of My family. You loved to be thought rich, as though riches exalted men, but your riches accumulated by the withholding of My money from the poor. This will make you the poorest man on earth. *15LtMs, Lt 131, 1900, par. 25*

“Every act of oppression, of double dealing, of fraud, is registered in My record book. What do your riches profit you? What peace, what happiness have you found from your transgressions? Wherein have you magnified the name of your Redeemer? 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? The time of God’s dealing with His unfaithful, rebellious subjects has come. I will impress your minds, ye worldly rich men, with the thought of the heavenly treasure you have lost by seeking to become rich in this world’s goods, so that the gospel treasure lost its value in your eyes. *15LtMs, Lt 131, 1900, par. 26*

“I gave you talents of tact and skill, talents of worldly treasure, that you might co-operate with Me. I would have given you wisdom to enable you to impart aright. I could have made you a channel of communication for My blessings. I could have helped you to reveal My attributes by imputing [imparting] to others the wisdom and understanding imparted to you. You could have used My gifts without abusing them. But the tempter corrupted your senses.” *15LtMs, Lt 131, 1900, par. 27*

Talents are of value only as they are used to accomplish the design of God. He has given human beings opportunities and privileges that they may make the very most of themselves from a Bible standpoint. If our talents are wisely used, our improvement will be a blessing to ourselves and to others; but where the talent-value is looked at only from a desire to accumulate for selfish purposes, the

design of God is not carried out, and serious loss to the Master follows. Those who might have been benefited and relieved fail to receive that help the Lord designed them to have.*15LtMs, Lt 131, 1900, par. 28*

The Lord gave Paul special light in regard to spiritual treasures, and Paul imparted to Timothy the light he had received, and instructed him in regard to the improvement he must make. "Thou therefore, my son," he declared, "be strong in the grace that is in the Lord Jesus. And the things that thou hast heard among many witnesses, that same commit thou to faithful men, who shall be able to teach others also." [2 *Timothy 2:1, 2.*]*15LtMs, Lt 131, 1900, par. 29*

Paul was arrested by the Lord as he was on his way to persecute the church at Damascus. He was converted, and from that time he was very zealous not only in receiving light but in imparting it to others.*15LtMs, Lt 131, 1900, par. 30*

The *first chapter of Second Timothy* is of special importance to those who desire to be diligent students of the Word. Here they are taught that they are to commit what they receive to others, that they in their turn may impart it to still others.*15LtMs, Lt 131, 1900, par. 31*

The talents which the Lord gives to His servants are varied, but all are to blend in a perfect whole. God desires us to regard money as His gift, and to use it accordingly. To abuse any of His gifts is a betrayal of sacred trust. And in misusing his Lord's entrusted capital, the steward does harm to his own soul and blocks the way so that truth cannot do its appointed work. Hear the words of the Lord, "Go to, now, ye rich men, weep and howl, for your miseries that shall come upon you. ... Ye have heaped treasures together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you." [*James 5:1, 3-6.*]*15LtMs, Lt 131, 1900, par. 32*

This is the state of the world today. Men are grasping at all they can

possibly obtain, paying their laborers the lowest prices, while they exact the highest prices themselves. Selfishness, avariciousness, and covetousness, which is idolatry, are cherished. Thousands of dollars are locked up where they are of no use to any one. Those who own this money live in a state of continual worry lest they will lose their treasure. Thus the Lord's entrusted capital fails to bring an increase to Him. God says, Put it out to usury. Use it to benefit and bless someone who in his turn will benefit someone else. By the blessing of God money put into circulation to help others steadily increases, multiplying itself. *15LtMs, Lt 131, 1900, par. 33*

Our intelligence and knowledge of God is to be increased by unselfish works. As we use our tact and skill for others we become channels of usefulness, and God gives the increase, for His law is, "Give, and it shall be given unto you." [*Luke 6:38.*]*15LtMs, Lt 131, 1900, par. 34*

The Lord's goods are to be used with the greatest discretion. As we build houses, places of worship, or sanitariums, we should carefully count the cost, building with reference to the destitute places which must be entered and worked. We should build for the advancement of the cause of God, and nothing should be of a shoddy character. Everything should be done with an eye single to the glory of God. The buildings should be erected savingly, but with taste and skill. *15LtMs, Lt 131, 1900, par. 35*

Money is to be used to the best advantage. There are those who are not as discreet as they might be in dealing with their Lord's goods, while others make money go as far as it will. The Lord desires the managers in our institutions to be economical, for no one can tell what work may open in new fields which would advance the cause if there was money in the treasury to use at the proper moment. We should act discreetly for the simple reason that we are trading on the Lord's goods. Our money is not our own. Watch unto prayer, and then study how the Lord's money may be best used to advance His cause and raise memorials to Him in fields which have never yet been entered. *15LtMs, Lt 131, 1900, par. 36*

Those who will sacrifice ease and pleasure and enter the places of

error, superstition, and darkness, working earnestly and perseveringly for the destitute, speaking the truth in simplicity, praying in faith, doing house-to-house labor, will lay up treasure beside the throne of God. The Lord calls upon His workers to leave the ninety and nine in the fold of the church, and enter new districts. Some can do a most precious work in fireside labor. When sitting at the table to partake of food they can witness for the Master. Christ sowed the seeds of truth wherever He was. The canvassers in the field, if they are consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. *15LtMs, Lt 131, 1900, par. 37*

When there is a continual reliance upon God, a continual practice of self-denial, the workers will not sink into discouragement. They will not worry. They will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them in his slavery of sin. *15LtMs, Lt 131, 1900, par. 38*

The canvasser's work is a most important work. Let the canvasser remember that he has an opportunity to sow beside all waters. He will meet many who need to be taught the way of life. Let him remember that he is doing the work of God and that every talent is to be used to the glory of His name. He is doing God service as he sells the books which give a knowledge of the truth. To the canvasser I would say, Pray, O pray for a deeper experience. If you make no effort to win souls to Christ, you will be held responsible for the good you might have done but did not do because you were spiritually indolent. Remember that in the last great day God will call you to give an account of what you have done with His goods. Day by day, hour by hour, as responsible beings, we are working for time and for eternity, making our record in the books of heaven, and preparing our reward or punishment. Let us remember that there will be no second probation. Some flatter themselves that the Lord will give them another chance. Fatal delusion! Just now, day by day, we are building for the last great day. We are trading on our Lord's money, and at His coming He will reckon with us. He will expect results from every one. *15LtMs, Lt 131, 1900, par. 39*

Let those who are seeking an easy time arise and shine, for their light has come, and the glory of the Lord has risen upon them. Our

reward will be proportionate to our work. “My reward is with me,” Christ declares, “to give unto every man according as his work shall be.” [*Revelation 22:12.*] Let all who can, go forth to work in wisdom and grace and the love of Christ for those nigh and afar off. The Master calls for every man to do the work given him according to his several ability. *15LtMs, Lt 131, 1900, par. 40*

Lt 132, 1900

Haskell, Brother and Sister [S. N.]

St. Helena, California

October 10, 1900

This letter is published in entirety in *21MR 126-133*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Haskell:

I have received several letters from you, one of which was sent to Australia and returned to me here. I send you a copy of a letter written to Brother and Sister Farnsworth. I could not get all copied that I had written, so I sent that which I had, and just got it copied in time for the Vancouver mail. I am much interested in all that you write me. *15LtMs, Lt 132, 1900, par. 1*

You may be surprised to learn of our purchasing this place under the hill. In the providence of God this was brought to our attention as soon as we arrived here a week ago last Friday. *15LtMs, Lt 132, 1900, par. 2*

For several days after reaching Oakland we spent the time in Oakland house hunting, to find a place to locate our families. We found nothing that was suitable, and I said, "I am done. I shall search no more. The Lord knows what our work is and where we should be located; and we shall wait the Lord's time." *15LtMs, Lt 132, 1900, par. 3*

When I reached the Retreat I related my experience in looking for a place in Oakland. Sister Ings said, "There is a place under the hill that will suit you. It belonged to Brother Pratt's brother. Brother Burden has bought it, and he will be glad to sell it to you." *15LtMs, Lt 132, 1900, par. 4*

As soon as we could, we went down to see the place, and we were

well pleased with it. It is just the place I need.*15LtMs, Lt 132, 1900, par. 5*

When I left Sunnyside, I sold everything, with the exception of Jessie White and my platform wagon. These I presented to Brother James as his own, to use in missionary work. Jasper and Rowdy went with the place. Jessie Haskell I left with Brother and Sister Hughes. Sara sold them her carriage, and I hear that Sister Hughes drives out every pleasant day.*15LtMs, Lt 132, 1900, par. 6*

Well, to go back to my story, the Lord planned for me, and I found that I could buy this place here for less than I received for my house in Cooranbong and all its belongings. This includes two horses, one rather old, four carriages and a platform wagon, much better than the one I gave away, and a house furnished throughout. It was like stepping out of my home in Cooranbong into a beautiful, roomy one here. It has surprised me much that we should be thus favored.*15LtMs, Lt 132, 1900, par. 7*

The Retreat purchased ten acres from me for sewerage purposes, for which they paid one thousand dollars. They also paid one hundred and seventy-five dollars for a place on which to build a food factory. This made my place cost me about six thousand dollars. I sold the place in Cooranbong for seven thousand.*15LtMs, Lt 132, 1900, par. 8*

I am satisfied with the price paid for this place. I have not yet discovered all that is included in the sale, but Brother Burden has the matter in hand, and he will see that things are as they should be.*15LtMs, Lt 132, 1900, par. 9*

This place was none of my seeking. It has come to me without a thought or purpose of mine. The Lord is so kind and gracious to me. I can trust my interests with Him who is too wise to err and too good to do me harm.*15LtMs, Lt 132, 1900, par. 10*

Now I have a home where you will delight to be. You are invited to come and remain as long as you are happy here. If only it were fruit season, how glad we would be if you could be with us to enjoy the fruit. There are a variety of fruit trees in the orchard, but no fruit ripe now except grapes, and they will soon be a thing of the

past. *15LtMs, Lt 132, 1900, par. 11*

On Thursday evening I spoke in the sanitarium chapel. The room was well filled, and there were some standing at the entrance. I had much freedom in speaking. I hope the Lord will give me a hold upon the people. Friday night, by request, I spoke again. The blessing of the Lord seemed to rest upon me, and also upon the hearers. Quite a number of the patients came to hear me. *15LtMs, Lt 132, 1900, par. 12*

Sabbath morning at half past five we went to the station to take the train for Napa, a town sixteen miles away. We ate our breakfast in a tent after reaching there. Sister Gotzian and Sister Ings were with me, and I do not remember when I enjoyed a journey so much or a meal so thoroughly. We all ate with excellent appetites. I wished that both of you were with us. *15LtMs, Lt 132, 1900, par. 13*

I spoke in the large tent in the morning, bearing as plain and decided a testimony as I have ever borne in my life. It cut its way apparently to the hearts of those present. *15LtMs, Lt 132, 1900, par. 14*

Brother Irwin took up the meeting where I left it, and a revival effort was made. Many came forward for prayers, among them the nurses from the sanitarium. The people thought it the best meeting they had ever attended. *15LtMs, Lt 132, 1900, par. 15*

We returned to St. Helena on the evening train. A council was held the next morning, but I became very weary, and left the brethren to go on with the meeting, while I went to visit the place it was proposed I should buy. *15LtMs, Lt 132, 1900, par. 16*

The next Friday afternoon I drove with Edson and Sara to Napa. I spoke in the tent Sabbath forenoon to a large number. In the afternoon Edson spoke in regard to the Southern work, and I understand that the Lord gave him freedom, and enabled him to present his ideas with clearness. He spoke again at five o'clock, and left early the next morning for San Francisco. On Sunday morning I spoke for an hour and a quarter. Then after the horses were fed we started on our return journey. Brother McClure rode with us. *15LtMs, Lt 132, 1900, par. 17*

The buggy was not my easy, comfortable carriage, and when we had gone half way, I became very weary and uncomfortable. My hip pained me. I could not sit in any position to relieve it. The pain became almost unbearable, and I changed my position again and again, but nothing gave me relief. I then put the cushions in the front part of the carriage, and knelt down and finally walked a short distance. When I reached the sanitarium, I was unable to stand or walk much. *15LtMs, Lt 132, 1900, par. 18*

This drive, after my labor on Sabbath and Sunday, was too much for me. When I reached the sanitarium, I was taken to the bathroom in a wheel chair, and took thorough treatment. But I could not sleep that night, and have not had a good night's rest since. I am quite lame, and suffer considerably from hip, kidneys, and spine. I am taking good treatments, but the pain and lameness in the hip continue. *15LtMs, Lt 132, 1900, par. 19*

Before going to Napa I had taken a severe cold, and the doctor thought I ought not to go; but the Lord sustained me wonderfully, and although I suffer, I do not regret improving the opportunity to speak to the people. *15LtMs, Lt 132, 1900, par. 20*

We really feel that the Lord had guided us in indicating where we should locate. If we can cultivate within us a beauty of soul corresponding to the beauty of nature around us, there will be a blending of the divine and human agencies. *15LtMs, Lt 132, 1900, par. 21*

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit. *15LtMs, Lt 132, 1900, par. 22*

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere,

elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which, if conducted aright, might be a blessing. The powers of satanic agencies blend with the din and noise to have a carnival, and this is termed the Holy Spirit's working. *15LtMs, Lt 132, 1900, par. 23*

When the camp meeting is ended, the good which ought to have been done, and which might have been done by the presentation of sacred truth, is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles. *15LtMs, Lt 132, 1900, par. 24*

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by the power thought to be the power of God. They turned their bodies over and over, like a carriage wheel, claiming that they could not do this except by supernatural power. There was a belief that the dead were raised and had ascended to heaven. The Lord gave me a message for this fanaticism, for the beautiful principles of Bible truth were being eclipsed. *15LtMs, Lt 132, 1900, par. 25*

Men and women, supposed to be guided by the Holy Spirit, held meetings in a state of nudity. They talked about holy flesh. They said they were beyond the power of temptation, and they sang and shouted and made all manner of noisy demonstrations. These men and women were not bad, but they were deceived and deluded. In the past they had been blessed with a consciousness that they had a knowledge of the truth, and they had accomplished much good; but Satan was molding the work, and sensuality was the result. The cause of God was dishonored. Truth, sacred truth, was levelled in the dust by human agencies. *15LtMs, Lt 132, 1900, par. 26*

The authorities of the land interfered, and several of the ring leaders

were incarcerated within prison walls. By those who were confined in prison this interference was termed persecution for the truth's sake, and thus truth was clothed with garments spotted with the flesh.*15LtMs, Lt 132, 1900, par. 27*

At this time I visited the eastern part of Maine, and bore a decided testimony for the truth. I presented the reproof of the Lord regarding this kind of work, showing that its influence was making the truth objectionable and disgusting to the community. I went from house to house, for no public meetings were allowed. Sometimes we met companies of twenty and thirty in private homes.*15LtMs, Lt 132, 1900, par. 28*

I knew those who led the people into these noisy demonstrations, and as I arose to speak, they commenced dancing and jumping up and down, crying and shouting loudly, over and over again, "The dead have been raised and have ascended to heaven." When they became too hoarse and too much exhausted to make so much noise, I bore my testimony, declaring that these fanatical movements, this din and noise, were inspired by the spirit of Satan, who was working miracles to deceive if possible the very elect. I said that it was not God's will that His pure, holy, sacred truth should be thus misinterpreted and brought into disrepute. The truth remained the truth still. These demonstrations did not change the unerring character of truth, but Satan was working to deceive and delude honest souls. Satan's agents were working vigilantly to make use of human minds in mingling the truth with tares and indecent practices, to bring a stigma upon the truth and make it of none effect.*15LtMs, Lt 132, 1900, par. 29*

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt great distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can work to make the truth disgusting to sensible people; [and] that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.*15LtMs, Lt*

132, 1900, par. 30

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity. *15LtMs, Lt 132, 1900, par. 31*

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent. *15LtMs, Lt 132, 1900, par. 32*

Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them. *15LtMs, Lt 132, 1900, par. 33*

“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; (margin, Run out as leaky vessels) for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?” [*Hebrews 2:1-3.*] “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.” [*Hebrews 3:12-14.*]*15LtMs, Lt 132, 1900, par. 34*

Brother and Sister Haskell, we must put on every piece of the

armor, and having done all, stand firm. We are set as a defense for the gospel, and we must compose a part of the Lord's grand army for aggressive warfare. By the Lord's faithful ambassadors the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit. *15LtMs, Lt 132, 1900, par. 35*

I am at times made very sad as I think of the use made of the Testimonies. Men and women report everything that strikes them or that they hear as a testimony from Sister White, <when Sister White never heard of such things.> I will send you a copy of a letter I received this morning illustrating this. *15LtMs, Lt 132, 1900, par. 36*

The only safety for any of us is to plant our feet upon the Word of God and study the Scriptures, making God's Word our constant meditation. Tell the people to take no man's word regarding the Testimonies but to read them and study them for themselves, and then they will know that they are in harmony with the truth. The Word of God is the truth. Of a good man the Psalmist declares, "His delight is in the law of the Lord, and in his law doth he meditate day and night." [*Psalm 1:2.*] He who puts mind and heart into this work gains a solid, valuable experience. The Holy Spirit is in the Word of God. Here is the living, undying element so distinctly represented in the *sixth chapter of John.* *15LtMs, Lt 132, 1900, par. 37*

"Jesus said unto them, Verily, verily I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you: whosoever 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." [*Verses 53-57, 63.*] *15LtMs, Lt 132, 1900, par. 38*

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures, and doing the will of God. This is eating the flesh and

drinking the blood of the Son of God. To those who do this life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle. *15LtMs, Lt 132, 1900, par. 39*

“Search the Scriptures,” Christ declared, “for in them ye think ye have eternal life; and they are they which testify of me.” [*John 5:39.*] Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word Spirit and life. *15LtMs, Lt 132, 1900, par. 40*

Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are [all] efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the Word of life for the people, who will soon distinguish the chaff from the wheat; for Jesus left His promise with His disciples. *15LtMs, Lt 132, 1900, par. 41*

Just before His crucifixion one of His disciples asked Him the question, “How is it that thou wilt manifest thyself unto us and not unto the world? Jesus answered and said unto them, If any 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. These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you: my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:22-27.]*15LtMs, Lt 132, 1900, par. 42*

These words are not half comprehended by individuals, by families, or by church members, to whom and through whom, as His family, God would represent pure, unadulterated truth, which if received and properly digested, brings eternal life.*15LtMs, Lt 132, 1900, par. 43*

Let us believe the Word. He who thus eats the bread of heaven is nourished every day, and will know what these words mean, "Needeth not that any man teach you." [1 John 2:27.] We have lessons pure from the lips of Him who owns us, who has bought us with the price of His own blood. The precious Word of God is a solid foundation upon which to build. When men come to you with their supposed suppositions, tell them that the Great Teacher has left you His Word, which is of incalculable value, that He has sent a Comforter in His own name, even the Holy Ghost. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [John 14:26.] "I am the living bread which came down from heaven: if a man eat of this bread he shall live forever, and the bread that I give is my flesh, which I will give for the life of the world." [John 6:51.]*15LtMs, Lt 132, 1900, par. 44*

Here is presented before us a rich banquet, of which all who believe in Christ as a personal Saviour may eat. He is the tree of life to all who continue to feed on Him.*15LtMs, Lt 132, 1900, par. 45*

I am instructed to ask those who profess to receive Christ as their personal Saviour, Why do you pass by the words of the Great Teacher, and send your letters to human beings for words of comfort. Why do you rely upon human help when you have the large, full, grand promises, "He that eateth my flesh and drinketh my

blood dwelleth in me and I in him. ... This is the 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.” [Verse 56, 58.] He may die, yet the life of Christ in him is eternal, and he will be raised up at the last day. “It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you they are spirit and they are life.” [Verse 63.] *15LtMs, Lt 132, 1900, par. 46*

“We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” [2 Corinthians 5:1-4.] *15LtMs, Lt 132, 1900, par. 47*

All who study these precious utterances may have strong consolation. If they will feed upon the banquet of God’s Word, they will gain an experience of the highest value. They will see that in comparison with the Word of God, the word of man is as chaff to the wheat. *15LtMs, Lt 132, 1900, par. 48*

I am instructed by the Word of God that His promises are for me and for every child of God. The banquet is spread before us; we are invited to eat the Word of God, which will strengthen spiritual muscle and sinew. *15LtMs, Lt 132, 1900, par. 49*

Lt 133, 1900

Kellogg, J. H.

Oakland, California

[October 6,] 1900

Portions of this letter are published in *5Bio 23*. +NoteOne or more typed 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:

Early this morning, before dawn, I am sitting up in bed, propped up with pillows, writing you a few lines. I received your letter, and was pleased with your kindly invitation asking me to make the Sanitarium my home when I go to Battle Creek. I reply that I will do this, if the Lord wills for me to go to Battle Creek. In the past you have often been able to understand the situation, and have hidden me away where I could not see many callers. At my age I crave quietude. If possible I must avoid stir and bustle. I had thought that if I went to Battle Creek, a refuge in the Sanitarium would be the most safe and agreeable for me, and your letter has opened the way for me. *15LtMs, Lt 133, 1900, par. 1*

During my voyage I was wonderfully sustained by the power of God. I was not seasick once. Sara was quite unable to care for me. She was able to sit up but little, and had to call on some of our party in the second cabin to give me treatment. *15LtMs, Lt 133, 1900, par. 2*

The trip across the ocean should have been pleasant and enjoyable, for we had beautiful weather and a smooth sea. But through the day professed Christian ministers, doctors, and statesmen were constantly smoking and drinking. This led them to act like men who had refused their full physician stature, but who brought a childish spirit and an ungovernable appetite into their lives. *15LtMs, Lt 133, 1900, par. 3*

The last week of the journey was most trying to all of us, and

especially to me. Over my stateroom was an upper deck, and here a most terrible racket was kept up, like a cart tipping out its load of stones. This was caused by quoit playing. Then at night; when all should have been in their berths, there was dancing on the deck over my head till after midnight. *15LtMs, Lt 133, 1900, par. 4*

This noise kept me awake for three nights. It affected my heart and brain so severely that the nerves at the base of the brain seem as though they were tied in a knot. *15LtMs, Lt 133, 1900, par. 5*

The men passengers smoked incessantly. There was not a place of refuge on the steamer for non-smokers. From time to time I spoke to them, telling them the way in which tobacco affected me. I entreated them to remember that my heart would not bear tobacco smoke, and begged them to spare me. For days I was unable to eat, and lay in my berth or on my steamer chair, prostrated with the pain in my head because men chose to amuse themselves by throwing quoits and smoking. I asked them to spare me the suffering caused by this, but they said, "Let Mrs. White go somewhere else." I spoke to one of the officers in regard to the smoking, but he said that they could not control it. Nearly all the men smoked. *15LtMs, Lt 133, 1900, par. 6*

I decided not to cast my pearls before swine, but to ask the Lord to save me from becoming too sick to eat or sleep. I tried to go "somewhere else," and went to the other side of the deck. But there the smell from the cooking came directly to me, and the smoking was just as bad. I went at last to the second class deck, and our party united in a season of song. This was the "somewhere else," but here there were no less than six or eight smokers close to us. *15LtMs, Lt 133, 1900, par. 7*

I talked with one of the passengers, a doctor on his way to Denver. I told him I had been through the room prepared for smokers. It was elegantly furnished. Everything that could be done was done to make it attractive; but scarcely a man patronized it. Instead, they smoked on the deck. I told him I thought that the women should get up a petition, asking that some room be prepared as a refuge for those who were injured by tobacco smoke. I had no sympathy with men who though they had a splendid room in which to offer up their

incense to Moloch, would spread themselves all over the deck to smoke, irrespective of appeals and entreaties, and then try to make me believe that the tobacco would do me no harm. *15LtMs, Lt 133, 1900, par. 8*

The doctor's response was, "Keep up good courage. Our voyage will soon be over." Said he, "Did you ever know a tobacco user who could be reasoned with?" *15LtMs, Lt 133, 1900, par. 9*

Liquor was freely indulged in by the passengers. The chief steward told us that the sum spent on the voyage for liquor was enormous. One man, with Reverend attached to his name, who during the voyage, Bible in hand, had given expositions of the Word in the social hall, was on several occasions so drunk that he had to be carried to his stateroom. We pitied his wife, for she was full of anxiety and sorrow on his account. She said that just before coming on the steamer, her husband had entered into possession of a large sum of money, and now, drinking freely, he did not have reason sufficient to know or care how it went. *15LtMs, Lt 133, 1900, par. 10*

We entered San Francisco Harbor at ten o'clock Thursday night. The steamer anchored in the harbor till the morning, and then a tug boat took the Sydney passengers to the quarantine station. We went through the farce, for such it was, of having the things in our trunks fumigated. But the first class passengers were not so strictly dealt with as those of the second-class, and I belonged to the first-class. The clergyman I have referred to was helplessly drunk when we reached the quarantine station, and two men carried him to a room in the restaurant. There he lay on a settee, while his wife bathed his head. *15LtMs, Lt 133, 1900, par. 11*

Lt 134, 1900

Jones, C. H.

St. Helena, California

October 27, 1900

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

I am troubled in reference to many things. I have just come across a letter written by Sister Gotzian to Elder Haskell. She says, "I am somewhat perplexed to know what to say in regard to sending the ten thousand dollars from Battle Creek to Australia. I just sent five thousand, and Brother C. H. Jones tells me that they raised quite a good deal of money at the California camp meeting to send to Australia. He says that this will give them a good start, with what Battle Creek and other places are sending. Some say that the Australian people are running themselves badly into debt, just the same as we did here in America. However I hope it is a false report. I wish I felt a little clearer in the matter."*15LtMs, Lt 134, 1900, par. 1*

I suppose that such statements as this will have their influence. "To get a good start," to begin the tower, and not be able to complete it, would leave matters in a shape that would be no credit to those who are endeavoring to do the very work the Lord has revealed should have been done years ago when we first went to Australia. This work was not done then because the means which ought to have come from America did not come. And I am very sorry that you and perhaps others should exert an influence to cut off the ten thousand dollars which Sister Gotzian offered to lend to the work in Australia. This means is greatly needed, and the workers have brought it into their account as they sat down to study whether if they began the tower, they could complete it.*15LtMs, Lt 134, 1900, par. 2*

And now, after moving according to our advice and counsel, beginning the building and cutting down the first plan to a smaller

one, so that the building would cost as little as possible, to withhold ten thousand dollars, which they have been assured they could have as a loan, will place matters in a most discouraging shape. The money raised in America for Australia has not been a large amount.*15LtMs, Lt 134, 1900, par. 3*

From the light given me in regard to these matters, one after another of the conferences have done by their words just as you have done. Many thousands of dollars would have come to Australia in response to the appeals made if that appeal had not been rendered almost null and void by just such words as you have spoken and by the very men who should have taken the appeal the Lord directed to be sent, and helped to answer it.*15LtMs, Lt 134, 1900, par. 4*

You, who are on standing ground now, had little to do with the first experience and the sacrifices made to place you there. We have carried out the same earnest, zealous work in Australia which we did in Battle Creek and in California. And when have such large amounts of money been sent to Australia? The amounts should have been much larger than they have been. In this emergency, which we understand better than those who have not been on the ground, who have not seen the necessities, we say, "Do not hinder the work which has been delayed for years, retarding greatly the advancement of the work."*15LtMs, Lt 134, 1900, par. 5*

I would have you think of the thousands of dollars expended to make things more convenient in Battle Creek. In the face of the light God gave, an addition was made to the college building. This called for ten thousand dollars, which swelled into more than that amount. This was because men trusted to their own wisdom and suppositions against direct and positive cautions and a Thus saith the Lord, "Thou shalt not."*15LtMs, Lt 134, 1900, par. 6*

When I left Australia, some said, "I greatly fear your going to America will lead the people there to think that their means need no longer go to Australia." We assured them this would not be done. Shall their surmisings and fears become a reality? I answer, No. Sister Gotzian has made a promise which she should fulfil, and I beg of you and others who would speak as you have spoken to

remember that such words will encourage a selfish withholding of money from the place where it is most needed, and at a time when the workers have been encouraged by the promise of this loan to begin. Nothing should be said to discourage these workers from going forward in faith. *15LtMs, Lt 134, 1900, par. 7*

The Lord has said, "All that is being done now in America in behalf of our work in destitute fields should have been done years ago." How many really believe the Testimonies? The workers in Australia, a new field, have labored against difficulties, and have pushed forward the work; and there is something to show for every dollar that has been expended. Advancement has been made. Churches have been formed. *15LtMs, Lt 134, 1900, par. 8*

The Lord said, "Annex new territory. Enter new fields with your tents. Create an interest in the testing truth for this time. Lift up the standard. Exalt God's memorial, the Sabbath, which is a sign between Me and the people, that they may know that I am the Lord that doth sanctify them." This work we have been trying to do; and if ministers or men in responsible positions in this country shall in the selfishness and narrowness of their souls hinder the very missionary work the Lord has commanded to be done, God will withhold from them His blessing. We want all to realize that we are laborers together with God. *15LtMs, Lt 134, 1900, par. 9*

We must be awakened to understand that there is a great work to be done across the broad waters of the Pacific. During the nine years that we were in Australia, I felt the deepest humiliation before God that we were unable to answer the calls coming to us from many places. Souls perishing out of the truth cried to us for spiritual help, which they might have had if means had not been diverted into other channels. We are now no less interested in the work in Australia because we are in America. We are seeking to encourage men and women to go there who feel a burden for that field. Brother and Sister Burden and Sister Burden's two sisters are about to leave for Australia, and Dr. Kress and his wife will soon be on their way. *15LtMs, Lt 134, 1900, par. 10*

We feel the need of the influence, of these friends who are leaving, right here in America. They have had experience in the work. Could

they link up with us in California to do aggressive missionary work, which so much needs to be done to advance the cause of God, these men and women of the Lord's appointment would be the very help we would choose. We would like to have them stand shoulder to shoulder and heart to heart with us. We feel that they could do a good work according to the gift the Lord has given them. But we dare not selfishly hold them. We say, "Go, in the name of the Lord, and His grace and blessing and power go with you. Hasten to the help of the Lord's servants who are advancing the work in its several lines." *15LtMs, Lt 134, 1900, par. 11*

I am grateful to the Lord that He has given us so many distinguished proofs that we are in the place where He would have us. And our earnest entreaty is that He will arouse the churches, leading them to do no less for foreign fields or for fields nigh at hand. Let the whole church remember that Christ gave Himself as a complete sacrifice to save a world perishing in sin. He for our sake became poor, that we through His poverty might come into possession of eternal riches. Shall the churches whom God has blessed with a knowledge of the truth become narrow? Should they not arouse to a sense of their new and vast obligations to God, cutting out every thread of selfishness, that the Lord may pour upon them His Holy Spirit from on high? *15LtMs, Lt 134, 1900, par. 12*

The great burden God has given me is to bear the message to the church, that the members may seek the Lord while He is to be found, and call upon Him while He is nigh. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." *15LtMs, Lt 134, 1900, par. 13*

"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." [*Isaiah 55:6-11.*]*15LtMs, Lt 134, 1900, par. 14*

The present missionary work is to lead the church to see and understand that they have no reason to be faithless and complaining. They should encourage a spirit of gratitude for past mercies and blessings, and should cease all faultfinding and murmuring. The church needs to seek the Lord in unfeigned gratitude for the light of His Word, which shines upon their pathway, to be received into heart and mind and reflected back upon souls who are in darkness. Thus they will be fitted by the Holy Spirit to inscribe upon their banners, "Here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*] They can work to the praise and glory of Jesus Christ.*15LtMs, Lt 134, 1900, par. 15*

The life of the church depends on the interest the members manifest in the souls ready to die, who know not the truth. True spiritual missionary work, done by the individual members of the church, will draw them nigh to God to seek for wisdom, not to buy and sell and get gain, but to obtain strength and consolation from above in all trials and in all perplexities.*15LtMs, Lt 134, 1900, par. 16*

Upon all church members rests the solemn obligation to let their light so shine forth to the world. Said Christ, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." [*Matthew 5:16.*] There is a world which needs all your light. Let it shine in a sanctified influence in the home and in the church. Christ's light, shining in the sanctified characters of believers, will multiply the agencies of Christian usefulness, and will do more than all arguments to impress the minds and hearts of unbelievers. It will be seen that believers practice the gospel of Jesus Christ as well as teach it, and this living example will counteract the spirit of worldliness in the church, bringing in the excellencies of Christ's character, and elevating the standard of testing truth which we believe.*15LtMs, Lt 134, 1900, par. 17*

Believers will have that faith which works by love and purifies the

soul from all selfishness; and from experience they will say, "It is more blessed to give than to receive." [Acts 20:35.] The members of Christ's body will not be working contrary to one another. The Christian church will diffuse the influence of self-denial and cross-bearing, revealing thorough consecration. *15LtMs, Lt 134, 1900, par. 18*

Every step in wisdom in the line of true missionary work will show its results. Prosperity will follow whole-souled activity in aggressive warfare, if wisely conducted. We are to be prepared to show that our missionary success is fully proportionate to our self-denying, self-sacrificing efforts. New fields have been entered and aggressive work has been done. Those who would have been the last to begin these efforts are the ones disposed to question their proportionate success. It has often been represented to me that it is those who would not have entered upon a work apparently unpromising, who would not have perseveringly pushed with all the hope and courage they could obtain from the Lord God of heaven, who have the least experience in such efforts, that will be the first to suggest unbelief and complain if means are called for to prosecute the work which, if perseveringly and patiently carried forward, will be a complete success. *15LtMs, Lt 134, 1900, par. 19*

The Lord calls for sincere, earnest, determined efforts and for a faith that will not fail nor be discouraged. Our aggressive warfare is to be more abundant than it has been, taking in more territory and planting the standard of truth in new places, establishing churches, and doing all that can be done to fulfill the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] *15LtMs, Lt 134, 1900, par. 20*

The Lord has given light that we should call upon those who are stewards of His means, telling them that He has need of His own money to invest in establishing a sanitarium in Australia after His own order, that the truth may be brought before a class represented as in the highways who in their affliction will be brought to this institution. *15LtMs, Lt 134, 1900, par. 21*

We ask the men in responsible positions in America how much missionary activity and earnest zeal have been manifested in behalf of the Lord's work in His moral vineyard, in sending workers and money to foreign fields to do the work that must be done in order to carry out the commission of Christ. How many years, or how many hours, have you given to the object of your professed solicitude? How many times have you wrestled with God in prayer that the fields in His vineyard which have never been worked might have a chance to become acquainted with the last message of mercy to be given to the world? How many acts of practical self-denial and self-sacrifice have you done to fulfill the gospel commission?*15LtMs, Lt 134, 1900, par. 22*

The Lord is opening new, unworked fields, and is indicating that these fields should be entered. What are you doing? Have you co-operated with God? Has your example kindled in others a zeal to supply the necessities of the Lord's vineyard, that it may be worked with all the success the Lord designs it to have?*15LtMs, Lt 134, 1900, par. 23*

I have been shown how individuals have been moved by the influence of the Spirit of God in response to appeals made. They were ready to impart of their means to help the work in Australia. But their spirit of liberality has been cooled by statements made by presidents of conferences and others, who have pointed to other enterprises as in need of the means. Thus help which should have been sent to Australia long ago was not sent because in selfishness and covetousness men discouraged those upon whose hearts the Lord had been moving.*15LtMs, Lt 134, 1900, par. 24*

I ask why you have interposed to hinder the very work the Lord has signified should be carried forward to success? Much of the home missionary work in this country would be farther advanced in every way if a more liberal, self-denying, self-sacrificing spirit had been manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, on the reflex influence of the evangelical work done in countries afar off.*15LtMs, Lt 134, 1900, par. 25*

Considering the help that has been sent to foreign fields, the result

is indeed surprising. Much less has been spent in foreign fields than in the home field, and the work in foreign fields has been done under the hardest pressure and without proper facilities. Let us rejoice then that a work which God can approve has been done in these fields. In the name of the Lord I say, Let us lift up our hearts with praise and thanksgiving for the results of work abroad. We thank God for the liberality of the many dear souls who have sent their offerings to us in our great need. How many times has the money come after we had wrestled with God in earnest prayer, and how many tears of gratitude have been shed as we have thanked God for the help!*15LtMs, Lt 134, 1900, par. 26*

God alone can estimate the work done as the gospel message has been proclaimed in clear, straight lines. The seeds of truth have been sown, both in the knowledge of the Word and of the science of true education. The light has flashed upon minds, bringing enlarged views of God and a more correct estimate of the character to be formed. Men and women have been brought to a knowledge of the truth as it is in Jesus. They have been imbued with the faith that works by love and purifies the soul.*15LtMs, Lt 134, 1900, par. 27*

The value of these spiritual advantages is beyond our understanding. What line can sound the depths of the Word preached? What balances can correctly weigh the influence of those who are converted to the truth? In their turn they become missionaries, to educate others. Behold how, in many places, houses of worship have been established. See how the Bible, the precious Bible, is studied. The tabernacle of God is with men, and He dwells with them.*15LtMs, Lt 134, 1900, par. 28*

Do you ask how many souls there are saved in this work? The answer comes back, "Thou hast a few names, even in Sardis, which have not defiled their garments: and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the angels." [*Revelation 3:4, 5.*] Thank the Lord.*15LtMs, Lt 134, 1900, par. 29*

Lt 135, 1900

Robinson, Brother and Sister [A. T.]

Crystal Springs, St. Helena, California

October 24, 1900

Portions of this letter are published in *CM 19*. +NoteOne or more typed 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 Robinson:

We have not yet heard anything from Australia. We expected mail yesterday, but were disappointed. Perhaps it will come today.¹⁵*LtMs, Lt 135, 1900, par. 1*

I will send you a few lines, to let you know that we have not forgotten you. We take you and all your interests to the Lord in prayer, and we are comforted by the thought that the Lord our God is just as near to you as He is to us. Therefore He will be your Counsellor, your Refuge, your Stronghold. In all times of trial, in every emergency, He is near. If we individually act the part He designs us to act, we shall be living, working agencies for the advancement and upbuilding of the interests of the kingdom of God. We shall employ every capability and talent to His name's glory.¹⁵*LtMs, Lt 135, 1900, par. 2*

God has a spiritual church on this sinful world. He has a work for each and all to do. It is pleasing to Him who gave His life a sacrifice for the world that His power, His purity, His perfect obedience, His efficiency may become our power and our efficiency; and it will if we do not fail or become discouraged. The great Master-Teacher has been and ever will continue to be the Light of the world. The Sun of Righteousness, He is prepared to quicken every soul that opens the door of the heart and invites His presence. He has been drawing the world by the golden cords of His love, and everything essential for perfection of character He has made available for those who will come to Him in faith, accepting Him as their personal Saviour.¹⁵*LtMs, Lt 135, 1900, par. 3*

We have lost the moral image of God, but we may be full of comfort, for the great Restorer will imprint His divine image upon those who are obedient to His law. It is by the co-operation of the human with the divine, through the grace given by God, that the work is accomplished. *15LtMs, Lt 135, 1900, par. 4*

When in our world, the great Educator of the human family held in His hand the entire map of truth. He unrolled it and made known the essential parts of the great plan. He has marked out in distinct lines the path to heaven. He might have opened to the minds of men truth deep, broad, and without limit, but He only revealed the plain, straight, simple path which leads to heaven those who are willing to follow in the footsteps of their Leader. "He that will come after me," He says, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] He reserved much that He longed to communicate, saying, "I have many things to say to you, but ye cannot bear them now." [*John 16:12.*] The minds of His disciples were not prepared to make a right use of the truths He could have opened before them, but did not, lest they should become entangled in a labyrinth of speculation, when they should have been advancing in the narrow path that leads to eternal life. *15LtMs, Lt 135, 1900, par. 5*

Today there are altogether too many superficial things brought in to confuse the minds of those who want the truth. Direct, simple appeals should be made, leaving unsaid the many things that might be said in man's wisdom. Point all to the open path, saying, "This is the way; walk ye in it." [*Isaiah 30:21.*] So much hay, wood, and stubble is brought in to be laid upon the foundation. This material, composed of human theories, maxims, and tests will be consumed by the purifying fires of the last day. *15LtMs, Lt 135, 1900, par. 6*

There are those who have left the simplicity of the gospel, and brought in the productions of their own theories which have been prepared for them by the great founder of evil to impart to others, and thus help him in his work. Some of these inventions are supposed to be new light and are received as great wisdom; but they are strange inventions, which occupy the thoughts and lead away from the truth into erroneous suppositions, which are not based upon an "It is written." Many souls will be so confused by the

suppositions received from the author of all evil that if they are saved, it will only be as by fire, as brands snatched from the burning. Man's natural inclination to out-step every other man in bringing forward some so-called new truth, makes of none effect the truth of heavenly origin which is required for this time.*15LtMs, Lt 135, 1900, par. 7*

In His parable teaching the Lord has presented lessons of heavenly truth. By the things of nature the great Teacher illustrated the truths of the gospel. He taught pure and unadulterated truth by a practical doing of this truth. He is, in word, in life, in character, an exposition of all truth.*15LtMs, Lt 135, 1900, par. 8*

To His disciples Christ gave the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [*Matthew 28:19, 20.*]*15LtMs, Lt 135, 1900, par. 9*

Let the teacher be sure that he has learned lessons from Christ. Then he can teach others. Mark bears his testimony, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye unto all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." [*Mark 16:14-16.*]*15LtMs, Lt 135, 1900, par. 10*

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem: and ye are witnesses of these things." [*Luke 24:44-48.*]*15LtMs, Lt 135, 1900, par. 11*

These were Christ's last words to His disciples before He ascended to heaven: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 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 worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." [*Verses 49-53.*]*15LtMs, Lt 135, 1900, par. 12*

Preach that which Christ has commanded. This is our work. Nothing is to divert us from the special work which God has given us to do. There are those who will hear and receive the Word of eternal life. Then let these words be dwelt upon more. Let there be less of the suppositions and explanations of men, which confuse minds in the place of explaining what is truth.*15LtMs, Lt 135, 1900, par. 13*

We have a work to do. Educate, educate, educate young men to give themselves to the ministry of the Word. Educate them to become canvassers, to sell those books which the Lord by His Holy Spirit has stirred minds to write. This reading matter will thus be given to a large class of people who would never hear the truth unless it was brought to their doors. This is the work of the evangelist.*15LtMs, Lt 135, 1900, par. 14*

The Lord calls for all who will come to Him just as they are. He promises to renovate the soul through the medium of truth. "Sanctify them through thy truth," Christ said: "thy word is truth. As thou hast sent me into the world, even so I have also sent them into the world." And now comes the great lesson for every individual in regard to practical godliness and the influence of example. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." [*John 17:17-19.*]*15LtMs, Lt 135, 1900, par. 15*

The Lord desires every religious teacher to be sanctified through the influence of the truth. "Neither pray I for these alone," Christ said (to his believing disciples), "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 (the future converts to the truth) may be one in us, that the world may believe that thou

hast sent me. And the glory (character) that thou gavest me, I have given them; that they may be one, even as we are one.” [*Verses 20-22.*]15LtMs, Lt 135, 1900, par. 16

Let us often repeat this prayer. Let us strive to realize the purity and holiness that we must reveal, by which we may show the world that God gave Jesus to save fallen human beings. He will accept the truly converted soul who trusts in Him, and will give them the Holy Spirit, that they may be united with Him through His Son.15LtMs, Lt 135, 1900, par. 17

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [*Verses 24-26.*]15LtMs, Lt 135, 1900, par. 18

Shall we not seek to understand this prayer and to answer it? We can do great honor to the Lord Jesus if we live this prayer. Shall we not try? Shall we not strive to be one with Jesus as He is one with the Father? Let us contemplate this great advancement in spiritual character-building. By revealing the sanctifying influence of entire obedience to the truth we confer an honor on our Redeemer. Then no part of the soul is palsied or unclean. Christ diffuses life and activity to every part and function of the being, so with the whole man we serve the Lord perfectly. This is growing up to the full stature of a man in Christ Jesus. We glorify Him by obedience to the truth. We are accepted in the Beloved as we represent Christ, teaching the truth, the everlasting gospel, the last great message of mercy to a fallen world.15LtMs, Lt 135, 1900, par. 19

Christ prayed that His disciples might give to the world an example of His power to mold human beings into His own image. His Holy Spirit changes those degraded by sin, restoring them to holiness. Cannot we see and understand that Christ teaches us by His own example to count all things but loss for the riches of His grace and the excellency of the knowledge of Christ Jesus our Lord? Does He

not show us by His wisdom, by His obedience to the law of God, that this is the sum of all science? “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 commandments of the Lord are pure, enlightening the eyes.” “Blessed are the undefiled in the way, who walk in the law of the Lord.” [*Psalm 19:7, 8; 119:1.*] *15LtMs, Lt 135, 1900, par. 20*

Lt 136, 1900

Sharp, Brother [F. L.]; Caro, [E. R.]; Kellogg, [M. G.]

St. Helena, California

October 29, 1900

Portions of this letter are published in *1MR 72-73*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren Sharp, Caro, and Kellogg:

Today Brother Burden and his family left us for San Francisco, their first stopping place en route for Oregon, where they are going to visit their relatives. In two weeks they will return to San Francisco, and will then take the next steamer for Australia. We were very loath to have Brother and Sister Burden and their sisters leave us, but we are pleased to think that they will be a blessing to you in more ways than one. Brother Burden is a man who can minister. He has been an excellent help here in many ways. You need not be afraid to place responsibilities upon him. He is capable of superintending your work in almost any line. As he has managing ability, he will be able to stand by your side in counsel with you.¹⁵*LtMs, Lt 136, 1900, par. 1*

Brother Burden is a good, practical speaker, and knows how to conduct meetings. He will not disappoint you if you will give him standing room. We sincerely hope that he will be of good courage, and that you, my brethren, will link him with you as a fellow helper in managing the work. Sister Burden is a good financier, and an excellent bookkeeper. Her sisters may wish to attend the school at Cooranbong. I know not what they may do.¹⁵*LtMs, Lt 136, 1900, par. 2*

We appreciate these friends very highly, and it is with deep regret that we see them leaving us. We would certainly have opposed the move had it not been that we knew you needed the very talents the Lord has entrusted to them to improve to His own name's

glory. *15LtMs, Lt 136, 1900, par. 3*

Sister Gotzian has been visiting us in our new home. We saw her words and attitude that influences had been brought to bear upon her to deter her from sending to Australia the ten thousand dollars she had promised to loan to the work there. We have been working cautiously to counteract this influence. We could not rest until we knew that she had again decided to send this money to Australia, and W. C. White would not rest until the order was sent to Dr. Kellogg to forward the money immediately. We think now that there will be no counter-influence exerted to retain the money. But if we had not been <here> in person, I greatly fear that in the great <temptation> your work of building the tower would have been hindered in its completion. May the Lord help you all in the work, is our most earnest prayer. Since leaving you, we have not had you out of our minds and plans. *15LtMs, Lt 136, 1900, par. 4*

As yet we have not become sufficiently settled to begin our book work. We are now trying to adjust W. C. White's family and my family of workers as they should be. We are fitting up as an office an old cottage near our dwelling. This will give us four rooms for our workers, and we hope it will be ready this week. Many things in various lines have detained us, but now we shall do our best to advance and get settled. Marian is at the sanitarium taking treatment, that she may be better prepared for her work when our goods are unpacked and the office is prepared to open up the book material. Mabel has been suffering again, but she is better now. In the providence of God she will have improved health if she will not be so ambitious to do things she ought not to do. *15LtMs, Lt 136, 1900, par. 5*

In the sanitarium here we see the great danger of the head physician supposing that he must be superintendent and manager of everything in the institution. We see the results of this here, although within the last twenty years the Lord has sent message after message to correct this supposition. It is not according to the Lord's order to lay so many responsibilities upon one man. God has a work for the physician. He is to work under His supervision, and is in no case to suppose that a physician is qualified to be superintendent and manager, and to make a success of this extra

burden-bearing, at the same time doing the work that he should do as a physician. *15LtMs, Lt 136, 1900, par. 6*

The Lord sees the material upon which He can operate to communicate wisdom in His own way to the one who trusts in Him as his Teacher and his Guide. His Holy Spirit will work upon all Christian physicians, for if they are Christians, they will be molded and fashioned in the divine likeness. Unless the divine influence is recognized and respected, human wisdom will become exalted in preference to the divine wisdom, and the work will surely be swayed in wrong lines. The result for good is certain when God is exalted as the divine Counsellor. *15LtMs, Lt 136, 1900, par. 7*

When the truth is received into the heart, the godly physician is like “a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [*Psalm 1:3.*] God says, “Them that honor me, I will honor, and they that despise me shall be lightly esteemed.” [*1 Samuel 2:30.*] Those who stand as physicians in our sanitariums often make a mistake by putting the means for the end. *15LtMs, Lt 136, 1900, par. 8*

There is a positive danger, which should be strictly guarded against, of physicians desiring to do something great, that will reveal their superior wisdom, without solemnly and thoroughly criticizing their motives with severe exactness, to see if they are not weaving into the web threads of selfishness which will spoil the pattern of the fabric. Solemnly and earnestly they should inquire, “Is this my way or thy way, O Lord?” Strict search at every point is essential. No man, whatever his position, is safe in reposing upon something he has done, unless he solemnly and prayerfully inquires of God, “Have I reached the correct result in my work? Have I sanctified my soul as a channel of light for others, that they may safely follow my example?” *15LtMs, Lt 136, 1900, par. 9*

In every plan we must act in entire dependence upon God, else we shall be deceived by a semblance instead of the reality. As stewards of the grace of Christ, we are to inquire in every movement, “Is this the way of the Lord?” The Word of the Lord is a character detector, a motive tester. We are to read this Word with a

heart and mind open to receive the impressions God will give. We must not think that the reading of the Word can accomplish that which only He whom the Word reveals, who stands behind the Word, can accomplish. Some are in danger, because they hold firmly doctrines in the Word, of hastening to the conclusion that they are actually in possession of the blessings which these doctrines declare shall come to the receiver of the truth. *15LtMs, Lt 136, 1900, par. 10*

Many keep the truth in the outer court. Its sacred influence has not a controlling power over the words, the thoughts, the expression. They do not possess that faith which works by love and sanctifies the soul. An assent to the truth may quiet the conscience, but let every human agent inquire, "Does my faith make me a daily, hourly follower of Jesus Christ? Has it a sanctifying influence upon my own soul? Can I say, The gentleness of Christ hath made me great?" A faultless creed and a carnal life are often found together among professed believers. To be a means to a saving end, the Word of God must be intelligently and practically understood. Christ's death is the means to the end of our salvation. *15LtMs, Lt 136, 1900, par. 11*

"Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them: that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:17-23.*]*15LtMs, Lt 136, 1900, par. 12*

Here is the standard which all who believe in Christ must reach if they are members of the royal family, children of the heavenly King. The end of our faith is the perfection of human character in holiness, the whole being sanctified unto God through the truth. *15LtMs, Lt 136, 1900, par. 13*

Never will those in our sanitarium become what God designs them to be until the physicians learn lessons of a different character from those which they have learned. The lesson they must learn is plainly expressed in the prayer of Christ. Unless there is less selfishness manifested in aspiring to occupy the chief place in our institutions, the wisdom of men will appear, and the Christlikeness will disappear. *15LtMs, Lt 136, 1900, par. 14*

A spirit has been cherished that the associate physician must not be considered equal to the head physician, who regards himself as first. It is feared that if the associate physician stands on an equality with the one who has the first place, it will hurt the influence of the head physician with the patients. Therefore an effort is made to obtain as associate physician a learner, who will do just what he is told, a young man with limited experience, who will not desire to stand as an equal or a counsellor. The workers do not remember that the Lord is watching, that He has the supervision of the work in every department. When in His providence He shall so order it that a man of understanding and efficiency shall be prepared to unite with the presiding physician in any of our sanitariums, give that man every chance possible to be proved. *15LtMs, Lt 136, 1900, par. 15*

The Lord has been greatly dishonored by the spirit and attitude of the head physicians in our sanitariums [in] placing themselves first, so managing matters that they reveal a spirit entirely opposed to the prayer of Christ. There must be a continual striving for unity. We can do nothing to advance the work till Christ dwells in our hearts by faith, till His truth is our spiritual food, and we reach the highest attainment which the prayer of Christ enables us to reach. "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verse 23.] To the physicians, managers, and directors in the sanitariums, I would say, On this subject of unity you cannot be too urgent. Everything which savors of selfishness in striving for the power of mastery is an offense to God. On this subject Paul writes, "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 2:19.] This symbolizes the relation which those in every line of work in our sanitariums should sustain to one another. And it

is written also for the laborers in the gospel ministry. These are not set to pick and choose, receive or discard, the laborers as they will be inclined to do if they follow the suggestions of their hereditary and cultivated traits of character. The members of Christ's body have not all the same office, but the different members are to be united to one Head, and each member is to be respected and is to do <his or her> individual work under the one Head. *15LtMs, Lt 136, 1900, par. 16*

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” [*Colossians 3:12-16.*]*15LtMs, Lt 136, 1900, par. 17*

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.” [*Ephesians 4:1-3.*] Will every institution established in the interests of the work of Seventh-day Adventists take heed to that which is written, and bring this Word of the Lord into the practical life? “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.” [*Verses 4-6.*]*15LtMs, Lt 136, 1900, par. 18*

“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.*]*15LtMs, Lt 136, 1900, par. 19*

The great weakness in the churches is the result of the spirit of rivalry, of seeking to be first. This creates jealousy and evil surmising. Some become suspicious and jealous of those with whom God in His providence has ordained that they should work in unity to meet the assaults of the enemy who will come in to control the weak points of our characters. We need to be riveted and grounded in the truth, answering the prayer of Christ. We must be united with Christ and with one another. Christ dwelling in the heart will manifest deeper, better, more elevating teaching than that of men. Christ's life must circulate through the whole being, just as the blood circulates through the body as a vitalizing power. Then the life will be hidden with Christ in God. *15LtMs, Lt 136, 1900, par. 20*

I write of these things just as the Lord has presented them to me. Guard against the hindrances to the proper and helpful work to be accomplished in building up our sanitarium. There is to be no self-exaltation, no striving to be head over all others. We are to unite in the work as brethren. If the Lord sends men to connect together, He knows what elements He desires to unite in harmonious action. The laborers are not to choose who shall unite with them. *15LtMs, Lt 136, 1900, par. 21*

One man is not to carry an undue load of responsibility when there is a brother who can yoke up with him to supply the deficiency existing in his own character-building. The Lord sees that a wrong mold would be given to our sanitariums if one man's mind and one man's judgment is regarded as all-sufficient. Opening the door to envy [and] jealousy is a sin which shows that the servant is not yoked up with Christ Jesus. He has not the mind of Christ; he does not labor for unity, but to create dissension. Shall not all this be crushed out of our lives? *15LtMs, Lt 136, 1900, par. 22*

“And he gave some, apostles: and some, prophets: and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the 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.]*15LtMs, Lt 136, 1900, par. 23*

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted forgiving one another, even as God for Christ's sake hath forgiven you.” [Verses 30-32.]*15LtMs, Lt 136, 1900, par. 24*

There is a special work committed to the managers of the sanitarium. The physicians have a serious responsibility resting upon them, and should have connected with them men of experience, men <of prayer> who are faithful to the trust which is given them, whatever that trust may be. They are to be subject to one another. All things that are questioned they are to take to the Lord in prayer. They are to treat with deference and respect those whom God shall appoint to unite with them in their work, just as they would like to be treated. Let superintendent, physician, manager, and matron be up and doing their appointed work; for soon their opportunities will be past, and the recompense will follow. Let all who lead in the various lines of the work remember that it is best to make an entire surrender of themselves to the Lord. Temptations and trials will come, but the Lord says, “Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.” [James 1:12.]*15LtMs, Lt 136, 1900, par. 25*

I cannot write more now, as the mail goes today, but will continue the subject in another letter.*15LtMs, Lt 136, 1900, par. 26*

Lt 137, 1900

Crothers, [W. M.]

St. Helena, California

October 30, 1900

Portions of this letter are published in *CW 128-129*.

Dear Brother Crothers:

Willie has set before me the position you are in and the opportunities you have of using to advantage the loan of two hundred pounds to deal in sanitarium health goods. There are many places where I thought I could use this money, and it has been with considerable perplexity that I have studied the matter; but the result is: I loan the money to you in trust, to use and improve and may the Lord help and strengthen and bless you, my brother, that you may be enabled to help yourself and to help to advance the work and cause of God in Australia. *15LtMs, Lt 137, 1900, par. 1*

While working for the *Herald of Health*, believe in the Lord Jesus, and seek to make the paper a success. Please make your sentences short, for then your articles will be much more interesting. I wish to say, You need to cultivate the softening, subduing influence of the Spirit of Christ. Do not speak uncourteously to anyone, and do not be dictatorial and severe. Be kind, and do not show a superiority, for the Lord would have you a whole Christian. Be more careful than you have been during a portion of your experience in the past. *15LtMs, Lt 137, 1900, par. 2*

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with

the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God.” [*Ephesians 6:10-17.*]*15LtMs, Lt 137, 1900, par. 3*

This is the cultivation of personal piety, the result of the righteous principles. Then the sense of right in every transaction will be maintained. In your striving for the victory over your own inclinations, the Lord will help you by His Holy Spirit. The sensibility of the mind in regard to the forgiveness of Christ will lead you to be circumspect in every action of your life, that you may give no occasion to any one that your good works shall be disparaged because of an appearance of evil.*15LtMs, Lt 137, 1900, par. 4*

The righteousness of Christ protects the spiritual life in its action, in all its practices. The breastplate of righteousness protects the vital parts. Rectitude in all things is essential to the welfare of the soul. True rectitude is acting in accordance with the laws of nature. No man can violate the laws of nature and prosper, any more than he can violate the laws of his physical life and prosper. The Lord wants you to have much of His grace; therefore seek to be in fellowship and harmony with your brethren, putting on as your breastplate that divinely provided righteousness which it is the privilege of all to wear who believe in Christ as their personal Saviour.*15LtMs, Lt 137, 1900, par. 5*

I hope and pray that you will be all the Lord would have you be, that there will be a change in you through the grace of Christ, so that you will not feel inclined to draw upon others to wait upon you, but be so considerate, so tender, so compassionate that the gentleness of Christ will make your words fragrant. Praise and bless wherever you can, but do not be overbearing. Love God and your brethren. Forget yourself. Follow in the path of humble obedience Him who went about doing good. Never fail or be discouraged. Meekness is not cowardliness, it is Christian lowliness. The child of God is to learn to fear and tremble for himself, lest he shall become a stumbling block in somebody’s way. Practice the sweet self-denying lesson of hiding self in Christ.*15LtMs, Lt 137, 1900, par. 6*

Improve is the word I have from the Lord for you. Use to a purpose the capabilities God has given you. Love for Christ will lead you to strive for victory. You can rise to vantage ground if you will to do Christ's will. Let purity and love and the grace of God perfect your character, so that a willingness to do Christ's will shall make your path all brightness. Look up. Believe, and receive to impart.*15LtMs, Lt 137, 1900, par. 7*

You have been growing self-centered, and this spoils your influence. Rise above the habit of being petted, which has hurt you. God does not want you to be presumptuous, but He desires you to exercise your physical functions. Use your bones and muscles proportionately with your brain. Be determined to place yourself under favorable circumstances, and then look constantly and in faith to Jesus as your great Physician. You must not grow selfish. You must not study your own case.*15LtMs, Lt 137, 1900, par. 8*

I hope and pray that you may make *The Herald of Health* a living, speaking, vital agency for good. Do not let it get prosy. Let it be spicy with the fragrance of pure truth. This is a savor of life unto life. Man's chief end is to glorify God and honor Him forever. Do not become self-important. Be an example of happiness in the love of Christ. Glorify God. Then you will be what God would have you be. God help you to heed these suggestions, not only for your present good but for your eternal welfare.*15LtMs, Lt 137, 1900, par. 9*

Lt 138, 1900

Palmer, [E. R.]; Robinson, Brother; Hughes, Brother; Farnsworth, Brother and Sister [E. W.]

St. Helena, California

October 30, 1900

Previously unpublished.

Dear Brethren Palmer, Robinson, and Hughes, and Brother and Sister Farnsworth:

I feel thankful to our heavenly Father for His great kindness and love to me and mine. In His great goodness He has placed us in a healthful location, without one thought or plan on our part. It was as if He addressed us, saying, There is your home; take possession, and My peace shall be with you. I do thank the Lord with heart and soul and voice.*15LtMs, Lt 138, 1900, par. 1*

In planning to lessen my financial responsibilities, I have decided to pay all the monies I have borrowed in Australia. But as I see the necessities of the work at Avondale, I decide to still keep these monies, and lend two hundred pounds to the Retreat to help buy the Hamilton Business from the Sydney Sanitarium; and also to lend two hundred pounds to the Sanitary Supply Business, which Brother Crothers is endeavoring to establish.*15LtMs, Lt 138, 1900, par. 2*

The interest paid to me on these loans will cover what I want to pay to the individuals.*15LtMs, Lt 138, 1900, par. 3*

I have a request to make of you all, that you show some interest in Brother Crothers. When you see a man who has been useful in the work, and has lost his health, though his course seem inconsistent, do not withdraw from him your sympathy and your brotherly kindness, and act as though you did not want anything to do with him; but consider thyself, lest thou also be tempted. We all need more of the tenderness of Jesus Christ.*15LtMs, Lt 138, 1900, par. 4*

One night, while in Cooranbong, I had a dream that concerned Brother Crothers. He was in need of help, and he did not receive it from us who ought to have helped him. He was seeking to steady himself by leaning on the arm of one of his brethren, but the arm was withdrawn. He then tried to clasp the arm of Brother Farnsworth, but he withdrew himself, saying to one of the brethren, "I want no connection with him; I wish he were away from the Press, for he is not calculated to do the work that needs to be done." *15LtMs, Lt 138, 1900, par. 5*

Then One drew near and took the hand of Brother Crothers, and placing it upon His own arm, said, "All we are brethren." [See *Matthew 23:8*.] Looking upon several who were beholding the actions of indifference, and who were withdrawing from Brother Crothers, he said solemnly, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [*Hebrews 12:12, 13*.] To Brother Crothers he said, "Lean hard, I will guide you." *15LtMs, Lt 138, 1900, par. 6*

Again I slept and dreamed that we were in an assembly, and One was our Instructor, our heavenly Messenger. The Lord gave most precious instruction, but it is impossible for me now to find what I had written. What I wrote in regard to the matter I will send to you as soon as it is found, but I have felt that I must speak a word of caution at this time. *15LtMs, Lt 138, 1900, par. 7*

Brother Crothers has been passing through severe trials, and no one is to make his case unnecessarily hard. Words were spoken to the effect that the Lord had not cast off Brother Crothers, and the Lord would be pleased to have his brethren make a chance for him, by being pitiful and courteous. As every one shall give account of himself to God, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." [*Romans 14:13*.] There is a work to be done for Brother Crothers. We are to give him our earnest interest to get him above thinking of himself. The best way to do this is to be kind, patient, speaking pitifully and tenderly. Correct his errors, and never make sport of his infirmities, or of any man's weakness. *15LtMs, Lt 138, 1900, par. 8*

“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself, but, as it is written, The reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.”
[Romans 15:1-6.]15LtMs, Lt 138, 1900, par. 9

The Lord will observe all our acts of self-denial and self-sacrifice for others. He will bless every soul who will try to help the very ones who need help. We do not want Satan to triumph in pursuing a course which will lead any man to sink in the mire of temptation, because no one will help the men who might be helped. “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” [Romans 13:10.]15LtMs, Lt 138, 1900, par. 10

Brother and Sister Farnsworth, I write this to you because I want you always to be fully on the Lord’s side. I love you both. I also often feel annoyed with Brother Crothers’ ways, but I am sure he is a child of God, notwithstanding he has some most disagreeable ways. Please talk with him interestedly, and try to help him to help himself. We do not want to drive him to take any unwise course. We want him to be free, and we believe that the grace of God will enable this tempted, tried soul to overcome and stand on vantage ground.15LtMs, Lt 138, 1900, par. 11

I have decided to give him a chance to help himself, as well as to help in the work where I think he can do well if he has a chance. At any rate I am willing to venture something. Will you help me to make a success of this work which I am enlisting to do? You can all help me. I feel interested in you all, and I know you are interested in me, and I ask you, in the name of Jesus Christ, to seek to spread your robe of patience and charity over this brother, whom I know God acknowledges as His child.15LtMs, Lt 138, 1900, par. 12

Lt 139, 1900

Officers of the General Conference

St. Helena, California

October 24, 1900

This letter is published in entirety in *1888 1714-1724*. +NoteOne or more typed 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 Officers of the General Conference

Dear Brethren:

I have received a letter from Dr. Kress, written from Vancouver. He has written plainly, and seems to think it is a great mistake to hold General Conference in Oakland. Before Brother Irwin left here, I plainly stated my ideas to him regarding this.*15LtMs, Lt 139, 1900, par. 1*

For the sake of the cause of God it is my duty to say the reports made to you by _____, that Elder Daniells was to be President of the General Conference in the place of Elder Irwin, and that W. C. White was to occupy a prominent position on the Foreign Mission Board, are most surprising falsehoods. Such a thought never entered our minds, and we have never said anything to cause such a report to be circulated. All my workers and W. C. White himself understand that in leaving Australia W. C. White laid off every official duty that he might help me in my book work. I employ him as my general helper in this work.*15LtMs, Lt 139, 1900, par. 2*

An old cottage on my place is being fitted up as an office. In this there will be four rooms which can be occupied by my workers. We hope soon to get out some books which have been in a state of preparation for some time.*15LtMs, Lt 139, 1900, par. 3*

I am now located in the Pratt house under the hill on which the Retreat stands. The manifest working of the power of God in this

matter is a cause of great thankfulness. Here I am retired from the strife of tongues. I decided that I could not make my home in Battle Creek, Healdsburg, or Oakland; and we made up our minds to wait and watch and pray for guidance as to where we should locate. It was a great surprise to us when this place was brought to our notice, and we saw plainly the hand of God in it. I was softened and subdued in spirit at the thought that God has selected this place for me, and I no longer questioned my duty in the matter of location. We acknowledge the unexpected interposition of Providence in our behalf under the most depressing circumstances. Light has shone amid uncertainty, and we now rejoice in certainty and in the peace of God. We do not doubt that God was the primary mover in the matter of our location, and may it be said of us as of the disciples, "They glorified God." [Luke 5:26.] The Lord has placed us here, and we will praise Him. We are thankful to be away from the din and confusion of the battle. We would not place ourselves where we would become the sport of Satan's invention.¹⁵*LtMs, Lt 139, 1900, par. 4*

I shall not now relate the way in which the Lord will work in the future crisis, because the way is not prepared for me to do this. The Lord will fit men, women, and youth, yes, even children, as He did Samuel, for His work, making them the repositories of sacred truth. He who never slumbers or sleeps watches over each one, selecting their spheres of labor in His broad missionary field. The last message of mercy is to be given to the world by the proclamation of gospel truth. All heaven is watching the aggressive warfare which God's servants are carrying forward under apparently discouraging circumstances. New conquests over the opposing elements of the world, over idolatry and heathenism, are being achieved. New honors are being won as the Lord's workers rally round the banner of the Redeemer, and raise the standard of truth. To the faithful ones who learn of God precious gifts are being imparted, that they may become laborers together with God, connecting the church here below with the church in heaven. All the angelic messengers are at the service of the humble, believing ones on earth; and as the redeemed army here below sing their songs of praise, the choir above join with them in their thanksgiving, ascribing praise to God and to Jesus the Son of God.¹⁵*LtMs, Lt 139, 1900, par. 5*

Let me tell you that I am not to pass again over the ground which I passed over at Minneapolis. I am not to be in the midst of scenes of contention and strife. I would most gladly bear my testimony to many thousands of people, but there are those who would not understand the message God has given me to bear. They have not been drinking deeply at the fountain of life, and they would not understand my words any more clearly than they have understood my writings. They have a work to do in preparing themselves for the messages which may come to them when they are ready. *15LtMs, Lt 139, 1900, par. 6*

I do not refuse to go to Battle Creek if the Lord indicates that it is my duty to go. But I may not be present at the General Conference [session] if it is held at Battle Creek, or even if it is held in Oakland. I have a great and most solemn work before me in preparing for publication the writings, which till now have been merely private testimonies, to be laid away in a drawer, with no heed paid to their instructions. Should I now attend a conference at Battle Creek or in any other place, and bear the clear-cut testimony I would have to bear, there would be cavilling over the instruction given, as there has been over the written testimonies. There would be great blindness of heart, and a disposition to misapply truth. Poor unconsecrated souls would be brought into even greater danger and peril than they are in now. *15LtMs, Lt 139, 1900, par. 7*

Those who have not profited by the books, written as God has impressed me by His Spirit to write, would not be any more inclined to profit by the spoken testimony. *15LtMs, Lt 139, 1900, par. 8*

God has been greatly dishonored by the spirit which has led men to present matters in a false light. They have received evidence piled upon evidence, and have had all the light that will come to them in regard to the work given me of God. Until their understanding is sanctified, God will not be glorified by my placing before them the precious, sacred things He has given me. I therefore feel no call to meet with you at Battle Creek, where the enemy has been permitted to take possession of minds and hearts, leading them to deceive themselves and others. *15LtMs, Lt 139, 1900, par. 9*

I have felt deep humiliation of soul as I have been led to understand

the treatment of the light given me for the people. I will visit the churches, but I am not called upon to place myself where I will be subject to unsanctified speeches. To many souls all that I might do or say would be worse than lost. I will embrace every opportunity to work for those who are in the darkness of error, who have never heard the truth. I will attend meetings where I can talk with those who have never had the light to reject. *15LtMs, Lt 139, 1900, par. 10*

It seems impossible for me to be understood by those who have the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or, Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories. I am warned to beware of those who, although they have a profession of faith, are not meek and lowly in heart. They do not see themselves as they are. They do not work with Jesus, revealing His meekness and lowliness. *15LtMs, Lt 139, 1900, par. 11*

I fear that I cannot accomplish anything in the General Conference by speaking words to ears unsanctified and hearts unconverted, to men who know the truth but do not obey it. I am sustained and greatly blessed when speaking to those who have not heard the truth. When doing missionary work among unbelievers, I am always receiving grace and power from God to give back to Him. *15LtMs, Lt 139, 1900, par. 12*

Christ commissioned His disciples, "Go ye into all the world, and preach the gospel to every creature." What then? "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 16:15-18.*] *15LtMs, Lt 139, 1900, par. 13*

There are a few who have felt the importance of the message, and who have solemnly taken up their appointed work, opening new fields instead of spending so much time in ventilating new theories in the churches. *15LtMs, Lt 139, 1900, par. 14*

When God's professed followers have an experimental knowledge of the truth, they will seek to fulfil the words of Christ. To His disciples the Saviour said, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which are written in the law, and in the prophets, and in the psalms concerning me. Then opened he their understanding that they might understand the Scriptures." [*Luke 24:44, 45.*]*15LtMs, Lt 139, 1900, par. 15*

This is the experience the Lord desires every Seventh-day Adventist to gain. He desires them to understand the Scriptures so thoroughly that they will have a whole treasure house of knowledge from which to draw. Then they will be able to feed the flock of God with His Word. They will not think that they must bring forward some original theory in order to make their ministry successful. They will not think that they must hunt up tests new and odd and strange. These are sophistries which taste strongly of the dish, fables which have no power to sanctify, purify, and cleanse the soul from the uncleanness which sin brings in its train. *15LtMs, Lt 139, 1900, par. 16*

The teachers of the Word need on bended knees to seek for an understanding of the Scriptures. The workers in the Lord's vineyard need to draw continually from the Scriptures, not from the chambers of their imagination, sowing chaff among the wheat and making the chaff of more importance than the wheat, that they may secure glory for themselves. It is time that even the men and women who have the Word of God in their hands rest not until the Holy Spirit gives them an understanding of the Word and works a reformation in their hearts. Then the movers in the proclamation of the last message of mercy for a fallen world will show that they are controlled by the Holy Spirit. *15LtMs, Lt 139, 1900, par. 17*

Truth, Bible truth, this is what the people need. They need none of the inferior tests which have been manufactured by men and

attached to the truth as a part of it. These tests weaken those who believe them. We have a work to do of no inferior order. On our knees we are to claim the promises of God's Word, asking that we may receive pure, unadulterated truth, and that we may see the necessity of practicing this truth and living by every Word that proceeds from the mouth of God. Then men and women will be converted to the truth. The hand of God will be recognized in the raising up of new churches, baptizing with the apostolic spirit many who will go forth to do missionary work in places where the people know not the truth. These will need to be taught to gain an experience free from human sophistry. *15LtMs, Lt 139, 1900, par. 18*

Such missionary work will furnish the churches with a sure, solid foundation, a foundation having this seal, The Lord knoweth them that are His. God will be glorified in His people. Christian missions will be built upon Jesus Christ. Under the supervision of God the work will go forward, and innumerable evidences will be given of the genuineness of the work. The workers will not seek to glorify themselves or any human being, but will praise God as the Designer and Organizer of every holy, ennobling work. They not only profess to be believers, but are believers. They are sanctified by the truth, for truth acted as well as preached has a purifying influence upon the character. *15LtMs, Lt 139, 1900, par. 19*

In the home and in the church the true missionary for God is a living exposition of truth. He eats the flesh and drinks the blood of the Son of God, and his life is molded according to the divine similitude. He understands and assimilates the Word, saying, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] True missionary work leads those connected with it to bow before God in self-humiliation and in unfeigned gratitude to God for the past and present manifestation of His power. They hide self in Christ, praising and glorifying Him as the One altogether lovely. *15LtMs, Lt 139, 1900, par. 20*

Christian missionary work is of great value to the home churches. By it the members who know and believe the truth are inspired with holy, sanctified zeal to deny self, to lift the cross of Christ, and labor with self-sacrificing zeal to send the truth to places nigh and afar off. Christian missionary work has a reflex influence upon the churches,

an influence uplifting and sanctifying, demonstrating the importance of Christ's teaching in the *sixth chapter of John*. Christian missionary work has a salutary influence upon unbelievers, for as the workers labor under divine superintendence, worldlings are led to see the greatness of the resources God has provided for those who serve Him. God's truth, demonstrated by the working of grace in the heart, multiplies the agencies of Christian usefulness and makes a decided impression upon the world. *15LtMs, Lt 139, 1900, par. 21*

God desires His servants to be living examples of the purifying influence of the truth. He desires them in life and character to show its ennobling, elevating tendencies. They are to illustrate the excellence of the truth, raising the standard of Christian courtesy, Christian tenderness and love. With an intensity of effort they are to seek and save those who are perishing in sin. Let the heart yearn even to breaking over those who know not the truth. *15LtMs, Lt 139, 1900, par. 22*

The minds of believers must not be centered upon themselves, investigating every different feeling and writing to others for an explanation. Let them go to work and forget self in the loving desire to help perishing souls. Let them think and plan and act for those who know not God. It is not only the learned, the talented, who are to work for others. All who claim to believe in Jesus should work for others. This is Christian usefulness. We all need to show a holy dependence on our heavenly Father. *15LtMs, Lt 139, 1900, par. 23*

Devout dependence upon God, sanctification of spirit, earnestness in service, this distinguishes between those who serve God and those who serve Him not. We who believe are to illustrate in our lives the excellence of the life of Christ. Church members are to arise and shine amid the moral darkness of the world. If we are united to the Light of the world, we shall reflect light to others. If we partake of the Saviour's rich grace, we shall be a universal blessing. *15LtMs, Lt 139, 1900, par. 24*

We are called upon to show a hallowed patriotism, to reveal the attributes of Christ in the home and in the church. Let all seek to manifest the benevolence of Christ. He gave His life to save a fallen

world, and shall Christians, those who claim to be His representatives on earth, ever remain weak and inefficient? God help us to arise and take a most decided stand in the center of a large circle of benevolent work. Thus we may glorify and magnify the name of Him who is truth. *15LtMs, Lt 139, 1900, par. 25*

We are laid under the most solemn obligations, to furnish in Christians missions a grand illustration of the principles of the kingdom of God. The church is to be active in its working as an organized body to diffuse the influence of the cross of Christ, working for those nigh and afar off. Under God all who will eat the flesh and drink the blood of the Son of God will be registered in the courts above, "Laborers together with God: ye are God's husbandry: ye are God's building." [*1 Corinthians 3:9.*] Controlled by the great Designer, they reveal what human beings can be when they wear the yoke of Christ, learning His meekness and lowliness. *15LtMs, Lt 139, 1900, par. 26*

It is because so many of God's professed followers seek to be first that they cannot be trusted. Were they humble men, willing to be instructed and taught by God, they would be a power in showing the world the influence of truth upon the human character. Those who work in Christ's lines, never seeking to exalt self, will reveal steady progress and constant activity in missionary enterprises. They will not be satisfied unless church is added to church. Church members are not to center themselves in certain localities, forgetting that the Lord's vineyard is to be worked. They are to make aggressive warfare, planting the standard of truth in new places. God expects those in His service to contend earnestly for the faith once delivered to the saints. *15LtMs, Lt 139, 1900, par. 27*

Lt 140, 1900

Kellogg, H. W.

St. Helena, California

November 1, 1900

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.

H. W. Kellogg
Review & Herald

Dear Brother:

W. C. White put the enclosed paper in my hands to be sent to you, with the statement that he has done this. I understand that you said you would release your claim on the *Gospel Primer* just as soon as Willie did. I shall be greatly relieved when all the profits from this book go to the Southern field, to J. E. White, where they should ever have been sent. The way some things have been managed in regard to this book show a record in the books of heaven which none would not meet with joy. *15LtMs, Lt 140, 1900, par. 1*

Thank the Lord that this much is done. The efforts to divert means from the Southern field into other channels has had a blinding influence upon minds as to what is comprised in dealing with equity and justice. Jesus has been knocking, knocking at the door of the heart for some time without obtaining the welcome, "Come in, Thou heavenly Guest." How long will He have to wait? How long shall truth and righteousness be kept in the outer courts? O, what wonderful forbearance the Lord has exercised toward the children of men. But there is a point beyond which even His forbearance cannot go. Then the footsteps of the Saviour turn away. The word is given to the attendant angel to fix the dread mark on the doomed and fated door way, "Ephraim is joined to his idols: let him alone." [*Hosea 4:17.*] *15LtMs, Lt 140, 1900, par. 2*

Here we are in America. I cannot understand as to where the

General Conference [session] will be held. Dr. Kress has written me a letter, stating that in his judgment it will be a great mistake to have General Conference in Oakland. He said that the reason given why it was proposed to have it in Oakland was that it was Sister White's preference. I do not like to have the matter stand in this way. If the brethren think best to have the Conference in Battle Creek, Sister White will not stand in the way, for if I have no special evidence from the Lord in regard to it being my duty to make the journey to Battle Creek in midwinter, I need not go to the conference. The meeting can be held all the same. If it is held in Oakland, I would not feel that it was presumption for me to go. Our precious Sister Henry sacrificed her life by seeking to do altogether too much. Her extensive visiting has resulted in the loss of her labors. I feel this keenly. I do not feel anxious to attend any meeting in a cold climate in midwinter. I do not want my course of action to be presumptuous. *15LtMs, Lt 140, 1900, par. 3*

Willie has made over his interest in *The Gospel Primert* to me. Will you follow his example? In the Southern field they greatly need the profits from this book. The money would help the cause in that part of the vineyard where Edson has worked in a way represented to me as having the approval of God. His work has been a work of self-sacrifice at every step. But men contrived and maneuvered to turn away the profits from that destitute field. One day they will see and understand all that this means to them. The cause has produced the sure result. This dishonest management and avoidance of the very work God would have done will have its influence. The wrong is not cured yet; the errors are not effaced by the blood of Jesus Christ. *15LtMs, Lt 140, 1900, par. 4*

The Lord has been dishonored; for he could not magnify his name in giving his presence and his power to the actors. The whole church of God has felt the divine displeasure because of men's twisting and turning and devising. But men are so blinded that they cannot see. The enemy has been exalted and his plans accepted. God's plans have been turned aside. O what can be done, what shall be done, to lead the actors to see their wicked work as God sees it? What will be sufficient to cleanse the Office from its moral defilement? *15LtMs, Lt 140, 1900, par. 5*

Is it to be wondered at that lax, dishonest actions have been given an education in injustice? Integrity has not been strictly followed. God will call them to give an account of their stewardship. I wish they could show a clean record. They make the people raise contributions to make restitution. And if those in responsible positions do anything for the Southern field, it is not cheerfully or willingly done. God help us to do our work intelligently and understandingly, that we may not be weighed in the balances and found wanting. *15LtMs, Lt 140, 1900, par. 6*

But I must close. May the Lord open ways before you and may you obtain that daily experience which is so essential for your present and eternal good, is my earnest wish and prayer. *15LtMs, Lt 140, 1900, par. 7*

Lt 141, 1900

Magan, P. T.; Sutherland, E. A.

St. Helena, California

October, 1900

Portions of this letter are published in *PH068 19-23; 6MR 404-406*.
+NoteOne or more typed 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 Magan and Sutherland:

I will attempt once more to write to you in response to your letters. I cannot at this time write much. I do not feel it my duty to write all that I could write in truth; for it would not be the best thing to do. I must wait and watch and pray.¹⁵*LtMs, Lt 141, 1900, par. 1*

I feel that the Holy Spirit is working you who are on the other side of the Rocky Mountains. But I have not light now that I should visit Battle Creek, and I shall not do this without a plain Thus saith the Lord. When God sees that the work He has given me will not be refused and rejected, and His instruction misstated and misappropriated, then I shall have a work to do in connection with those who will co-operate with me in the last great work before us.¹⁵*LtMs, Lt 141, 1900, par. 2*

Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His messages to people today as He sent them in the days of Noah. There is in this age of the world a repetition of the wickedness of the world before the flood. Many helped Noah build the ark who did not believe the startling message, who did not cleanse themselves from all wrong principles, who did not overcome the temptation to do and say things which were entirely contrary to the mind and will of God.¹⁵*LtMs, Lt 141, 1900, par. 3*

We need to consider every word we speak, lest undesignedly we

give ourselves away. Do not trust in Sister White. It is your privilege to take God as His word. "Ask, and ye shall receive." [John 16:24.] "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind and tossed: for let not that man think that he shall receive any thing of the Lord." [James 1:5-7.] 15LtMs, Lt 141, 1900, par. 4

I will now come right to the point. You do not understand me. When I spoke of your petering out, I had reference to the impression which would be made upon others if you should at this point close up the school at Battle Creek. If this change were made now, if the school in Battle Creek were closed and the buildings sold, it would have the appearance that you were compelled to make the move. 15LtMs, Lt 141, 1900, par. 5

Have faith in God. He gave me the idea of giving *Christ's Object Lessons* for the relief of the schools. He is testing His people and institutions in this thing, to see if they will work together and be of one mind in self-denial and self-sacrifice. Carry forward this work without flinching, in the name of the Lord. Let God's plan be vindicated. Let His proposition be fully carried out and heartily endorsed as the means of uniting the members of the churches in self-sacrificing effort. Thus they will be sanctified, soul, body, and spirit, as vessels unto honor, to whom God can impart His Holy Spirit. By this means they will accomplish the work God designs to have done. 15LtMs, Lt 141, 1900, par. 6

Should you at this time sell the school buildings, you would defeat the purpose of God. Stir up every family, every church, to do to the very utmost of their power, every one consecrating himself to God, putting the leaven of evil out of his heart, out of the home, and out of the church. Let every family make the most of this the Lord's opportunity. Let self-denial and self-sacrifice be revealed. Let the teachers in the school do as others of God's servants are doing—cut down their wages. This self-sacrifice will be required of us all. Let all place themselves where they will be sure to receive the answer to their prayers. It is the cause of God which is at stake. 15LtMs, Lt 141, 1900, par. 7

The preciousness of life is to be appreciated because this life belongs to the Master. As long as we live, we are ever to bear in mind that we are bought with a price. Christ made of Himself a whole and complete sacrifice for us, to make it possible for us to receive the gift of everlasting life. "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.] We have enlisted under Christ's banner for life service, and great responsibilities and possibilities are within our reach. *15LtMs, Lt 141, 1900, par. 8*

There are, in the providence of God, particular periods when we must arise in response to the call of God and make use of our time, our intellect, our whole being, body, soul, and spirit, fulfilling to the utmost of our ability the requirements of God. Just now let not the opportunity be lost. Let all work together. Let children act a part. Let every member of the family do something. Educate, educate. This is an opportunity which God's people cannot afford to lose. God calls. Do your best at this time to render to Him your offering, to carry out His specified will; and thus make this an occasion for witnessing for Him and His truth. In a world of darkness let your light shine forth. *15LtMs, Lt 141, 1900, par. 9*

Let canvassers do their best in canvassing for the book *Christ's Object Lessons*. Their work will serve a double purpose. They will place in the homes of the people a book containing most precious light, seed sown to bring truth to souls ready to perish. In receiving this seed into hearts, they will save their souls through belief of the truth. At the same time means will be gathered for the relief of the schools. Twofold good will thus be accomplished in this work. Let it be done heartily as unto the Lord. *15LtMs, Lt 141, 1900, par. 10*

Let all think soberly, for it is a solemn thing to live. Your life is not your own. You are kept by the power of God, and Jesus Christ desires to live His life in you, perfecting your character. He desires you to work to the utmost of your knowledge and power to carry out the purpose for which He gave you life. Use every capability as His. *15LtMs, Lt 141, 1900, par. 11*

My brethren, after you have done all you can do in this work for the schools by sanctified energy and much prayer, you will see the

glory of God. When the trial has been fully made, there will come a blessed result. Those who have sought to do God's will, having laid out every talent to the best advantage, become wise in working for the kingdom of God. They learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. This is the result that will surely come if you fulfill the purpose of God. Peace and intelligence and grace will be given. *15LtMs, Lt 141, 1900, par. 12*

It is the design of God that we should all glorify Him, regarding His service as the chief end of our existence. The work that God calls you to do He will make a blessing to you. Your heart will be more tender, your thoughts more spiritual, your service more Christlike. "If ye abide in me," Jesus said, "and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*] In considering these things, my spirit rejoices in God. *15LtMs, Lt 141, 1900, par. 13*

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means and get away from the cities to save their children. Some were loitering, making no determined efforts. The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to do, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate, and touch not the unclean." [*2 Corinthians 6:17.*] Those who obey this warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. God will reveal from point to point what to do next. *15LtMs, Lt 141, 1900, par. 14*

Hear the voice of God through the apostle Paul, "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.*] Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever. *15LtMs, Lt 141, 1900, par. 15*

I wish to say that the time will come when there will be a willingness to get out of Battle Creek. At present, let patience have her perfect work. There is to be a decided work done to accomplish God's plan. Make every stroke tell for the Master in the work of canvassing for *Christ's Object Lessons*. God desires His people to be vitalized for work as they have never been before, for their good and for the upbuilding of His cause. Ministering angels will be round about the workers. *15LtMs, Lt 141, 1900, par. 16*

Let our institutions make every effort to free themselves from debt. Let every family arouse. Let the ministers of our churches and the presidents of our conferences awaken. Let God's plan be worked out after the Lord's order. Then He will tell you what to do next. *15LtMs, Lt 141, 1900, par. 17*

You will need to have patience with the tardy ones who do not feel the necessity of doing anything promptly, thoroughly, earnestly. They have so much to say, so much unbelief to express, and so much criticizing, that they lose the peace and joy and happiness in the purposes of God before they can decide to move. We must become men and women of God's opportunity. I am so glad that so much harmonious actions has been shown in striving to carry out this purpose of God, and to make the most of His providences. *15LtMs, Lt 141, 1900, par. 18*

I have written some articles in regard to the bringing forward of foolish imaginings as tests, which are presented as food for the flock of God. This does not refer to either Brother Magan or Brother Sutherland. These are men whom the Lord at this time calls men of opportunity. They will be taught by God, and I do not wish any remarks I have made to be applied to them. The Lord will guide these men by His Holy Spirit if they will depend wholly on Him, and not be too greatly surprised by the way in which He works to accomplish His ends. There are those whose lips need to be touched with a live coal from off the altar, that they may be cleansed from their rambling talk, and that their souls may be sanctified to understand by practical experience what is comprehended in a receiving of the Holy Spirit. *15LtMs, Lt 141, 1900, par. 19*

We all need sanctified minds and hearts and tongues. When will God's people realize what is meant by the declaration, "By thy words thou shalt be justified, and by thy words thou shalt be condemned"? [*Matthew 12:37.*] In this time of Satan's positive working, let the speech be guarded. Put a bridle upon the tongue. There are men rising up who are bringing in chaff and calling it wheat. They have a burning desire to originate something strange and new. I have letters of inquiry from several in reference to these things. I shall speak plainly in regard to them.*15LtMs, Lt 141, 1900, par. 20*

But these questions have no reference to Brother Magan or to Brother Sutherland, in whom I have confidence as men who will respect the light and heed cautions if they are making mistakes. God has an oversight of the men who are striving to know and practice the truth. While you watch unto prayer, and are willing to be corrected, the Lord will not let evil angels obtain the victory. Draw nigh unto God by faith, and He will draw nigh unto you. Put your whole dependence upon God; then when the enemy comes in like a flood, the Spirit of the Lord shall raise up for you a standard against the enemy. His power will not suffer the tempted soul, who believes in Jesus, to be overcome.*15LtMs, Lt 141, 1900, par. 21*

There is need of exercising the most tender sympathy and kindness and love toward those who err from the truth. My brethren, remember the words, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [*James 5:20.*] We are all to put on the Lord Jesus Christ, and to watch unto prayer. Be not troubled that students do not come to the school. This may be in the providence of God. Do your duty to those who do attend, and labor for their conversion to the truth.*15LtMs, Lt 141, 1900, par. 22*

Lt 142, 1900

McClure, N. C.

St. Helena, California

November 2, 1900

Portions of this letter are published in *CD 102, 112, 317, 334-335, 339; 2MCP 392-393.*

Dear Brother [McClure]:

I have had words given me to speak to you. I do not want you to remain as you are. You must not let yourself down to become a chronic invalid. You say that you should take particular pains to avoid the difficulty against which he had to contend. I advise you to make your diet abstemious. Be sure that as a rational Christian sentinel you guard the door of your stomach, allowing nothing to pass your lips that will be an enemy to your health and life. God holds you responsible to obey the light he has given you on health reform. The rush of blood to the head must be overcome. There are large blood vessels in the limbs for the purpose of distributing the life-giving current to all parts of the body. *15LtMs, Lt 142, 1900, par. 1*

The fire you kindle in your stomach is making your brain like a heated furnace. Eat much more sparingly, and eat simple food, which does not require heavy seasoning. Your animal passions should be starved, not pampered and fed. The congestion of blood in the brain is strengthening the animal instincts and weakening spiritual powers. It need not be thus. You should, with the help your wife can give you in the preparation of food, change your diet materially. You should not eat such a variety of food; for this makes a cesspool of your stomach. *15LtMs, Lt 142, 1900, par. 2*

You have permitted yourself to indulge too largely in a variety of food, and both you and your wife are in a condition of health unfavorable to spirituality. My brother, you cannot do the work of a minister of Jesus Christ unless you take yourself in hand, and treat yourself much better than you have done. You do not keep a faithful

watch over your tastes, your passions, your inclinations; and because of this you are bringing yourself into a state of invalidism. *15LtMs, Lt 142, 1900, par. 3*

You should take more physical exercise than you do. The machinery of your body is rusting from inaction. *15LtMs, Lt 142, 1900, par. 4*

Do not allow the enemy to enter through the door of the mouth to take possession of the rooms of your house. This building belongs to God. You must take every precaution lest Satan shall steal a march upon you. I entreat of you now to pay the closest attention to your diet. Improve in practical godliness. The Holy Spirit will not come to you as a Comforter unless you discipline yourself. *15LtMs, Lt 142, 1900, par. 5*

Your wife should not be afraid that you will injure yourself by abstaining from food. Sister M. needs to become a practical health reformer. You have both had to suffer because of your lack of wisdom in not taking proper care of the house you live in. Eating largely of hot food is unhealthful and debilitating. Exercise common sense in regard to your diet, discarding those foods which are stimulating and weakening, and which bring premature decay. Condiments, so frequently used by those who are of the world, are ruinous to the digestion. *15LtMs, Lt 142, 1900, par. 6*

It is not necessary that the diet should be distasteful because of its sameness. Simple, wholesome food can, with tact and ingenuity, be served for one meal in one way, and prepared in a different way for the next meal. *15LtMs, Lt 142, 1900, par. 7*

You have both had spiritual advantages, and God desires you to advance, not to retrograde. What you need is less temporal food and much more spiritual food, more of the bread of life. The simpler your diet, the better it will be for you. Puddings, custards, sweet cake, and vegetables, all served at the same meal, will cause a disturbance in the stomach. Eating fruit and vegetables at the same meal, if the digestion is weak, will cause suffering. Bread which is two or three days old is more healthful than new bread. Bread dried in the oven is one of the most wholesome articles of diet. *15LtMs, Lt 142, 1900, par. 8*

If food is simple yet nutritious, prepared without stimulating ingredients, yet made palatable and inviting, it is health-giving, health-restoring. The food of health reformers is often poor because so many have never learned to prepare food simple yet palatably. They should learn this at once. Sister M. would be able to conduct cooking schools if she would educate herself to do this. *15LtMs, Lt 142, 1900, par. 9*

If food is poorly prepared, the stomach will loathe it. Because we are health reformers, our diet is not to be poverty-stricken. Many have failed in health reform because they had not the necessary education in regard to the preparation of wholesome food. They attempted to cut off the objectionable part of their diet without supplying its place with something better. In their efforts to simplify, they did not bring in tact and skill to recommend their simplicity. This has made what should have been health reform, health deform, and has cast a stigma upon the name of health reform. *15LtMs, Lt 142, 1900, par. 10*

Let health reformers remember that they may do harm by publishing recipes which do not recommend health reform. Great care is to be shown in furnishing recipes for custards and pastry. If the dessert sweet cake is eaten with milk or cream, fermentation will be created in the stomach, and then the weak points of the human organism will tell the story. The brain will be affected by the disturbance in the stomach. This may be easily cured if people will study from cause to effect, cutting out of their diet that which injures the digestive organs and causes pain in the head. By unwise eating men and women are unfitted for the work they might do without injury to themselves if they would eat simply. *15LtMs, Lt 142, 1900, par. 11*

If some would lessen by one half the food they eat, they would have less trouble, even though the preparation of the food were not exactly what it should be. This subject demands attention. Our flesh and blood and bones are composed of that which we eat. We should not subsist entirely upon food containing the largest amount of nutrition. Food of this nature should be mixed with food not so nutritious. *15LtMs, Lt 142, 1900, par. 12*

It is of great importance not to drink at the meal. Eat food as dry as possible. Then digestion will commence in the mouth. Sufficient time is seldom given to the period of eating. The slower the process the better will be the digestion. *15LtMs, Lt 142, 1900, par. 13*

When people will live naturally, upon the good things God has given them, they will have better health. When people began to eat artificially, their health began to fail. Two-thirds of women's work would be saved if all would agree to live as naturally as possible. If the highly seasoned meats and the rich pastries were cut away from the diet, if more bread and fruit in their natural state were eaten, there would be a great change for the better healthwise. *15LtMs, Lt 142, 1900, par. 14*

It is impossible to prescribe by weight the quantity of food which should be eaten. It is not advisable to follow this process, for by so doing the mind becomes self-centered. Eating and drinking become altogether too much a matter of thought. Those who do not make a god of the stomach will carefully guard the appetite. They will eat plain, nourishing food, eating only twice a day, and then not in too large quantities, and tasting nothing between meals. They will eat slowly and will masticate their food thoroughly. After eating they will take proper exercise in the open air. Such need never trouble themselves to measure out precise quantities. *15LtMs, Lt 142, 1900, par. 15*

There are many who have carried a heavy weight of responsibility as to the quantity and quality of food best adapted to nourish the system. Some, especially dyspeptics, have worried so much in regard to their bill of fare that they have not taken sufficient food to nourish the system. They have done great injury to the house they live in and, we fear, have spoiled themselves for this life. They have gone to an extreme when they were unprepared to endure such a marked change. By a poverty-stricken diet they have reduced their health and strength unnecessarily. *15LtMs, Lt 142, 1900, par. 16*

Some such people say, I have tried health reform, and it did me an injury. Why? Because they were not wise enough to be temperate in all things. Do not go to extremes, and when this fails, discard health principles, and live as you did before your experiment

commenced. Let those who have become convinced of the true foundation of health reform impart what knowledge they have, and patiently help those who are in need of help over the difficult places. *15LtMs, Lt 142, 1900, par. 17*

Lt 143, 1900

McClure, N. C.

Granville, New South Wales, Australia

November 5, 1900 [typed]

Portions of this letter are published in *TDG 318*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

[N. McClure:]

I am not able to sleep. Your case, Brother M., has been presented to me. I will try, at the early hour of two o'clock a.m. to make some record of the matters presented before me. You seemed to be confused in your head, and were in danger of apoplexy. While you were thus afflicted, prayer was offered in your behalf. When we were again seated, One of authority stood up among us, and said, as He looked upon you with great sorrow, "My brother, you are a sick man. You are in need of a physician who understands your case; for physically and spiritually you are diseased.*15LtMs, Lt 143, 1900, par. 1*

"You should have given up your position of responsibility before this, but you were not willing to be released. Without a thorough change, you cannot be a faithful shepherd of the flock of God. You cannot be a wise director or a successful minister. You need to be ministered unto, else you will lose your life. You are ignorant of your true condition. If you will to do the will of God, if you are willing to be converted, soul, body, and spirit, you will realize a great change. You are in need of a reform, of a change."*15LtMs, Lt 143, 1900, par. 2*

You eat largely. You would be much better if you were strictly temperate in your eating. You need to know yourself. Take time to educate yourself. You are a man entrusted with good and precious talents, but you have been making a mistake in educating, by indulgence of appetite, the animal side of your nature.*15LtMs, Lt*

143, 1900, par. 3

The enemy is corrupting your thoughts. Sensuality is weaving itself into your mind. As you are, you cannot be depended on. You need that some one should teach you how to take care of the house you live in. Premature old age is coming upon you, and your wife, by her appetizing dishes, is helping to bring this on. Your course of action, if continued, will result in a loss of spiritual and physical soundness. But you can do much for yourself by studying physiology and hygiene.*15LtMs, Lt 143, 1900, par. 4*

You appear to know something of the needs of others and give them good advice, but you have not felt the necessity of knowing your individual self. You are sick and in need of a physician. You need to become better acquainted in regard to the house in which you live. You are bringing this house into a diseased condition, and the result will be a failure to discern spiritual things.*15LtMs, Lt 143, 1900, par. 5*

You ought not to be ignorant of the structure of your body. You ought to know how to use to the best advantage the talents God has entrusted to you. But I will say that you are almost as ignorant of the powers of the mind as of the functions of the body. You are not a reformer in the full sense of what reform includes. When a man is in your condition of health, his only hope is to reform. You need to learn the right use of the machinery of the body. How little you know of the parts composing the human structure, and how little regarding the care they should receive.*15LtMs, Lt 143, 1900, par. 6*

There is a physical, a moral, and an intellectual nature. Your body is the temple of God. Do you not wish to become acquainted with its parts? You have qualities which, if cultivated, would make you a man of bright conceptions. But you do not properly care for your house. There are in the body the nervous system, the circulatory system, and the digestive system. The last of these you have ill-treated. You eat in a lawless manner, placing in your stomach at the same time several kinds of food. This creates a disturbance in the stomach, and often it becomes a cesspool, in which fermentation takes place. Your head then begins to ache, because of the

congestion in the brain. You do not reason from cause to effect. Under such abuse is it any wonder that your digestive organs are quarrelsome? It is only through the mercy of God that you have your reasoning facilities at all. *15LtMs, Lt 143, 1900, par. 7*

Those who labor in the ministry should have outdoor exercise. Their physical nature demands it. You need much physical exercise in the open air in order that brain, bone and muscle may be kept in perfect working order. Your faculties have become dull. Your perceptions of right and wrong are confused. You need to wake up to the fact that your body needs to be treated more sensibly than it has in the past. You are stumbling along like a blind man, sacrificing physical, mental, and moral power to a diseased appetite. You fail to understand what is right and what is wrong. *15LtMs, Lt 143, 1900, par. 8*

Who among the human family understand thoroughly the use of the hand? This is a wonderful member of the body, but few appreciate it, and fewer understand the extent to which its powers may be cultivated. Many fold their hands, failing to put them to the use for which they were designed by the Creator. *15LtMs, Lt 143, 1900, par. 9*

You should live an active life. You should bring every part of the human machinery into active service, or you will lose the power to employ them. God has given you advantages which you little appreciate. God requires every human being to become intelligent in regard to the use of his limbs and his brain. We should understand the right use of every organ, for God has given us powers to use for His glory and for the blessing of the world. We are to do works of righteousness. It is for this purpose that God has created us. We are to know ourselves physically, but this is not enough. *15LtMs, Lt 143, 1900, par. 10*

Our spiritual perceptions must be kept in a state of healthy, progressive development. We are to understand and how to make the most perfect use of every organ God has given, that He may be glorified in the beings He has created. Human beings are the Lord's by creation, and doubly so by redemption, for He gave His only begotten Son to redeem them. Said the apostle, "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.]*15LtMs, Lt 143, 1900, par. 11*

As becomes beings to whom the Lord has given the faculties of reason and of action, we should use our powers in accordance with the divine purpose. God desires to be honored and glorified in the work of His hands. Every human being will have to give an account to God for the way in which he has used his entrusted talents. We are under obligations to use our powers aright, that we may be qualified for eternal life in the kingdom of God. God demands perfection from every human being. We are to be perfect in this life of humanity, even as God is perfect in His divine character.*15LtMs, Lt 143, 1900, par. 12*

God made every provision in man's behalf, creating him only a little lower than the angels. Adam disobeyed and entailed sin upon his posterity; but God gave His only begotten Son for the redemption of the race. Christ took on Him the nature of man, and passed over the ground where Adam fell, to be tested and tried as all human beings are tested and tried. Satan came to Him as an angel of light, to induce Him if possible to commit sin, and thus place the human race entirely under the dominion of evil. But Christ was victorious. Satan was defeated, and the race was placed on vantage ground with God.*15LtMs, Lt 143, 1900, par. 13*

When the Father gave His Son to live and die for man, He placed all the treasures of heaven at our disposal. There is no excuse for sin. God has given us all the advantages He possibly could give, that we may have strength to withstand the temptations of the enemy. Had man, when tested and tried, followed the example of Christ, he would have given his children and his children's children an example of steadfast purity and righteousness, and the race would not have deteriorated, but improved.*15LtMs, Lt 143, 1900, par. 14*

God is the owner of man. He required the human family to perfect faultless characters, and leave the results to future generations. In this our day, many act as though this were a matter of small importance; but had the human family after the fall of Adam worked

according to the example of Christ, every father and every mother would leave their children an example of how to conduct themselves so as to fulfil their obligations to God. Then the world would have been as Eden. The earth, now a desert of sin, would have rejoiced and blossomed as the rose.*15LtMs, Lt 143, 1900, par. 15*

My brother, I must urge you a reformation. You are not what you might have been had you co-operated with God in His purposes for you. God desires to restore His moral image in you. He has given you every advantage, that by being a partaker of the divine nature, you may escape the corruption that is in the world through lust. What a wonderful lesson for all to learn! The Lord has need of all the powers He has entrusted to human beings. He calls upon men and women to place themselves under the bloodstained banner of Prince Emmanuel, and learn the lesson of what it means to be a soldier of Jesus Christ.*15LtMs, Lt 143, 1900, par. 16*

Lt 144, 1900

My Brother

Refiled as *Lt 45, 1891*.

Lt 145, 1900

Kerr, Sister

Crystal Springs, St. Helena, California, U. S. A.

November 8, 1900

Portions of this letter are published in *AH 349*; *2MCP 435*; *SD 245*; *8MR 440-441*.

Dear Sister Kerr:

I often think of you, and my heart goes out to you with the strong desire that you shall advance day by day in the path of righteousness and holiness. My sister, the Lord desires you to put on Christ every day. The Saviour was represented to me as stretching out His hand to you, saying as He did so, Give yourself to Me without any reservation. Open the door to your heart, that I may enter and take possession. *15LtMs, Lt 145, 1900, par. 1*

You have trials, I know, but there is such a thing as showing a spirit of driving rather than of drawing. Your husband needs each day to see a living example of patience and self-control. Make every effort to please Him, and yet do not yield up one principle of the truth. *15LtMs, Lt 145, 1900, par. 2*

In order to render to God perfect service, you need to accept the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." You have not always pursued the course that will ensure you the blessing of God. Do you want the abiding presence of Christ in your family? Then you must obey the Word, "Take my yoke upon you, and learn of me." As you take upon you Christ's yoke of restraint and obedience, you will by individual experience find rest. Submit to Christ's yoke, not a yoke of your own manufacture, which will always be galling. "Ye shall find rest unto your soul," He declares. "For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *15LtMs, Lt 145, 1900, par. 3*

In Christ's school learn perfectly the lessons of meekness and lowliness of heart. Seek to do His will and to glorify His name. By

accepting Christ and submitting to His yoke you will find peace and rest. *15LtMs, Lt 145, 1900, par. 4*

Christ requires the whole being in His service—heart, soul, mind, and strength. As you give Him what He asks of you, you will represent Him in character. Let your husband see the Holy Spirit working in you. Be careful and considerate, patient and forbearing. Do not urge the truth upon him. Do your duty as a wife should, and then see if his heart is not touched. Your affections must not be weaned from your husband. Please him in every way possible. Let not your religious faith draw you apart. Conscientiously obey God, and please your husband wherever you can. *15LtMs, Lt 145, 1900, par. 5*

My sister, I know that you are too quick and hasty in your judgment of people. You have said too much before the sister with whom you were acquainted in Healdsburg. However much you may esteem her, it is not wise to go to extremes. There was no call for such effusive language. And you praise your son to his face as being such a good boy. You need to be more even in your manifestations of confidence. There is danger that you will put vanity into the hearts of those you praise. Let all the glory be given to God. *15LtMs, Lt 145, 1900, par. 6*

The day we visited you we appreciated much the bountiful repast prepared for us. But you need to study how to prepare nutritious food in the most simple way. Your husband's wishes regarding the preparation of food should be respected, and still you may study to prepare appetizing dishes in as simple and healthful a way as possible, so that the fine nerves of the brain will not become weakened and paralyzed, making him and you excitable, nervous, and easily provoked. *15LtMs, Lt 145, 1900, par. 7*

I am instructed by the Lord to say to you, Strive to enter in at the strait gate: for many, I say unto you, shall seek to enter in, and shall not be able. The Lord asks you to keep close to Him. Speak as He would speak and act as He would act. Do not let any one prejudice your mind and lead you to speak unadvisedly. Keep your own soul pure and clear, and your thoughts elevated and sanctified. Do not praise or exalt people to their injury, neither be hasty to condemn

those whom you think are not acting wisely. Let all see that you love Jesus and trust in Him. Give your husband and your believing and unbelieving friends evidence that you desire them to see the beauty of truth. But do not show that painful, worrying anxiety which often spoils a good work. *15LtMs, Lt 145, 1900, par. 8*

“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly: so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I myself should be a castaway.” [1 *Corinthians 9:24-27.*] *15LtMs, Lt 145, 1900, par. 9*

If men for no higher reward than a perishable crown, a wreath of flowers, subject themselves to temperance in all things, how much more should those who are seeking an unfading crown of immortality and a life which measures with the life of God? Should not the intensity of our effort be proportionate to the value of the object we are seeking to gain? God holds out before those who are running in the Christian race a fare more exceeding and eternal weight of glory. Should not this inducement be sufficient to lead them to practice temperance in all things, keeping their appetites and passions in perfect subjection? *15LtMs, Lt 145, 1900, par. 10*

My dear sister, you stand in a responsible position in your home. Hold the reins of government with a wise, even hand. Do not allow the members of your family to lose their love and respect for you. Bind them to your heart with the silken cords of love. This you can do if you live close to Jesus. By beholding Him you will be changed into His image, having escaped the corruption that is in the world through lust. God loves you; He loves your husband, and He is seeking to draw him to Himself. He desires to take his attention off mere earthly enterprises, and fix them on the eternal riches. *15LtMs, Lt 145, 1900, par. 11*

The cross, my dear sister, is to be lifted and borne without a murmur or complaint. In the act of raising it, you will find that it raises you. You will find it alive with mercy, compassion, and pitying

love. *15LtMs, Lt 145, 1900, par. 12*

Now, my sister, I must close. This morning I go to San Francisco to speak to the people on the Sabbath, and in order to catch the train we must leave here before day break. There is much more I would be pleased to say, but I will stop just where I am, only adding, Never let a word of reproach or faultfinding fall upon the ears of your husband. You sometimes pass through strait places, but do not talk of these trials. Silence is eloquence. Hasty speech will only increase your unhappiness. Be cheerful and happy. Bring all the sunshine possible into your home, and shut out the shadows. Let the bright beams of the Sun of Righteousness shine into the chambers of your soul temple. Then the fragrance of the Christian life will be brought into your family. There will be no dwelling upon disagreeable things, which many times have no truth in them. *15LtMs, Lt 145, 1900, par. 13*

Move solidly, not capriciously. Be a real blessing in the church because of the discretion of your words. The adorning of a meek and quiet spirit is in the sight of God of great price. Work carefully. Follow in the footsteps of Jesus. Let not tears and sighs be your meat and drink, but praise and thanksgiving. Say with the apostle Paul, "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.*]*15LtMs, Lt 145, 1900, par. 14*

God help you, my sister, to be a great blessing in your home, binding every member of your family to you by the strong cords of Christ's love. *15LtMs, Lt 145, 1900, par. 15*

I advised Edson to send you some copies of a paper he is publishing in aid of the work in the Southern field. I wish you to see if you cannot get subscribers for this little paper. It is only twenty five cents a year, but even this will help. Do what you can in this line for that destitute field. *15LtMs, Lt 145, 1900, par. 16*

In much love. *15LtMs, Lt 145, 1900, par. 17*

Lt 146, 1900

Farnsworth, Brother and Sister [E. W.]

St. Helena, California

October 8, 1900

Portions of this letter are published in *7MR 185-186; 5Bio 34*.
+NoteOne or more typed 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 Farnsworth:

I thought I had a letter ready to go to Australia by this mail, but it is not prepared as carefully as I wish, and therefore must lie over for another mail. I came from the boat with an experience which I wish to present carefully, but I cannot do it for this mail.*15LtMs, Lt 146, 1900, par. 1*

Through lack of forethought I have contracted a cold, and riding in a carriage not adapted to me has hurt my weak member, my right hip. This has kept me awake for several nights. But although I am somewhat crippled, I shall overcome this soon by the blessing of God. I am admonished that I am human. I am of good courage in the Lord but must bear in mind that I am naught but a feeble mortal, and that I must be guarded.*15LtMs, Lt 146, 1900, par. 2*

I am so thankful to my heavenly Father that He has provided a home for me. I had decided never to purchase another place. I sold my home, with all the furniture and the cows and horses, at a sacrifice, and it was some months before I could feel that I should go to America. How could I leave a field where the Lord has so greatly blessed our labors and where the hearts of the people were bound up with our hearts. This was a sore trial, but I could not feel clear to stay. We decided to leave in August, and here we are in America. We look back on our journey across the ocean with great thankfulness to God.*15LtMs, Lt 146, 1900, par. 3*

All the way, excepting one day, the sea was as smooth as a lake.

Thursday, the day before we landed, was rough, but this was in answer to prayer. We prayed that the Lord would interpose to prevent the amusements, dancing and carousing, which, as usual, had been planned for the close of the voyage. Thank the Lord, our prayers were answered. Thursday was a bright day, not stormy, but the sea was very rough. Nearly all the passengers spent the day in their berths. The sea was so rough that the sailors walking on the deck were almost thrown off their feet. *15LtMs, Lt 146, 1900, par. 4*

During this voyage we have seen all we desire to see of smoking and liquor-drinking and dancing, and coarse, bellowing laughter, coming from men who claim to believe the Bible and to read and teach it. But I cannot give the particulars of this now. *15LtMs, Lt 146, 1900, par. 5*

After reaching Oakland, we obtained a horse and carriage and went house hunting. But we found no house that was suitable without paying a rent of twenty-five or thirty dollars a month. This, you know, would soon eat up our little stock of money, and it would cost something to buy furniture and other necessaries for housekeeping. We found that for six thousand dollars we could purchase a beautiful house with two and a half acres of land near Fruitvale, about three miles from Oakland. But we did not want to settle near Oakland. The climate is too cold and foggy. *15LtMs, Lt 146, 1900, par. 6*

A few days after reaching Oakland, we came to St. Helena, to attend a camp meeting in the Napa Valley, and to see if the Lord would not open up a way for us. As soon as I met Sister Ings, she said, "There is a house in the Pratt Valley, just at the foot of the hill, which I wish you to see." *15LtMs, Lt 146, 1900, par. 7*

In this place the brother of our Brother Pratt invested twelve thousand dollars, building a house and planting an orchard. But he and his wife were growing old, and when their last daughter married they decided to sell the place. Mr. Pratt owned a large share in the springs which supply the sanitarium. The sanitarium purchased his right to this, paying for it two thousand dollars. Brother J. Burden bought the place. *15LtMs, Lt 146, 1900, par. 8*

We went to see this place, and found that we could purchase it, with

two old horses, several good carriages, some chickens, and a house furnished throughout, for the same sum for which we sold our place in Cooranbong, and that the house would be vacated for us by next Monday.*15LtMs, Lt 146, 1900, par. 9*

The sanitarium agreed to pay me one thousand dollars for ten acres of land for sewerage, and would also pay one hundred and seventy-five dollars for five acres on which to build a food factory. So the whole place will cost me only six thousand dollars, and I shall not have to spend any money in buying furniture or carriages. It is like stepping out of our home in Cooranbong into one already prepared for us, without any time or care on our part.*15LtMs, Lt 146, 1900, par. 10*

I feel greatly humbled under a sense of the goodness of God, to think that we could have a home in such a pleasant place, where the atmosphere is so wholesome and the water fresh and clear from the mountains. W. C. White will build him a cottage not far from my house. Our work of preparing books is to be done at once, and W. C. White will help me. There is work enough out-of-doors on the grounds to provide exercise for all the family. I feel so grateful to God for bringing me here just now to secure this place. Brother Burden will sell us enough canned fruit to keep us supplied through the winter. We are now eating grapes from the vines, on which there is a large quantity of fruit already sold. In the orchard there are first class prunes, apples, apricots, nectarines, peaches, and olives; but all the fruit except the grapes is done.*15LtMs, Lt 146, 1900, par. 11*

Our family is not large just now, but as our work of bookmaking progresses, we may have some additions. Willie will begin at once to build a house for his family. I do not think it my duty to go to Battle Creek or to live in Michigan. The Lord has given me my work and has instructed me that I am not to enter into controversy with contending parties. The work given me by God is well known. God said to me, "Speak My word. I will be with your mouth, and will guide your pen. More evidence will not confirm the faith of those who though knowing the work I have given you to do, are yet unbelieving. It is not evidence they want, but their own perverse way. Speak the truth. Lift up the banner on which is inscribed, The

commandments of God and the faith of Jesus. This is present truth for this time.” *15LtMs, Lt 146, 1900, par. 12*

Then instructions were given me in regard to what I would meet. There was to be no turning aside to the right hand or to the left. The Lord said, Bear the same message that you have borne in the past. Be not dismayed. Every soul will be tried and tested and proved. Everything will be shaken that can be shaken, that the things which cannot be shaken may remain. The deceptions of Satan will lead astray many who have not been obtaining that clear, deep experience which it is essential for each one to have, an experience proportionate to the advantages and light which God has given. *15LtMs, Lt 146, 1900, par. 13*

In the *sixth chapter of John* is recorded the plain testimony which Christ bore to His disciples. But this testimony offended many. By their actions they showed that the truth was not palatable to them. They closed their eyes and their hearts against reproof, and chose the praise of men rather than the admonition of God. Today souls are being tested as were the disciples in Christ’s day. And today many turn away from Jesus when the truth is brought home to their hearts and they see that a rebuke is upon them because their lives are not in accordance with truth and righteousness. To take up the work of self-denial is too humiliating; therefore they are angry with those whom Christ has commissioned to point out to them their defects of character. Praise and flattery is the food upon which they live. They are pleased with words of human praise. *15LtMs, Lt 146, 1900, par. 14*

As in this day of test and trial these poor souls shall refuse to reform, a spirit not of God will take possession of the heart, to control their spirit, their words, and their actions. They cooperate with the enemy of truth. The things they once valued and appreciated are no longer interesting to them. They seek to make the words of God’s faithful servants of none effect, by falsely interpreting them. They take Satan’s side, cooperating with him. They work with the disaffected and disloyal, gathering up every item from the speech of the disaffected to eat as a sweet morsel. They turn against the ones they once loved. In this time they will say, Report, and we will report it. They have filed under the banner of

the one who is an accuser of the brethren, and falsehood is regarded as a rare and palatable morsel. Scandalous, shameful statements are made, statements which have not in their fabric the least thread of truth. *15LtMs, Lt 146, 1900, par. 15*

The Lord Jesus declared before the worshipers in the synagogue, "This is the bread that cometh down from heaven." [*Verse 50.*] It was necessary that He should speak the truth in regard to His work, that He might test those who claimed to be His disciples. They needed to be proved, and this before He should leave them, lest their apostasy should come as a surprise to the true disciples, and the trial be too severe for them. Christ saw that this test was essential for the safety of His future work, that it should not be swayed into wrong paths. *15LtMs, Lt 146, 1900, par. 16*

The truth, plainly spoken, did its work, and many turned away from following Christ, because they willingly misapprehended His words. With yearning heart the Saviour watched the result of His words, and saw that many were departing from Him. He felt keenly that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected. It was such developments as these that made Him a man of sorrows and acquainted with grief. *15LtMs, Lt 146, 1900, par. 17*

Jesus did not call the people back and enter into controversy with them. He did not seek to remove from their minds the impression that resulted in their leaving. The news quickly spread that Christ had Himself declared that He was not the Messiah. This garbled statement turned the people away from Him, and changed the popular feeling. But Christ did not try to explain away His words. Looking upon the remaining twelve He said, "Will ye also go away?" Peter responded by an inquiry, "Lord, to whom shall we go? Thou hast the words of eternal life." "To whom shall we go?" Away from the teaching of Christ, what would they receive? Should they leave His lessons of love and mercy to receive the unbelief and wickedness of the world? No; while the Saviour was forsaken by many who had witnessed His mighty works, Peter declared, "Thou art the Christ, the Son of the living God." [*Verses 67-69.*] *15LtMs, Lt 146, 1900, par. 18*

Christ said to the people, "There are some of you which believe not; ... therefore said I unto you that no man can come unto me except it be given unto him of my Father." [*Verses 64, 65.*] He desired to impress them with the fact that if they were not drawn to Him, it would be because they were not sensible of the greatness of the Father's love for fallen man. The natural man receiveth not the things of the Spirit; for they are foolishness unto him, neither can he know them; for they are spiritually discerned. It is by a living, ever-increasing faith that the soul sees and enjoys the holiness of Jesus Christ. This is the glory that pure faith receives, and it kindles in the soul the decided action that demonstrates the power of God. *15LtMs, Lt 146, 1900, par. 19*

What course did the reproved ones pursue? They were offended, and showed that they were by becoming alienated from Christ. They united with His enemies, and by turning from Him in disdain, greatly encouraged the Pharisees in their purpose of taking His life. They could not bear the test sent to save them from fatal deception. They turned their backs on the Saviour purposely, to show Him that His words were nothing to them. *15LtMs, Lt 146, 1900, par. 20*

Many are passing over the same ground. When tested by the Word they reject the heavenly Teacher, and their decision, like that of the offended disciples, is never reversed. They walk no more with Christ. Thus are the words fulfilled, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner." [*Matthew 3:12.*] On that occasion, by the words of truth, the chaff was being separated from the wheat. This will be repeated, because men are altogether too self-sufficient to receive correction. *15LtMs, Lt 146, 1900, par. 21*

To those who are being worked by the Holy Spirit, the lessons of Christ appear divinely significant, complete in their important bearings and in harmony with His mission of love. As we become partakers of His divine nature, having escaped the corruption that is in the world through lust, our hearts will melt into tenderness. When we are imbued with the Spirit of the great Master, we shall not be so dull to discern the great work to be accomplished for the souls who might be saved. We shall not be so slow to manifest the pitying tenderness revealed in His words and in His works. We shall reveal

that wealth of love which underlies all His teachings and all His dealing with men. *15LtMs, Lt 146, 1900, par. 22*

Every true, earnest, self-sacrificing, self-denying soul will be one with Christ, and will understand more and still more of the mystery of godliness. Why? Because the Spirit of Christ abides in him. He has become a co-laborer with Christ, and to him the Saviour reveals the mystery of godliness. All that surface work which leaves the development of Christian character imperfect, dwarfed, feeble, and sickly will have been overcome. He is growing in that true grace and godliness which recognizes the mercy that administers reproof, that reaches out the hand to restrain evil. There will be a development of character that will bring to light the purposes of the heart and the simplicity of the truth that works by love and purifies the soul. *15LtMs, Lt 146, 1900, par. 23*

Lt 147, 1900

Rice, Anna C.

NP

November 11, 1900 [typed]

Previously unpublished.

My Dear Sister:

I received your letter this morning, as I was about to leave Oakland for my home in the Pratt Valley, just below the hill on which the Retreat is situated. I read your letter in the cars, and will answer it at once. My sister, I am more sorry than I can express that ministers should fail to understand the duty of children to their parents. If your mother, being an unbeliever, turned you out of home, and now requests you to come home again to help her with her flock of fatherless children, this is all the evidence you need to convince you of your duty. I will write more upon this subject at another time. *15LtMs, Lt 147, 1900, par. 1*

What saith the Scriptures? "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 1:27.*] When your mother desired your presence, the very best missionary work you could have done would have been to answer her call and go to her aid. Living the truth day by day in her presence, you might have been the means of her conversion. Her being an unbeliever does not change the command of God to love your mother and listen to her pleadings. *15LtMs, Lt 147, 1900, par. 2*

I fear you have committed another error. Your mother desires you to come to her and her fatherless children. Do not inquire your duty of any human being. Circumstanced as you are, a missionary in the service of God, how can you serve His cause better than by seeking to save the souls of your brothers and sisters? Said Christ, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] If you are working to save perishing souls who are not your relatives, why do you not labor most earnestly to save your

relatives? Are not their souls as valuable as the souls of those who are no kith or kin to you? May the Lord help you to see your duty. He can clear away all mist and fog, and give you clear insight. *15LtMs, Lt 147, 1900, par. 3*

Your identity must not be submerged in any other human being. Carry the sweetness of Christ with you, and although things may not always move smoothly, yet the very trials which come, patiently endured, may work for the purification of your soul. The grace of Christ revealed in you, in patience, kindness, forbearance, and love will be a great blessing to the dear ones for whom you labor, as well as to yourself. *15LtMs, Lt 147, 1900, par. 4*

Religion is to be revealed in the home life. Love for truth and righteousness is to be manifested to the world and is first to be unfolded and developed by kindness and love in the family. If the parents do not love Jesus, and there is one member of the family who does, let that one, in words and action, show the Spirit of the Master. Let the younger children see that she has learned of Jesus, that she reveals His kindness, His love, His long-forbearance. *15LtMs, Lt 147, 1900, par. 5*

The history of your family connections is a lesson for you and for others. Fathers and mothers, brothers and sisters, die, and homes are broken up. And when a daughter who has been cast out of her home because of her faith is given opportunity by invitations and appeals to return, it is her first duty to comply, without making any minister conscience for her. Right is right. There is no Bible reason why we should not labor as earnestly for mother, father, brothers and sisters, as for those who have no claim of relationship. The family ties are not to be disregarded. God makes no distinction in the class for whom we shall labor. But His Word places first those who are connected with us by family ties. Those who know the truth are to put forth every effort to save their own people. *15LtMs, Lt 147, 1900, par. 6*

We talk of holiness and the inner life, which is the sanctification of the Spirit through the truth. Let us remember that a sacred responsibility rests upon us to show love for those who are bound up with us by the cords of relationship. Our love is not to be turned

aside and expended on strangers. *15LtMs, Lt 147, 1900, par. 7*

Ministry is broad, though sometimes narrowed down to a small circle. When the ministry of Christ is fully comprehended, we shall have a clearer spiritual eyesight. We shall see that the very best education for the members of families to obtain is to see the necessities of mother and father, brothers and sisters. Many young people have not engaged in the work of being educated as nurses, but to my certain knowledge there are those who could not bind themselves for a stated period of time without neglecting home duties. Often the father and mother need the ministry of the child who is longing to obtain an education in the care of the sick. In no case should daughters leave a home where their ministry is needed to bind themselves for a certain number of years to secure the education supposed to be essential. *15LtMs, Lt 147, 1900, par. 8*

Lt 148, 1900

Kerr, Sister

St. Helena, California

November 11, 1900

Portions of this letter are published in *UL 329; 5Bio 44*.

Dear Sister Kerr:

Accompanied by W. C. White and Sara McEnterfer, I left St. Helena on Friday morning for San Francisco, where I had an appointment to speak in the church on Sabbath. I was quite sick on Thursday and I feared that I could not keep my appointment. But on Friday morning at break of day we started to the station. I felt grateful to my heavenly Father for His sustaining grace.^{15LtMs, Lt 148, 1900, par. 1}

On Friday evening Elder Daniells and his wife arrived from New York. We were very thankful for the privilege of meeting these friends once more, for we had not seen them for some months. Elder Daniells has recently visited Africa, Europe, and Battle Creek. I wanted to talk with him very much, but early on Sabbath morning I had to leave Oakland for San Francisco.^{15LtMs, Lt 148, 1900, par. 2}

I asked the Lord to give me strength to speak to the people, and He graciously answered my prayer. The notice of the meeting had been widely circulated, and there were about four hundred people present. Every seat was filled. More chairs were brought in, and even then the children and several women were seated on the platform. I knew that the Lord would strengthen me, and I stood before this large congregation, His Spirit came upon me. I spoke from *1 John 3:1-6*. The Lord gave the word, and the Spirit accompanied the word spoken. The entire congregation seemed to be deeply moved.^{15LtMs, Lt 148, 1900, par. 3}

After I had delivered the message given me by God, Brother Corliss urged the people to heed the word spoken. He invited those who

desired to give themselves to Jesus to come forward. More than one hundred people responded, among them a number of children and youth. Elder Corliss was deeply moved as he saw the working of the Spirit upon the congregation. His son and daughter-in-law came forward, and this seemed to break Elder Corliss up entirely. *15LtMs, Lt 148, 1900, par. 4*

It was a remarkable meeting. As many as two hundred people came up to the platform afterward to shake hands with me and my son, expressing gratitude to God that they had been permitted to see Sister White's face again and to hear once more the message of the Lord. It was a scene long to be remembered. I had to force my way through the crowd to get out of the door. One brother kindly took me in his carriage to Brother Parlin's, where we had dinner. Then we returned to Oakland, and I had a short talk with Elder Daniells. We left this morning for St. Helena. *15LtMs, Lt 148, 1900, par. 5*

I reached home very weary, but thankful to God for the gracious manifestation of His power and for the good work I saw done among the people. O how thankful I was to see so many giving themselves to the Lord! This is a good work. May it be treated wisely. May all who love and serve God pray that His Spirit will rest upon the temple and the worshipers therein. Let those who profess to believe the truth seek most earnestly to follow in the footsteps of the Master, ministering to all who need a Saviour. *15LtMs, Lt 148, 1900, par. 6*

Christ has plainly laid down the conditions upon which salvation depends. "If any man will come after me," He says, "let him take up his cross and follow me." [*Matthew 16:24.*] Yes, follow Christ. Let every dear soul who desires to obey God walk in the footsteps of the Redeemer. We must be meek and lowly in heart. We are to bring forth fruits of righteousness according to the capabilities God has given us. *15LtMs, Lt 148, 1900, par. 7*

My sister, we must have heaven. We must not let anything keep us from gaining eternal life. Be humble, meek and lowly, kind, pitiful, and tenderhearted. Do not look at and talk of the failings of others. Remember that you become like that which you behold. Eternal life

is worth everything to us. Let us talk about the goodness and power and glory of Christ. *15LtMs, Lt 148, 1900, par. 8*

You can be a blessing in the church if you will let your light shine. By your example you may teach others how to shine. Do not bring in darkness by exalting the power of the enemy above the power of the Lord Jesus. All you have to do is to open your heart to the bright beams of the sunshine of Christ's grace and glory. Talk faith, pure, sacred, holy faith. Bear no discouraging testimony, for this pleases the enemy. Talk of the goodness of God. Have we not enough at every step to praise Him for? *15LtMs, Lt 148, 1900, par. 9*

Christ says, "Behold I set before you an open door, which no man can shut." [*Revelation 3:8.*] Then let us not discourage others by talking of defects of character. Talk of the light. Heaven is full of light. Christ is the light of the world. Speak hopeful words, strong, comforting words. Look away from the imperfections of others, and by your practical godliness show those around you the better way. I want you to recover all you have lost. Do not act out your impulsive feelings to the injury of any soul. In your home show your children the way to Christ. We need to appreciate more fully the value of the education to be given in the home—a jot here in love and tenderness and a tittle somewhere else, line upon line in love. Pleasant words will do marvelous things. May God help you, my dear sister, is my prayer. *15LtMs, Lt 148, 1900, par. 10*

In some of my goods, which have been stored for nine years, I found a package of pictures of my husband and myself, taken more than twenty years ago. I thought perhaps you would like to frame them. My husband was a noble man. He is dead. I have two boys left me, and they are qualified by experience and faith to do a work which God approves. *15LtMs, Lt 148, 1900, par. 11*

Among my clothes I found a pillowcase belonging to you. It must have been put in by mistake. I shall send it back to you when some one is going that way. *15LtMs, Lt 148, 1900, par. 12*

In much love. *15LtMs, Lt 148, 1900, par. 13*

Lt 149, 1900

Kellogg, Brother and Sister [H. W.]

Crystal Springs, St. Helena, California

November 11, 1900

Portions of this letter are published in *5Bio 17*.

Dear Brother and Sister Kellogg:

I have received Brother Kellogg's letter. I thank you sincerely, my brother, for the part you have acted with regard to *The Gospel Primer*. Notwithstanding that my position in Australia has been one of hard labor, I have laid out my money here and there to start the work and do as God commanded me. He said, Annex new territory; lift up the standard; leave memorials for Me in every place where the tabernacle has been pitched and the truth proclaimed. There is a large work to be done, and we must strive to secure the conversion of souls to the truth, that the work in different lines may be carried forward. *15LtMs, Lt 149, 1900, par. 1*

While in Australia I told Edson to draw money from the Office to the amount of several hundred dollars, because I knew the need of the Southern field, but at the same time I knew that there were at least ten places in Australia where I could have invested that same money for the advancement of the work. The Lord has blessed our labors, and the work is being established nigh and afar off. *15LtMs, Lt 149, 1900, par. 2*

It was a great trial for me to leave Australia. I battled with myself for months, and then I opened my mind to W. C. White, saying That I should have to sell out and go to America. I love the work in Australia. The cause of God there is a part of me, and I have left two thousand dollars there for the workers to use in their great necessity. *15LtMs, Lt 149, 1900, par. 3*

I really need that money now. W. C. White must build a house near mine for his family; for he is to help me in the work. No one can help me as he can, but in Australia they kept him in office so constantly

that I had but a jot and tittle of his services. I greatly desired that Edson should unite with me in the great work God has given me to do, but he is wedded to the Southern field, and I will not draw him away from it. *15LtMs, Lt 149, 1900, par. 4*

I thank the Lord that He has opened many things to my mind. Those whom God calls to engage in His work are not all molded alike in character. In nature the Creator has not made two leaves alike. The heavenly angels are not exactly alike in their qualifications and ministry. And no two human minds are precisely alike. The Word of God calls for complete unity in diversity, that every emergency in every kind of labor may be met. Truth speaks its own language through a diversity of gifts. The divine work is carried on by and through a diversity of gifts, all essential, and all working to one end—the expression of that mind and will of God through the perfection of the saints. Thank the Lord that we are not all made in the same mold. God works through different minds, different elements of character, for the perfection of His church. *15LtMs, Lt 149, 1900, par. 5*

The great apostle Paul speaks of the varied work of varied individuals: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” [*Ephesians 4:1-8.*] *15LtMs, Lt 149, 1900, par. 6*

“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.” [*Verses 11-16.*]15LtMs, Lt 149, 1900, par.

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“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, and covetousness, let it not once be named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which is not convenient, but rather giving of thanks.” [*Ephesians 5:1-4.*]15LtMs, Lt 149, 1900, par. 8

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand.” [*Ephesians 6:11-13.*]15LtMs, Lt 149, 1900, par. 9

“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.” [*Verses 14-18.*]15LtMs, Lt 149, 1900, par. 10

This is practical medical missionary work. It is of a character which testifies to the sanctifying power of the truth upon human minds.15LtMs, Lt 149, 1900, par. 11

November 12

Elder Daniells and Dr. Kellogg arrived here yesterday. As yet I have had only a few words of conversation with the doctor. He will come here today that we may have an interview together. May the Lord's presence be with us, is my prayer. *15LtMs, Lt 149, 1900, par. 12*

I have not been able to sleep for several nights. Going to Oakland and from there to San Francisco is a most wearisome journey. There are so many changes and so much hurry and bustle. At my age it tires me. But this will soon be over. Soon the work will close up for time and for eternity. Last Sabbath I had great freedom in speaking to the San Francisco church. About four hundred people crowded into the church. Extra chairs were brought, and yet the people could not find seats. Women and children were seated on the platform. *15LtMs, Lt 149, 1900, par. 13*

The Lord gave me special victory as I spoke from the *third chapter of First John*. The people listened with great earnestness, and seemed to drink in the words of life. After I had finished speaking Elder Corliss, seeing that the people were deeply moved, asked all who desired to give themselves to the Lord to come forward. More than one hundred responded. Elder Corliss's son and his wife came forward, and this almost overcame the father. The Spirit of God was in the meeting, and His power was felt. We knew that Christ and the angels were with us. At the close, the voices of all in that large congregation pealed forth in singing the doxology, and we know that God and the angels rejoiced. *15LtMs, Lt 149, 1900, par. 14*

We feel that the instruction contained in the *fourteenth chapter of Hosea* is present truth. The time has come for all who know the truth to close up the ranks. Please read the *eleventh chapter of Hosea*; it is applicable for this time. *15LtMs, Lt 149, 1900, par. 15*

Brother and Sister Kellogg, you have long known the truth. May the Lord in these last days give you both a precious and valuable experience, that you may understand the joy of the Lord. I see that a great work must be done in this country as well as in Australia. Now is the time for us to work, using the Lord's money to establish memorials for Him in new places. I know that the workers in Australia need every cent of the two thousand dollars I have left there, that they may make aggressive warfare, and I know also that

aggressive work must be done in this country. At times I am tempted to call in the means I left in Australia, but I dare not do this. If you know of anyone who could help me to share the burden of the work in Australia, please tell them that the Lord's money is needed in that missionary field. I am trying to do all in my power to advance the work in Australia. *15LtMs, Lt 149, 1900, par. 16*

Brother Kellogg, if you can interest any to help us in Australia, please do so, and relieve me of the two thousand dollars I have consented to let them use. We have a large work to do in Australia, a great work, and the Lord is going before His people as they lift the standard and proclaim the truth for this time. If you know of any who can help us, please influence them to do this; for discouragement must not come upon the workers in the cause of God. *15LtMs, Lt 149, 1900, par. 17*

“Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people; and I will dwell in the midst of thee. And thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, all flesh, before the Lord: for he is raised up out of his holy habitation.” [*Zechariah 2:10-13.*] *15LtMs, Lt 149, 1900, par. 18*

The sanitarium in Australia is greatly needed, and may the Lord help His people here to help us, is my prayer; for Australia is the field of my labor, and although I am in America, I shall plead for Australia. The fields are opening and extending and the warning must be given. *15LtMs, Lt 149, 1900, par. 19*

It is now half past five a.m. I could not sleep after one o'clock, so I rose and commenced my work. It is not yet daylight. Willie has just come in to tell me that Dr. Kellogg can only stay with us today. He has asked Brother Burden, Brother Daniells, and Dr. Kellogg to take breakfast with us this morning, so I must close my letter. *15LtMs, Lt 149, 1900, par. 20*

In love. *15LtMs, Lt 149, 1900, par. 21*

Lt 150, 1900

Irwin, G. A.

St. Helena, California

October 26, 1900

Portions of this letter are published in *6BC 1062, 1086; CTr 309*.

Dear Brother Irwin:

After reading Dr. Kress' letter, I wrote something with reference to my making the journey to Battle Creek to attend the [General] Conference [session]. This morning I must write still further. During the night season my mind has undergone some change. I will now say that if the Spirit of the Lord shall impress me that He will be with me in meeting in person those who shall assemble in conference, I shall not let anything come in which would give the enemy occasion to point to me as inconsistent in my course of action.¹⁵*LtMs, Lt 150, 1900, par. 1*

I dread to meet in conference with the many I necessarily must meet, who are acquainted with me and the work God has given me to do, and yet are full of questioning doubt. A crowd of people, however large, who do not know the truth, is no dread to me. It is easy for me to meet and address them. But it is not the easiest or the most desirable thing for me to meet those who have had all the evidence that will ever be given them that God has given me a work to do. Whether they believe or disbelieve, it is not my work to strive constantly to produce every evidence possible to make them believe. This is not my work, though many suppose that it is.¹⁵*LtMs, Lt 150, 1900, par. 2*

I wish to say that if after considering the matter, the brethren still think it the best thing to have the conference at Battle Creek, and that it is best for me to meet the people in conference, I will consent to attend, even if the conference is held at Battle Creek. Dr. Kress has written very decidedly in regard to this matter. He thinks that the conference should be held near Battle Creek, if not in Battle Creek.¹⁵*LtMs, Lt 150, 1900, par. 3*

It must be evident to all that there is no place east of the Rocky Mountains except Battle Creek where the conference could be convened. On account of the climate, Oakland, California, would be my decided preference, but this I shall not urge. It shall not in the future be said that the conference was held in Oakland to accommodate Sister White, and thus the impression be left on minds that Sister White said that the conference must be held in Oakland, and all must do as she said. *15LtMs, Lt 150, 1900, par. 4*

I wish to say that I had sufficient reason for not wishing the conference to be held in Battle Creek at the coldest season of the year. For nine years I have lived in a mild climate, where my windows were open day and night, and where I only had a fire in my room in the mornings and evening during the winter. To travel from here to Battle Creek in the depth of winter would be a most expensive business for me. *15LtMs, Lt 150, 1900, par. 5*

I cannot myself see the reason for having the General Conference held at a season of the year when rooms must be heated artificially to be warm enough to sit in. For a large number of people to assemble in rooms which, to be sufficiently comfortable, have to be heated by stoves or steam or electricity, is not conducive to a healthy action of the brain; and it is most painful for my heart and head. *15LtMs, Lt 150, 1900, par. 6*

While I was visiting in Healdsburg the nights and morning were cold, and at the different places where I stayed, a fire was kept in the stove. This invariably brought depression to me, an uncomfortable letting down of the whole system. Will not those who attend meetings in overheated rooms feel the same exhaustion, more or less? And after sitting in such rooms, are they not greatly exposed when they go out into the air? I cannot but think that it is a mistake to bring together in midwinter a large number of people to a place which to be comfortable must be artificially heated. Atmosphere heated in this way has a tendency to lessen vitality. And many, after attending a long session of meetings in heated rooms, suffer greatly from exposure as they go to their lodgings, to sleep, perhaps, in a cold bed. They pass the night in a chilly condition, uncomfortable and miserable. I have had in the past a most painful experience in this respect. *15LtMs, Lt 150, 1900, par. 7*

It has been presented to me many times that in consequence of attending these large gatherings in a cold climate, sitting in heated rooms and then sleeping in cold beds, people have contracted colds from the effects of which they have never recovered. The Lord desires His people to be wiser in many respects concerning the preservation of physical health and spiritual vitality. They are to make diligent efforts to keep their digestive organs in a healthy condition. Those who attend meeting should eat lightly, because then they are not using their physical power in proportion with their brain power. And they should always eat simple food, which will not hinder the process of digestion and thus clog the brain—God’s most important instrument in the dethronement of Satan, who is always seeking for recognition. *15LtMs, Lt 150, 1900, par. 8*

There is much to be considered in regard to council and board meetings. Some sit for hours in committee meetings when they are greatly in need of rest in sleep. As a result, propositions are made and resolutions presented which should never have been formed. There is criticism and faultfinding on account of dyspepsia brought on by improper eating. The worst of all is that many things which the Lord desires His people to receive and sanction are not carried through because of the objections brought forward by men with congested brains. Propositions are viewed in a wrong light because the brain is benumbed and the mind is unable to appreciate the subject. Because of sick digestive organs, propositions which should be accepted as very essential are made to appear as objectionable and really dangerous. *15LtMs, Lt 150, 1900, par. 9*

Carpenters and all who engage in labor requiring tools are careful to have instruments prepared to do the very best work. We are God’s instruments, and He desires us to prepare ourselves to do the very best work, keeping eternal realities in view. But how can we do good work while we have long night sittings, the brain wearied and the system half asleep, and while we give our digestive organs too heavy a load to dispose of? And disturbance in the stomach affects the brain. Because of indigestion, meetings are sometimes very unlike what meetings conducted by Christians should be. *15LtMs, Lt 150, 1900, par. 10*

God calls upon His servants to do His work intelligently, in

goodness and love and sweetness of disposition, because they are controlled by the Holy Spirit. But frequently we are intemperate in eating, and often the quality of the food is not the best. In many sessions of the conference the Lord has not been glorified. Those present have done their best, but it has been a defective best, owing to their unwise treatment of the stomach.*15LtMs, Lt 150, 1900, par. 11*

Those to whom the Lord has entrusted much are to trade intelligently on their Lord's goods, that out of the treasury of the heart they may bring forth good things. In order to do this they must treat the stomach carefully, for if the stomach is a cesspool, the brain is congested and the temper is unpleasant. God has made known the conditions of salvation: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] The Word declares what this involves—the surrender of all the capabilities to Christ, to be sanctified through His grace and employed in His service. There is to be no wasting, no embezzling of the Lord's goods; for this is robbery toward God. It is a perilous matter for us to use inconsiderately the powers entrusted to us. It is our duty to give God a pure, unpolluted service. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*15LtMs, Lt 150, 1900, par. 12*

Let those who take a part in board and committee meetings be sure that their feet are warm and clothed with clean, warm socks. Let them see that the brain is not congested. Let them make it their business to prepare themselves, physically and spiritually, to be used as God's instruments in doing a clean, pure, unselfish, holy work. Then their decisions will produce the very best results for God's work.*15LtMs, Lt 150, 1900, par. 13*

God's work must be done with a deep sense of what it involves. Often those who assemble in council meetings do not properly prepare themselves for the work. They do not cleanse themselves from that which sets in operation a train of circumstances resulting in weakening the hands of the workers and destroying the effect of good words of courage, hope, and joy.*15LtMs, Lt 150, 1900, par. 14*

Much of God's work has been done in a haphazard manner. The time should never come when unsanctified words or exhibitions of temper are heard or seen in our working force. But the assemblies of God's people have been treated with a commonness which has robbed the work of its holiness and purity. The doors have been opened to admit cheap, coarse, harsh words when the accounts were being audited. Many who do this work do not stop to think that they are acting as God's stewards. In their work unconsecrated self has figured largely. They forgot that they were working under God's inspection. *15LtMs, Lt 150, 1900, par. 15*

A change must come. Men who do not feel any special reverence in officiating in the various lines of the work should be dismissed much more decidedly than a man who does bungling work in temporal business. God's work must be done with sanctified judgment and clear discernment. It must be done with exactitude by those who have qualified themselves to be agents for Him. The organs of speech are to be properly cultivated and properly used. There is not to be one coarse, unthankful remark, not one loud-toned threat, not one irritating word; for these stir up in the heart the worst feelings of resentment and revenge. Too often in board and council meetings Satan thus gains just what he wants. *15LtMs, Lt 150, 1900, par. 16*

Remember that the Lord is present in every meeting. He who sees not as man sees is watching the work done in the meetings held in the interests of His work. Those who attend meetings to consider plans with reference to the service of God should not come in with untidy dress or a careless manner. Their raiment should be appropriate to the occasion, and they should seek earnestly for the heavenly adornment, the meek and quiet spirit which is in the sight of God of great price. Disrespectful words spoken by those present to one another are an insult to God, and are thus registered in His book. *15LtMs, Lt 150, 1900, par. 17*

Let those who seek to divert the work into wrong channels remember that there is a ladder of shining brightness reaching from heaven to earth, and that angels are always ascending and descending this ladder, while God is over all. Many forget this. Thus it has been with regard to the work in Battle Creek. Those who should have felt the necessity of obtaining heavenly wisdom have

felt themselves fully efficient. They have entered council and committee meetings clothed with their own righteousness. They would not be instructed, and like Jehu, they drove furiously to force and compel and lord it over men who had an unselfish interest in the work of God. But there were those whose thoughts were inspired by God, who refused to sanction injustice, fraud, and dishonest dealing. *15LtMs, Lt 150, 1900, par. 18*

In His book God records every decision and the circumstances which brought about each decision. If men will not be self-confident and stubborn, He will work out His will through them. But of many it can be said as of Israel after they had departed from God and refused to be educated by the great Teacher sent from heaven: "Hear ye indeed, but understand not; and see ye indeed, but perceive not; Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes and hear with the ears and understand with their heart, and be converted and be healed." [*Isaiah 6:9, 10.*] They did not wish to be changed in character or practice. *15LtMs, Lt 150, 1900, par. 19*

God is greatly dishonored by the way in which men have lifted up themselves, putting forth the finger and speaking vanity. Look at the work devised and the plans laid, which have imperilled the cause of God. The call is made for a change, a more decided change than has yet been made. Some have refused to obey God, and therefore God has refused to accept their work. Because of the unsanctified, preposterous propositions made by men, God could not work by His Holy Spirit. *15LtMs, Lt 150, 1900, par. 20*

"Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and healed." [*Verses 9, 10.*] This is the result of refusing to obey God. Hardness of heart and disaffection will as surely follow a rejection of God's message as cause follows effect. The grace of God cannot cooperate with iniquity. God's Spirit can only enlighten the understanding of those who are willing to be enlightened. We read that God opened the ears of Lydia, so that she attended to the message spoken by Paul. To declare the whole counsel of God and

all that was essential for Lydia to receive—this was the part Paul was to act in her conversion, and then the God of all grace exercised His power, leading the soul in the right way. God and the human agent cooperated, and the work was wholly successful. *15LtMs, Lt 150, 1900, par. 21*

The Lord desires us to distinguish between the means and the instrument. “Who then is Paul,” the apostle asks, “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 3:5, 6.*] The human agent is only the instrument; it is to the Lord he owes his efficiency. He must cooperate with divine power. *15LtMs, Lt 150, 1900, par. 22*

“Whosoever is born of God overcometh the world, and this is the victory that overcometh the world, even your faith.” [*1 John 5:4.*] The pleasures and policies of the world cannot hinder or deceive the true child of God, who relies by faith on his Saviour. He has faith in the keeping power of God, and he marches on in the strength of One who is infinite. By the power of God his soul is kept through faith unto salvation. *15LtMs, Lt 150, 1900, par. 23*

As the physical life is sustained by the food that is eaten, so the spiritual life must be sustained by the bread of life. Body and spirit must have the food that is necessary for the sustenance of each. We must breathe the atmosphere of heaven. We must earnestly desire the sincere milk of the Word, that we may grow thereby. The Christian prays and watches and works. God says of him, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] *15LtMs, Lt 150, 1900, par. 24*

Those selected for the work of God should be men who are faithful and true, men whom God can instruct, who will impart what they receive, proclaiming without reserve the will of God, pointing out the better way to all with whom they come in contact. The new man in Christ is born to conflict, toil, and labor, born to engage in the good fight of faith. There is ever within his reach a power by which he may obtain the victory at every onset, power which will enable him to be more than conqueror over the difficulties he meets. The

warfare in which he is engaged is a hand-to-hand struggle, and requires all his energy. He must march steadfastly on in the path of duty, determined that he will not fail nor be discouraged. *15LtMs, Lt 150, 1900, par. 25*

Lt 151, 1900

Larson, H.

St. Helena, California

November 20, 1900 [typed]

Portions of this letter are published in *1MR 393-394*.

My Dear Young Brother:

I have something to say to you. The Lord has opened a place for you in the food factory. He has blessed you and has given you tact and understanding for the work. Until you have positive evidence that it is your duty to change your position, remain where you are. You are blessed above many youth, for you have the society of your mother, while so many are forced to be separated from home influences. *15LtMs, Lt 151, 1900, par. 1*

I am impressed by the Lord to say to you, my youthful brother, that someone must do the work you are doing. In the position in which you are placed you have been obtaining the best experience a young man can have. The Lord desires to have, in connection with this institution, men and women who love and fear Him. Those who are engaged in the work of preparing health foods are just as much in the service of God as if they were in the dentistry business or in the medical missionary work. As you help to prepare health foods you are doing God's service. *15LtMs, Lt 151, 1900, par. 2*

Just as long as you can have the company of your mother, you should feel that you are where God desires you to be, in the place where you are most needed and best prepared to work, where you can help without the least outlay of means. When the Lord would have you in some other place, you will understand this. You can serve God just where you are. You can improve on the talents God has given you until you become master of the institution. *15LtMs, Lt 151, 1900, par. 3*

I have much to say to you, but cannot say it all now. I could not sleep past one o'clock, and I am now writing to you in the early

morning hours. The Lord has impressed me to say to you that in taking up a new work you will meet with trials and disappointments where you least expect them. In a new place you will find just as hard and more disagreeable work than you now have. It will cost money to go to Battle Creek, and it will be years before you can earn much. Dentistry looks flattering, but it is a work which is very taxing to the brain nerve power. You will find trials to be met in that work which you have not anticipated. You are doing good missionary work where you are, and you are away from the wicked cities, away from the temptations that come to the youth there. *15LtMs, Lt 151, 1900, par. 4*

I know the Lord will give you peace and rest in Him in the very work in which you are now engaged. You can be a continual learner, and by fidelity you can fit yourself for the highest position in this work. I cannot approve of the idea, which many have, that they must go to Battle Creek to obtain an education for medical missionary work. In Battle Creek you would find as much and more severe labor and fewer advantages in some lines than you have here at St. Helena. You are well situated where you are. If you find the work taxing here, you would not find it any lighter should you change your position. *15LtMs, Lt 151, 1900, par. 5*

If you look to the Lord Jesus for strength and grace, you will see everything in His light. You are just where you can do service for the Master, just where you can grow in intelligence. You are doing a work which more young men of your age could do and should do with acceptance, with a view to teaching others. If twenty or forty young men were obtaining an experience in the practical work you are now doing, it would be pleasing to the Lord. When God desires you to change your employment, He will give you clear light. *15LtMs, Lt 151, 1900, par. 6*

At present you are in the best situation you could have. The farther you are away from the great cities, the more favorable will be your opportunity to form a character which will prepare you to stand when the judgments of an incensed God are poured on the inhabitants of the world. Then consternation will surely spread over all countries, and this consternation will be felt in a most disagreeable manner in the large cities where wickedness has

reached such large proportions.*15LtMs, Lt 151, 1900, par. 7*

When you have thoroughly mastered your present trade, you will be able to do good service in teaching the people how to prepare healthful food. This line of work is as essential as any work you could take up. It is a most important education for young men and women, for in the future this class of work will find acceptance where many other kinds of work will not be acceptable.*15LtMs, Lt 151, 1900, par. 8*

I would say to you, You are needed just where you are. Do not become restless and uneasy. Constantly improve in everything you take up. Do the work some one must do, and God's blessing will rest upon you. When you know the future better than you do now, you will be able to say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." [*Psalm 103:1.*] Keep close to Christ. Improve your opportunities. Learn all you can in the work in which you are engaged. The Lord knows what His people need, and through His chosen agents He manifests His benevolence to men, for He is ever working for the happiness of those who love and serve Him. He is pleased with harmonious service, and when He sees men and women obeying His commandment to love one another without dissimulation, He greatly blesses them.*15LtMs, Lt 151, 1900, par. 9*

God desires us to find out how we may be of real service to Him. We must keep looking to Jesus, the Author and Finisher of our faith. The law which He has given us to obey is the best expression of His love. His commandments, perfectly obeyed, would enable families here on earth to be symbols of the family in the heavenly world.*15LtMs, Lt 151, 1900, par. 10*

There is another matter you should consider. Here you are in a most favorable climate healthwise. If you can be of service here, and your service is appreciated, you are doing good and are being educated for work. May the Lord help you to understand His will and then to do it cheerfully. He will give you peace and contentment if you are faithful where you are.*15LtMs, Lt 151, 1900, par. 11*

Lt 152, 1900

Cottrell, Roy F.

Crystal Springs, St. Helena, California

November 20, 1900

Portions of this letter are published in *6MR 308-309*.

Roy F. Cottrell
Sheridan, Illinois

Dear Brother:

I have received your letter, and will respond to it this morning. Have received the calendar which you sent. The programme is good. *15LtMs, Lt 152, 1900, par. 1*

You say that some connected with the school object to the use of *Healthful Living*, and state that I disapprove of the book. In answer to this statement I would say that I have always appreciated *Healthful Living*. In no instance have I uttered a word of disapproval, neither has a thought of disapproval entered my mind. *Healthful Living* is a good and useful book, and can be used in your school with good results. *15LtMs, Lt 152, 1900, par. 2*

I am sorry that so many are ready to receive statements which have no true foundation. Let none of your teachers be ready to catch up and repeat "They say." Ask those who make such statements to produce their authority. It means something to report hearsay, especially concerning a book which has been as carefully prepared as *Healthful Living*. Those who circulate reports of this kind, unless they have the very best authority, will do harm instead of good. *15LtMs, Lt 152, 1900, par. 3*

If all, old and young, were seeking more earnestly to acquire all the knowledge possible on healthful living, and to reform their habits of eating, drinking, and dressing in accordance with the principles of temperance, they would have a life-saving influence. May the Lord impress all who are engaged in the work of educating with the fact

that before they can be acceptable, God-fearing, intelligence teachers, they must be daily learners in the school of Christ. “Take my yoke upon you, and learn of me,” says the great Teacher, “and ye shall find rest unto your souls.” [*Matthew 11:29.*] If this can be carried out in the practical life in the school to be established in Sheridan, you will have the blessing of God and complete success. The life which God has entrusted to us is to be regarded as sacred, to be preserved by healthful living, for the service of the Master. *15LtMs, Lt 152, 1900, par. 4*

May the Lord direct you and guide you, and may His Holy Spirit rest upon the preceptor and teachers of the Sheridan School, is my most earnest prayer. *15LtMs, Lt 152, 1900, par. 5*

Lt 153, 1900

White, J. E.; White, Emma

Crystal Springs, St. Helena, California

November 20, 1900

Previously unpublished.

Dear Children Edson and Emma:

I would be pleased to hear from you. I like to have you drop me a line occasionally, to say what you are doing. Is the matter of *The Gospel Primer* satisfactorily settled? Yesterday I signed my name to a written document which gave you the right to revise and publish this book. Previous to this, I had thought that everything was securely arranged. We hope that this last statement will be all-sufficient for your purpose, without any drawback. *15LtMs, Lt 153, 1900, par. 1*

I am rather brain-weary. I have not had the rest I ought to have had, but with care I hope to avoid a breakdown and time of suffering. *15LtMs, Lt 153, 1900, par. 2*

Last Sabbath, with Sister Peck, Sara, and her nephew, I rode to Calistoga. For several days soft showers had been falling, and on Sabbath they were still falling, so we took the covered carriage which came with the place. I find this a very easy carriage to ride in, but it is difficult for me to get in and out of. It had been used only a little. *15LtMs, Lt 153, 1900, par. 3*

I was surprised to find at Calistoga a church of sixty-five members. Some outsiders were present. There was a stove near the door, and the pipe ran the whole length of the room to the back of the building. The room was very hot, and I soon began to feel the heat in my brain. I was unable to think, and I came near falling to the floor. The windows and doors were opened, and this brought some relief, but I have not yet entirely recovered. It was just as I was reading my text that the heat nearly prostrated me, but the Lord strengthened me to speak. I told the people that it was a mistake to

have a fire in a small meetinghouse when all present wore outside wraps and the weather was not so very cold.*15LtMs, Lt 153, 1900, par. 4*

I see that I must avoid sitting in rooms heated by steam coils or stoves. This being the case, how could I cross the continent in midwinter, when the cars are all heated, to attend a conference in Battle Creek. I dare not venture to do such a thing. The air I breathe must be vital. If the vitality is consumed by heat, the air is not life-giving.*15LtMs, Lt 153, 1900, par. 5*

I am going to Healdsburg today. A general meeting is to be held there, and I must not disappoint the people, who will come from all parts of the surrounding country to the meeting. But this must be my last appointment for meetings at any distance from my home till the winter is over.*15LtMs, Lt 153, 1900, par. 6*

I am fully satisfied with my home. I expect my farmer, Brother James, to come to us soon from Australia, to take charge of my place. We received a cable from him, saying that he had a chance to sell his place, and asking us to cable if we wished him to come. Some weeks before we had written him to come, and as he would receive our letters a few days after he sent his message, there was no need for us to cable. I wish Brother James were here now, but we shall see him soon. Then he will take charge of my place.*15LtMs, Lt 153, 1900, par. 7*

I have lately bought another place, of one hundred and twenty acres, on which there is a fairly good cottage and two small outbuildings. The house has six rooms, two of which are quite good. A third, the dining room, is wainscoted to a distance of four feet from the floor with good timber, and is ceiled. This room is fifteen by fifteen. The kitchen is somewhat out of repair. Near the kitchen is one of the small outbuildings mentioned before. There is a very large tank, into which water will have to be pumped from the well. The well is only eighteen feet deep, but can be developed. In the orchard there are one hundred and sixty trees, prunes, peaches, apples, and cherries.*15LtMs, Lt 153, 1900, par. 8*

For this place I paid five hundred and fifty dollars. The buildings are estimated as worth this amount, so I really got the land free. There

is on this place enough timber to pay for it. We shall reserve this place for some family who can be of use in the work here. Many of our people will soon see the necessity of moving out of the cities with their families.*15LtMs, Lt 153, 1900, par. 9*

I am well satisfied with this place. For a long time I have had it in mind to buy such a place when the opportunity came. It is our duty, from a humane as well as a religious standpoint, to make provision when opportunity offers, for the preservation of the physical and spiritual health of the faithful servants of the cross of Christ.*15LtMs, Lt 153, 1900, par. 10*

I write you these particulars that you may know what we are doing. I have just made a bargain to sell the olives on my trees for fifty dollars per ton. Those who made the purchase will pick the fruit. The olives are small, and the gathering is no small job.*15LtMs, Lt 153, 1900, par. 11*

I am praying that the Lord will give you health and strength for your Southern work. I find that I must be careful of my health and strength. Yesterday and last night I thought I would have a good excuse for not going to Healdsburg. The wind was blowing, and the clouds hung so heavily that I thought I must be presumptuous in making the journey. But this morning I see that I shall have to go, for the stars are shining. I have not slept since one o'clock. I had a few letters to write before starting for Healdsburg.*15LtMs, Lt 153, 1900, par. 12*

I hope that you will be careful of your health. I hope you will have increased health in your new Southern home. Please tell me what you have found of my goods in Battle Creek. I hope you found something. Sister Hall wrote me, in response to a letter I sent her, that she would do her best to get things together. I hope you will be comfortable, and I wish you to be careful. The Lord has a work for you to do, and it is the duty of you both to relate yourselves to this work in such a way that you will not endanger your health and life.*15LtMs, Lt 153, 1900, par. 13*

As yet I hardly know what to expect in regard to the conference. Dr. Kellogg, I think, will try hard to change the time, so that it can be held in Battle Creek.*15LtMs, Lt 153, 1900, par. 14*

Lt 154, 1900

Ottosen, Dr.

Healdsburg, California

November 25, 1900

This letter is published in entirety in *13MR 226-229*.

Dear Brother:

I am troubled in regard to the situation of our sanitarium in Denmark. My mind is greatly stirred. I have not time now to write to you as fully as I shall try to do as soon as I can.*15LtMs, Lt 154, 1900, par. 1*

There must be a decided movement on the part of our American brethren to relieve the situation, and there must also be decided action on the part of our Scandinavian brethren. Now is the time for the churches in Denmark, Norway, and Sweden to come up to the help of the Lord.*15LtMs, Lt 154, 1900, par. 2*

Often when one comes into perplexities that are of a trying character, and is at the foot of the hill, in need of strong helpers to co-operate in pulling up the load, much time is wasted in criticizing and scolding and fretting. But this does not move the load. The one who feels the pressure most severely needs not, and deserves not, the censure. It might more appropriately fall upon men who have sacrificed principle. But even then it might be inappropriate. The first thought should be, How can we all unite in helping to lift the load? There is too much at stake to run the risk of delay.*15LtMs, Lt 154, 1900, par. 3*

Let all who love God and His cause come to the rescue of His institutions in Europe. I am stirred by the Spirit of the Lord to sound an alarm for Christ's sake, and remind those who profess to believe the Word of God of their privileges and responsibilities and of their duty to the brethren who have been used to God to do a good work. You will lose a rich blessing if you fail now to do your work as God's helping hand in relieving the Denmark Sanitarium.*15LtMs, Lt 154,*

1900, par. 4

You will not do justice if you charge those who have carried the responsibilities with moving in accordance with worldly ambition, to glorify themselves, in building so largely. They thought they were working for the glory of God. Now is the time to help. Let all do something. Let all be as God's helping hand, lifting whole-heartedly. Encourage the oppresses to trust in the Lord, to have that courage which will not fail, but go forward. Let all do as they would wish to be done by were they in similar circumstances. As they do this work they will co-operate with ministering angels. *15LtMs, Lt 154, 1900, par. 5*

Patience, charity, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. It will show that true Bible principles are practiced, [that] there has been a work accomplished which in no way pleases the enemy of righteousness. Who will now place themselves on the Lord's side and as His helping hand engage in doing His work? Who will now seek to build up, not to tear down? This is a work which should go forward in strong lines. *15LtMs, Lt 154, 1900, par. 6*

God's people should serve Him in truth and righteousness. Who will now appropriate their God-given means to relieve the painful pressure upon our beloved fellow workers? Who will now enter into partnership with God to dispense His means in this emergency? All our churches should now work actively and whole-heartedly for God, each member determined to avert the great calamity which threatens the Lord's instrumentalities. *15LtMs, Lt 154, 1900, par. 7*

O what a sight it would be for angels to look upon, to see God's instrumentalities passing out of the hands of those who can handle them for the advancement of His work! Christians, now is your time to come up to the help of the Lord. The Lord's treasures are at hand, lent to us in trust to be used in just such emergencies. He speaks to us all. Hear what He says: "The gold and silver is mine, and the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*] Then, stewards of the Lord, use the Master's entrusted goods to free His institutions in Denmark and Norway from debt. Angels of

God will co-operate with us in helping these institutions, so that no reproach shall rest upon the Lord's cause.*15LtMs, Lt 154, 1900, par. 8*

Show that you are Christ's followers by reaching out the hand to help, for thus God would have it. His cause is one the world over.*15LtMs, Lt 154, 1900, par. 9*

He who feeds on the bread of life has Christ formed within him. The Word is to be brought into the practical life. By reason of the waste in the body, the blood must ever be renewed by food. So it is with the Lord's working instrumentalities. The Word must daily be received, believed, and acted. Christ must dwell in us, energizing the whole being, providing the life-blood of the soul. His example must be our guide. We must reveal His sympathy in dealing with our fellow laborers. There must be a real working out of Christ's grace in our hearts. Then we can say with the apostle, "I live, yet not I, but Christ liveth in me." [*Galatians 2:20.*] Christ's life, abiding and moving in our souls as the blood moves in the veins, is the cause of our joy and the pledge of our glory. O the goodness and love God has expressed in our behalf!*15LtMs, Lt 154, 1900, par. 10*

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord's stewards to do this work, if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God's instrumentalities. Have faith in God. Hold fast to the hand of infinite power, for the Lord has, in the hands of His stewards, a store of treasures sufficient to heal all the diseases of the institutions in Europe.*15LtMs, Lt 154, 1900, par. 11*

God help us to help you, is my prayer.*15LtMs, Lt 154, 1900, par. 12*

Lt 154a, 1900

Waggoner, E. J.

St. Helena, California, U. S. A.

October 20, 1900

Portions of this letter are published in *CM 134*.

Dear Brother:

I have received and read your letter. I understand the situation. This was the reason why I was so anxious that you should come to Australia. But somehow my plan was defeated.¹⁵*LtMs, Lt 154a, 1900, par. 1*

My heart is deeply moved as the situation in the great city of London is presented to me. It pains me to think that a different mold is not being given to the work in Europe. Where there are one or two men struggling and wrestling to carry forward the different branches of the cause, there should be hundreds of men at work, that a fitting representation of the work for this time may be given. There should be no fewer than one hundred men at work in the city of London. The Lord marks the neglect of this work, and by and by there will be a heavy account to settle.¹⁵*LtMs, Lt 154a, 1900, par. 2*

My soul is stirred within me. Night after night I am unable to sleep past one o'clock. I am deeply distressed as I look the American field all over, and see how little is being done and how few plans are being laid for the home and foreign field. The Lord has a work to be done, and there are to be changes, decided changes, made throughout America. Our conferences are not doing a twentieth part of the aggressive work they should do. In California our people are not doing what they might do. The work should be far in advance of where it is.¹⁵*LtMs, Lt 154a, 1900, par. 3*

I have sore heartache as I think of the work in England, Switzerland, Denmark, Norway, and Sweden. Matters must not be left where they are. I desire to meet and counsel with you, Brother Prescott, and others who may come from Europe to attend the

conference. *15LtMs, Lt 154a, 1900, par. 4*

The plans laid for the work in the European field have not been broad enough. I have been wondering what I can do to advance the work. I have thought of my book on *Christian Temperance*, which is now nearly ready for publication. If the publishers will donate the work, I will give, for the advancement of the work in Europe, the royalties on all copies of the book sold in the European field. *15LtMs, Lt 154a, 1900, par. 5*

In regard to the Conference, I am now of opinion that it should be held at Battle Creek. Come what will, I shall go to Battle Creek, though I have not yet made this known. I must go. I have dreaded this much, but I wish to meet Dr. Kellogg. If I can see him and talk with him, I do not think he will feel, as he has done, that I am his enemy. I shall be able to get accommodation in the Sanitarium at Battle Creek. Dr. Kellogg will do for me as he would for his mother were she living. So I now expect to attend the Conference, not in Oakland, but in Battle Creek; for that is the only place where it can be conveniently held. *15LtMs, Lt 154a, 1900, par. 6*

I shall not now be able to write all I wish to write. One thing I know: There cannot be a greater mistake made than to set young men, however capable and talented they may be, at work in our churches. Send them out as canvassing evangelists to places where the people have never heard the truth. Let them develop. Thus Christ sent His disciples forth to prepare them for work, and thus ministers will have to be prepared for work in our time. To send young men, with untried, untested ability, from church to church to be criticized, is the worst school in which they can be placed. Let them begin their work as wrestlers. Let their wages be such that they will appreciate the value of money and learn to live economically. *15LtMs, Lt 154a, 1900, par. 7*

For years I have been shown that the best way to educate ministers is to send them out as canvassers. In their work they will meet with opportunities to read and sing and pray with people who are seeking for light. Thus they will be able to sow seeds of truth. Let young men and women take our books on healthful living, and go out among the people, doing their utmost to advance the work of

health reform. There are many in the world who are anxious to know more in regard to these principles. *15LtMs, Lt 154a, 1900, par. 8*

In our work we do not reach the standard that we should. God has said that a work should be done to reach the class represented as in the highways. Those known as moderate drinkers are to be labored for. They can be reached. With faith unfeigned we are to work for them. The truth is to be proclaimed to the ends of the earth. Men of all trades are to be convicted and converted. *15LtMs, Lt 154a, 1900, par. 9*

The Lord will work with young men who will be wrestlers, who will prove by their example that it is possible to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] What we need is men who will serve the Lord with full purpose of heart, men who will use to His glory the ability entrusted to them. By continual practice they will grow in true dignity, which the Lord desires all His workers to possess. *15LtMs, Lt 154a, 1900, par. 10*

I must now close this short letter. I awakened at two o’clock. It is yet early; nothing is stirring but the mice. *15LtMs, Lt 154a, 1900, par. 11*

I hope to be able to send you something more before we meet in conference. Be of good courage; for a discouraged man is not able to accomplish the work for this time. *15LtMs, Lt 154a, 1900, par. 12*

Lt 155, 1900

General Conference Committee

St. Helena, California

December 4, 1900

Portions of this letter are published in *Ev 145; 5Bio 45*.

To the General Conference Committee

Dear Brethren:

As the General Conference [session] draws near, my mind is burdened with perplexity regarding the time and the place of this important assembly. There are many objectionable features to the plan of holding the General Conference in Battle Creek in the months of February and March. I have had a great dread of the many difficulties to be met with in the holding of the conference at the time and place first suggested, and I plead with Elder Irwin to advocate the holding of the meeting in a more favorable place. *15LtMs, Lt 155, 1900, par. 1*

It is not conducive to physical or spiritual health for our conferences to be held where large numbers of people must be gathered into rooms having but little fresh air and heated by stoves, steam coils, or furnaces. It is not wise to bring together in midwinter a large number of people to a place which, in order to be comfortable, must be artificially heated. The heated atmosphere, with limited ventilation, has a tendency to lessen vitality. *15LtMs, Lt 155, 1900, par. 2*

It has been presented to me that in consequence of attending large gatherings held in a cold climate, many people after sitting in over-heated rooms, have gone forth into the cold air to take severe colds, and some by sleeping in cold beds have contracted colds from which they have never recovered. The holding of our meetings in highly heated rooms is a great evil. In cool climates, it would be better to wear more clothing and have less heated air. When accustomed to this, the people would not be so unfavorably

affected by an abundance of fresh air, which is essential to health.*15LtMs, Lt 155, 1900, par. 3*

As regards myself, you know that I am seriously affected by the impure air which gathers in assemblies where there is not good ventilation. Several times I have suffered long and severe sickness from the effects of poisoning by the impure air in churches and meeting halls. And whenever I am forced to speak in a heated room, suffering and weakness is the penalty. For nine years I have lived in a mild climate, where windows are kept open night and day, and where during most of the winter I only had a fire in my room mornings and evenings. For me to plan to travel to Battle Creek in the midst of the winter, in the close and heated cars, has seemed to me to be a dangerous undertaking.*15LtMs, Lt 155, 1900, par. 4*

Another danger that attends our general assemblies is the tendency to overeating, and the lack of exercise. Many suffer from congestion of the brain. The brain is often disturbed because there is something the matter with the stomach. And those who have gathered from long distances to study God's providences and to decide important questions are not always in condition of mind to render righteous judgment. Temperance in eating and abundance of exercise are essential for the delegates attending our conferences, that they may have clear, vigorous minds for the consideration of the solemn and important subjects brought forward for consideration. But how difficult it will be to arrange for outdoor exercise that will give the needed vigor if the meeting is held in the month of February, in the cold climate of Michigan.*15LtMs, Lt 155, 1900, par. 5*

From the light given me, we should plan to hold our conferences where we can breathe the pure air of heaven, in the sight of the beauties of nature. When those who attend our conferences eat temperately, exercise regularly, and breathe freely God's pure air, they will find that their souls will be uplifted, their deliberations will be surcharged with the Holy Spirit, and their decisions will be one hundredfold more valuable than decisions made with brains congested as the result of continuous work with too much food, too little exercise, and too little of God's pure air.*15LtMs, Lt 155, 1900,*

par. 6

Another reason why I have dreaded to have the General Conference held in Battle Creek, was the large number of voices there, saying, This is the only right way; walk ye in my footsteps. The holding of the conference in the midst of a large community of Sabbathkeepers, many of whom have served self and neglected duty until their spiritual senses are dulled, is of itself a great danger to the meeting. *15LtMs, Lt 155, 1900, par. 7*

Many who have been blind to the necessities of the Lord's work in distant lands, and who have been laboring to divert the work into wrong channels, have forgotten that there is a ladder of shining brightness reaching from heaven to earth, and that angels are always ascending and descending this ladder, while God is over all. Many who should have been earnestly seeking to obtain heavenly wisdom have felt themselves to be efficient. Some have lorded it over God's heritage, and have entered councils and committee meetings clothed with their own righteousness. They would not be instructed, and like Jehu they drove furiously. *15LtMs, Lt 155, 1900, par. 8*

Those who assemble to transact the sacred work of the General Conference should ever realize that the Lord's work must be done with a deep sense of what it involves. They must prepare themselves for the solemn service. They must cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. They must guard themselves from weakening influences. They must be in a condition where the Holy Spirit can direct their minds and impress their hearts. *15LtMs, Lt 155, 1900, par. 9*

The work of the Lord must not be done in a haphazard manner. Unsanctified words and exhibitions of temper should never be heard or seen in our conference gatherings. These should ever be regarded as sacred. But sometimes the assemblies of God's people have been treated with a commonness which has been an offense to God and has robbed the sacred work of its holiness and purify. *15LtMs, Lt 155, 1900, par. 10*

With these things before my mind, I have dreaded to attend the next

General Conference in Battle Creek; and aside from the question of my attendance, I have dreaded to have the meeting convene there. *15LtMs, Lt 155, 1900, par. 11*

I have thought that the climate of Oakland would be much more favorable to the conference. I have thought that the influence that would surround the delegates there would not be so strong to deaden spirituality and to confuse the mind. But I have not wished that my wishes or my judgment should control in this matter, contrary to the interests and best judgment of our brethren. *15LtMs, Lt 155, 1900, par. 12*

Since it has been proposed that the conference be held in Oakland, I have received word from several of our brethren in Europe that the additional time and expense required to go to Oakland will make it impossible for them to attend. This is a serious matter. It is also estimated that the travelling expenses of delegates will be increased over five thousand dollars. This is also a serious matter. And it is said that many of our brethren dread to come to the Pacific Coast in February on account of the colds so often contracted because of the change of climate. It is a matter of primary importance that the health of our brethren should be carefully guarded. In the light of all these things, I have thought that you might need to reconsider the location and time of the General Conference. *15LtMs, Lt 155, 1900, par. 13*

During the last few weeks I have been passing through an experience that leads me to believe that it will be my duty to go East in the spring, that I may bear my testimony in Battle Creek and some other places. It is impressed upon my mind that if the conference is held in another place, much of the work that I should do at the meeting would have to be repeated at Battle Creek. And I have some assurance that the Lord will sustain me in attending some general meetings in the Eastern States. This is a work which until very recently I have thought I should not be called to do. *15LtMs, Lt 155, 1900, par. 14*

Some matters are clearly presented to me which I do not fully understand, but I know that I have a testimony to bear to our people East of the Rocky Mountains. Over and over again, these words are

in my mind, “And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” [Luke 24:47.] From this I understand that I have a work to do, beginning at Battle Creek. And if my work is to commence at Battle Creek, it may be best that the conference be held in that place. This I am convinced is the meaning of the light given me. And with this intimation of duty, I will lay aside all fears regarding myself, and prepare for the work. *15LtMs, Lt 155, 1900, par. 15*

As regards the time of the conference, you will see from what I have written that it is a matter of great importance that it be held later in the season. This will no doubt be a surprise and an inconvenience to many, and being held later, it will interfere with many local plans. But what is of so much importance to our cause as the proper holding of our General Conference? *15LtMs, Lt 155, 1900, par. 16*

For the meetings in future years we may make very different arrangements, but for this year we should arrange to have the meeting as much as four weeks later than the time appointed. A postponement of six weeks would bring us to a better time of the year, and would be preferable, if it does not interfere too much with the work of the field laborers. While some will be inconvenienced by the delay, some will be glad of the time for better preparation. I shall use the time diligently in the preparation of my books, which should be prepared for the printer before I leave for the conference. *15LtMs, Lt 155, 1900, par. 17*

May the God of all grace guide you and give you wisdom, is my prayer. *15LtMs, Lt 155, 1900, par. 18*

Lt 156, 1900

White, J. E.; White, Emma

Crystal Springs, St. Helena, California

December 10, 1900

Portions of this letter are published in *LHU 134, 6BC 1091, 1112; 4MR 17-18.*

Dear Children Edson and Emma:

I have received the two last copies of *The Gospel Herald*. I have been expecting things to go as they have gone in the Southern field, and I have felt intensely that decided work should be done. You must not fail or be discouraged. The Lord understands all about the difficulties. Try to do your very best. This is all the Lord requires of you. He has accepted your labors of love for the down-trodden African race; and if the fields you have tried so hard to work have been closed to you, may the Lord have compassion upon those who have given the work so little attention, except to criticize. They closed their eyes to the situation, after the warning was distinctly given that things would be as they are now.¹⁵*LtMs, Lt 156, 1900, par. 1*

The only thing now to be done for the closed field is for those who have refused to be impressed with their duty to change this terrible phase of their conduct. It is possible that something may yet be done. Those who have passed by on the other side might better do their duty now in regard to the Southern field. The light given me is that had they at the right time done the work the Lord gave them to do for the class in such great need of help, the voice of entreaty and instruction from the Lord would have been heard, and the showing in the Southern field would be very different from what it now is.¹⁵*LtMs, Lt 156, 1900, par. 2*

But Edson, it is of no use for you to work yourself to death, as you have nearly done in the past. It is of no use for you to spend sleepless nights, and thus rob yourself of the vitality the Lord desired you to possess. There are some parts of the Southern field

in which no one can labor without sacrificing health. I have known this from the first.*15LtMs, Lt 156, 1900, par. 3*

God has a work to be done. Your work is ever kept before me. It is to preach the gospel. You are doing this work [with] marked success in the Southern field, but this field is not to be your only place of labor. You have a work to do at our camp meetings. God has a message for you to bear. You are to do this work in the most simple lines, not by sermonizing, but by educating as an evangelist in gospel ministry.*15LtMs, Lt 156, 1900, par. 4*

We have an abundance of sermonizing. What is most needed at our camp meetings and conference sessions is love for perishing souls, that love which comes in rich currents from the throne of God. True Christianity diffuses love through the whole being. It touches every vital part—the brain, the heart, the helping hands, the feet—enabling men to stand firmly where God requires them to stand, so that they will not make crooked paths for their feet, lest the lame be turned out of the way. The burning, consuming love of Christ for perishing souls is the life of the whole system of Christianity.*15LtMs, Lt 156, 1900, par. 5*

What is the Bible interpretation of God? “God is love.” [*1 John 4:8.*] By giving Christ to our world, God manifested His love for mankind. “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.*] Yes, “everlasting life.” This is the love which is the fulfilling of the law. Only he whose heart is filled with compassion for fallen man, who loves to a purpose, showing his love by the performance of Christlike deeds, will be able to endure the seeing of Him who is invisible. He only who loves his fellow men to a purpose can know God. He who loves not those for whom the Father has done so much, knows not God. This is the reason there is so little genuine vitality in our churches. Theology is valueless unless it is saturated with the love of Christ.*15LtMs, Lt 156, 1900, par. 6*

God is supreme. His love in the human heart will lead to the doing of work that will bear fruit after the similitude of the character of God.*15LtMs, Lt 156, 1900, par. 7*

In the *thirteenth chapter of the First Corinthians* the apostle Paul defines true Christlike love. It would be well to print this chapter in small type in every paper issued from our presses. Put it in *The Gospel Herald*, that it may preach its living sermon wherever the paper may go. This chapter is an expression of the obedience of all who love God and keep His commandments. It is brought into action in the life of every true believer. *15LtMs, Lt 156, 1900, 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.” O blessed leaves of the tree of life! “And now abideth faith, hope, and charity, these three; but the greatest of these is charity.” [*Verses 4-6, 13.*]*15LtMs, Lt 156, 1900, par. 9*

“Bless the Lord, O my soul, and all that is within me bless his holy name,” because our Guidebook is so very plain and definite. [*Psalms 103:1.*] Others may not follow the plain “It is written,” which Christ used on every occasion to meet the fallen foe, but let us follow the Saviour’s example. The less we give expression to our own human opinions, the purer and more marked with grace will be our conversation. The Lord calls for sanctified speech, because it is a savor of life unto life. He requires every human agent to take special care of his own soul temple, allowing nothing that defileth to enter his lips, using no stimulants or narcotics, refusing to eat many kinds of food at a meal, because thereby a cesspool is made of the stomach. *15LtMs, Lt 156, 1900, par. 10*

God calls, Attention all! “Watch ye; stand fast in the faith. Quit ye like men; be strong.” [*1 Corinthians 16:13.*] “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. But the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever.” [*1 Peter 5:8-11.*]*15LtMs, Lt 156, 1900, par. 11*

“This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye can not do the things that ye would. But if ye be led of the Spirit, ye are not under (bondage to the) law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have told you also in time past, that they which do such things shall not inherit the kingdom of God.” [*Galatians 5:16-21.*] This is the evil fruit of an evil tree. *15LtMs, Lt 156, 1900, par. 12*

“But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (to condemnation). And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another.” [*Verses 22-26.*] “Bear ye one another’s burdens, and so fulfil the law of Christ.” [*Galatians 6:2.*]*15LtMs, Lt 156, 1900, par. 13*

“Let him that is taught in the word communicate unto him that teacheth in all good things.” [*Verse 6.*] Here is presented the responsibility resting on one to teach the Word, and the equal responsibility resting upon him who is taught, the hearer, the learner, to show respect and appreciation for those laboring in the ministry. He is to feel his obligation to impart to them of his temporal substance in all good things. The obligation resting upon both parties is mutual. Let all bear this in mind, and seek to realize and fulfil their responsibilities. *15LtMs, Lt 156, 1900, par. 14*

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption: and he that soweth to the Spirit shall of the Spirit reap life everlasting.” [*Verses 7, 8.*] Wonderful truth! This is a twoedged sword which cuts both ways. This life and death question is before the whole human race. The choice we make in this life will be our choice through all eternity. We shall receive either eternal life or eternal death. There is no middle ground, no

second probation. We are called upon to overcome in this life as Christ overcame. Heaven has provided us with abundant opportunities and privileges, so that we may overcome as Christ overcame, and sit down with Him on His throne. But in order to be overcomers, there must be in our lives no petting of fleshly inclinations. All selfishness must be cut out by the roots. *15LtMs, Lt 156, 1900, par. 15*

“Let us not be weary in well doing.” [*Verse 9.*] Why should we, with such helpers to co-operate with us in fighting the battle of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life-pledge on the part of heaven if we will comply with the conditions: “If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God.” [*Colossians 3:1.*] “In due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.” [*Galatians 6:9, 10.*]*15LtMs, Lt 156, 1900, par. 16*

My heart is comforted in the Lord and made strong as I write these words. My prayer while I write is that the Lord will awaken His people to action. “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 4:5, 6.*] The truth requires every minister to be temperate in all things, that he may have a vigorous mind to use in the Lord’s service. He who bears the great responsibility of ministering in Word and doctrine should be a man of sound mind. His habits of life, of eating and drinking, are to be pure, even as Daniel’s. Every worker connected with God in sacred service is under bonds to be a pattern of piety in every phase of his life, that God may make of him a channel of communication to the church and to the world. *15LtMs, Lt 156, 1900, par. 17*

Lt 157, 1900

Farnsworth, E. W.; Robinson, A. T.; Starr, G. B.; Palmer, E. R.; Caro, E. R.; Sharp, F. L.

Crystal Springs, St. Helena, California

December 12, 1900

Portions of this letter are published in *CD 309; 5MR 65, 135.*

‡NoteOne or more typed 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 Farnsworth, Robinson, Starr, Palmer, Caro, and Sharp:

We rejoice that good help has gone to you in Brother and Sister Kress, physicians who love the Lord and His truth. Also, with these precious physicians, we send you Brother and Sister Burden and sister Burden's two sisters. We would have you consider that these are very beloved by the Lord; we would have you remember that the Lord knows what you need better than you know yourselves. But we do not have a thought that Brother and Sister Burden will not be heartily welcomed by you. I should have felt very much gratified to have had Brother Burden and his family remain in connection with the work in this country, but we know that you need them in Australia. All these workers whom we are sending you are to act a most unselfish part in the sanitarium that is going up in New South Wales. *15LtMs, Lt 157, 1900, par. 1*

I have not lost one particle of my interest in the work in Australia. Had I done so, I would have used my influence to keep Brother and Sister Burden right here. Brother Burden's talent is needed in the sanitarium upon the hillside. We need just such help here as they could be to us, but you need just such a man in the sanitarium to work in connection with Brother Sharp and Dr. Caro. Brother Burden is an all-round man, and this is what is needed. Give him a chance to work. Do not try to make him agree with all the ideas and plans of others; but let the Lord work His servant. *15LtMs, Lt 157,*

1900, par. 2

I tell you in the fear of God that we believe Brother Burden is just the man you need. Work with him harmoniously. Give Brother and Sister Burden your confidence. Counsel with them. Brother Burden is not a forward, intruding man. We have confidence in him. We know that in that new country he will be a helper upon whom you can depend. He will not be bought or sold. He will carry out right principles, and in your councils, if asked, he will give advice. *15LtMs, Lt 157, 1900, par. 3*

Last Sunday evening we had a pleasant visit with Sister Farnsworth's two brothers. We believe that these men are capable of doing a good work. It is more of just such men that is our need in the cause. On Sabbath morning I spoke in the sanitarium chapel, which was crowded with patients, nurses, doctors, and a number of others. God has given me much freedom in this chapel. Brother M. Cady acted as pastor. *15LtMs, Lt 157, 1900, par. 4*

Since we have come to St. Helena I have spoken about ten times. Three Sabbaths ago we were in Healdsburg. I spoke on Sabbath and Sunday to a house full of people, believers and unbelievers. I cannot endure the heating of the house of worship, and I requested that no fire should be built in the stove, but the janitor forgot my request. I had been conversing with visitors all Sunday morning, and felt illy prepared to speak in the afternoon. *15LtMs, Lt 157, 1900, par. 5*

Sunday morning I left Sister Bonds, where I was making my stay, and where visitors were seeking my counsel the whole time, and when to Brother McClure's for dinner. He I thought I would get a little rest. But I found there a Sister Hurlbutt, who had come from Lake Co., a distance of fifty miles, on business, and was very desirous of seeing me. She is the wife of a wealthy man in Lake Co. As soon as I reached Brother McClure's, she commenced conversing with me. She said she wished me to come to her home in May. She is building a home for orphans, and her house would then be prepared to receive me. She said that as long as I chose to remain, I should have every convenience. Nothing much has been done in this part of California to advance and educate in regard to

the truth. Sister Hurlbutt's mother has just died, leaving a property to be used to advance the cause of God.*15LtMs, Lt 157, 1900, par. 6*

Sister Hurlbutt's husband is not a professed Christian, but he opposes his wife nothing. They have both given to the cause of God. She has taken orphans and brought them up. This seems to be the work for which she is adapted. She has been told that there is an oil mine on the estate which her mother has given to the cause.*15LtMs, Lt 157, 1900, par. 7*

Well, I was much interested. I can see an opportunity for an opening in a new place. Lake Co. is a health resort, and there are certain seasons of the year when we can there reach a large number of people. We can tent out, and perhaps hold a camp meeting. I shall go if I am not thoroughly used up before May. I can see light in some of these directions. In this conference not half is being done that ought to be done in new territories.*15LtMs, Lt 157, 1900, par. 8*

When I reached the Healdsburg meetinghouse, I found that the church was heated, and the vitality of the air was being consumed, although I had publicly asked them not to build any fire. "I forgot" was the excuse offered. I was already exhausted, and I solicited the prayers of those who had faith, and the Lord strengthened me wonderfully. I talked for an hour and a half, and the attention of the people seemed riveted. I had no trouble. Strength was given, and I had great freedom. The rich current of the grace of God was imparted to me to impart to the hearers. Businessmen and ministers of other denominations were present. I received the outpouring of the Spirit of God. I had shortly passed my seventy-third birthday, and I was thankful, so thankful, that the Lord gave me His Spirit in such large measure.*15LtMs, Lt 157, 1900, par. 9*

After I had finished speaking, I was not at all weary, but was rested and refreshed. I rode about a mile and a half to Brother Mills' cottage. Oh, I felt so free and so happy. I was not the least weary, but was invigorated and vitalized by the Spirit of God. Then it was that I felt that I could go to Battle Creek and attend the conference there, but I did not say this at once. I believed that God would

sustain me. I must meet the people at Battle Creek sometime, and the sooner the better. I felt an assurance that the Lord would heal my infirmities, and sustain me through the effort made.*15LtMs, Lt 157, 1900, par. 10*

Well, I have seen Dr. Kellogg, and have had an interview with him. I think there is now a much better understanding, and that the Lord will work out the whole matter.*15LtMs, Lt 157, 1900, par. 11*

I wish to say that I am of good courage in the Lord. I remember you all in my prayers. My interest in Australia is not by any means dead. We think of you all, and we believe the Lord will help you to do His will. The Lord is ready to work for you in Australia. He is waiting for human agents to do His will intelligently, that they may help in every line as His missionaries, as minutemen. It is God's plan to solidly unite the ministry and the medical missionary work. The ministry is connected with the work of health reform as verily as the arm is connected with the body. Health reform is the helping hand of the ministry. Both were bound together in the work of the Lord Jesus. The one gives completeness to the other. We have a work to do for the sick churches before they can have a healthy Christianity.*15LtMs, Lt 157, 1900, par. 12*

Two great systems of efficiency are blended in the human body. The circulatory system and the nervous system are combined. The heart is the reservoir of the circulatory system and the brain of the nerve system. From the blood the food is assimilated by the body. Both agencies are ever at work. The food nourishes the whole man; therefore there is every need of wholesome food. But there is not the slightest call for the great variety of dishes which are nearly always on hand. Much time and labor might be saved in this matter. God does not design that our time should be so fully occupied in contriving dishes to suit the palate. God would have all of His people missionaries in every sense of the word.*15LtMs, Lt 157, 1900, par. 13*

In this country in the fruit season what an abundance of fruit there is of every description! Yet the variety of foods which are eaten at one meal often make a cesspool of the stomach.*15LtMs, Lt 157, 1900, par. 14*

Let our people prepare their fruit to send to parts where there is no fruit. In this way God's benevolence is to be acknowledged. Gather up the fragments; let nothing be lost. Let our people in New South Wales send dried fruit to the workers in West Australia. This will be a great blessing to them. Let those who have an abundance of fruit eat it in its natural state. Good bread and fresh fruit will satisfy hunger and keep the system in a healthy condition.*15LtMs, Lt 157, 1900, par. 15*

Let us all see if we cannot institute a reform in this matter of having so many varieties of food at one meal. We are trying it here. We have dried fruit and fresh apples.*15LtMs, Lt 157, 1900, par. 16*

I am so thankful to God that when Adam lost his Eden home the Lord did not cut off the supply of fruit. It is the cooking of such a variety of food that takes time and labor. Food which in its natural state is good to eat is rendered unwholesome by being mixed with other food. Think of this, and see if it will not bear testing. Save the poor, abused digestive organs from the burden imposed upon them.*15LtMs, Lt 157, 1900, par. 17*

God prepared for Adam and most nourishing food. He knew how to give man the proper nourishment. May the Lord give us clear discernment to appreciate good food without spending time and labor in fixing it up in such a way that it is made harmful.*15LtMs, Lt 157, 1900, par. 18*

I must close now. I am writing by lamplight, without a fire. I cannot endure stove heat. You are all aware that the winter we are now passing through is the second one for us this year. This is our second series of short days. Thus cuts our working hours short. But we have abundance of evidence that we came to America at the right time. Had we remained until now, we might have succeeded in accomplishing more book work. We should have hurried Brother Burden and family to Australia, that we might have had the privilege of seeing him in the position he should occupy. But then where would our home have been? Brother Burden can tell you all the particulars of this. The Lord arranged matters for His own name's glory and for our very best good. We have a good home and every convenience.*15LtMs, Lt 157, 1900, par. 19*

We want to be among those who see in their experience a working out of the providence of God in the provision made for their advantage, and in the things of nature and art which meet their peculiar wants. The Lord ordered our way. He led us to this place at the right time. Everything seems to say that He has prepared this home for me. I praise His name, while at the same time I feel greatly humbled under a sense of His benevolence. I cannot doubt the goodness of His intentions toward us. I needed just this experience, and under the consideration of all that God has done for us, I have decided to trust Him fully and to go to Battle Creek to attend the conference. *15LtMs, Lt 157, 1900, par. 20*

We supposed that the conference must be in Oakland, but then, because of the great expense, there are many who would not be able to attend. Many were feeling deeply disappointed because of this. I have written that I will go to Battle Creek, if need be even at the coldest season of the year. Nevertheless if the conference could convene four or even six weeks later, we should consider it a great favor, for we could then complete some books which have been needed for a long time in Australia and America. Until this week we have not been so situated that we could work to advantage. *15LtMs, Lt 157, 1900, par. 21*

We are now making a beginning. Sister Burnham has come from Oakland to help us for a few weeks. We have sent for Brother and Sister Druillard to come, and we expect them. If the conference is held at Battle Creek, they may not think it advisable to cross the Rocky Mountains until after the conference. But I do not worry. The Lord has His good hand over me, and I will trust in Him. *15LtMs, Lt 157, 1900, par. 22*

O, how I long for a just appreciation of God's great goodness and love. I praise the Lord, for I know He has been working out His own plan in His mercy and great goodness to me. It has come to me as a surprise, and I am greatly humbled under a sense of my favors as I see the Lord so manifestly working in my behalf. I cannot doubt. "Praise the Lord, O my soul; and all that is within me, praise his holy name." [*Psalm 103:1.*] *15LtMs, Lt 157, 1900, par. 23*

In much love. *15LtMs, Lt 157, 1900, par. 24*

Lt 158, 1900

Wilson, Sister [G. T.]

Crystal Springs, St. Helena, California

[November] 12, 1900

Portions of this letter are published in *1MR 306*; *5Bio 29, 31*.

+NoteOne or more typed 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 Wilson:

I have only a short time to write and get this letter in the mail. I have been driven nearly to distraction to get time to communicate with you, my beloved sister. I do not cease to pray for you. There have been continual calls for Sister White to attend meetings.¹⁵*LtMs, Lt 158, 1900, par. 1*

We reached Oakland late in the day Friday. Sabbath I was solicited to speak in the Oakland church in the afternoon. The notice had gone out, and the church was full. The Lord gave me special freedom.¹⁵*LtMs, Lt 158, 1900, par. 2*

The first part of the next week was devoted to house hunting; but after being conducted from place to place for days, we could find nothing that was suitable. Then I said, I have come to the conclusion that I am done with house hunting. When the Lord opens some place for me, I will gladly accept the favor. Marian was in a hired room, for which I paid five dollars a month. Willie hired a small cottage at fifteen dollars a month. Four rooms were rented as working rooms for ten dollars a month. Sister Peck and Maggie occupied two of these rooms, doing their own cooking over an oil stove. They lived principally on bread and fruit.¹⁵*LtMs, Lt 158, 1900, par. 3*

We went up to St. Helena Thursday morning. Before I had taken off my things, I was relating my experience in house hunting, and my disappointment, and Sister Ings said, "Well, below the hill there is a

place that is just the thing for you. It is Robert Pratt's place." I thought it was the place of our Brother Pratt, who died some years ago; but, lo, it was a house I had looked at and admired, and had thought it a most beautiful place. *15LtMs, Lt 158, 1900, par. 4*

Brother Burden had purchased the place, paying one thousand dollars down, with two thousand dollars to be paid in one year. The rest might run, by keeping up the taxes, paying when it was convenient. I at once took the place, his goods, Pratt's goods, two horses, three carriages—one nearly new—a covered carriage like our phaeton, only not so easy and roomy, but very easy riding, two one-seated phaetons, one of which has a cover, one very nice platform wagon, a sulky, and a farm wagon, and implements for farming. *15LtMs, Lt 158, 1900, par. 5*

The house was completely furnished. For this place I paid six thousand three hundred dollars. *15LtMs, Lt 158, 1900, par. 6*

Afterward we sold <ten> acres of land for one thousand dollars and five acres for one hundred and seventy-five dollars. *15LtMs, Lt 158, 1900, par. 7*

This is a most beautiful location. The surroundings are lovely. Ornamental trees from various parts of the world, flowers, mostly roses of a large variety, an orchard containing a thousand prune trees which are bearing, another orchard nearer the house, and still another orchard of olive trees, are growing on the place. In the orchard near the house are apple trees, fig trees, apricots, cherries, and pears. We have sold our olives for fifty dollars a ton. I suppose there are not quite a ton on the trees. We have grapes in abundance, far more than we can handle. Next year we shall sell the crop for making sweet wine, which has a ready market. *15LtMs, Lt 158, 1900, par. 8*

On this place was a small cottage for workmen to live in. I have had it raised from the foundation and sealed inside. It provides us with four office rooms. The work on it cost two hundred and fifty dollars, and it may come to three hundred. Our workers have just got into it. We have had to buy office desks and typewriter desks and other furniture to carry on our work. Our preparation in this line is just finished. *15LtMs, Lt 158, 1900, par. 9*

Marian came yesterday to take up her work. Up to the present time she has been at the sanitarium taking treatment. Sister Burnham has come from Oakland to help us in the preparation of books which we desire to get out. *15LtMs, Lt 158, 1900, par. 10*

As soon as we reached Crystal Springs, I was solicited to speak in the sanitarium chapel. This I did Thursday night and Friday night. There was a large house full to speak to, and all seemed much interested and pleased. Sister Ings is overjoyed that we are here. *15LtMs, Lt 158, 1900, par. 11*

Sabbath we went on the cars to Napa, where a district camp meeting was being held. I spoke at this place. Brother Irwin had come from Battle Creek to counsel with us. Edson was also to come for counsel. I spoke in the tent to the people assembled at Napa. At the morning service I was moved by the Spirit of God to bear a most decided testimony. After I had spoken, many came forward for prayer. This meeting was a great success. Much tenderness and weeping were seen in the meeting. The nurses from the sanitarium were much broken in spirit, and sought the Lord most earnestly. *15LtMs, Lt 158, 1900, par. 12*

We returned to St. Helena in the afternoon, and there I met my son, James Edson White, whom I had not seen for nine years. He looked considerably worn, but I was very glad to meet him. *15LtMs, Lt 158, 1900, par. 13*

Through the week our counsels went on, while I took treatment when I had opportunity. Important matters were considered. Brother Irwin spoke in behalf of the school at Battle Creek. Dr. Kellogg had offered to purchase the school buildings. Brethren Irwin, Magan, and Sutherland thought best to sell, though at a loss, and establish a school out of the city, upon a large tract of ground. I laid the matter before them. Had not the Lord in their emergency made provision to relieve the school building from debt? If this sale should go forward, the amount received would be far below the value of the buildings. We did not want it said or have it appear to the world that we were obliged to sell because we could not pay our debts. If this bargain should be closed, the vital interest in the plan of freeing our schools from debt would be lost. What need then to create funds?

the people would ask. The life that should be put into the liquidation of the debt would be extinguished. *15LtMs, Lt 158, 1900, par. 14*

I told them to hold right on where they were until the plan of selling the book which God had moved me to present to the schools to clear their indebtedness, should be fully worked out. Then the staff would be in their own hands. The school would own the property, and would have a clean page upon which to write the records of the next school year. Or, if they saw fit to dispose of the building after the debt was paid, they could do this, and remove to the country. This matter was clearly seen, and all who had met for counsel were relieved. *15LtMs, Lt 158, 1900, par. 15*

But, O, I was so tired, with the settling of the purchase of my place, selling a portion of my land to the sanitarium, and the many and varied things to be heard and duly weighed. *15LtMs, Lt 158, 1900, par. 16*

On Friday I went once more to Napa, where we spent Sabbath and Sunday. We rode in the sanitarium carriage, and I was very comfortable. I spoke on Sabbath and first day, giving a decided testimony. On Sunday many outsiders were present. The Lord gave me a testimony for the hearers. I spoke for an hour and a half in the most solemn manner. The Spirit of the Lord was upon me, and it seemed that I could not go. James Edson White spoke in the afternoon with great clearness and force. I wanted to be present, but dared not presume, for I had already gone far enough. Edson is reported to be as able and effective a speaker as we have in the ranks of Sabbathkeepers. He speaks in a clear, simple manner, with much power. *15LtMs, Lt 158, 1900, par. 17*

At the close of the afternoon meeting we prepared to drive back to St. Helena. I had strength to go about half way. Then my hip and whole side and kidneys began to be troublesome. I changed to the front seat, but could not obtain relief. The pain was very great. I tried to walk a little, but could not stand erect. Then I put the cushion in the bottom of the carriage, and knelt on them, but this gave no relief. I had to endure the suffering for several miles. When I reached the sanitarium, a wheel chair was brought and took me at once to the treatment room. For one week I was like a broken piece

of china. I had good treatment. When I came to our present home, I could not stand erect, and could walk only by the use of a cane and the arm of an attendant. But I could move about a little, and I thanked the Lord that my feebleness was not of long duration. For some time I took treatment, and now I feel no ill effects.*15LtMs, Lt 158, 1900, par. 18*

I have spoken about ten times at the sanitarium, once at St. Helena, once at Calistoga, and three times at Healdsburg. The Lord has blessed me in a marked manner. I see as I never expected to see that the good hand of the Lord is with me. O it has been so wonderfully apparent in providing this beautiful home in this retired place! I was visited by the angel of the Lord on the boat, and instruction was given me, which I do not yet dare to speak.*15LtMs, Lt 158, 1900, par. 19*

I will sometime give the whole history of my experience on the boat. It is so solemn, so sacred a matter that I do not feel like talking about it; but one thing I do know, of which I may speak, and that is that it was in order of God that I came to America just at this time. It was against my wishes, for I wanted to remain in Australia. I loved the people and I loved my work. I have not lost my love for Australia, nor my interest in the workers there.*15LtMs, Lt 158, 1900, par. 20*

The Lord will help all who take hold with good courage and humbly do His work with all honesty and earnest zeal and with fidelity. The end is near, and I will say to those I love in every place, Be of good courage in the Lord. Ministers and people, the Lord is our Rock. We may be secure. The Lord will not leave His people to the will of the enemy. He will carry us through all the strait places. He can spread a table for us in the wilderness. We want not human zeal, but a zeal for the success of all our institutions. They are God's instrumentalities. They must be kept free from all selfishness. They must be witnesses for the truth of God for this time.*15LtMs, Lt 158, 1900, par. 21*

O let us feel that we are rich in the mercy and grace and love of God. This is our property. God's honor must be preserved in His institutions. They must never be corrupted, never <come under the

control of human organizations who work out their will and ways. Never by word or deed let those connected with them make Christ ashamed. Christ and the Father have identified their interests with these institutions, and with all suffering humanity. Then let us blend with God, and identify our interests with these arms of His power. They are His human agencies. God and heaven and angels are united with us in the work of making these institutions a success. *15LtMs, Lt 158, 1900, par. 22*

In much love. *15LtMs, Lt 158, 1900, par. 23*

Lt 159, 1900

Irwin, G. A.

Crystal Springs, St. Helena, California

December 16, 1900

Portions of this letter are published in *5Bio 45-46*.

Dear Brother Irwin:

I have just read your letter. I am glad you received in season that which I wrote concerning the change in the time and place of the General Conference [session]. It was at some cost to myself, in ideas and feeling, that I wrote as I did. For a week before I fully consented to go to Battle Creek, I did not sleep past one o'clock a.m. Some nights I was up at eleven o'clock and many nights at twelve. I have not moved from impulse, but from the conviction that at this time I must begin at Jerusalem.*15LtMs, Lt 159, 1900, par. 1*

I cannot see that much confusion needs to exist which telegrams cannot remedy.*15LtMs, Lt 159, 1900, par. 2*

The deep regrets of many that the conference was to be held in Oakland came to me across the Rocky Mountains. Had not a change been made, the impression would have rested upon minds that the conference was held in Oakland because of Sister White's choice. To bear all the responsibility of having the conference in Oakland was a burden too heavy for me to carry.*15LtMs, Lt 159, 1900, par. 3*

I made inquiry, and found that the cost of holding the conference in Oakland would be from five to eight thousand dollars. I had no desire to shoulder this responsibility. If my journey to Battle Creek will save the conference five thousand or even one thousand dollars, I will go.*15LtMs, Lt 159, 1900, par. 4*

Then in the night season, I was standing in the tabernacle at Battle Creek, and the Spirit of the Lord gave me freedom to present practical godliness in clear, distinct lines before the people. Several

times this representation was impressed upon my mind. More definite light came to me. Yet it was some time before I could make the decision. Some weeks ago I wrote you a letter, which I did not send, regarding this matter. *15LtMs, Lt 159, 1900, par. 5*

For some things it would be a great advantage to hold the conference in Oakland. Our workers in California, ministers, physicians, and directors, need to have a different mold. There is a narrowing up, a binding about. Pharisaical rules are formulated and presented to the workers, which remind me of the rules made by the Pharisees in Christ's day. Lax methods have confused the spiritual senses and blinded the spiritual eyesight. Scarcely any of the workers are vivified by the missionary spirit which leads men to go forth into new fields, adding new territory to the Lord's kingdom, and planting the standard in towns and cities which have never heard the truth. There seems to be a stagnation in the work. Ministers are hovering over the churches when they should be out in the field, proclaiming the warning message to a world lying in sin. I am pained day and night at the outlook. We need to see the true working of the Holy Spirit upon individual character. *15LtMs, Lt 159, 1900, par. 6*

I would be pleased to avoid this journey to Battle Creek, if I thought I would be justified in so doing, but I am sure I shall not feel clear in staying here. I must meet the people in Battle Creek. I am instructed that my message must come before many people; therefore I may have to work in some camp meetings, for I have been doing this in the night season. *15LtMs, Lt 159, 1900, par. 7*

I will try to send you copies of letters written at different times. I have only one copyist, Maggie Hare, and the last mail to Australia was too much for all of us. Willie was compelled to be in Oakland, and we drove the mail through ourselves. *15LtMs, Lt 159, 1900, par. 8*

There are days on which I have carried a heavy burden. I write some things, then I am called upon to attend meetings at the sanitarium, Healdsburg, and San Francisco. Then my head refuses to have any more tasks put upon it. Stop I must. Then I get into the carriage and ride. If the weather had not been so wet lately, I could

have had some physical exercise. But for about a month it has been almost continuously foggy and rainy. *15LtMs, Lt 159, 1900, par. 9*

I have no fireplace in my room, and I cannot endure stove heat; therefore I write in a cold room, with no fire, protecting myself as best I can. But I have learned one thing. I can endure cold better than most people. *15LtMs, Lt 159, 1900, par. 10*

Since coming here, I have driven twice to Healdsburg, speaking there three times. I was specially blessed by the Spirit of God when I met with the students the first time, and also when I spoke to them about two weeks ago last Sabbath. The church was full, quite a number not of our faith being present, among them a Baptist minister and two ministers of other denominations. I know that the Lord blessed me indeed. *15LtMs, Lt 159, 1900, par. 11*

On Sunday afternoon I spoke again to a well-filled house. During the entire morning I was in conversation and council. I was making my home with Sister Bond, but was invited to take dinner at Brother McClure's. There I will get a little rest from talking, I thought. But no; I got no rest. Yet notwithstanding my fatigue, the blessing of the Lord came upon me in the meeting. I know that God was present, for rich currents of His grace came to my soul. After I had finished speaking, I was not in the least weary, but was full of hope and courage. This helped me to decide to do the work given me, "beginning at Jerusalem." [*Luke 24:47.*] I dare not do otherwise than say, "I will go to Battle Creek, trusting in the Lord God of Israel." I will therefore gladly accept the time you propose, April 2, for the commencement of the meeting. I think this will give us time to issue some small pamphlets. May the Lord help me, is my prayer. *15LtMs, Lt 159, 1900, par. 12*

With much love to Sister Irwin and yourself. *15LtMs, Lt 159, 1900, par. 13*

Lt 160, 1900

Kellogg, J. H.

On the Pacific Ocean

October 18, 1900

Previously unpublished.

Dear Brother:

I am so sorry that Brother John Wessels has become my adversary. He has betrayed me. I hoped that he would so view the condition of things in Africa that he would be led to make a decided change in his own life, and through the sanctifying power of the truth become a laborer together with God in saving the members of his family. If he willed to do the will of God, a way would be prepared for him to work out the Lord's plan in earnest Christian labor.¹⁵*LtMs, Lt 160, 1900, par. 1*

I am more grieved than I can express at the condition of things existing in the Wessels family. I love in the Lord all the members of this family, and I am willing to do anything to save them. The case of each member is presented to me, but as circumstances now are, I have no words to speak to them. I hoped that the peculiar elements existing in this family would, through proper association and the influence of the Spirit, yield to the power of God. But the members of the family seem to be persistently tempted to resist or to endeavor to break away from religious restraint. Some cut themselves adrift because they think they will be fettered by the principles of truth.¹⁵*LtMs, Lt 160, 1900, par. 2*

With their active minds, the members of the Wessels family could do a good work for the Lord if they would but enter His service with earnest, truth-loving hearts. If they will place themselves on the Lord's side, He will help them to overcome. If they follow their own inclinations, they may now gain what they suppose to be valuable privileges, but they will one day see the real result of their course of action.¹⁵*LtMs, Lt 160, 1900, par. 3*

Lt 161, 1900

Druillard, Brother and Sister

NP

December 20, 1900 [typed]

Portions of this letter are published in *TDG 363*.

Dear Brother and Sister Druillard:

This morning, or rather at twelve o'clock, I rose to adjust my blinds, which were being blown by the wind; and I found the manuscript which I was to read before leaving on the six o'clock train for San Francisco, where I am to unite with Elder Corliss in labor during the week of prayer. With this manuscript was a letter from you to W. C. White, which I read at midnight. This letter was of special interest to me, and after reading it, I could not think of sleeping; so I dressed, and am in my writing chair at this moment. *15LtMs, Lt 161, 1900, par. 1*

I want to express to you that you can both be of service to us. It may be that other places may be presented to you, but we very much need your help at the present time. You can be of great service to us. What I mean by the present time is for one year at least. *15LtMs, Lt 161, 1900, par. 2*

I was surprised that the Lord has located me and my workers near the sanitarium, and so arranged matters, without one thought of our own, that we could not doubt or have any feelings but those of the greatest satisfaction that the vexed question as to where we should locate was settled. I have felt more grateful than I can express for this pleasant refuge for me in my old age. I do not feel any older than I did twenty years ago, but I do not count upon many years now, and I have a great desire to accomplish a work in preparing my writings so if I am suddenly removed, they will carry out the oft-repeated instructions to me, "Gather up the fragments; let nothing be lost." [See *John 6:12*.] *15LtMs, Lt 161, 1900, par. 3*

I need now reliable burden-bearers. I and my workers need to be

united with those who have had an experience in the work of the Lord. We—Elder Haskell and wife, yourselves, my workers, and myself—need to seek the Lord in prayer, and counsel together. Then if I am called to lay off my armor, things that the Lord has presented before me can be used to His own name's glory. I feel an intense desire to have you come at once, if it is reasonable for you to do so. If you can come now, we can accomplish a work which greatly needs to be done at once. I have a great desire—and that not without light—that you and Elder Haskell and wife should be in California at the present time. The work that needs to be done in carrying forward our future work, whether I live or die, needs a strong, decided influence going forth in straight lines. The Lord will favor this movement, and I am now so favored that this can be done.*15LtMs, Lt 161, 1900, par. 4*

I need a better-equipped force in my family. I would have Sister Druillard as matron and bookkeeper and adviser with us as to the best way to get out the important matter on Education, Temperance, and the Testimonies, so long neglected. I do not favor your taking the responsibilities of the work in Africa at this time. You need a change, and you can have it here; and I want you to come. I wish you were here now. And if you feel it duty to attend the conference, you could return at that time.*15LtMs, Lt 161, 1900, par. 5*

There is need right here of a great work being done. California is a center. Here is our publishing House in Oakland. In San Francisco there are decidedly important interests which need help. When I speak in San Francisco, the large meetinghouse is filled to overflowing. There is need of the exercise of the most sound judgment, that the work shall bear the right mold. Here too is the sanitarium, which needs counsellors who will give it a different showing from that which it now has. If Elder Haskell and wife and yourselves should leave these important centers, W. C. White and his mother are left to carry the load. Then many things cannot possibly be done that should be done. I could not consult the present managing forces. They would not understand how to use properly the light the Lord has given me, which should come before all our people.*15LtMs, Lt 161, 1900, par. 6*

If in the Lord's providence I should be removed, I count considerably upon Brother and Sister Haskell, yourselves, Willie, and Sister Peck. We ought to be together at least for one year, and this place has been prepared for us. Here we have an abundance of fruit of all kinds. Our surroundings are very agreeable and pleasant to look upon. We have an abundance of pure water from the everlasting hills and grapes in abundance. If the Lord prospers us, and I believe He will, I know of no better place where we could accomplish as much good in one year's labor as right here. We need to associate together in order to get a united understanding of what needs to be done for the more decided promulgation of the truth, which needs to be carried forward in a somewhat different way than hitherto. As old hands in the work, we need to associate together and understand one another fully, that we may be able to communicate in clear, direct, solid, durable work. *15LtMs, Lt 161, 1900, par. 7*

Very few have any just appreciation of what is before us. If those I have mentioned shall come together, pray together, converse together, and then communicate to others the plain "Thus saith the Lord," we shall do more for the healthful working of the cause in right lines than it is possible for us to do by scattering our forces to Africa or any other place. America has been sick and is still an invalid. Strength must be brought into every phase of the working elements. *15LtMs, Lt 161, 1900, par. 8*

In some place near here there should be opportunities for young men to be fitted up to engage in various lines of work, as ministers, canvassing-evangelists, physicians, and teachers in our schools. I have not yet opened this matter to any of our people, not even to W. C. White. I thought that the way was being prepared, and I would let the Lord work out His own plans. *15LtMs, Lt 161, 1900, par. 9*

I will write no more now, but I hope you will both be situated where for a time you will not have to strain every nerve and muscle to their highest tension. It is not best to be in any way presumptuous. The Lord desires His worn servants to have a chance to be situated where they will have an opportunity to express with pen and voice the advantage of a broad experience, without sacrificing their lives

in the effort. By precept and example men should be educated to bear the strain of labor, and those who have hitherto borne the burdens should preserve the life God has given them to voice His Word, "This is the way; walk ye in it." [*isaiah 30:21.*] *15LtMs, Lt 161, 1900, par. 10*

I will leave this right here. My watch says that it is three o'clock. *15LtMs, Lt 161, 1900, par. 11*

In love. *15LtMs, Lt 161, 1900, par. 12*

Lt 162, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

July 13, 1900

Portions of this letter are published in *WM 254-255; 4BC 1164*.

Dear Children Edson and Emma:

I am now almost restored to health again, after a time of suffering caused by overwork. Last night I slept for eight hours, something I have not done for many years. I am trying to preserve my health, and have had to cease my writing for a time.*15LtMs, Lt 162, 1900, par. 1*

In guiding the children of Israel through the wilderness, the Lord often repeated His instructions, that the truth might make an abiding impression upon their minds. He gave parents special instructions to teach their children the truth, that they might gain a knowledge of Him, and, under the most trying circumstances fear and honor Him as their Leader, and extend the knowledge that the Lord is one God, and beside Him there is none else. He desired them to remember that they could depend on Him to carry them safely through.*15LtMs, Lt 162, 1900, par. 2*

God instituted ordinances to keep Him in the remembrance of the people. For the younger members of the congregation these ordinances were to be a special safeguard and blessing.*15LtMs, Lt 162, 1900, par. 3*

It is often hard for God's people to understand the way in which He leads them. This way is not always the way they would choose. The finite mind, looking at appearances, would say, This is not the course of wisdom. The children of Israel did not learn readily that the Lord Jesus was their guide and protector.*15LtMs, Lt 162, 1900, par. 4*

Often in the face of apparently impassable barriers, the command is

given to us, "Go forward." [*Exodus 14:15.*] God prepares the onward path in His own way, and He expects us to follow where He directs. The *fourteenth chapter of Exodus* contains wonderful instruction. Let all who are inclined to unbelief read this chapter, and then bow low before God, saying with contrition of spirit, "Thy way is in the sea, and thy mercy is toward thy people." [*Psalms 77:19.*]*15LtMs, Lt 162, 1900, par. 5*

"The children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them unto the midst of the sea, even all Pharaoh's horses, his chariots, and horsemen. And it came to pass that in the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians. And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.*15LtMs, Lt 162, 1900, par. 6*

"And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on the right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." [*Exodus 14:22-31.*]*15LtMs, Lt 162, 1900, par. 7*

Oh, how wonderfully the Lord would work in behalf of His people if they would trust in Him instead of depending upon those who do not discern the way of the Lord, and refuse to follow Him in all their

ways. *15LtMs, Lt 162, 1900, par. 8*

God gives all opportunity to know the truth. His word in the Scriptures is so plain and consistent and the path of truth is so straight, that no one need err. But there are many who, though impressed with the truth, will not turn from their own pleasure, but continue to disobey God, advancing error instead of truth. They dishonor God's memorial. Sin lies at the door. The blood of the souls lost because of their deceptive teaching will rest upon their heads. They will be made to feel the consequence of wilful transgression. *15LtMs, Lt 162, 1900, par. 9*

Some are thus brought to repentance. They reform, but they do not stay reformed. They do not go on from victory to victory. Why? Because their work is superficial. When their affliction was removed and their fears relieved, they became indifferent, and did not maintain the battle to the very gates. They were not converted every day, but rushed on in ambitious haste into untried enterprises, disregarding the word of the Lord. These go far in back sliding. *15LtMs, Lt 162, 1900, par. 10*

The question is often asked me, What shall we do under such and such circumstances? If you seek the Lord with full purpose of heart, and decide to be a Christian in word and in deed, you will break away from reckless companions, lest you become one with them, to perish with the wicked. You ask, What is my duty? Place yourself in the most favorable position to learn to study the Word of God as a diligent student. Pray with the Bible in your hands. Ask for the Holy Spirit to indite your petitions. Act as you know Christ wishes you to act. Keep His words and works ever before you. Humble your heart before Him. Strive for the mastery over the sin which so easily besets you. The Lord will give you grace to overcome. *15LtMs, Lt 162, 1900, par. 11*

It is dangerous to set young men and young women at work among the abandoned classes. They are placed where they come in contact with every form of impurity, and Satan uses this opportunity to compass their ruin. Thus far more is lost than these workers save. Many of the efforts made for the abandoned result in the loss

of the purity of the workers. Those who are engaged in visiting houses of prostitution place themselves in terrible temptation. This work is always dangerous. It is a scheme of the devil to lead souls into temptation and lustful practices. *15LtMs, Lt 162, 1900, par. 12*

“Come out among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” [2 *Corinthians 6:17, 18.*] The farther young men and young women keep away from the corrupted and corrupting elements in this world, the better and safer will be their future experience. Medical missionary workers should be cleansed, refined, purified, and elevated. They should stand upon the platform of eternal truth. But I have been instructed that the truth has not been made to appear in its true bearing. The result that is worked out tends to corrupt minds; the sacred is not distinguished from the common. *15LtMs, Lt 162, 1900, par. 13*

By keeping the seventh day in accordance with the directions given in the *thirty-first chapter of Exodus*, we show to those who are united in a confederacy of transgression that we bear God’s sign, that we are loyal subjects of His kingdom, that we acknowledge Him as the Creator of the heavens and the earth. Thus the line of demarcation is plainly drawn between him that serveth God and him that serveth Him not. God’s people bear a public sign that they honor Him by keeping His commandments. They are cheerful and happy in the assurance that they receive His blessing. *15LtMs, Lt 162, 1900, par. 14*

Holiness to the Lord is the badge of God’s people. The blessing of God is pronounced upon those who keep holy the day which He has set apart. “The Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, ... saying unto them, The Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.” [*Numbers 6:23-27.*] *15LtMs, Lt 162, 1900, par. 15*

In reading Old Testament history, we see how particular the Lord was to make known His law in such a way as to impress the people. This law was of such great importance that the Lord sought in every way to make it familiar to the people. On the day when they crossed over Jordan, blessings were to be pronounced from Mount Gerizim upon the obedient and curses from Mount Ebal upon the disobedient. After each declaration the congregation were to assent to the specifications. As they accepted the conditions, they placed themselves under a solemn responsibility to fulfil them. God desired to deter them from transgression and encourage them in obedience. He takes no pleasure in the death of the wicked, but He takes the greatest pleasure in those who turn from sin.*15LtMs, Lt 162, 1900, par. 16*

The *thirty-third chapter of Ezekiel* shows that God's government is a government of personal responsibility. Each one must stand for himself. No one can obey for his neighbor. No one is excused for neglecting his duty because of a similar neglect on the part of his neighbor.*15LtMs, Lt 162, 1900, par. 17*

Upon the ministers of God rests a solemn, serious charge. They will be called to a strict account for the manner in which they have discharged their responsibility. If they do not tell the people of the binding claims of God's law, if they do not preach the Word with clearness, but confuse the minds of the people by their own interpretations, they are shepherds who feed themselves, but neglect to feed the flock. They make of none effect the law of Jehovah, and souls perish because of their unfaithfulness. The blood of these souls will be upon their heads. God will call them to account for their unfaithfulness. But this will in no wise excuse those who listened to the sophistry of men, discarding the Word of God. God's law is a transcript of His character. And His Word is not Yea and Nay, but Yea and Amen.*15LtMs, Lt 162, 1900, par. 18*

Lt 163, 1900

Haskell, S. N.

“Elmshaven,” St. Helena, California

December 30, 1900 [typed]

Portions of this letter are published in *5Bio 25*.

Dear Brother Haskell:

Dr. Kress has written a letter which I wish you to see. It seems to be the impression that I have changed the place of the conference. I stated plainly to my brethren that I would not dare to go to Battle Creek in midwinter, for I could not endure the heated air in the cars. It would be like risking my life to do this, for my heart could not endure the strain. *15LtMs, Lt 163, 1900, par. 1*

And again, I know the condition of things which I would meet in Battle Creek. If the Lord bids me to go to Battle Creek, I shall go; but as yet I have not sufficient light to lead me to place myself in a position which I know would be dangerous to me. *15LtMs, Lt 163, 1900, par. 2*

I had a severe experience on the steamer coming from Australia; but the Lord revealed Himself to me in my exhausted, suffering condition, and comforted me, assuring me that He had a refuge prepared for me, where I would have quiet and rest. I had not thought of settling in St. Helena, but the Lord has opened the way for me, placing me where I can be comfortable and at rest. Would it not be presumptuous for me, at my age, to travel in midwinter across the Rocky Mountains to Battle Creek? *15LtMs, Lt 163, 1900, par. 3*

But I have written more fully on this point elsewhere, so will drop the matter now. I hope you are of good courage in the Lord. We would highly appreciate a visit from you in our new home. When you come, we shall arrange for you to have a room in our house. I wish I could say two rooms, I cannot, because we have not two to spare. When you come, we shall give you a hearty welcome. Then, if you

will choose a piece of ground on which to build a home for yourself and your wife, we worn pilgrims will have a chance for quietude without disturbance. *15LtMs, Lt 163, 1900, par. 4*

Recently I had a rare chance to buy some land. Brother Burden has been watching for an opportunity to purchase a piece of land of one hundred and twenty acres. He met with some delay, for the land belonged to two sisters under age; and therefore it was not put in the market. Just a few days since, this piece of land was offered to Brother Burden for six hundred dollars. He told me about it. I at once investigated the matter, and Brother Burden bought the land for me, getting it for five hundred and fifty dollars. *15LtMs, Lt 163, 1900, par. 5*

If my place under the hill is not quiet enough, we can retire to this land. It is a mile from here. There is a small house on the place, and one or two outbuildings. There are two small orchards, in which there are prunes, cherries, apples, peaches, pears, and apricots. Come and see this place. It is as retired as any one could possibly wish. *15LtMs, Lt 163, 1900, par. 6*

I am not to be expected to engage in all the interests that will be presented in Battle Creek. The Lord says, No; I have a work for you to do. You are not to devote your time to untangling the many things at the center of the work. Light has been given. Those who will walk in this light will be enabled to see the living principles which alone can save. *15LtMs, Lt 163, 1900, par. 7*

I cannot bear confusion and dissension and strife. When God's people seek Him with all the heart, He will be glorified in them. Self will not be regarded as a precious article, which must necessarily be handled with great care, lest it be broken. Would that every soul who has had the light would break by falling in Christ. Only those whose lives are hidden with Christ in God will stand firm, rooted, and grounded, and established in the truth for this time. Everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. *15LtMs, Lt 163, 1900, par. 8*

Lt 164, 1900

Caro, Sister [E. R.]

Steamer *Moana*

September 1, 1900

Portions of this letter are published in *FLB 30*, *MM 10*, *5Bio 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.

My Dear Sister:

Everything on the water is pleasant and beautiful this morning. I thank the Lord that during this voyage I have only been seasick for a short time during the first night. So far I have slept well. Yesterday, on account of the rain, the canvas was put up round the decks, and this kept away the air somewhat. This morning I am on the deck in my steamer chair, and I see with gladness that the sailors are removing the canvas. We now have a full view of the ever-changing, restless, beautiful sea.¹⁵*LtMs, Lt 164, 1900, par. 1*

Dear Sister Caro, I feel a great longing that you may understand the words, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." [*John 3:16-21*.]¹⁵*LtMs, Lt 164, 1900, par. 2*

Life is a manifestation of God's love. It is a talent which God has committed to our care, and it is a very costly talent, as viewed in the

light of the sacrifice of God's Son. It is an expression of the ownership of God. We are His by creation, and doubly His by redemption. We derive our life from Him. He is the Creator and the Source of all life. He is the Author of the higher life which He desires the beings formed in His image [to have].*15LtMs, Lt 164, 1900, par. 3*

Man is the highest and noblest of all God's creatures. In the beginning man was made in the image of God. 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, male and female created he them." [*Genesis 1:26, 27.*] God formed us for His glory, and He desires us in every word and act to acknowledge this.*15LtMs, Lt 164, 1900, par. 4*

All nature is alive. Through its varied forms of life it speaks to those who have ears to hear and hearts to understand of Him who is the source of all life. Nature reveals the wonderful working of the Master Artist.*15LtMs, Lt 164, 1900, par. 5*

Those who have a knowledge of God, who understand their relation to Him, will carefully study the mystery of life and its responsibilities. Life is to be regarded as a most solemn, sacred trust. God desires us to place upon ourselves the estimate He has placed upon us. Individually we shall be called to give an account in the judgment for the way in which we have treated the talent bought for us at so great a cost. No one with reasoning ability will be excused for neglecting to return to God His own. Improve your talents by use. Double them by using them in God's service. As you do this, you will reveal to a world sunken in sin a character in accordance with the character of God. Those who do not live the life of Christ here below fail of reaching the mark of the prize of their high calling.*15LtMs, Lt 164, 1900, par. 6*

God has made every provision to enable us to reach the standard which He has placed before us. Christ died in order that we might be partakers of His divine nature, and thus escape the corruption that is in the world. God wants us to live on the plan of addition outlined in the *first chapter of Second Peter*. Constantly we are to press onward and upward. Our religion is to be progressive.*15LtMs,*

Lt 164, 1900, par. 7

God claims our highest service. He calls, my sister, for what you have for years refused to give Him—your holiest and highest service. He desires you to acknowledge your relationship to Him, to realize that you are His. Take His yoke upon you. Link your life with His. Live out the high and holy principles He came to this earth to reveal. Accept the invitation, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [*Matthew 11:29, 30.*] When you accept this gracious invitation, you are sustained by One who has an inexhaustible supply of grace.*15LtMs, Lt 164, 1900, par. 8*

My sister, remember that you are kept by the power of God. Give yourself to Him. No one needs to tell you how to do this. God is drawing you to Himself. Give up your will, your mind, your whole being, in submission to Him. He is knocking at the door of your heart, waiting to enter. Will you let Him in?*15LtMs, Lt 164, 1900, par. 9*

It is impossible to please God and gain the friendship of the world at the same time. Can you be satisfied with the friendship of the world, with the good which you suppose you get from the service of the world? Christ has made every provision that you should be a partaker of the divine nature. He desires you to apply yourself diligently to gaining that knowledge which will enable you to cooperate with God in the work He would have you do to bless humanity. His example is worthy of your imitation.*15LtMs, Lt 164, 1900, par. 10*

Do not bind yourself to the world with the cords of ambition. It is the privilege of you and your husband to go forward and upward. But God cannot entrust your husband with responsibilities unless he yokes up with Christ, and learn in all humility the meekness and lowliness of the Saviour.*15LtMs, Lt 164, 1900, par. 11*

I am more desirous than you can realize that your husband shall obtain an experience which will make him a man fit to be trusted by God as His steward. This experience he does not now possess. He has not that experience which would enable him to bear healthfully

and solidly the responsibilities essential in properly establishing the medical work. His example would be a hindrance to successful management. He cannot be trusted to carry the responsibilities which he supposes he is capable of carrying. He seeks to embrace too much, and he weaves self into his work. He has not been educated to understand the true value of economy. His education has given him a wrong idea regarding the use of means. *15LtMs, Lt 164, 1900, par. 12*

You both need to look to Jesus. Keep your eyes fixed on Him. When you decide that the best thing you can do is to wear the yoke of Christ, looking ever to the divine Pattern, you will make safe paths for your feet, and your work will show satisfactory results. *15LtMs, Lt 164, 1900, par. 13*

My sister, when you linked your life with that of your husband, you should have determined to keep pace with him, standing by his side as a wise helper, with whom he could counsel regarding his work. You should have united with him in the work. You should now say, I have received Christ as my personal Saviour. I am a joint heir with Him to an immortal inheritance. I shall not strive to meet the world's standard of outward display. I shall not expend means to make an appearance. If God will forgive me for the part I have acted in the past, in living in a style beyond my means, I will come to my senses and make a change. I will try to be a humble child of God, that I may win His approval. *15LtMs, Lt 164, 1900, par. 14*

Remember that Christ left His exalted position in heaven, laying aside His royal robe and kingly crown, and clothing His divinity with humanity, that He might help those in need of help. 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.*] These are the terms of discipleship. For our sake Christ became poor, that we might come into possession of eternal riches. *15LtMs, Lt 164, 1900, par. 15*

To live beyond your means is not the way to secure influence, but to lose influence. God is not pleased with pretense. Christ is your example and my example. "Learn of me," He says. [*Matthew 11:29.*] There are stepping stones on which you may safely plant your feet in following Christ. But those who enter the service of the world are

not following Christ. *15LtMs, Lt 164, 1900, par. 16*

The experienced laborers in the cause in Australia need as helpers consecrated, level-minded workers, not workers who are like wheels which do not fit into the other wheels of the machinery. An ambition to serve God is wholly necessary. But an ambition fed by worldly ideas will bring failure after failure, and this our cause cannot afford. *15LtMs, Lt 164, 1900, par. 17*

I have written thus plainly, Sister Caro, with the hope that it may lead you to give your heart to God. I greatly desire to see you and your husband working upon the Bible plan. God calls for you to come to Him. He has never directed you to go to the world for wisdom and success. In Him you live and move and have your being. If you expect to engage in the work of God for these last days, you must meet God, not on your own ground, but on His ground. You must comply with the conditions on which He proposes to deal with His human agents. You are to give cordial assent to His terms. *15LtMs, Lt 164, 1900, par. 18*

When a physician promises to do all in his power to save the life of a sufferer, he does so on condition that the patient complies with his directions. If Brother Caro would enjoy full confidence in God, he must allow himself to be guided by the principles laid down in His Word. My brother and sister, do not take yourselves in your own hands, for this will result in the loss of your souls. Do not be a law unto yourselves. With such an imperfect relationship to Christ, you cannot be a help to the cause of God under trying circumstances. You must have an altogether different experience. You must help each other to learn the meaning of submission to divine authority. *15LtMs, Lt 164, 1900, par. 19*

My brother and sister, you need to learn the first principles of the Christ-life. Just so long as you continue to look to the world for success, you will be weak. Do not think that you must work on worldly methods in order to secure proper recognition. Christ calls upon you to trust Him. The gospel testifies that God in His boundless love for man assumed humanity in the person of His Son. Christ has made a propitiation for the sins of the whole world. He will co-operate freely and willingly with those who receive Him

as their Saviour. He is not far from any of us. He will gladly receive all who will renounce the favors and friendship of the world and make Him their all and in all. *15LtMs, Lt 164, 1900, par. 20*

To acknowledge Christ as King; to submit to His authority; to consult His will; to make His law the rule of life; to be bound by His requirements; to make His life the Pattern; to obey the stern precepts of His Word; to deny self for His glory, to be willing to make any and every sacrifice for His service; this is the duty and the privilege of the Christian. Christ enjoins His followers to be ready to part with all for His sake. This is contrary to human inclinations, and thus Christ tests His disciples. *15LtMs, Lt 164, 1900, par. 21*

If Christ is received at all, it must be as King. If He enters the soul, it must be to reign. Those who indulge self do not know the meaning of true service. The Christlife is not their life. Those who follow their own devising, walking away from Christ into worldly practices, will never, never be called by God as leaders of His people. Such ones could not properly establish the medical missionary work, which means so much, for they could not be depended on. They would not make straight paths for their feet, and the lame would be turned out of the way. *15LtMs, Lt 164, 1900, par. 22*

The prodigal son was welcomed to his father's house. But in order to enjoy the privileges of a son, he must comply with the conditions of sonship. The Lord calls upon all to walk in accordance with His word. Christ says, "Ye are my friends, if ye do whatsoever I have commanded you." [*John 15:14.*] Our friendship with God is measured by His dominion over us. *15LtMs, Lt 164, 1900, par. 23*

Dr. Caro, my heart longs to see you fully united with Christ. But there are many things which you will have to unlearn and relearn aright. In some things you have been a law unto yourself. As a physician, you need an altogether different experience in order not to misrepresent the people of God in your dealing with patients. There needs to be an understanding as to what constitutes medical missionary work. This work is not always properly done. Thus people are given opportunity to cast blame upon Seventh-day Adventists. Unless there is a change, we shall as a people do harm

and not good. *15LtMs, Lt 164, 1900, par. 24*

I have a strong hope that you will both consecrate yourselves entirely to God. Dr. Caro needs all the help his wife can give him, and Sister Caro needs all the help her husband can give her. You both need to live the Christian religion, to seek the Lord unitedly, to break the fetters which bind you to the world. Your present embarrassments are the result of a cultivation of wrong principles. You need now to consider that eternal life can only be obtained at the sacrifice of your false ideas as to the way of gaining success. My brother, you and your wife should place yourselves under the most favorable influences for learning what constitutes true godliness. Then you should practice the knowledge you gain. *15LtMs, Lt 164, 1900, par. 25*

Lt 165, 1900

Magan, P. T.; Sutherland, E. A.

Sanitarium, St. Helena, California

September [circa 21-27,] 1900

Portions of this letter are published in *6MR 401-402*.

Brethren Magan and Sutherland:

I wish to express to you some things that appear to me to be of large importance. As Brother Irwin leaves here at five o'clock a.m., I can write but a few words. I write you the cautions that I have received, that nothing in regard to disposition of school property should be engaged in—the matter of transferring the property, any part of it, into other hands—at the present time.*15LtMs, Lt 165, 1900, par. 1*

The Lord has undertaken in your behalf. Let the Lord's plan be fully and thoroughly worked out as it is outlined, and then after the Lord's plan is fully carried out, He will let you understand what next.*15LtMs, Lt 165, 1900, par. 2*

Keep your school up in all its elevated character, for much is involved in this. Consequences will follow hasty action which will spoil the plan of God's devising. Can we not trust in the Lord, and wait prayerfully for Him to indicate duty at every step now, which means so much to the church in Battle Creek? Everything is to be carefully studied and prayerfully considered from cause to effect. There are issues that will—hasty moves that will—be regretted. We must not follow human wisdom now. We must look to God in humble contrition of soul, that we can be taught and led of God.*15LtMs, Lt 165, 1900, par. 3*

There are many youth in Battle Creek that need to have every advantage to be prepared to stand with the whole armor on, fully and entirely awake as [to] the tremendous issues that are to be met, which will test and try every soul that has any knowledge of the present truth for this time.*15LtMs, Lt 165, 1900, par. 4*

The education of the youth in the church school at Battle Creek is not to be left at haphazard or after a slack makeshift. God has His purposes to fulfill, and if we will learn of Jesus Christ day by day and hour by hour, His wisdom will become the wisdom of the true seeker. "Ask, and ye shall receive." [*John 16:24.*] *15LtMs, Lt 165, 1900, par. 5*

But do not make any movements now to change responsibilities that will create issues just at this time that will be unfavorable to the instruction of the youth, in the very lines that they need to be receiving instruction in [in] every grade. Attach the very best abilities to this class of school work, and make every effort to educate the youth to stand in truth and in righteousness. Leave not the field of battle as if you were defeated, and scar and mar the work of God which should stand, in presentation, symmetrical and elevated. Then when the cloud shall move, it will be your time to make your changes. Let your souls' dependence be every hour upon God. When your school interests should be transferred, it will be at a time that will not mean defeat, but victory, climbing up the upward grade. *15LtMs, Lt 165, 1900, par. 6*

There are now issues that are before us, and we must be careful how we treat them, and be sure we make no mistakes. Years ago, had the school been located as now looks to you the best thing to do, great advantages would have been the result. But now there is need of holding the fort, as you do not all see. *15LtMs, Lt 165, 1900, par. 7*

The purity and stability of the material of the faith of every person will bear the test. God will know who are His. There needs now to be teaching in solid work to save our youth, to qualify them to do most earnest work. But tell every family and youth that their work is not in this line to be among the most depraved people, with a supposition that these young men and women can be workers in the worst, ungodly places. They are to be educated. The sight of the eyes, the hearing of the ears, is to be strenuously guarded; and they [should] not behold the Sodomitish practices that stain the purity of the soul. Guard the youth as to the place and associations and character of the work. They are to keep as far out of Sodom as possible. *15LtMs, Lt 165, 1900, par. 8*

I close here, to finish tomorrow this subject. *15LtMs, Lt 165, 1900, par. 9*

Lt 166, 1900

Haskell, Brother and Sister [S. N.]; Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 25, 1900

Portions of this letter are published in *FBS 96*.

Dear Brother and Sister Haskell, and Brother Irwin:

Our American mail has been closed up today, and we feel relieved. You have little idea how heavy a burden I have carried for some time. Shall we leave this country, with its new fields constantly opening before us, and go to America? Will not the Lord give us special, clear evidence in regard to this matter which means so much to us? I am obliged to take my editors with me, if I go. I shall have the privilege of seeing through the press several books.*15LtMs, Lt 166, 1900, par. 1*

If things were in a condition to have our visit delayed one year, it would accommodate us much better, for we could see the sanitarium up, and the church at Maitland erected, and several things, that appear rather shaky, established. I do not like the way Dr. Caro is handling himself. He is hiring the highest priced halls to give lectures upon the plague, and he makes it more a subject of ridicule than a judgment from God. He does not mingle with his work the spirit of the message, scarce a tinge of it. I have had decided testimonies for him, which may, if he will take time to study them, change the features of his work. But we shall do something in this matter at once.*15LtMs, Lt 166, 1900, par. 2*

Something is being sent you in regard to Fannie Bolton. You need to say to all our people that she is not the Lord's messenger, and she should in no way be encouraged. She would mingle the theatrical with her spiritual actions, that would not elevate, but degrade the cause of God. [She] is a farce. I have several copies of letters in her own handwriting, confessions, which I can not possibly get copied. They must not go out of my hands until they are copied. Caldwell took a testimony from her hands that related to them both,

and burned it up, and then told her she need not worry any more about it, [neither] she nor Sister White would ever see it again. Then he was pressed by me for the testimony. *15LtMs, Lt 166, 1900, par. 3*

Caldwell said he would bring it to me, and then said he could not find it. Then when I told him I knew what he had done with it, he said he must have burned it with some of his letters he did not care to keep; and then afterwards he confessed his falsehoods and said he burned it designedly. Well, I have quite a large amount of letters concerning this matter between Fannie and me. If it needs to be all exposed, before the people will be undeceived, I will send these letters after they are copied. But tell our people I do not want to expose Fannie, unless I am obliged to do this to save the cause of God from being corrupted. *15LtMs, Lt 166, 1900, par. 4*

I want you to speak freely your minds, and tell me how it appears to you—the present state of things in Battle Creek. I am so sorry that A. T. Jones appears to be the one who has managed to get Brother Sisley off the board, saying it was through a testimony. I have copies of all my testimonies, and there is nothing in them that prompts to any such action, but it leaves him at liberty to come to us, for we need him here in sanitarium building. *15LtMs, Lt 166, 1900, par. 5*

Lt 167, 1900

Irwin, G. A.

Geelong, Victoria, Australia

March 23, 1900

Portions of this letter are published in *10MR 9-10*; *12MR 159*.

Brother Irwin:

I have received my mail from America. I have had upon my mind a great burden, but the matter is now settled. If the Lord spares my life, I shall leave this country, with all prospects of returning to it after my period of stay seems to be ended. But it may be four months before we can leave. We wanted to get out *Testimonies for the Church* first. If there is an immediate necessity, we could wrench ourselves away; but it is more in regard to the sanitarium than any other enterprise that we should come. *15LtMs, Lt 167, 1900, par. 1*

I hope you have seen the copy of the article in the *New York Observer*, in March 1896. I sent one to Elder Haskell, but did not send one to you, although I designed to do so. This tells how the embarrassment to the sanitarium has come in, and what kind of work Dr. Kellogg has been doing for years. All the appeals in behalf of a sanitarium in Australia have been without weighty consideration. I am so very glad that we are adding new territory every year to the cause of the Lord, leaving not a distracted class of people that are prepared, by the article mentioned, to absorb, not to produce. *15LtMs, Lt 167, 1900, par. 2*

In every place [are] God's memorials of His Sabbath and of His glory in creating the heavens and the earth. God rested on the seventh day, and set it apart for man to observe in honor of His creation of the heavens and the earth in six literal days. He blessed and sanctified and made holy the day of rest. When men are so careful to search and dig to see in regard to the precise period of time, we are to say, God made His Sabbath for a round world; and when the seventh day comes to us in that round world, controlled

by the sun that rules the day, it is the time, in all countries and lands, to observe the Sabbath. In the countries where there is no sunset for months, and again no sunrise for months, the period of time will be calculated by records kept. But God has a world large enough and proper and right for the human beings He has created to inhabit it, without finding homes in those lands so objectionable in very many, many ways. *15LtMs, Lt 167, 1900, par. 3*

The Lord accepts all the obedience of every creature He has made, according to the circumstances of time in the sun-rising and the sun-setting world. Obedience is the test. All this ploughing into the intricacy of the precise minutes and hours of the Sabbath—it is the test of man’s obedience to honor and glorify God. To sin, or transgression of His law, God will prove a consuming fire. The Sabbath observance is “a sign between me and you throughout your generations forever.” [*Exodus 31:13, 17.*] *15LtMs, Lt 167, 1900, par. 4*

When Christ, our Redeemer, came to our world, it was His mission to make men partakers of His divine nature, by bringing all men who would receive and believe and practice the obedience of Christ. They would become one with Christ, and thus be in perfect, complete harmony with the principles of the law of heaven. [With] every man and woman who will receive Christ as their personal Saviour, the law is exalted. The apostle inquires, Do we then make void the law through faith? God forbid: yea, we establish the law. [*Romans 3:31.*] The new covenant promise is, I will put my laws into their hearts, and in their minds will I write them. [*Hebrews 10:16.*] *15LtMs, Lt 167, 1900, par. 5*

The Sabbath was made for a round world, and therefore obedience is required of the people that are in perfect consistency with the Lord’s created world. *15LtMs, Lt 167, 1900, par. 6*

My brother, I want that appeal in [the *General Conference*] *Bulletin* put in pamphlet form and sent to all our people. The money that flowed so freely into Dr. Kellogg’s hands from the gifts of Wessels family should not one dollar of it have gone in that line. He should have been so thoroughly, unselfishly awake to the broad vineyard to be worked that he would not have lost his judgment and centered

the money he has done in Chicago missions. God did not inspire him to do this work. And our missionaries in Africa have hurt their record and influence, for in their great strait, they used advantages of food in their hands, requiring a price that was too much. *15LtMs, Lt 167, 1900, par. 7*

It was the dishonoring thing to God to send out missionaries to Australia—and with no encouragement of support—while the workers in our institutions have been receiving large wages. How does God size up these things? What kind of a record will be opened up at the last day? “I was hungry, and ye fed Me not; and thirsty, and ye gave Me no drink; naked, and ye clothed Me not.” That money donated by the Wessels to the work Dr. Kellogg was doing, not a dollar of it would have been applied in that work if he had possessed sanctified judgment, foreseeing judgment. He would have said, There is a work to be done in ... [two pages missing]. *15LtMs, Lt 167, 1900, par. 8*

... But we must have greater faith. God is the mighty Worker. We will now do to the best of our ability; but if there was ever a place where the manifest power of God has wrought, it has been evident that the armies of the Lord were on the ground. We know that this always is the case, but in some instances more marked than at other times. This was so in this case. The seeds have been sown, and there will be fruit unto eternal life. *15LtMs, Lt 167, 1900, par. 9*

In regard to the manifest neglect to publish the article of Elder Haskell, it is just as we might expect. Those who have been deficient in exalting the standard of the truth for this time do not want that one should get in ahead of them and appear to be lifting up the standard where they have failed. But the Lord stands at the helm, and He will work to His own name's glory. *15LtMs, Lt 167, 1900, par. 10*

I have just read the appeal in the *Bulletin*. Get this out in pamphlet form. Let it go everywhere. It is the word of the Lord, and I have not one word to change or alter. *15LtMs, Lt 167, 1900, par. 11*

I must now prepare to leave for Melbourne. *15LtMs, Lt 167, 1900, par. 12*

Our cars arrived at Sydney at 11 a.m. I put these in their envelopes on the cars in motion.*15LtMs, Lt 167, 1900, par. 13*

P.S. I send to Elder Haskell [a] letter for you to read to J. H. Kellogg. You can judge by the state of his mind, how to use it.*15LtMs, Lt 167, 1900, par. 14*

Later: I thought I had a copy for you, but cannot find it. It is a letter to J. H. Kellogg. Sara and I are alone on the cars. W. C. White is in Melbourne. John Wessels and [Elder] Daniells go on the morrow. W. C. White returns to Sydney tomorrow. I have had put up the enclosures and letters on cars.*15LtMs, Lt 167, 1900, par. 15*

Lt 168, 1900

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 20, 1900

Previously unpublished.

Dear Brother:

I send you copies of letters that you will please to handle discreetly, but you should have them, that in any emergency you may be prepared to meet the matters that shall come up. I have only had from three o'clock Monday till 9 o'clock this morning to prepare, for African mail yesterday and American mail today, many pages. *15LtMs, Lt 168, 1900, par. 1*

I tell you that we must work with God now or our feet will slide. Will you please not read again to a promiscuous assembly in regard to illustration of *Desire of Ages*? I do not think I have been understood, but I will request you not to read that matter until it is more definitely distinct. It was to cut off a danger of rivalry and pride and seeking to be preeminent in illustrations and elegancies of the books which was not the spirit which should control the author, or those handling the books. *15LtMs, Lt 168, 1900, par. 2*

I wish I could write more, but I have taken fifteen pages of letter paper since three o'clock a.m. and I dare not write more now. We remember you in our prayers every morning, and nearly every time we pray. *15LtMs, Lt 168, 1900, par. 3*

Lt 169, 1900

Irwin, G. A.; Haskell, S. N.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 17, 1900

Portions of this letter are published in *Ev* 472-473; *7MR* 89-90.

Dear Brethren Irwin and Haskell:

I sent a copy of a letter to Elder Haskell but did not give directions for him to present this matter before the Illinois Conference, asking them if they will return to me that one thousand dollars that was donated to help the Chicago mission. I should have asked you to see if they will not now return that money I invested in their mission, to be placed in our Australia work, which greatly needs the same. I understand that a donation has been made to the Chicago mission. Will they then favor us here in sending us the money to invest in the work that is now needed to be established before we shall visit you in America. I will only ask you to see if this cannot be.¹⁵*LtMs*, *Lt* 169, 1900, *par. 1*

We must now see that a meetinghouse is built in Maitland. There are a goodly number of souls that have embraced the truth, and a church has been organized; but what bitter opposition is made by the ministers. It is pronounced and strong. Ministers who cannot evade the Bible argument for the Sabbath binding upon the people, talk in their pulpits that the Bible is not all the book it should be. (One said that *Daniel* should never be a part of the Bible; and other books he mentioned, and the same testimony was borne; and then he said he thought there would be a new Bible, and some of the books now in it would not appear.) Brethren Colcord and Goodheart were present.¹⁵*LtMs*, *Lt* 169, 1900, *par. 2*

These ministers are visiting the people everywhere, wresting the Scriptures, and making of none effect the Word of God by their blasphemous statements. These strong, pronounced denunciations are removing the bitter opposition of some such men as Scobie and Lamotte. Both tobacco users and non-professors, they have left

their tobacco and tea, and have taken a decided stand; and the evidence of what the belief of the truth can do has an influence upon the people. Now they see the work of the Spirit of God in the life and character, that it only makes the haters of truth mad.*15LtMs, Lt 169, 1900, par. 3*

These brethren were at our camp meeting, and were convicted deeply; and the continuation of the work after the camp meeting has been effectual. Both left off their tobacco and their tea. They came down to our two-days' meeting just closed, and both took part in the meeting. Brother Scobie has been in affliction some time with an injury of a fall. He said to me, "Sister White, do you not think my countenance has changed?" "Yes," I said, "I see the impress of the image of Christ." He said, "I weigh fourteen pounds more than when I was using tobacco and tea." This man had not offered a prayer in his house during his lifetime. He said, "Brother Lamotte weighs fifteen pounds more since he gave up his tobacco." He has daughters grown to womanhood.*15LtMs, Lt 169, 1900, par. 4*

Mr. Lamont is the father of two very fine men, who think much of their parents, especially of the mother. They are in business for themselves. One has a family. Recently one of the sons sat at their table, and took dinner with them. The father humbly and reverentially asked a blessing. The son said to his mother, "What a change has come over Father! He never did such a thing as this before." The father made answer, "Your mother is a Christian. She is going to heaven, and I can not be with your mother. I am trying to be a Christian and go to heaven with her; and we hope our sons will also become Christians and meet us there."*15LtMs, Lt 169, 1900, par. 5*

Their sons have not a practical testimony to the truth. Two or three came out, decided that they would keep the Sabbath. Mr. Lamotte has seemed to be unable to break away from the waterworks—a very important business. The managers have kept him, telling him they must find another man to take his place; but during this two-days' meeting he says, "Now they will have to get along without me, for I shall keep the Sabbath." He has great confidence in Sister White's mission and work.*15LtMs, Lt 169, 1900, par. 6*

Now is the time to arise and build in Maitland; and I could help them if I had that one thousand dollars, minus one hundred. I think I paid seven per cent interest on that money about two years. I leave this with you.*15LtMs, Lt 169, 1900, par. 7*

A word more: Although Brother Lamotte is a sharp businessman, he did not know how to read until the tent was pitched in Maitland. He is learning. He is digging at it, until he reads. Now we must have a meetinghouse. The people are saying, "These people will soon go away and you have no church building, and then you will be scattered." We want to see a building before we leave for America. I have carried the church in Maitland in my soul.*15LtMs, Lt 169, 1900, par. 8*

You remember the dream of the two white clouds, as white as snow on our journey to Queensland. Well, I see the fulfillment of my dream. Every week tells its story; one soul or two souls receive the truth, and the wonderful change in their features and in their characters is so marked by their neighbors, that the conviction of the very life of their neighbors is leading others to the truth; and they are now searching the Scriptures diligently. Brother Colcord and Brother and Sister Hickox, and Brother and Sister James from Ballarat, and Sister Robinson, and Sister Wilson, are doing just as efficient work as the ministers; and some meetings, when the ministers are all called away, Sister Wilson takes the Bible and addresses the congregation, and Sister James says she does excellently.*15LtMs, Lt 169, 1900, par. 9*

Well, I almost forgot to tell you, we have an excellent brother from Tasmania, who opens a church school at Hamilton; he [is] to settle in one portion of the sanitarium. There are five rooms for tenants. He will occupy those buildings and conduct meetings. He is a church school teacher, a refine gentleman, and is one who will be a great blessing, we believe, to the church. Sister Walker occupies the hired house at Wallsend, and is teaching a school of sixteen scholars; so the work is not at a standstill. Still, we see signified a great work to be done all through this locality of Maitland, Newcastle, and to extend to every station in Queensland.*15LtMs, Lt 169, 1900, par. 10*

In much love. *15LtMs, Lt 169, 1900, par. 11*

Sister Haskell, did I put in your charge a plush cloak? If nothing has been done to dispose of it, it is the very thing I will need this winter; for I expect, if I come to America, the winters will be severe on me. Will you please to respond; for we cannot find the cloak in the house. *15LtMs, Lt 169, 1900, par. 12*

Lt 170, 1900

Irwin, G. A.

NP

January 1900

Portions of this letter are published in *4Bio 400*.

Dear Brother Irwin:

I send you this copy. Please keep still about it, and see what the Doctor will say or do in regard to the matter. You can be armed if he misstates; you can see what is written, and can make things straight. I wish you to see the medical faculty together, for they have not been true to Dr. Kellogg. They say one thing to his face, and another thing to others. God is not pleased with middlemen. The Lord never designed that one man should be mind and judgment for other men who have reasoning faculties to put to use. And it has been an unfaithful business all around. This kind of double-dealing will just as surely bring the confusion that always comes of such work. *15LtMs, Lt 170, 1900, par. 1*

The Lord is testing and proving His people, and He designs that we shall be true and faithful witnesses for God. Our Brother Kellogg is in great peril of making shipwreck of faith. O, it would be dreadful to him and to the cause. But I am sorely afraid that if he does not come into line, then the Lord will be unable to use him to His name's glory. And so it will be with every institution. If the leaders are not under control to God, they will be under control to the powers of darkness. *15LtMs, Lt 170, 1900, par. 2*

I send this to you. Give no one a copy of it. You can read it to such ones as you choose; but do not, I entreat of you, give him occasion to think I am his enemy. This is a terrible crisis we have to meet. He is writing Dr. Caro letters which declare he is going to give up and separate from Seventh-day Adventists. This is the result of his getting himself overloaded and so crowded with financial embarrassments he does not know what to say or to do to extricate himself. *15LtMs, Lt 170, 1900, par. 3*

I am so sorry that things are as they are; but Satan has played his cards well, and the game is falling into Satan's hands unless something can be done to save Dr. Kellogg. He sees there is no money for him to obtain. He has, therefore, difficulties that make me feel deep pity for him. I send you this to have you try to save him if possible.¹⁵*LtMs, Lt 170, 1900, par. 4*

Lt 171, 1900

White, J. E.; White, Emma

Duplicate of *Lt 189, 1900*.

Lt 173, 1900

Haskell, Br-Sr./Irwin, G.A.

Refiled as *Lt 166, 1900*.

Lt 174, 1900

Haskell, Brother and Sister [S. N.]

Geelong, Victoria, Australia

March 21, 1900

Portions of this letter are published in *Ev* 61; *3MR* 248; *4Bio* 454-455.

Dear Brother and Sister Haskell:

I had a letter written to you, but not copied, last mail, and after I had enveloped it to send, took it out and sent it home to Cooranbong to be copied. It is by the hardest [effort] I can get a letter copied for my purpose. If you accept my letters as they are, I will let you have this one at a venture.¹⁵*LtMs, Lt 174, 1900, par. 1*

What can I say to you? The letter sent to Cooranbong, which will be copied, gives you the history of this camp meeting. It has been a wonderful meeting. We came upon a place, West and East Geelong, extending over a large territory; and meetinghouses of all descriptions, I know not how many. But there was as great a surprise to us, in the interest manifested [here], as in Brisbane. But [here] there was something still in advance—there was no curiosity manifested in sightseeing, [in] examining the city of tents; but all entered the large tent 104 x 50, and such a solemnity seemed to be under and all around the tent, as though the armies of heaven, the angels of God were on guard. [There was] not any loud talking; not anything but quietness, although the report of reporters is that as many as two thousand have been out to hear. But the same lingering and the same unwillingness to leave the ground has been manifested.¹⁵*LtMs, Lt 174, 1900, par. 2*

Arrangements have been made in season to hire a hall for which they had been receiving one pound per night; Sabbath and Sunday days for the same. This is excellent. The tent could not remain pitched with any safety; for there is at this time of the year high winds and stormy times. Well, we had a taste of this after the hall had been secured. Tents had to come down, be mended, and

raised again, and the tent is now standing. The last meeting in it is this morning at six o'clock. Good meeting.*15LtMs, Lt 174, 1900, par. 3*

The matter has been so managed that we raised one hundred pounds for the sanitarium, and a pound or two over; and the expenses all paid by contributions, and ten pounds over the sum required; not a debt left upon the conference. We are now in the midst of a rainstorm yet. Although raining last night, about five hundred were out. The night before, although the rain threatened, there were all of a thousand out. This was Monday and Tuesday nights. Tonight, March 21, the first meeting will be held in hall.*15LtMs, Lt 174, 1900, par. 4*

There has been a Presbyterian minister here through the meetings. He has a sick boy who had to have his hip bone sawed out. It was eaten by consumption. This man has commenced to keep the Sabbath. His son insisted upon his coming to the meeting. His son is only fourteen years old, but as tall as his father; but, poor boy! he will never recover. He wanted to come to the meetings, but he could not be brought without the greatest difficulty. We feel sorry for the father. He lost his wife fourteen years ago, and has taken care of the boy, the only member of the family left him.*15LtMs, Lt 174, 1900, par. 5*

Still another instance there is: a Jewish evangelist that has been converted and is now a Christian laboring for the conversion of the Jews to Christianity. But he has become acquainted with our people, and has attended these meetings, and embraced the Sabbath. Now he is deciding just what course to pursue. We believe these ministers are both honest.*15LtMs, Lt 174, 1900, par. 6*

Minister Hawkins was on the campground a day. Had an appointment in Melbourne. Was not here over Sunday. Last Sunday and Sabbath were important days. Wonderful interest. Brethren Daniells, Farnsworth, and Starr have done the preaching; and if ever the Lord helped men to preach, He has helped these men. Such astonishment to hear such things was expressed. It is evident these people generally have never before had the light to reject.

Such wonderful darkness in regard to the word of the Lord is marvelous! Heathenism seems right in the midst of these great cities. Several declared that their Bibles were not the same as those the ministers had, for they had never read such things from the Bible, and they must have another book, a different Bible. They stop half an hour or more after the meetings to talk over with the ministers the [strange] things which they never heard before. *15LtMs, Lt 174, 1900, par. 7*

One man, a retired, wealthy man, declared amid the first discourse given that he wanted to know about his soul—what became of his soul if it did not immediately go to heaven. Elder Daniells tried to have him wait, and he would take up the subject in another discourse. “Well, sir,” said he, “What about tonight? I cannot sleep till I know about my soul—what it is, and how it can be saved.” Elder Daniells, after the discourse, spent half an hour in explanation, and set his mind at ease, and prayed with him. Two days since, he said he wanted to know what to do. He was going to the Government or Parliament and find out how this matter had come about that they were all out of joint with the Bible. Very strange thing. They had the responsibility, and must take hold of the matter and fix it up. Well, he has now taken his position with his wife upon the Sabbath; and there is a deep interest—deeper than I have seen in any place yet. *15LtMs, Lt 174, 1900, par. 8*

I have had a bad cold—hoarse. Elders Daniells and Farnsworth said it would not answer for me to speak. Nevertheless I spoke to a large congregation on the Sabbath I had been having a great time coughing and raising; had taken heroic treatment, but was hoarse. I stood before the people, they say, all of one hour, and my voice was as clear as a bell. Sunday the tent was full. I again spoke with the power of God upon me, from Isaiah, making decided explanation of the last verses—standing in the gap, making up the hedge, raising up the foundation of many generations; and the Lord helped me as I made an application of the truth. *15LtMs, Lt 174, 1900, par. 9*

All between meetings I have had to keep my pen in constant operation—the same old difficulties with Brother Steed—striving to be first, contending over little matters, jealous, envious, evil-

surmising, using pen and voice to demerit the ministers and place himself upon a higher elevation than any of them; stirring up suspicion and jealousies, causing dissension and strife. It is soul-sickening. I will send you a copy, if I can get it copied. Those things wear me more than the meetings. *15LtMs, Lt 174, 1900, par. 10*

Well, what shall I tell you is in our minds? We are now planning to attend the next General Conference [session], taking the boat that sails in August. My mind has been wrought upon, and I shall come. If the Lord has not wrought upon my mind, then I do not know what spirit has taken hold of me. I wrestled three nights in prayer, at different times. I could not consent to go, and finally I decided. I cannot think of being gone any longer than two years, leaving here the first of August. *15LtMs, Lt 174, 1900, par. 11*

This is as soon as I can get ready to leave. Shall leave my home just as it is, and come back to it. That, at least, is my calculation. And if I do not get my ticket of leave from the Lord, I shall remain. *15LtMs, Lt 174, 1900, par. 12*

We are glad you are in America, and we shall expect to come to your help; we [will] meet in September or October. We do not want to come later in the cold period of the year. We want the Lord to go before us in the journey. Things have come to a pass in America when I know the Lord would have me to go to my own country, on my old "stamping ground." *15LtMs, Lt 174, 1900, par. 13*

Brother Daniells will go to Africa on the next steamer from Melbourne, in company with Brother John Wessels. Now I believe I will stop. I have written much to New Zealand, and I may try to take an earlier boat and be with the church in Auckland; but the Lord direct, is my prayer. Am doing first rate healthwise. Could never in any period of my life do more work in speaking and writing than now. The Lord puts His Spirit upon me. *15LtMs, Lt 174, 1900, par. 14*

We have seen Brother McCullagh, and we believe him to be a reformed man. We are now determined to do all in our power to work Geelong. We think no expense should stand in the way of work in this place so close by Melbourne, and where the first camp meeting is now. O, how I seem to hear the voice day and night, "Go

forward; add new territory; enter new territory with the tent, and give the last message of warning to the world. There is no time to be lost. Leave My memorial in every place where you shall go. My Spirit will go before you, and the glory of the Lord shall be your rearward.”*15LtMs, Lt 174, 1900, par. 15*

There are other towns not a long distance from here which must have a camp meeting next year. This is the very plan of God, how the work should be carried. Those who have had the light for years to enter new fields with the tent, and have held the camp meetings in the same ground for years, need to be converted themselves because they do not heed the Word of the Lord. When will our people learn to obey the light God has given them? It is time for Thee, O Lord, to work; for they have made void Thy law.*15LtMs, Lt 174, 1900, par. 16*

In much love.*15LtMs, Lt 174, 1900, par. 17*

Lt 175, 1900

Kellogg, J. H.

St. Helena, California

October 14, 1900

Portions of this letter are published in *5Bio 36*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother:

Since writing you more than a week since, accepting your kind offer, I contracted a severe cold. One evening I had taken quite thorough treatment, and the nurse wet my head. I was rooming in one of the new Retreat cottages, and in going from the bathroom to my apartment, I caught cold. The wind was blowing strongly. I thought I was sufficiently protected, but a chill came on, and a severe cold like influenza settled all over me.¹⁵*LtMs, Lt 175, 1900, par. 1*

I am glad to tell you that we have found a comfortable, convenient home. You perhaps remember the place which the brother of Brother Pratt built for himself in the valley below the Retreat. Sometime last year he offered this place for sale. In the sale were included some water rights which the Retreat wished to purchase, fearing that should some one not friendly to them purchase Mr. Pratt's place, there might be difficulty about their getting all the water they need. But funds were low, and the Retreat managers could not decide at once. Meanwhile Brother Burden felt sure that the Retreat would have to have the water, so he bought the place from Mr. Pratt on long time and easy terms, one thousand dollars down and a certain sum yearly. He felt sure that eventually the Retreat would purchase the place. But just then they did not see their way clear to do this.¹⁵*LtMs, Lt 175, 1900, par. 2*

When I was settled in my rooms at the Retreat, I was telling Mrs. Ings how thankful I was for such pleasant rooms for myself and party. I told her my experience in house hunting in Oakland. We

could find nothing suitable for us without paying between twenty and thirty dollars a [month] rent. Sister Ings then told me that there was a place under the hillside which she thought would suit me, and she wanted me to go and see it. This was the place which Brother Burden had bought. *15LtMs, Lt 175, 1900, par. 3*

I went to see it, and found a place of retirement, on high ground, all ready for us to occupy. This place was offered to me for eight thousand dollars. The sanitarium paid two thousand dollars for the water privileges, securing that which they had long desired. They also purchased ten acres of land for sewerage at one thousand dollars and five acres for a health food factory at one hundred and seventy-five dollars. This leaves five thousand dollars for me to pay. I shall pay Brother Burden one thousand dollars, and pay the rest yearly. When the money begins to come in from the sale of *Desire of Ages*, I shall be able to settle this debt. *15LtMs, Lt 175, 1900, par. 4*

This place is just what I need for my work. The house is furnished throughout, so all we had to do was to take possession. Thus we were saved the care and perplexity of buying furniture, which we dreaded. When we sold the place in Cooranbong, we sold all the furniture, with the exception of my writing chair with writing board attached. *15LtMs, Lt 175, 1900, par. 5*

There are fifty-five acres of land with the place. Eleven acres of this are planted with all kinds of fruit trees, and there is a large vineyard. There are several carriages, two horses, and a cow. There are no houses near. Sister Pratt is our nearest neighbor. *15LtMs, Lt 175, 1900, par. 6*

We did not expect to step out of our home in Cooranbong into one so much superior here in St. Helena. We look upon this as one of God's providences for us, and we praise Him for His great favor. I did not mean to purchase another home, but this place was everything we could desire, and I could only think that the Lord in his providence had prepared for me a retired home. The scenery here is beautiful. I thank the Lord for this quiet home. I am nearly seventy-three years old. Mrs. Pratt, the former mistress of this house, was then seventy six. Her children married, and wished their

father and mother to live with them. This is why they were willing to sell so pleasant a home. *15LtMs, Lt 175, 1900, par. 7*

I have been suffering lately with lameness in my hip. A week ago last Sabbath I drove to Napa to speak to the people assembled there in camp meeting. I spoke on Sabbath and Sunday, and on Sunday afternoon we drove home. I was riding in a carriage like the one I sold to the Battle Creek Sanitarium, but not nearly so easy. It did not suit my afflicted hip, and I could not sit in any position to get rest for it. Some pressure always came upon it, which it would not bear, and by the time we were half way from Napa to St. Helena, the pain was almost unendurable. I tried kneeling down in the carriage, and finally I walked a short distance, but the pain was so stubborn and so severe that when I reached the Retreat, I could neither stand nor walk. *15LtMs, Lt 175, 1900, par. 8*

I was taken from my room to the bath room in a wheel chair, and I took thorough treatment. But I have not rested well since. I am now a little better. I can walk a little, leaning upon Sara's or Willie's arm. After this experience, I could not venture to take the long journey over the Rocky Mountains to attend the council. I have also decided that if the General Conference is held in Battle Creek, it will not be possible for me to be present. *15LtMs, Lt 175, 1900, par. 9*

When I am writing, the only position in which I can be comfortable is to sit on the bed, with my limbs extended evenly with my body. I am praying to the Lord to remove my lameness. By exercising great care, I have been free from severe suffering for years. But here, as yet, I have been too lame to walk out and view the surroundings. I am asking the Lord to give me back my activity. *15LtMs, Lt 175, 1900, par. 10*

I am now more pleasantly situated than I have ever been in my lifetime, unless it was in my room in the office at Battle Creek. That room I appreciated. It was large, but it was not sunny. I now have two good rooms, one for my bedroom and one for my office. *15LtMs, Lt 175, 1900, par. 11*

We would be pleased to welcome you and your wife to our home, and we would greatly appreciate a visit from you. *15LtMs, Lt 175, 1900, par. 12*

Lt 176, 1900

Kellogg, J. H.

St. Helena, California

October 16, 1900

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 that we have every reason for gratitude to God for the pleasant home which He in His providence has provided for us. This is a place where my soul can find rest from controversies and from the confusion always found in cities. I thank the Lord for this quiet, retired spot.*15LtMs, Lt 176, 1900, par. 1*

I cannot see any light in locating in Oakland or east of the Rocky Mountains. I need peace and rest, and I shall engage in no battles. I have the assurance that the Lord will fight the battles for me, and in Him I trust. If it is decided to hold the General Conference [session] in Oakland, I shall attend as far as the Lord gives me strength, but I must not enter into any controversy. My work is plainly laid out before me. I must write the things the Lord has given me, and He has established me here where I can do this work.*15LtMs, Lt 176, 1900, par. 2*

The time has come when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. God will test and prove His people. The parable of the tares and the wheat illustrates to all the world how divine and satanic agencies are engaged in decided opposition and vital conflict. This conflict will continue till the close of this earth's history. O how long God has borne with the children of men, who have provoked Him by their stubborn self-indulgence.*15LtMs, Lt 176, 1900, par. 3*

We saw so much intemperance and self-indulgence on the boat as we came over. There were statesmen, clergymen, physicians,

young men just out of their boyhood and others just entering manhood, all using liquor and tobacco. There were a large number of children on board, learning their lessons from these older people. *15LtMs, Lt 176, 1900, par. 4*

Christ came to our world as a Restorer. What influence are the men exerting to whom He has entrusted talents of responsibility? Are they on the right side or the wrong side? The condition of the earth shows that the world has been converting the church, leading church members to unite with the great destroyer. Thus the enemy has produced physical, mental, and moral disease, until God looks upon a world given over to sin and iniquity. He sees His professed followers suffering from various mental disorders which arise from a disordered brain. He sees men under the influence of liquor and tobacco, unable to distinguish between the sacred and the common. Because of intemperance the whole head is sick and the whole heart faint. *15LtMs, Lt 176, 1900, par. 5*

Self-murderers are increasing. The eating question on the boat was marvelous. Food was eaten eight times a day by the first class passengers. Meat and food seasoned with pepper, mustard, and fiery spices were taken into the stomach, to create an appetite for liquor. Yet such victims of gourmandism and self-indulgence call themselves gentlemen. They are far from this. *15LtMs, Lt 176, 1900, par. 6*

Lt 177, 1900

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

January 21, 1900

Portions of this letter are published in *1MR 233-235; 11MR 309-310*. +NoteOne or more typed 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 am at times greatly burdened on your account. You have done a strange work. I scarcely dare even to trace the matters that have been presented to me in reference to you. You state that what I have told you is not the truth, especially what I have said in regard to the way in which you have disparaged the gospel ministry. You say that it is not true that you have done this, and your colleagues bear you out in this statement. They are responsible for assenting to what is not true. Let God be true, and every man a liar. *15LtMs, Lt 177, 1900, par. 1*

I have had meetings presented before me in which there were before you men advanced in years and experience. Because these men could not see that it was their appointed work to engage with you in the so-called medical work, because they would not support the plans and inventions and experiments that you were making, you abused them. You had no more right to do this than they had to retaliate, and abuse you. *15LtMs, Lt 177, 1900, par. 2*

You were entirely out of place in making such sweeping censures of your brethren. The Lord did not give to you the work of laying a reproach upon them. Your actions in this respect pleased the evil angels, but the angels of God veiled their faces. Such manifestations are not prompted by the Spirit of God, but by another spirit. Your sarcasms, your witticisms, your play on words, which seemed so clever to some present, were an offense to God. You spoke sharp words to Christ, in the person of His servants, who

were appointed to do a special work for the Master. Sometimes they worked under great disadvantages. This was calculated to discourage them and to weaken their hands.*15LtMs, Lt 177, 1900, par. 3*

Your inclination to chastise the ministers as you have done, and to break out upon them with a tirade of abuse, bears the rebuke of God. Unless you repent and make a thorough change, you will do more and more of this work. Your energy is being turned into channels to which God has not directed it, and into these channels you turn the large donations that you have received from believers and unbelievers.*15LtMs, Lt 177, 1900, par. 4*

You say that I have turned against you. The Lord has presented before me your course of action. He has shown me your dangers. Should I not do you a great wrong were I to keep silent? Shall I hold my peace when the Lord shows me that things which He cannot approve are taking place? Shall I justify you as being under the control of the Holy Spirit? I cannot do this. I must be faithful to my trust as a steward of the Lord.*15LtMs, Lt 177, 1900, par. 5*

You are directing the efforts of those who are united with you in the medical missionary work. But the way in which you are carrying the work, and have been carrying it for years, shows that you yourself are out of line. You have been losing your faith in the truth for this time. Everything that can be shaken will be shaken. Your brethren have not all sustained you as they should, in proclaiming the principles of health reform. Some of the leading brethren of the conference entered into a work of opposition that God did not endorse. But you have received decided encouragement from the Lord, and from the largest portion of our ministers.*15LtMs, Lt 177, 1900, par. 6*

You have not held firm your confidence in the truth. You have linked up with men not of our faith, and have been deceived by them. In taking as your strength those who are not keeping the commandments of God, you are surely walking in strange paths.*15LtMs, Lt 177, 1900, par. 7*

I speak because I must speak. The work of God in America has been warped into wrong lines by the following of wrong methods.

Much money has been and still is being expended in enterprises in the home field that should be used to sustain and advance the many and varied lines of work in America, and in Europe and Australia. *15LtMs, Lt 177, 1900, par. 8*

A sanitarium should be established near Sydney. I speak often of this matter, but why should I not urge it upon the attention of God's stewards? The Lord used me, in connection with my husband, to establish the first sanitarium ever established among Seventh-day Adventists. And afterward, the Lord instructed me to call upon the managers of the Battle Creek Sanitarium for help to establish the Sydney Sanitarium. The donations that come into the hands of the managers of the Battle Creek Sanitarium belongs to the Lord, and are to be used in establishing similar institutions in different parts of the world. *15LtMs, Lt 177, 1900, par. 9*

We have pleaded long for help to establish an institution in Australia that will be a center for our medical missionary work there; but still there is delay. This delay is a great mistake. The Lord has made known His will, but His call has been disregarded. Why is money invested in places that are not in such great need of help, instead of being sent to this needy, destitute field? *15LtMs, Lt 177, 1900, par. 10*

If the mammoth sanitarium at Battle Creek was divided and subdivided, and its strength put in different parts of the vineyard where there is nothing to represent the truth, the Lord would be much better pleased. He does not endorse the sentiment and methods that have withheld means from a country so greatly in need of help as Australia is. There are able men, men of experience, on the ground, but they cannot accomplish one-half of what they could accomplish if the sanitarium were erected and ready for patients. *15LtMs, Lt 177, 1900, par. 11*

A work that takes much money to keep it in operation has been allowed to consume the means that God designed should be used in opening new fields and planting the standard in new territory, in the unworked parts of His vineyard. Dr. Kellogg, you have been pouring so much money into one channel, that the work in new fields has been hindered. The Lord did not tell you to take upon you

the burden that you have taken—a burden that has prevented your doing a work that needed your attention. The determination to do a work that has been neglected, a work that all the church should have united in doing, led you at first to take this burden. But you have gone too far. You have made this work the whole body, instead of only the arm and hand of the body, and misapplied your forces. *15LtMs, Lt 177, 1900, par. 12*

For the last fifty years the Lord has given me instruction as to how His work should be carried forward. Camp meetings and tent meetings are to be held, and meetinghouses are to be erected. Special efforts are to be made to reach the higher classes. *15LtMs, Lt 177, 1900, par. 13*

Not all our means and talent are to be spent in the effort to reach those in the lowest depths of degradation. The enemy would be pleased with this class of work, because the representation would in no case be favorable to the truth. God does not design that His work should be thus carried forward. Money and talent are thus consumed with so little being produced. One-twentieth part of the means thus consumed, used where it should have been, would have set men and women at work in God's appointed way, and the truth would have reached people in the darkness of error who are calling and praying for light, people who are hungering and thirsting for the bread of life and the water of salvation. *15LtMs, Lt 177, 1900, par. 14*

Shall these people be left out of our plans? Shall all our means and all our efforts be expended for a class from which very few will be brought into the truth? We cannot depend on converts from this class to represent the people of God as a wise, noble people. Very few of them will become lightbearers to the world. God does not choose them as men of dependence. Some of them will become sons and daughters of God, but the number saved will be small in comparison with the efforts put forth. *15LtMs, Lt 177, 1900, par. 15*

Unless care is taken, the work of God will be bound up just as Satan will be pleased to have it bound up. Were all our means spent in labor for the lawless, depraved, corrupted class, where would be the work that should be done to bring into the truth a class

of people who would properly represent the truth for this time? How could we show that we are a chosen, God-fearing people, who are loyal to God's commandments. *15LtMs, Lt 177, 1900, par. 16*

The Lord has a work to be done for rich and poor. There are honest souls to be reached who have not so corrupted body, soul, and spirit that there is no soundness in them. *15LtMs, Lt 177, 1900, par. 17*

In Revelation the messages that are to be given to the world are plainly stated. When the Lord's servants fail, as they will, to gain admission to the churches, they are to reach the people by holding camp meetings and by distributing our literature. The truth for this time is to shine forth in clear, steady rays. *15LtMs, Lt 177, 1900, par. 18*

Those who are of the household of faith come first, not the depraved, polluted men who have destroyed themselves, filling soul and body with iniquity, as did the antediluvians, and as did the inhabitants of Sodom. Yet for these Dr. Kellogg has labored, while those with whom he should have linked up in perfect harmony he has treated as offensive. *15LtMs, Lt 177, 1900, par. 19*

My brother, over and over again I have written you this. Why, my dear brother, have you refused to receive or hear the word of the Lord? Why have you pressed on in the face of the warnings that God has given? You have blanketed the third angel's message until, to many, it has lost its significance. Your spiritual perceptions are in need of cleansing. They are sick, diseased. Like many others who have departed from God, you refuse to hear the reproof that He sends, and turn from His counsel. You think that your ambitions and desires have been free from selfishness, but they have not. *15LtMs, Lt 177, 1900, par. 20*

I have this message for you. You unite with ministers who you think will be a prevailing power, but who are not men that can be trusted. They have no idea of what the work of God for this time is. My prayer is, Lord, open Dr. Kellogg's eyes, that he may see all things clearly. He is full of selfish ambition. If His zeal were exercised in a proper channel, if he would see that plants are made where they should be made in the vineyard of the Lord, God would be

honored.*15LtMs, Lt 177, 1900, par. 21*

O John, John, what are you doing, and what do you mean? The work that is coming from your hands is not pure and sanctified. The work that should be done is not done. The Lord does not endorse the work that you are doing.*15LtMs, Lt 177, 1900, par. 22*

I was in a meeting where matters were being discussed in regard to the College View school. Dr. Kellogg, with a number who were imbued with the same spirit, was present. Angels of light and angels of darkness were on the ground. Dr. Kellogg and his party revealed what men can be and do when they are under the inspiration of a spirit that works counter to the gospel of Christ. Neither the doctor nor those united with him realized the character of the spirit that was controlling them. Their reasoning, their determination, their demands, showed an absence of the love of God. Their victory was a victory gained by oppression. Angels of God looked with sadness upon the scene. Dr. Kellogg's witticisms, his sharp, keen speeches, grieved the angels of God, but they delighted the evil angels.*15LtMs, Lt 177, 1900, par. 23*

Dr. Kellogg, as you have dealt with others, so God will deal with you, unless you repent and change your course of action. He can not serve with injustice. There is not a vestige of justice in the position you so firmly maintained. Your wit and sarcasm were inspired by a spirit from beneath. Where you should have shown benevolence, kindness, love, and tenderness, as a representative man, you manifested traits exactly the opposite of these. I cannot find words to describe the way in which God regards such a course.*15LtMs, Lt 177, 1900, par. 24*

Will you stop to consider that the judgment will reveal this selfishness in its true character? Will you, before it is everlastingly too late, retract the work which, if allowed to stand, will bear fruit of which He will be everlastingly ashamed?*15LtMs, Lt 177, 1900, par. 25*

I was instructed that in answer to many prayers the Lord has opened the way for the school at College View to do its work, and that He would help and bless them, if they would seek to bless others, and to impart the light of present truth. "Ye are laborers

together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Was God working with those who sought to deprive the school of the few resources that it had? Was envy and covetousness to be suffered to cripple and harness and impede the work God would have done in the school, because of the overbearing and oppressive course of Dr. Kellogg?¹⁵*LtMs, Lt 177, 1900, par. 26*

I have words to speak to our ministers, and other representative men. Be very careful of your words and spirit. Do not give Dr. Kellogg any excuse for separating himself from the conference. For some time it has been his purpose to do this. Time and again, the enemy has put in men's hearts a desire to do this. But the Lord has given Dr. Kellogg ability to do a great and a grand work in and through the sanitarium if he will work with a humble, contrite heart. This work he can do if he will work with an eye single to the glory of God. I have always stated that the Lord would be with Dr. Kellogg, just as long as Dr. Kellogg would be with the Lord, to walk in His ways and obey His statutes.¹⁵*LtMs, Lt 177, 1900, par. 27*

I was instructed that the enemy would try to make him feel that he was himself a complete whole, and would try to lead him to embrace altogether too much as his work and exalt himself. Dr. Kellogg would be in danger of exalting himself, and of trying to bring those whom he was educating under his control. For some time he has been resisting the Spirit of the Lord. If he continues to follow his own judgment, as if he were the only one that God is using, he will lose the influence that God has given him.¹⁵*LtMs, Lt 177, 1900, par. 28*

The case of Nebuchadnezzar was presented to me. God permitted him to go to such lengths that his influence was counteracted by his own course of action. I wanted to save Dr. Kellogg from taking the very course that he is now taking. He has become exacting, dictatorial, overbearing to those whom he cannot bring to his terms. The Lord is not in the terms he is making, and I cannot sustain him in trying to enforce them.¹⁵*LtMs, Lt 177, 1900, par. 29*

Unless he changes, he must meet the sure result. Without the Lord he cannot be a success. He is only a man. If he allows his natural

temperament to control him, he will work away from cooperation with the Lord's people and will be left to his own way. When he follows in the lines of God's working, he will understand that greatness in the sight of God differs greatly from greatness in the sight of men. Those who are co-workers with Christ must give up the seeming greatness of this world. He who would be pronounced a good and faithful servant must be true to the eternal principles of righteousness, which are from everlasting to everlasting. *15LtMs, Lt 177, 1900, par. 30*

The God of heaven is guarding the interests of His people. He will vindicate His trusting, believing children. They may be intimidated and treated unkindly, as unworthy believers, but the Lord has an interest in them, and He will regard as shown to Himself any contempt shown for them. *15LtMs, Lt 177, 1900, par. 31*

No matter how greatly we may desire a certain thing, if we cannot obtain it without hurting or injuring another, let us let it go. It is far better to suffer injustice than to commit one wrong action. *15LtMs, Lt 177, 1900, par. 32*

Angels who always has access to the presence of God minister to those who shall be heirs of salvation. God will not suffer wrong upon His children without punishing the wrongdoer. He will vindicate justice and truth and righteousness. Let us be true to principle. Let us in all our dealings reveal mercy, justice and love. These are the attributes of God. Selfishness and oppression are abhorred of Him. The course of the oppressor will react upon himself, whatever may be his standing or position. It is written in the books of heaven. Let no one think that he is beyond the domain of God. *15LtMs, Lt 177, 1900, par. 33*

Lt 178, 1900

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

February 15, 1900

Previously unpublished.

Dear Brother and Sister Starr:

I received your kind invitation to be at your camp meeting in Geelong. I do not know of any place I would be more pleased to be than Geelong.*15LtMs, Lt 178, 1900, par. 1*

As far as health is concerned, the Lord has wrought for me. I have felt that the Lord was hearing and answering my prayer, if it was my duty to labor as I have done. And for several weeks I have had excellent health. I could not give, before this time, an answer whether I could come.*15LtMs, Lt 178, 1900, par. 2*

At the council held here about one week ago, Elder Daniells and W. C. White and Brother Wessels thought I should be at that meeting. If they feel as earnest about it as they did, I will come. I have no excuse why I should not do this as the Lord has given me so good health. I feel very grateful to God for the health and strength I have.*15LtMs, Lt 178, 1900, par. 3*

Last Friday Sarah, Sister Rice and I drove our team—Jasper and Jessie—to Maitland in the afternoon.*15LtMs, Lt 178, 1900, par. 4*

I spoke on Sabbath. It was an important meeting and the Lord's presence was in our midst. There had been a social or testimony meeting after the Sabbath School.*15LtMs, Lt 178, 1900, par. 5*

Sunday we had a very important meeting with the workers. I think I talk about three hours. Then went to visit a family named Lamotte, about three miles from Maitland. We found a humble little place which was hired. And such a welcome as we received.*15LtMs, Lt 178, 1900, par. 6*

You may know this sister. Her husband has not taken his stand, but he will. He has given up his tobacco. He has the position of caring for the city waterworks. He has property—owns that house back of the tent. His wife asked him one day, as she went into the city, “What shall I get for you?” “O,” he said, “not anything unless you get some tobacco.” She said, “No, husband, you are getting along nicely without it and I cannot get you tobacco.”*15LtMs, Lt 178, 1900, par. 7*

They took us out to see their place, the fruit and the things they were raising. There was a melon weighing twenty-five pounds he put in my carriage, and a box with several pounds of grapes. I offered to pay him; he said, No, it was a great pleasure to him to give them to us.*15LtMs, Lt 178, 1900, par. 8*

They were very thankful we had come, and she told me how earnestly she had been praying to the Lord for a long time to send some one to Maitland who would give them food, for they seemed to be drying up. There was naught in the preaching to refresh the soul. Then she related how happy she was since her baptism; and she said her husband was happy. She was sure he was about to confess the truth.*15LtMs, Lt 178, 1900, par. 9*

We had a precious season of prayer with them and the blessing of the Lord was in our midst; our hearts were joyful in God.*15LtMs, Lt 178, 1900, par. 10*

We then returned to the Mission home, and all enjoyed the large melon. Then before meeting in the evening, I had one hour’s talk with Brother Colcord.*15LtMs, Lt 178, 1900, par. 11*

Lt 179, 1900

Starr, G. B.

Sunnyside, Cooranbong, New South Wales, Australia

February 16, 1900

Portions of this letter are published in *Ev 690*.

Dear Brother Starr:

Your letter came last evening to W. C. White. I opened and read it. I am glad that I shall not be needed at Geelong, because I have a large amount of writing to do and every time I leave home it puts me back a long ways. I want, it is true, to bear my testimony everywhere I can, but I want now to be as near home as possible to get my copying done. *15LtMs, Lt 179, 1900, par. 1*

In regard to Sister Robertson, I do not think it wise to write to any workers when they have a very needy field, and are doing the very work that needs to be done and is as fully essential as the work in a new field. This calling persons from field to field at much expenditure of means ought to be considered. *15LtMs, Lt 179, 1900, par. 2*

Sister Wilson and Sister Robertson are the workers who have the confidence of the people, and it will be unwise to break up their work to undertake a work in a new place. *15LtMs, Lt 179, 1900, par. 3*

It has been proposed a school be started, but there is no money now in the treasury to support a school, and Sister Robertson cannot be spared to engage in school teaching. When there is a way prepared for her to do this, there will be someone raised up to fill her place. *15LtMs, Lt 179, 1900, par. 4*

I think it does harm to call one from one part of the vineyard where they are doing good work, to go to another field where they are to begin all new. I think it gives the ones called an idea that they are of greater consequence than they really are, and the poor souls will be

injured. I caution you on this point of changing workers when there is no necessity. *15LtMs, Lt 179, 1900, par. 5*

The armies of Satan are doing their very best to advance and take captive poor souls. *15LtMs, Lt 179, 1900, par. 6*

I see no other way to bind off the work than a tent meeting; but we will have to purchase a top. The sides and fixtures are all usable, but the top, you know what it is. *15LtMs, Lt 179, 1900, par. 7*

I am more and more decided we must make one more final effort to get the truth in clearness before the people. They must have another opportunity to hear the reasons of our faith, straight and clear from the living oracles. But I know we have made a mistake in not presenting the strongest points of our faith—the Sabbath question as the first subject and then bring in the subjects that are not a life and death question. *15LtMs, Lt 179, 1900, par. 8*

The Lord help us the next camp meeting to gather the sheaves by bringing the people to a decision. Not a moment in such an effort is to be lost. The subjects were all new, and when the cross presents itself, they are ready to evade the question; but the Lord help us! *15LtMs, Lt 179, 1900, par. 9*

Lt 181, 1900

Conference Officers/Managers of our Schools

Refiled as *Lt 1, 1901*.

Lt 182, 1900

Kress, Br-Sr.

Refiled as *Lt 8, 1901*.

Lt 183, 1900

Franke, E.E.

Refiled as *Lt 21, 1901*.

Lt 184, 1900

Minchin, Sr.

Refiled as *Lt 34, 1901*.

Lt 185, 1900

Kellogg, Brother and Sister [J. H.]

Sunnyside, Cooranbong, New South Wales, Australia

January 1, 1900

Previously unpublished.

My Dear Brother and Sister Kellogg:

I wish you a most blessed, happy New Year. May the Lord help you, my brother, to see all things clearly. The Lord has taken special care to instruct you, and I hope you will both heed His voice and help one another to 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*. Said David, "I am fearfully and wonderfully made." *Psalms 139:14*. *LtMs, Lt 185, 1900, par. 1*

I was speaking to you last night, saying, Brother John Kellogg, you must call a halt. You are doing the work God has not set you to do. Our God gave to you your work. It was for you to unite with yourself the very best men to stand side by side with you. He has not appointed you to educate students to engage in the work you call medical missionary work—to obtain an experience in the slums of the cities—and to create sanitariums so abundantly in America, without lifting up your eyes and their eyes to see the fields afar off all white unto the harvest. You are, my brother, to consider that you cannot carry on the work as you have been doing. You are wearing a yoke you have fitted for your own neck. You have been gathering to yourself one responsibility after another, creating orphans asylums and homes for working men, and taking from the world and nominal churches the work they would now do if called upon to do it. But they will not do the work that God has called you to do. *LtMs, Lt 185, 1900, par. 2*

These many responsibilities are wearing upon the strength that God would have you use, with care, to do your appointed work—to educate the physicians to do the very work you are doing; and to do

for those who come to the Sanitarium the critical, delicate work which you are prepared to do and others under your supervision have not been educated to do. The freshness and the power are going out of you. You are nervous and you will soon be broken down. God has not appointed you and your brother physicians and workers to do this class of work you have been doing. These men are to be God's witnesses. *15LtMs, Lt 185, 1900, par. 3*

Scene after scene was presented before me where Satan in his councils was planning his schemes to so enthrall and control your mind that your mind would act on mind, and that you would take upon you a work into which he would weave himself and prepare to keep you in a work to absorb all the Sanitarium resources. He has created various schemes for a class of labor God has not told you to do, in order that other parts of the Lord's great field should be deprived of the establishment of plants that would be working forces in the great vineyard of the Lord. *15LtMs, Lt 185, 1900, par. 4*

And the Lord said, Who has required this at your hands? The establishments created to absorb funds so largely that the Lord's message of warning shall not come to the world but be hindered for want of funds—who has required this work at your hands? All the true, genuine medical missionary work is to be carried on in connection with the gospel in the last message of mercy to be given to the world. The work must have a different mold than you are giving it. The much money expended from the sanitarium funds is not properly and wisely appropriated. You are deceived, my brother, and being deceived with the favorable reports brought to you. *15LtMs, Lt 185, 1900, par. 5*

Lt 186, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 1, 1900

Portions of this letter are published in *8MR 263*; *4Bio 456*.

Dear Children, Edson and Emma:

I am so engaged in making the best use possible of W. C. White to help us in getting out important matter upon Christian education, and also his help in preparing matter for testimonies, that I cannot write much. I feel deeply that now this must not be left until we get to America. Therefore we cannot leave here before the last of November, which leaves us upon the waters in December. W. C. White and all his family will accompany me.¹⁵*LtMs, Lt 186, 1900, par. 1*

I do not expect to come back here for at least two years, if the Lord preserves my health and strength, and it may be I shall not ever return. Not that I would not be glad to remain here and not change my location, but somehow my mind is not at rest. This is the best climate for me by far that I have ever been in, and I am so bound up with work here it is very difficult for me to leave the work. I seem to be a part of the very work, and I tear myself away. I am not the least homesick. Nothing but duty would cause me to make the change. I am desirous to be just where the Lord would have me and do the very work He has for me to do. If I have a will of my own I do not know it. You see, children, should we break right away here it would not be just the best thing to do. Could I feel at rest to remain one year longer I would be pleased to do so, but still I am not at rest as I should be.¹⁵*LtMs, Lt 186, 1900, par. 2*

I have carefully read your letters and your desires to come, but the work we so much desire to do would not be done. And although it would be very pleasant and desirable for us to take the trip you wish us to take, the leaving in August would make us break off and not do the very things I have for a long time desired to have done, and

it is in hand. Miss Peck, Marian Davis, W. C. White and I read for hours the matter for the books. We would like to see put out something in the same pattern as the testimonies, with some small issues bound. There is no one to fill W. C. White's place. He has had little time to give to me and my work in the book preparation. We only expect to prepare a little of the most important matter to come before the people, which they need very much.*15LtMs, Lt 186, 1900, par. 3*

We shall sell all out everything, and thus shall come to America barehanded. I may just be able to settle my debts here and we all come bare of means, because we have stretched ourselves beyond our measure to advance the [work]. We feel very sorry that we cannot meet your plans in coming sooner. I am very, very sorry indeed, but thus it is.*15LtMs, Lt 186, 1900, par. 4*

W. C. White's family number: W. C. White, May, Ella May, Mabel, James Herbert and Henry, and the newcomer, nameless as yet. Our family will be composed of Sara McEnterfer, Sara Peck, Maggie Hare, Marian Davis. We shall, when we settle down, have to occupy two tenements. The two families could not combine because W. C. White's family is large enough, and I could not get along with the boys. They are smart, bright children and full of life and fun and frolic. They were four years old last April 6. The little one is only two weeks old last Friday. It seems a large matter to break up and uproot and transplant ourselves in America. I am so very anxious to have the work advance.*15LtMs, Lt 186, 1900, par. 5*

I will send copy of a letter written from Elder Colcord if I can get it copied. Also one from Brother Starr. He pleads with me and others also to come to Bendigo to their next camp meeting and to their conference in Victoria, but I must not do this. I would be glad to go, but I dare not drop the work now in hand. It has been a hard matter for me and my party to wait until November, but I must do it, for I cannot see any other way to do. I pray the Lord much to lead and guide me in this matter, and I will rest the whole in the hands of the Lord.*15LtMs, Lt 186, 1900, par. 6*

I shall be very much pleased to see you, Edson and Emma, and visit you in your home. We have now, I believe, all [those] attending

the school converted. It is a most interesting period of time for us here. Morisset is the main station. Where there is a waking up to hear, our students are working the adjoining districts. One sharp, bright young man from New Zealand is all alive with interest. He has been securing pledges for land and to erect a church as cheaply as possible at Morisset Station. He has donations of free work from the students. This will be their industrial work in receiving a chapter in educational lines. They say they mean to build that church in two weeks. Another party is working with the settlers in the woods all through the bush, and we must erect a humble house of worship in Martinsville. Another party is working at Dora Creek. There are quite a number of families in the faith. There is a humble place of meeting now hired, a private dwelling. But as their numbers increase they are apparently crowded out.*15LtMs, Lt 186, 1900, par. 7*

There are suburbs about fifteen miles from here, Mount Vincent. Brother and Sister Lyndon have settled in the neighborhood and are working the whole place and still another township five miles from Mount Vincent. And Toronto is a few miles from Mount Vincent. These places will be visited. Toronto has a large hall for a meeting place. In summer it is a place of resort for pleasure lovers. These last places are between Cooranbong and Mount Vincent. All these interests are alive, and I dislike to leave now. Our students have a small organ and we have most excellent music, the human voices blending with instrumental music. We expect to see many souls brought into the truth. Our students are becoming living missionaries, and they are gaining an excellent experience in this kind of labor.*15LtMs, Lt 186, 1900, par. 8*

Now you see, Maitland is beyond these places on [the] Mount Vincent line, halfway to Maitland. The church members are increasing in Maitland while the most bitter opposition is made by the ministers. Elder Colcord lives in Maitland, and he seems to be the man for the place. He is a kindhearted laborer in the ministerial line. When the ministers come out with articles in the secular paper and make their statements, Elder Colcord gets articles in the paper to refute the statement and then crowds in all the affirmation he can crowd in; and he does, in the name of the Lord spike their guns. We feel that we want to take part in the advancement of the work. It is

personal labor that will accomplish much. *15LtMs, Lt 186, 1900, par.*
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Lt 187, 1900

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

February 27, 1900

Previously unpublished.

Dear Children:

I will now try to write a few lines to you in response to your letter dated January 6th. I am in perfect harmony with your expressed convictions in reference to your not remaining in Battle Creek. Should I ever visit America I would not make my home in Battle Creek. I agree with you that it would be wise to choose as healthy a location as possible, away in some distant location from Battle Creek. If Nashville is the best place, locate there. I think you would be able to do a good work in that place in the interest of both white and black. I think your reasoning is correct. Battle Creek is not a healthful place for either you or Emma, soul or body. There is too heavy a fog of spiritual malaria, deeply set. You should preach the Word. Light will shine into the mind as you open the Scriptures to hungry souls. *15LtMs, Lt 187, 1900, par. 1*

I am pleased to hear you express yourself in the line of overcoming faultfinding and criticism. These are the devil's manufactured weapons for the express purpose of lending them to the church. It is not best to borrow them. We are to keep our own heart clean and sweet and pure, as a temple for the indwelling of the Holy Spirit, your own heart first. Take heed to thyself and then to the doctrine. You may have the Spirit of God abiding in your heart by faith. God's Word will be a message to your soul. Open the windows of your soul heavenward and let the Sun of Righteousness in. *15LtMs, Lt 187, 1900, par. 2*

Now in regard to money matters, we are very much perplexed. What think you of Willie's letter? Does this meet your mind? I have many books to bring out, and I want you to read carefully that which has been stated. We want to help all we can, and I know of no

books that will do more good than *Christ Our Saviour and Gospel Primer*.¹⁵ LtMs, Lt 187, 1900, par. 3

Lt 188, 1900

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 20, 1900

Previously unpublished.

Dear Brother and Sister Haskell:

Half past two o'clock a.m. I arise and prepare for writing a few lines to you. Yesterday morning I was up at two o'clock and wrote twelve pages to Elder Daniells in Africa before changing my position, then one page and a half more to Elder Daniells, and one letter of four pages to Brother Ellet. It was important that these letters for Africa go Tuesday morning, and this was about four o'clock. I was too weary to write, but I knew some things must go to Africa. I was too weary to write anything yesterday, except a few lines to J. E. White. I feel a continual burden which has a very depressing influence upon me. I was overworked speaking Sabbaths and Sundays, for four weeks, besides much writing; and then down I came, unexpectedly, very sick, and have not attended one meeting since. Could not attend the Week of Prayer meetings. Mind and body were sick. I have for three days been much better and shall now try to be more sensible in my labor. *15LtMs, Lt 188, 1900, par. 1*

While at Parramatta I rode twelve miles from Summer Hill to attend the meeting. The house was full. We had appointed meetings at different places, Hamilton first. I was very weak in physical strength, but the manifest demonstration of the Spirit of God lifted me up above my infirmities and it did me no harm. The little church was full, and we had excellent meetings. Brother Colcord, Elder Robinson, Elder Gates, and W. C. White were present. Several from Maitland were there, about thirty-two. Several were on the point of deciding to obey the Lord and take their stand at that meeting. One or two more souls have decided as the result of that meeting. One man decided under great difficulties from the opposition of his wife. He has been convicted a long time, and now he has lost his position. May the Lord give him strength and grace

to do His will. Brother Miller, the dyer, says he never was converted until that meeting, and we hope that God will give him strength to hold fast to the faith. One from Maitland took his stand, and still others are hanging in the balance. The Lord gave me a clear-cut testimony and it went home to souls with power. *15LtMs, Lt 188, 1900, par. 2*

The next Sabbath meetings were in Parramatta with a house as full of people as could be seated. The meetings were excellent. It was in returning, after speaking for one hour in the afternoon, that unconsciously I became chilled and could not get warm. For many hours my flesh is as marble; but that was the most grand meeting. *15LtMs, Lt 188, 1900, par. 3*

One young man who has been converted to the truth somewhere near Thornleigh was with his brother. They were keeping house together. The converted brother is one of the most earnest, zealous, pious workers we have seen since old times. He works in purchasing all the books treating on present truth and loaning them to everyone who will read them. His father and mother are Wesleyans of the strongest kind, and full of the bitterest opposition to Adventists. The father says he will not have one of our books or any of our papers in his house. He will burn them. *15LtMs, Lt 188, 1900, par. 4*

These two sons have some cousins living miles from the father. The believer encouraged the unbelieving brother to go with him to Parramatta and he heard, he reports, Mrs. White speak. They walked twenty miles to attend this meeting. Now this brother has heard the truth. He is deeply convicted, and the poor man knows not what to do to find relief. His brother is praying for him. There are several families that are keeping the Sabbath. All are isolated and separated for miles in the mountainous region, but they assemble together and the young brother worker leads the meetings and conducts Sabbath school and Sunday school. If ever anyone had the spirit of a true worker, they say he has it, and he is sowing the seed for a harvest. I wish we could see many more young men who, notwithstanding their business engagements, would, without making a charge of time or expense to the conference, see what can be done in isolated families. *15LtMs, Lt 188, 1900, par. 5*

One intelligent woman came to Cooranbong three weeks ago. She is a Sabbathkeeper, but the first discourse she ever heard was during this visit to Cooranbong. Brother Pocock sent for her to care for his wife who was sick, for this family were their neighbors four miles away, and Brother Pocock thought this advantage she could have and still do her errand of treating his wife through her confinement. I was glad to meet this woman and to learn the particulars that I have just given you of these two young men. We took her and Sister Wessels, who had been with us a few days, to the station. *15LtMs, Lt 188, 1900, par. 6*

Why cannot men and women be encouraged, notwithstanding their business, to take their evenings and Sabbaths and Sundays to work in out-of-the-way places, and thus let their light shine? There is too much self-ease and self-pleasing. The truth we profess to believe is very precious and very important, too much so to be hidden away in a corner. Oh, if all who know the truth would appreciate it as of such value that they could not keep it to themselves, but would make every effort they could to give to other souls the light God has given them! Then the light would penetrate to many secluded places to be a comfort and a blessing. *15LtMs, Lt 188, 1900, par. 7*

This sister, who has been hearing the Bible truths from the ministers the past three weeks, returns to her home to rejoice in the truth, and to send the oldest member of the family to school. Brother Pocock will board her, and her mother will manage, although poor, to pay her tuition. I think I sent you a letter I wrote to her oldest daughter, in her absence from home, in response to a letter from the daughter. She saw the light from the Spirit of God. *15LtMs, Lt 188, 1900, par. 8*

Dear Brother Haskell, I will write a few lines more, and as my head is weary and I am not strong, I will close my epistle. We have had a great revival in our school. The Week of Prayer was one of the special manifestations of the Spirit of God. Last Sabbath twenty-five were baptized, all students but one, who is engaged in the printing business of our press. He was converted in the camp meeting at Newcastle. The blessing of the Lord is in our school, and the Lord is working with the people in the suburbs. *15LtMs, Lt 188, 1900, par. 9*

A short time ago we could not find a place where we could hold meetings in Maitland, but now there are openings in several places. Sunday night meetings are kept up, rain or shine. I think it is owing to this effort that the community is stirred. Sunday and Sabbath meetings are held at Dora Creek in the little room hired for Sabbath meetings, and out-of-door meetings on Sunday. They are all at work to make a station large enough to accommodate those who are near Dora Creek, and there are about ten tents pitched to accommodate the workers, so we will not be compelled to have our produce and merchandise go round by Morisset. This gives us an opportunity to reach the class of working men and they seem interested. I wish many may be convicted of the truth. We see openings on every side of us that we are not able to fill properly, but may the Lord open the way, is our prayer. *15LtMs, Lt 188, 1900, par. 10*

Brother and Sister Lyndon have hired a home in Mount Vincent and are seeking to become acquainted with the people there and giving Bible readings. I spoke to them there a few weeks ago; the Lord gave me freedom and our congregation was much interested. It is in the very neighborhood of the Good Templars' Hall that Brother Lyndon is at work. *15LtMs, Lt 188, 1900, par. 11*

We want to work every station between Morisset and Queensland. There will be another camp meeting at Maitland, East or West, as soon as the season is favorable to let people there have a chance to hear the straight, plain "Thus saith the Lord," from His living oracle. This must be done, for the ministers are full of opposition and hatred. They have misstated us and misinformed the people as to what Seventh-day Adventists do believe. This meeting will, we believe, break the shell of enmity against the truth. We have never met a stranger in any place, and yet souls are deciding for the truth amid all the falsehoods heard against us. *15LtMs, Lt 188, 1900, par. 12*

The Lord God Omnipotent reigneth at all times of conflict. God is a sure refuge for His people. We are under the shadow of His protection. "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] *15LtMs, Lt 188, 1900, par. 13*

Last Friday W. C. White was presented by Mrs. White with a daughter. All are doing well.*15LtMs, Lt 188, 1900, par. 14*

With much love.*15LtMs, Lt 188, 1900, par. 15*

Lt 189, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

January 1, 1900

Portions of this letter are published in *UL 23*; *4Bio 448*.

Children, Edson and Emma:

I wish you a happy new year. I am very grateful to my heavenly Father that through our Lord and Saviour Jesus Christ He has spared my life and given me all spiritual blessings, and I praise His holy name. I am as active in walking as at any period in my life, and how thankful I should be for this. I walk about the house and a short distance with Willie, but there can be no presumption on my part. If I go a little farther than I should I have to pay the penalty in suffering with my hip. *15LtMs, Lt 189, 1900, par. 1*

We see a great work to be done only twenty-seven miles and twenty-five miles from here. Several have decided to obey the truth and some of the most precious are now keeping the Sabbath in the settlement called Greta, that is four miles distant. Twenty came from this place—walked, both men and women—to an evening meeting. This is a mining district and all the chance they have is on holidays, Sundays, and evenings. Brother Hickox is doing good work in that place—himself and wife. She is a good trained singer and this is her talent—as well as being a good Bible worker. She is welcomed anywhere and everywhere they go. *15LtMs, Lt 189, 1900, par. 2*

I have still another request to make of you. Will you see if May Walling is in Battle Creek? If she is, tell her I will be pleased to see her in Australia. I would write direct to these girls, but I do not know where to address my letter. If May would come to Australia to do work as a nurse, she will find plenty to do. Brother Rand opens a little treatment building—not so small, but small in comparison with the large institutions. It is in Hamilton, six miles from Newcastle toward Maitland, and every place is to be worked from Newcastle to

Maitland. There are places similar [to], but on a very infant scale compared with Oakland, but nevertheless it [Hamilton] answers the same purpose that Oakland does to San Francisco. The wealthy businessmen live there. There was a large building fitted up with three full baths and sweatroom, and all pipes are heated by a large furnace so that is very convenient. Then there is the Health Retreat that will have to have workers. *15LtMs, Lt 189, 1900, par. 3*

I have talked to W. C. White. He thinks I should send for her to come. She may draw money from the Review and Herald office and then draw from Pacific Press on my account to complete the journey. The party is coming, and I hope she will be one among the party as I have signified I would be pleased to have her come. I will consider this writing sufficient to help May Walling, and charge to my account. I will settle the amount with the officers who shall grant this favor. *15LtMs, Lt 189, 1900, par. 4*

Willie White was called to Sydney yesterday morning by telegram to meet Brother Salisbury from Melbourne on important business. I shall meet him on [the] sanitarium farm today, I expect, unless he shall think it necessary to go to Melbourne. I have sent for four or five large volumes of Barnes' notes on the Bible. I think they are in Battle Creek in my house now sold, somewhere with my books. I hope you will see that my property, if I have any, is cared for and not scattered as common property everywhere. I may never visit America again, and my best books should come to me when it is convenient. *15LtMs, Lt 189, 1900, par. 5*

I hope the Sanitarium will not be left too much to Dr. Kellogg and become feeble because another institution is going up close to it. We must look to God in prayer, for just as surely as Dr. Kellogg runs the Sanitarium after his own judgment he will be removed and another take his place. I hope that will never be, but the Lord will work for His own name's glory. *15LtMs, Lt 189, 1900, par. 6*

God should be exalted and the truth be honored in all our institutions. This is essential in all the institutions that shall be created to become instrumentalities for God, essential for the saving of souls and restoration from habits destructive to the human system—habits that have been carried on through a lifetime by

plucking and eating of a tree of knowledge which God has forbidden. When man has taken the lines in his own hands to guide and drive he will be rewarded, for the work of God will reveal terrible mistakes. Reason becomes blinded with even the greatness of light, unless that agency is under the yoke of Christ. Some plan will be devised every day, when Satan thinks he can lend a hand to sow his tares among the wheat. Vice is not to be commingled with virtue, and the cry may have to go forth in no weakened tones, even now while missionary work is being done, Come out from among them and be ye separate, saith God, and touch not the unholy thing, and I will receive you. *15LtMs, Lt 189, 1900, par. 7*

God is now working for His people, but how many do not recognize the work of God from a strange work. Drawing aside the veil, which conceals the glory of God, shows Him in His place, high and holy and lifted up, not in a state of solitude, but surrounded by ten thousands times ten thousand and thousands of thousands of holy, happy beings. Every one is waiting to bear His message, to do God's bidding. All heaven is in active communication with every part of the universe through a variety of channels, and that Holy One is actually stooping, bending from His throne, listening to every sound uttered, observing the movements of every earthly power, from the highest being condescending to the lowliest, approving or condemning every action which is developed. *15LtMs, Lt 189, 1900, par. 8*

God is interested in the oppressed and sends messengers to engage in the work in connection with the gospel for the beings who have corrupted their whole mind and thoughts. While they are placed in connection with truth and righteousness, unless they become righteous themselves, they will contaminate others. There is a work to be done in our world, but if the way of the Lord is not distinctly followed to put them in the way of life through conversion, there is reason to be afraid lest Satan shall introduce himself to work the abandoned ones our institutions undertake to help. Satan is playing a game of life for the souls of men and women for whom Christ has died. In our zeal to do a work for the Lord, we must be sure we are not going before Christ, in the place of following after Christ. There may be intense interest in this country in these lines, and the real solid forces that will have the qualifications of character

to manage, under the Holy Spirit's power. The very hardest, lowest people who have been steeped in sin and guilt may be converted, but this is not a safe thing for us to undertake with the present facilities. We are not prepared to make a work successful in these lines in New South Wales. We are not called to try this kind of work. *15LtMs, Lt 189, 1900, par. 9*

Mother.

Lt 190, 1900

Friends in Cooranbong

On Steamer *Moana*

September 6, 1900

This letter is published in entirety in *AUCR 11/01/1900*.

Dear Friends All, in Cooranbong:

We shall, if everything is favorable, arrive at Samoa somewhere near seven o'clock Friday morning. We have had a very smooth sea. There has been a little roughness, but not bad. There has been some seasickness. I have not been sick to throw up at all. The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when we shall complete our journey. *15LtMs, Lt 190, 1900, par. 1*

We feel deeply our need of God, deeply our need of wisdom. We believe, and the faith that works by love purifies the soul. I do not wish to devote time to tell of the objectionable part of the history of our journey. No time. God is good, full of mercy and loving kindness. I praise the name of the Lord, for He is good. My heart is drawn out after God. He is of tender kindness always. Well, now let us be like Jesus and it will save us lots of trouble. Let everything be done with order and harmony. This can only be when self is hid with Christ in God. This fact must be established: that every faculty in its highest sense is to be cultivated and brought into most earnest exercise, and then we increase our talents by using them. *15LtMs, Lt 190, 1900, par. 2*

I cannot write much because my head is not clear as it is on land. God help His people to learn of Him meekness and lowliness of heart. *15LtMs, Lt 190, 1900, par. 3*

My heart is with you in Australia. I thank you with much pleasure as I look into my memorial. It is a beautiful reminder of my friends and

it came so unexpected to us. I appreciate it more than anything my friends could give me. It is so beautifully gotten up, and it has so great a variety and expresses so much skill and taste and beauty. I am not through mine, I have yet considerable before me. May the Lord bless those who have had a chance to give expression of their feelings, and I know there are many dear souls who would have said something if they had a chance. But the matter is so arranged that many have expressed themselves in whole churches. I cannot express to you how much this memorial has been appreciated, although I am not through with mine. Will you see that this expression of my appreciation shall come to those from the press? I thank you all who have so freely bound up your heart with my heart. *15LtMs, Lt 190, 1900, par. 4*

I receive your words of appreciation of our labors with a heart of tenderness and love for those who have had an opportunity to unite in this work. May the Lord abundantly bless you all. I love you all in Christ Jesus. Let nothing come between us to separate our hearts, but may they blend in sweet harmony and Christian fellowship. *15LtMs, Lt 190, 1900, par. 5*

We are all of good courage in the Lord. Ella commenced to have a school for the twins. Other children joined and now there is quite a school upon the boat. Brother Leonard takes the older children, Ella the younger. This is a movement that I think will work out good. This will leave a good impression on minds. Those in the second cabin have singing quite often, and this will leave an impression on minds. Others join them. One of the officers asked them to sing "Abide With Me." He said it was his favorite hymn. Well, we hope to drop a few seeds. *15LtMs, Lt 190, 1900, par. 6*

A couple leave the boat at Samoa. The lady, Mrs. Goward, caught sight of *Desire of Ages* and she expressed her admiration of the book. I made her a present of it, and gave her the little book *Christian Education*. She said when she took it up she could not lay it down. She said she never saw things in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*. He says it is a wonderful book. Both seem very thankful for these books. Now they leave Samoa for another island. They think much of Dr. Braucht, and the islanders miss him very much. *15LtMs, Lt*

190, 1900, par. 7

Well we mean to sow beside all waters. Some fruit may come of the seed sown. I prayed the Lord to open the way that I might find someone interested in *The Desire of Ages*, and then came this chance, and it will keep me in touch with these island workers. My head is tired, and I will stop writing. *15LtMs, Lt 190, 1900, par. 8*

May the blessing of the Lord rest upon you all and draw all hearts together in the closest bonds of unity and love in Christ Jesus. This is my daily prayer. *15LtMs, Lt 190, 1900, par. 9*

Lt 191, 1900

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 30, 1900

Previously unpublished.

Dear Children:

I am worn out with various things, but I will not complain. The Lord is good and full of mercy and compassion and loving kindness. There have been matters that I have been writing which have troubled my mind, but I have no need to lay my burdens on anyone but Him who has been our Burden-bearer, our Refuge. He is as the shadow of a great rock in a weary land.¹⁵*LtMs, Lt 191, 1900, par. 1*

I have worked hard, very hard, for weeks now. I am determined to just stop and consider. Perplexities will come, and we cannot avoid them. We must be armed and equipped for the workings of Satan by keeping the mind stayed upon God. The truth will triumph, and if we are in the truth solidly and the truth is in us, we shall come off more than conquerors through Him that hath loved us. We will sing of His glory and talk of His power.¹⁵*LtMs, Lt 191, 1900, par. 2*

We need to trust in God with heart and mind and soul. We must have the whole being consecrated to God. Christ has given His life for the life of the world, and He will be found faithful and true to all He has engaged to do. He gave His flesh for the life of the world, and that saying of Christ in (*John 6*) means a great deal: "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;"—not the human life—"and I will raise him up at the last day. ... He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," just as the branch is connected with the parent stock. "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, 54, 56, 63.*]¹⁵*LtMs, Lt 191, 1900, par. 3*

Shall Christ say of His disciples today as on that occasion, "There are some of you that believe not"? [Verse 64.] Jesus knew from the beginning who they were who believed, and who should betray Him. What patience He showed to the erring, knowing just how they would each one treat Him. We want the spirit of Christ. We want to be conformed to His image and represent His character. We need to be united with Christ day by day, else the enemy will steal a march upon us before we are aware of his approach. *15LtMs, Lt 191, 1900, par. 4*

Satan is assimilating his character to pretend to be the character of Christ. He brought his administration under reforms, and if it were possible he would deceive the very elect. The Lord Jesus calls for us to behold Him and not Satan, to look and live. We are not to keep the imperfection of others before us, and talk of their errors and imperfections. We have to deal with these things, but according to the Word of life. I would that God's people were daily and hourly maintaining their consecration to God. We find there are the same things to be acted over. There must be conformity to the will of God, else Satan steals a march upon us. Let the weary souls cry aloud for the Comforter. We must have perfect obedience to the cause of God, and work in God's lines. *15LtMs, Lt 191, 1900, par. 5*

We see, Edson, so much to be done here, we fear we may not be released to go to America. If Elder Haskell were here, then we would feel differently. Those who have not had the first experience in the work the Lord has given me to do have not that bracing power that is essential to hold the beginning of their confidence firm unto the end. We must know the potency of prayer. We must not wait to be impelled by feeling, but just press the battle to the gate. *15LtMs, Lt 191, 1900, par. 6*

We have had a very serious experience of late that has cost me much labor, but the victory was at length gained. There is need of solid work being done in every line while Christian benevolence shall reach forth its helping hand and clasp hands around the inhabitable world. We have work, solemn work, to do for the judgment, and we desire that this work shall stand every day, bearing as nearly as we can make it the features that we shall wish it shall bear when all our works shall stand the grand

review. *15LtMs, Lt 191, 1900, par. 7*

Only think, all these great monuments to proclaim the glory of human beings, commemorating the illustrious greatness of men, shall fall; the noble place for which so large a number have sacrificed their souls shall melt with fervent heat. Oh, if only men, in the place of raising monuments to commemorate the bravery of men, would establish schools with their money, would send the message of warning to the world! The children we enlighten, the souls we gather to the cross of Christ are the living stones which will stand amid the fires of the last day, and shine like stars in the firmament forever and forever. *15LtMs, Lt 191, 1900, par. 8*

I am in good health and I praise the Lord for His goodness and mercy and love to the children of men. There is need now of most earnestly seeking the Lord. I understand perfectly that which you say of the danger of Brother Rogers. There must be a point of safety and the most particular care, for the sake of the colored people's security and safety, not to create a mob spirit, by word or action. Better make haste moderately, but lay plans to educate colored teachers. This is in great need of being done. You have only to read the life of Christ. In order to save an outbreak, He would leave the location where He was having the greatest interest and go into other more obscure countries. He went privately, but He had given His lessons of instruction and warning. When He saw that there would be a decided outbreak among His enemies and those who were His friends, He removed Himself to save a mob spirit which would work disastrously to His continuation of His work before the appointed time to leave it. *15LtMs, Lt 191, 1900, par. 9*

I have many things to say but cannot say them now. I pray for you and Emma around the family altar most earnestly, that you will be led and taught of God. We need to pray without ceasing—not to be in vocal prayer all the time, but you will never see the time when you feel you can cease praying. The praying, asking in faith, believing, will always bring returns. Be of good courage. Press on in faith and hope, having on the whole armor of righteousness, and having done all to stand, etc. God help you, my much beloved children. I am sorry I have not more time to write, but you will know it is because my power is now worn out. *15LtMs, Lt 191, 1900, par.*

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Mother.

Lt 192, 1900

White, W. C.; White, May

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 14, 1900

Previously unpublished.

Dear Children Willie and May White:

I have received the communications from Sunnyside. I am real sorry May cannot come. I thought it might be a change for her, but I did not press the matter urgently, thinking it might discommode the family and not knowing just how you could spare her from the home. But it would please me very much to have her come. May is very dear to me. I always enjoy her society. I thought she would enjoy being surrounded with fruit. I never thought of the blackberries. We shall have to let Maggie and Minnie attend to that business. I designed to get blackberries from Pringles. We have some on our bushes but not a stock large enough.¹⁵*LtMs, Lt 192, 1900, par. 1*

Now in regard to May White, I see the fruit time at home may need her. In regard to her coming, we may remain here two weeks longer. Any time she sees she can come we will meet her at the station, if you will let us know.¹⁵*LtMs, Lt 192, 1900, par. 2*

In regard to Brother and Sister Caswell, have them come. It will do them good. There is no place where they could be accommodated in the house, but there is a tent here that could be pitched and they could occupy it. We brought only what bedding we will need for ourselves. It has been cool and very pleasant here. When we shall leave we could leave them our wire spring cots or stretchers, but we must use them while we remain.¹⁵*LtMs, Lt 192, 1900, par. 3*

They will have to take care of themselves. The atmosphere is more bracing here than at Cooranbong. We would welcome them when they come. Will they come with their horse and carriage, or shall we go for them to the station? There is a most beautiful smooth road to

drive. If they want variety there is a rough road, with rocky scenery. I see nothing making it essential for them to remain away from this place, or for Brother Caswell to have to tax his strength. If they have the appetite we have, they will grow stronger. *15LtMs, Lt 192, 1900, par. 4*

Sara has just begun to rest. She had very hard work at first preparing the way for us. She sleeps from one to two hours in the daytime, beside sleeping full hours at night. Should Brother and Sister Caswell come, they must come prepared to take care of themselves. Then, the tent being pitched, should May come she could bring my two grandchildren, the boys, as they can travel without expense. With the tent pitched, the children would not be mixed up with those already here. You know the children would enjoy the farm as well as we. *15LtMs, Lt 192, 1900, par. 5*

I wish you had stated plainly the reason why May could not come—if it is the fruit to take care of or if it is that I did not make my invitation so full and hearty as I should. I did not include the children because a home of four rooms would not afford accommodations for three, beside five persons, but in such weather as this I thought we could curtain off the piazza and manage it so that some of us could occupy that. But if the tent is pitched, then there is plenty of room for the youngsters and all to be accommodated. Now, I do not urge this, because you know just how you are situated. We gladly see you. *15LtMs, Lt 192, 1900, par. 6*

In regard to Brother Ryan, you could not find a more faithful, conscientious, diligent, trusty man to be on the place. I should say if you can possibly find some other man in the place of Brother Ryan to make the brick. Do not change him to Cooranbong. He is a fit here. *15LtMs, Lt 192, 1900, par. 7*

Brother Woodward is a pleasant, retiring, modest man, his wife a pleasant woman. I do not think they understand much of the truth, but they are eager to learn. I do not think they know what family prayer is. He was a Roman Catholic and has been converted to receive the truth, but knows but very little of the Bible. Sister Peck is teaching them. We commenced at once to have prayers, and meet in the morning on the front piazza and read in course; then in the

evening, on back piazza, explain or have a study of the Scriptures. Both seem to be eager to get all the knowledge possible. Evenings they sit up, last Friday evening until eleven o'clock, all so interested in the study of *Daniel* that they kept no account of time.*15LtMs, Lt 192, 1900, par. 8*

Brother Ryan walked to the station and went home to see his family, fourteen miles. Brother Woodward seems to be fully as conscientious and diligent as Brother Ryan, but both together are needed, and will be for some time to come, if the fruit is properly cared for. This place will need some calculations which both men can help one another to do. There is preparation to be made for tomato plants, passion fruit, and the getting in of some crops, and Brother James best understands how to tell them what is needed. There can be something done in improving the soil.*15LtMs, Lt 192, 1900, par. 9*

Now I have told you as best I can. There must be a cart like ours here, and I understand they have one at the sanitarium loaned out or rented. They must have it here. They can carry the fruit to market and not have to tramp on foot so much, carrying the fruit from the orchard to the sorting house. All this is wearisome. They now pay for transporting fruit to station for market. The trap we have can take a box or two in back, but it is a nice expensive trap and must not be used as a wagon to transport goods.*15LtMs, Lt 192, 1900, par. 10*

A cook stove will be needed if any fruit is taken care of here. All that can be taken care of by transporting to Cooranbong must be done, for there is not the possibility of doing up any fruit without facilities to do it. We have no stove or kettles of any kind. I tell you so you can tell us what is best to be done. One could put up fruit that is going to waste if it is worthwhile and would not cost, in the fitting out to do the saving, more than the profit, for we are barehanded in everything.*15LtMs, Lt 192, 1900, par. 11*

Brother Sharp comes up this morning, I understand. We were misled in regard to our mail—the time it must be in the box—or rather definite information was not obtained. Mail matter that is one hour behind on Friday will not go to Sydney until Sunday night, and

will not reach Cooranbong until Monday morning; so you must look over the matter before Maggie gets it off, or only send off in this mail the matter to Brother Tenney and to Brother Herbert Lacey and Brother Colcord. *15LtMs, Lt 192, 1900, par. 12*

I have seen nothing of Brother Robinson. We did not attend meeting anywhere on Sabbath but we had meeting in the house. We are certainly doing good missionary work right here and have a great satisfaction in trying to help those souls which need help. We shall continue to do this work, we hope, for time and for eternity. These souls need to be educated. He [Brother Woodward (?)] is anxious to understand *Daniel*, and Sister Peck sits right down in the evenings and goes over the investigation as a Bible study and it is a great blessing to these dear souls. Now I think I have said enough on these things. *15LtMs, Lt 192, 1900, par. 13*

I am much better than I was. This is the most restful place we have found. There are no houses near, no carriages passing, and we enjoy it very much. I cannot think of anything more to mention. With my sincere love. *15LtMs, Lt 192, 1900, par. 14*

We expect this to meet you tomorrow noon. *15LtMs, Lt 192, 1900, par. 15*

Lt 193, 1900

White, W. C.; White, May

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 18, 1900

Previously unpublished.

Dear Children W. C. and May White:

I expected to be with you today, but when it came case in hand, Sara was determined I should not go that two hours' ride alone. We did not know when Brother and Sister Robinson went to Cooranbong—the train they would be on—and therefore we did not take advantage of the occasion. Sara has not had much rest since coming here. The first full week was solid hard work. We had a few days to get settled, then company has come quite frequently, which, with the inconvenience of cooking, has made it hard for her; and I expect as long as we are here there will be company to wait upon and occupy time.¹⁵*LtMs, Lt 193, 1900, par. 1*

I thought if I could get to Maitland next Sabbath I would be pleased to meet with them, for I do not hear anything from them. I wish you would write a few words in regard to these things. Perhaps we will hear this evening. I shall go to Parramatta early tomorrow morning. I have not been there since we moved to Cooranbong.¹⁵*LtMs, Lt 193, 1900, par. 2*

I like the atmosphere here very much. We always have a splendid breeze on the front piazza. Yesterday Brother John Wessels, his wife, his wife's mother and the hired girl and his boy and Brother Robinson's son were here. We had a very pleasant visit. They brought their lunch. I was sorry there was no fruit they could have. It seems to be gone now, with exception of apples, and few of them are ripe enough to eat. Brethren Wessels and Robinson walked up, and we took horse and carriage and went for them; but all chose to walk back to station. Sister Wessels could not ride in the carriage; it hurt her. Brother and Sister Robinson and Gladys and Brother John Wessels were up to see us, I think last Sunday. Brother and Sister

Hughes were here Monday and left Tuesday; so you see we have no dearth of visitors. We are glad to see them all, but it is not so we can entertain them as we wish. They are very faithful in sending us food. We do not use the beets and carrots, thus no need to send.*15LtMs, Lt 193, 1900, par. 3*

I am very sleepy much of the time today. This afternoon I slept about one hour. There are some things that worry us here. The men tell me why they must have horse and cart and plow, the implements that farmers need. Just now is the time to plow the land and begin to put in crops. I tell them they must go to Brother Sharp. I told him what was needed, but I do not think anything will be done about the matter, and unless something is done there will be a loss in fruit-bearing trees next year. Brother Ryan seems to understand what needs to be done, and wants something to work with.*15LtMs, Lt 193, 1900, par. 4*

There is fruit all the time in apples; no peaches until the late ones come on. There are many pears, but they are not ripe yet. I tried them by having them cooked. They cooked up soft but did not have flavor as if they were ripe. I think there will be a large crop of pears, some fair and nice, others rough and not nice in appearance.*15LtMs, Lt 193, 1900, par. 5*

It is a very hot day today, but there is a breeze from the sea. Everything is so unhandy that if company comes as they have done, I think we had better be at home. I wanted to go yesterday, but I did want Sara to remain. If she insists on coming with me, as yesterday, I may have her come, but I should not return. She will return to get things packed up, and to save expense I consented to remain until next week and then we would all pull up and return.*15LtMs, Lt 193, 1900, par. 6*

Sister Peck enjoys this outing ever so much, and if Sara and she would only remain and let me return home, I should think it the right thing to do. If I only had known when Brother and Sister Hughes went back I would have gone with them. We went to the station at Hornsby and they were not on the train. I do think it best for me to come home. If it would not be too much trouble I wish you would send a horse and carriage for me at Dora Creek if you get this in

season. *15LtMs, Lt 193, 1900, par. 7*

Mother.

I may come and I may not. *15LtMs, Lt 193, 1900, par. 8*

Lt 194, 1900

Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1900

Previously unpublished.

Brother W. A. Colcord:

In reference to your family returning to America without you, that would not be the right thing to do. As for urging you to remain, I have done so because I felt it my duty to do this. I know that unless the work of reformation in the boy should become certain and the spirit of rebellion and disobedience be forsaken, you will find Satan working with his ingenious, masterly, deceiving power until there is no restraining hand that will have the least influence over him. Your inability, and your wife's, to manage the boy and to exercise the restraint a father should exercise over a son, is evidence of an inability in yourselves to manage the case of your son.¹⁵*LtMs, Lt 194, 1900, par. 1*

“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: ... 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.”*Ephesians 2:1, 2, 4-6.*¹⁵*LtMs, Lt 194, 1900, par. 2*

Be careful, my brother and my sister, the course you pursue. You are not your own. You are bought with a price; therefore glorify God in body and spirit which are God's. All that we have said in reference to your leaving this field for America has been to save you from graver perplexities. We do not want either of you to take part with the enemy, who is working in the mind and heart of the son to ruin his parents by his course of action. We say if you wish to

go to America, believing that God leads you there, Go. We will not hold you; but it cannot be your wife's duty to go with her family and leave her husband behind.*15LtMs, Lt 194, 1900, par. 3*

The gospel was designed to make all who embrace it children of God and members of one family, to give them free access to Him as their Father and lead them to love one another as brethren. Satan is working decidedly through your son to misjudge and alienate your heart from those who should be one in mind and spirit and action. So far as I am concerned, I will not hold you in this country. You should not be bound about by anything to hold you. And may the Lord guide you in all wisdom is my prayer.*15LtMs, Lt 194, 1900, par. 4*

I have had light. I have given you that light. Now I have felt it was not doing justice to your brethren to allow your son, in whom I know and you know Satan is working his will and pleasure, to guide and control you, which he is doing. But I will not say one word to hold you.*15LtMs, Lt 194, 1900, par. 5*

Lt 195, 1900

Colcord, W. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1900

Previously unpublished.

Brother Colcord:

I have read your letter and will say in regard to the private portion, You know not the matter as it is. I know whereof I have spoken, and the words I have spoken are truth, without exaggeration. There is a species of blindness that is the work of the enemy. Such positions will never help your son. That there may have been lack of wisdom in managing such a case in whom the spirit of disobedience has worked so effectually, I do not deny or admit, for I do not think you would have done as well, placed here. It is possible that mistakes may have been made. But the enemy is working out his own plans through your son to bring about his own ends to cripple your influence and weaken your courage and imbue you the same spirit that rules your son. Certainly he is under the control of a tyrant, that he may carry out the worst results through the son who fears not God nor regards man. And while he is easily led into misconduct, he has a power of defiance and resistance to any influence to lead him into right conduct. You accept the words of a son as truth, and question the words of the very ones whom God owns and who love God and keep His commandments. Their course is denounced while you sustain your son as a boy that has been abused, misused, falsified. I take not the least stock in this, because I saw the truth, the inwardness of the matter. *15LtMs, Lt 195, 1900, par. 1*

You will one day know that not one word was spoken to me, by anyone, of your son. But his habits, his practice, his workings in falsifying, denying things that were true and deceiving you and those of our people he was brought in contact with, are strengthened because you take his part and in thus doing strengthen the evil in him. I tell you plainly that I know that you are deceived, both yourself and your wife. Had you been of keener

perception concerning the habits and practices of your son, had you been as keen to point out things that have transpired as you have been to point out that which you suppose is false representation of your son, your eyes would see things more clearly. *15LtMs, Lt 195, 1900, par. 2*

I write to you because the enemy is not working in vain upon the young man, and you, as a father, let him take his own course as he pleases, and the enemy has all the opportunity to work his will, to weaken your physical strength. *15LtMs, Lt 195, 1900, par. 3*

Lt 196, 1900

White, W. C.; White, May

Melbourne, Victoria, Australia

March 7, 1900

Portions of this letter are published in *4Bio 454*.

Dear Children, W. C. White and Wife:

We are now at Brother Anderson's. He and Brother Faulkhead met us at the station and Brother Anderson invited us to his house—rode up with us in the hack. I am now in a retired room penning these lines. We had room in [the] sleeper, but notwithstanding my feather bed and pillows the bed seemed very hard. Slept some but was lame in hips this morning. *15LtMs, Lt 196, 1900, par. 1*

We had a compartment to ourselves after change of cars in morning. I lay down until we arrived at the station, and Brother Faulkhead and Brother Anderson met us. We remain here two or three hours, and then take the train for Geelong. I am feeling quite bright. We took our breakfast and dinner from our basket, so I can spend a little time in writing. *15LtMs, Lt 196, 1900, par. 2*

I had an interview with Brother Crothers and Sister Tuxford, each by themselves, and I am relieved by the interview. Sister Tuxford is desired to take a class in cooking, and she would have no objection to this. She takes her position as educator after Brother Caro has given his lectures. He is very anxious she should do this. Brother Crothers has been, he tells me, purchasing and selling pens and different little articles. He has received enough to help pay his board and clothe himself. This he tells me. I spoke of his coming to Cooranbong and leaving so soon again. He said he would be glad to unite with us in our work. Until matters should be decided with them, I could see no better way and therefore encouraged it. *15LtMs, Lt 196, 1900, par. 3*

That night, which was night before last, I slept not. I was in conflict all night, pro and con. Reasons would urge themselves as though a

voice was speaking to me, and I bringing up the objections—why it seemed to me I could not go to America. And thus I reasoned and prayed, unwilling to admit that I must go, or that it was my duty to go, but the decision was not made. Last night I had it all over again, and I am more decided that it will be my duty, as soon as I can adjust matters, to go to America without delay. I will secure the very best kind of help possible and get out *Christian Temperance and Testimonies to the Church* and other matters. I shall not spare money but shall work with all the ability the Lord shall please to give me. *15LtMs, Lt 196, 1900, par. 4*

Now I would ask you and Brother James to look at the carriage that we thought of getting at one time. Brother Hughes offers it for twelve pounds. He may make a donation of one or two pounds for the mission work. I think Jessie Haskell will draw the carriage nicely. It has a cover and will be used so as not to be loaded heavily. See if you can get it, if it is a proper vehicle. Each one at the mission is planning and is ready to give something. It is covered; that will keep the heat off and shelter them from the rain. Look critically at the carriage with Brother Pocock. He is a carriage builder and can tell you all about it. *15LtMs, Lt 196, 1900, par. 5*

Willie, since this matter of leaving has impressed my mind, I am convinced it is not best to be at the expense of getting a windmill. The money will help me to get to America. I shall not need Marian and may not need Sister Peck. But I cannot say about Sister Peck, whether she will remain or not. Maggie and Marian may remain and go on with things that can be worked. There is the mothers' book, book for parents, and I cannot say all now; but I am needed in America. My testimony is needed just now, and I really believe it is my duty to go. I have a strong drawing and I have reasoned about this and that; but I cannot see the end from the beginning and think I shall begin to work to the point. I think the Lord will give me clear light as I advance. I want to move in the order of God at every step and shall not move blindly. Just how things may be adjusted the Lord will not require me to know. He can take everything in His own hands. *15LtMs, Lt 196, 1900, par. 6*

The consuming desire to get out the works is too much for me. I shall now do this work. You have done the best you could under the

circumstances, but it is not required that you should carry so many responsibilities. Therefore I will not press my work upon you, but say, Do whatever you feel is your duty and that you do not seem able to avoid. But my duty seems now to be made more plain and clear, and it is not that I want or choose to go but that the necessities of the situation demand me to go, and go I must as it now appears. *15LtMs, Lt 196, 1900, par. 7*

This may be in a few months, perhaps. Then Elder Daniells would be going to America. I am now looking for more rest of mind. What I shall do with home and family I know not, but my nest seems to be thoroughly stirred up. I will now say, The Lord bless you and your wife and children is my daily prayer. *15LtMs, Lt 196, 1900, par. 8*

Mother.

Lt 197, 1900

Jones, C. H.

Geelong, Victoria, New South Wales, Australia

March 9, 1900

Previously unpublished.

Dear Brother C. H. Jones:

I have been much drawn toward America of late. I think Elder Daniells and his family and Sara and I may possibly be on our way to America. I have been for three nights unable to sleep, wrestling over the matter. Could it be my duty to visit America? I have thought letters were not sufficient, that words given me of the Lord might be of real benefit more than pen communications. We do not know what camp meetings may be held in this season. If I had thought of coming earlier we might have been at your first camp meeting in California. We have not received papers with appointments and therefore know not what to say. *15LtMs, Lt 197, 1900, par. 1*

But the matter is not wholly settled yet. I may not be able to come for some months and might possibly come in one or two months, and may be unable to come at all. *15LtMs, Lt 197, 1900, par. 2*

We see that some things must be investigated: who is having control of institutions and of sanitariums, who is feeling authorized to use the means coming in to that Sanitarium at Battle Creek to be submerged, by hundreds and thousands of dollars, in that work in Chicago, while there is no real substantial representations to do honor to the cause and work that costs so much. While this large outlay is being carried on, consuming and not producing, while large donations have been swallowed up from every source possible, what about the suffering missionary fields that need and should have the very means which is expended in the work for the city of Chicago? And there is an urgent necessity here in Melbourne and Australia of doing the same work. *15LtMs, Lt 197, 1900, par. 3*

The Helping Hand Mission is two hundred pounds in debt, and our

missionary work is unable to make the representation that should be made in the presentation of the last message of mercy to be given to our world. I cannot, with the light God has given me, encourage any such consuming institutions without producing the means from some source other than among our people.¹⁵*LtMs, Lt 197, 1900, par. 4*

The missions which are established after our tent efforts always call for most thorough labor to bring souls to the truth. Here in Newcastle and Maitland are living issues. But how are they as a people represented for the want of means that has been and still is being diverted from the solemn, serious issues for this time, on which no one can stand neutral. There are several in the mission [who are] working for a low sum, and the mission house is so sparsely furnished that to outsiders they appear like a company of poverty-stricken, needy, destitute people. God designed it should be otherwise.¹⁵*LtMs, Lt 197, 1900, par. 5*

I have been instructed to call for means which was coming in to the sanitarium to go out in channels where the Lord calls for it in faithful stewardship, establishing sanitariums in this new world, [instead of] pouring out the money abundantly in one or two places where it would accomplish a lesser good and the work make scarcely a shadow in representing the truth for this time. This work in appealing to our camp meetings ... [Remainder missing.]¹⁵*LtMs, Lt 197, 1900, par. 6*

Lt 198, 1900

White, W. C.

Geelong, Victoria, Australia

March 9, 1900

Portions of this letter are published in *4Bio 454*.

(Private matter. No one knows this matter but yourself, and I shall not say anything to them of my perplexities.)*15LtMs, Lt 198, 1900, par. 1*

Dear Son:

I am well situated in the hired house of Brother Starr. They have a house nicely furnished and everything comfortable. I am well provided for. I have been talking with Elder Daniells in regard to the journey to America. He thinks he shall be at the next General Conference [session] and thinks it is time that I should visit America. I want to go if it is the will of the Lord that I shall go. If not, I wish to remain, but I have no hope of accomplishing anything in the line of my bookmaking.*15LtMs, Lt 198, 1900, par. 2*

There is Sister Peck set to work. You have not examined her work, she says, to say whether the work is as it should be, approved or disapproved—if she could only know by your examination what you think of her work. Everyone should require this or lay down the work. You have now seen her [working here] going on a full year, yea more, and not come in to cooperate with her. She does not feel she is treated justly. She has been tempted to lay down the work and not advance another step. She was told you would see the work and instruct her how to do the same, for it was wholly new to her. She told you where the manuscript was laid, that [at] anytime you could read it for yourself, and you have had so many things to engage your mind that nothing has been completed. She receives her pay, two pounds each week, and yet is not working with any satisfaction to herself and, she knows, not any satisfaction to those who pay her for her work.*15LtMs, Lt 198, 1900, par. 3*

I am all the time worried, perplexed, and distressed. Your many engagements, which I can see no way out of, make me feel the time has come for me to change the order of things. Certainly your mind cannot be taken up with so many things outside of the work with my workers, which needs all your brain power and your talent. But to be harassed myself, and yourself perplexed and harried, is wearing on you and me, and I will prefer to have you no longer attempting the impossible. You can find all that one man should do to work with mind and soul in the burdens laid upon you. *15LtMs, Lt 198, 1900, par. 4*

Now, my son, you need not feel that I expect you to take up the book business for I do not want you to do it. There is plenty of work in the conference for you to do in publishing many things and keep something coming from the press, but to depend on you to do this, I cannot do it. No more time is to be used and work done to disadvantage. I shall go to America if the Lord will, and in the name of the Lord set men and women at work. The Lord signified to me that these things which come first are not made to appear. *15LtMs, Lt 198, 1900, par. 5*

Now be free, Willie, perfectly free. I shall have Sister Peck's preparation of matter examined by those I think can give it attention at once; I am not fully decided just who it shall be. The Lord instructed me that Elder Haskell and yourself and Uriah Smith were to be my helpers. Had Elder Haskell remained in Australia, I could have had him and Sister Peck read over the matter together, and he could, knowing the truth from the early stage of the work, have helped Sister Peck to work understandingly. She says she could have done tenfold more if W. C. White had come in close relation to my work, but all that she does seems to be in a mystery. She cannot think she is working to my advantage. *15LtMs, Lt 198, 1900, par. 6*

You have said you would look the work over with her, and yet you have plenty of work furnished you that has no direct relation to my work. But now, as I dare not say you must drop everything and take up my work, the one work which is of more consequence to me than sanitarium or health retreat or school or church, I have decided not to depend on you at all. You cannot give more power than you

have to give. But my way is clearing up, and I sincerely hope that no more discouragement may be given, for I am sick at heart. I will go where I can bear the living testimony, and then secure workers in America to take the burden upon them. *15LtMs, Lt 198, 1900, par. 7*

I do not ask Marian to go. She can help you in many ways. In fact, I do not want her. Sister Peck's case will be decided. She says she cannot see why she was sent for to come here from Africa to help me, with no one to instruct her, to educate her in the work. I shall not hold onto her any longer if she wants to be set free. I have carried the load long enough. I have sent for Elder Haskell not to leave America until these matters of my visiting America are settled. You cannot do my work and the work others give you to do, which you dare not refuse. I am perplexed, weary, disappointed, and now take my books, my writings, and go to America. *15LtMs, Lt 198, 1900, par. 8*

Elder Smith told me at one time, when I wrote to him several years ago, that he would be pleased to help me in every way possible, that Haskell and himself were two of the oldest hands in the cause and work of God, in messages to be given to the world. I am sorry, so sorry, that matters are as they are, but see no help for it. I dare not tear you away from the responsibilities that rest upon you. Elder Daniells supposes he will attend the General Conference. I can have Elders Daniells, Uriah Smith, Haskell, and Irwin, Edson White, and several others to help me—of women as well as men. *15LtMs, Lt 198, 1900, par. 9*

Now this is the shape things have taken in my mind. Three nights I have been unable to sleep over the matter, and I must settle something at once. I am sure I shall not longer urge you to do that which is impossible. *15LtMs, Lt 198, 1900, par. 10*

Mother.

Last night it was estimated about 500 were under the tent and the best of attention was given. All the office hands are to be present on both Sabbaths and Sundays. All seem to feel very glad I am here. *15LtMs, Lt 198, 1900, par. 11*

Elder McCullagh and family are here. He seems to be fully in the work and expressed himself at this early morning meeting as being in full harmony with the testimonies coming from God to Sister White. The more he reads the Bible and the testimonies, the more deep and terribly solemn they appear to him. He talked intelligently. We had fifty out at this first early morning meeting and the Lord seemed to be in our midst by His Holy Spirit. All words spoken seemed to the point. *15LtMs, Lt 198, 1900, par. 12*

And now I must close. All are in good spirits, cheerful and happy. God bless you, strengthen you for every work God gives you to do, is the prayer of your mother. *15LtMs, Lt 198, 1900, par. 13*

[Written on back page:] Private—to be read only by W. C. White. *15LtMs, Lt 198, 1900, par. 14*

Lt 199, 1900

Steed, D.

Geelong, Victoria, Australia

March 21, 1900

Previously unpublished.

Dear Brother Steed:

I have written some things for your benefit and for the benefit of the church. Brother Baker will read it to you. I do not want him to let the matter go out of his hands into yours. I have fears that should you receive the message I send you, you would, under the suggestions of the enemy, criticize the matter written and as the result do harm to your own soul and to other souls. I cannot have evidence that the fear of the Lord is going before you. The enemy has control of your mind when you begin to criticize and pick flaws and domineer over anyone you dare to. *15LtMs, Lt 199, 1900, par. 1*

Now my brother, I have instruction to give you. It is not the best thing for the New Zealand Conference, or any other conference, to endorse your labors as a minister of the gospel and thus signify that you are in full confidence of the conference to take charge of the church in any place. You need to become a learner before you are to be trusted with the work of the Lord as a teacher. *15LtMs, Lt 199, 1900, par. 2*

I advise you, my brother, to separate in your work from the companionship of those with whom you cannot harmonize. Take up some other lines of work, and for your own soul's sake take heed unto yourself. Your individual self is all that you are capable now of handling. Certainly your brethren cannot conscientiously advise you to remain in the ministry when you are constantly criticizing, when you are doing the flock of God harm in the place of good. I advise you to take up some line of work where you can be laboring with your hands. *15LtMs, Lt 199, 1900, par. 3*

The conference cannot be authorized to pay your wages to work

against the ministers or to create a condition of things that will cost them much anxiety and worryment wherever you shall be. The work of the minister is a sacred, solemn work, and the men in responsibility should feel that they make themselves responsible for the setting of a shepherd over the flock who is not faithful to care for that flock [so] that no mischief shall come to any one of the Lord's sheep or lambs. They are to feel that they are physicians of souls, to hunt up the spiritually diseased and to not leave them poisoned to the death with your administration of drugs in the form of evil surmisings, criticism, and faultfinding. These evils naturally bring evil attributes into church character building. You make the work very much harder after you have had the care of the sheep for a time. *15LtMs, Lt 199, 1900, par. 4*

There would be much more peace and much more hope of prosperity for any church if men of your temperament have nothing to do with the sheep of the Lord's pasture. You feel capable of taking responsibilities, whatever they may be. You have not wisdom to do a clean, uplifting, thorough work. Your wife's labors are valuable as long as she is not a partaker of your spirit, but it will be most difficult for her not to sympathize with you in your manufacturing business of creating dissension and strife. It is a terrible thing for a shepherd of the flock to feed the sheep with poison rather than healthful food. *15LtMs, Lt 199, 1900, par. 5*

Our brethren become very weary of your suspicions. Your mind is easily worked by the enemy, and I see no way out of the dilemma but to release you from the work you are doing, for it is not perfecting your character. *15LtMs, Lt 199, 1900, par. 6*

Lt 200, 1900

McCullagh, S.

Melbourne, Victoria, Australia

March 24, 1900

Previously unpublished.

Dear Brother McCullagh:

Two nights ago I was, in the night season, in a council meeting of our brethren and the question was asked, Should Brother McCullagh leave the work just as it is now is? It was not the best thing to do. *15LtMs, Lt 200, 1900, par. 1*

One who was in authority said to Brother McCullagh, You have taken too large a responsibility. You will need in every move you make to know that you are moving in [a] way that you will not follow your own judgment, but the united voice of your brethren. You have failed in this, working too much independently. You have not the vital strength to carry this load of responsibility. Now, before you advance any farther, advise and consult with your brethren and they will help you very much. As it will require their financial strength to carry this thing through, you must not move a step in your own individual independence. *15LtMs, Lt 200, 1900, par. 2*

There are men who have as deep an interest as it is possible for you to have who will act a part in counsel, in wisdom in financial [lines], and in carrying through these matters, but this is not your work. God has not appointed you this work to do. You are a man who must not take any responsibilities. You have men in Ballarat who should take this off you, and you be left to minister in Word and doctrine. *15LtMs, Lt 200, 1900, par. 3*

Never should you take any such responsibilities on you. This is not your work. You can borrow money, [but] have you taken your brethren right along with you in your building plans? Have you yoked up with them and they with you? As you are carrying this matter, there will be irritation in several lines of the work. One man's

mind and one man's judgment is not to be allowed to become an efficiency in any case where the building of a church is concerned. It takes every member of the church who can carry responsibilities, and the minister is not the man to lift this work alone. You want to move solidly and guard against incurring debts because of which, after the house is built, you must dedicate it to God [still] involved [in debt], to be a burden to the church. Better move surely and slowly and let each do his best. *15LtMs, Lt 200, 1900, par. 4*

There is need of a house of worship, and the Lord will put it into the hearts of the brethren to do to the uttermost of their ability. But you are to be guarded and not to stand under any such responsibilities as this financing. You have made a mistake. You need now to correct this error as fast as possible and leave the burden on the church. As matters stand now, you have involved yourself in the burden, and you must not leave everything at loose ends and go to Geelong. This is the lesson you must learn, to secure the mind and judgment of your brethren and not advance without their advice, counsel, and co-operation. There will be a great disaffection if you now leave matters abruptly. In all your enterprises, counsel with your brethren. All the church are to unite in this building and counseling together. You will be led on and on to incur heavy debts hard to lift after once invested. First secure the means before paying it out. *15LtMs, Lt 200, 1900, par. 5*

Some words were spoken but I have not time to write them. There is another point you have not considered and your brethren have not considered, in their wish to have you come to labor with them in Geelong. You are exchanging a more favorable climate for a climate more taxing. You cannot long be in Geelong without suffering and peril to your life. As I have spoken favorably to you in regard to coming to Ballarat, I must now say I dare not encourage your moving and settling here. Your health needs a drier, cooler climate than the climate in Geelong. I will say I would not dare to have you come. I have had no words with Brother Starr, but as I am to be there evening after the Sabbath I will then converse with him. *15LtMs, Lt 200, 1900, par. 6*

In much love. *15LtMs, Lt 200, 1900, par. 7*

March 25

Geelong

I cannot send this Sunday, but will say to you a few things farther. I have had a talk with Brother Starr. I find he feels as I do, and we had no words on this question until my return from Melbourne. I have thought of telegraphing to you after the Sabbath and mentioned it to him, supposing a telegram would reach you. *15LtMs, Lt 200, 1900, par. 8*

I really supposed this climate would be better for you than Ballarat, but now I see the goodness of the Lord in letting us know before you should settle in Geelong. I think this will all come out right. But the cautions were given you not to do things on your own responsibility, because you would not be a financial success. *15LtMs, Lt 200, 1900, par. 9*

You need to move cautiously in regard to health. I have been distressed much myself and several are in the same difficulty. I spoke in Geelong to a houseful and the meeting was good. *15LtMs, Lt 200, 1900, par. 10*

Evening, March 25, I have just come from the hall. There was a good-sized congregation. They listened with great attention and this is the last time I expect to speak in Geelong or in this part of the country. I had freedom in speaking from *the First Epistle of John, chapter 3*. I was glad to speak to them once more, but I am afflicted in throat, head, and lungs. *15LtMs, Lt 200, 1900, par. 11*

Lt 201, 1900

Farnsworth, Brother and Sister [E. W.]

“Sunnyside,” Cooranbong, New South Wales, Australia

April 1, 1900

Previously unpublished.

Dear Brother and Sister Farnsworth:

I had hoped to have a letter to you sent the next morning, but could not do this—could not get it copied; but I will write a few lines in explanation. *15LtMs, Lt 201, 1900, par. 1*

My soul was drawn out this morning in our season of worship for you in Geelong. Now it often comes to me to wish that you had true, experienced workers who could do the visiting, the house-to-house work, but it is not of the least use to educate girls to do this work, for they cannot do it. They may go through the motions, but the real internal working of the Holy Spirit must be working with them before they can work with others. I think if Sister Schowe is ever of value she will separate from the family where she has been. The influence in that family is not of the right order. *15LtMs, Lt 201, 1900, par. 2*

Almost immediately after the resurrection of our Lord, He urged upon His disciples the blessing of spiritual baptism in His words, Receive ye the Holy Ghost. By that action of breathing upon them, they received the Spirit of Christ into their inner lives. The expiration of the Spirit by the Lord of life is the inspiration of every Christian. As the Lord breathed the breath into the clay He had formed, the vital, living element gave life to the clay and it became a living soul. So Jesus Christ breathed upon His disciples and they became His living witnesses. Christ gives the life to every human worker—to His ministers who bear the most solemn message ever to be given to man to impart to man. *15LtMs, Lt 201, 1900, par. 3*

We are to have, in these last days, life and vitality by the Holy Spirit’s quickening influence. Every minister in Word and doctrine

needs to be breathed upon by the Lord Jesus. His Word is life and vitality, yes, eternal life to all who eat His flesh and drink His blood. Then all who love God and keep His commandments, through practicing His Word, pluck and eat of the leaves of the tree of life which are for the healing of the nations.*15LtMs, Lt 201, 1900, par. 4*

The Lord has laid upon His ministers in these last days the burden of a world, and He has equipped them for the work, a spiritual work, that must be done. Endowed with power from on high, we can be successful. The reception of the Holy Spirit in the heart of the worker is the sure method of working; success is certain. There are souls to be saved, and we need to be so closely connected with our Saviour that we do know that we are doing His will.*15LtMs, Lt 201, 1900, par. 5*

While praying this morning my faith laid hold of the Strength of Israel, and I was blessed in believing for the work that would be done in Geelong. God can bless by few as by many. It is "Not by might, nor by power, but by my spirit, saith the Lord of hosts." *Zechariah 4:6.15LtMs, Lt 201, 1900, par. 6*

I am writing to Brother Murphet. I hope you will see him, and after he gives you the donation for us, please ask him if he will loan a sum without interest or with a low interest for a term of years. The land is not yet all paid for, but will be before we begin to build.*15LtMs, Lt 201, 1900, par. 7*

It is these things that make me feel I cannot leave Australia until there are further developments. I must see that building erected, if not finished. I hope you will be enabled so to present the situation that Brother Murphet will do the liberal thing and help us at once to begin to build. We will therefore pray to this end, that you may have the Holy Spirit with you to draw as firmly as possible on the Lord's side. I shall have copies to send you of that which I have written for our physicians.*15LtMs, Lt 201, 1900, par. 8*

As matters stand I dare not pick up in a hurry and say farewell to Australia. I must continue here until I shall see it is safe for me to start, having full assurance I am walking in the way of the Lord. I would go on the first boat if it is made known the time has come for me to go, but I shall remain here until I obtain further light and clear

evidence of our duty. I put myself in the hands of God fully, and I want to be kept by His power and watched over and guided, and I believe I shall have His Holy Spirit if I am obedient to all His commandments. I cannot write to Brother Starr in this mail, but will send you both something tomorrow if I can get it copied. It is in the hand of my editor, Maggie Hare. *15LtMs, Lt 201, 1900, par. 9*

Maggie has come in for my letter. I must say God bless you, and close up with my signature. *15LtMs, Lt 201, 1900, par. 10*

Lt 202, 1900

McCullagh, S.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 25, 1900

Previously unpublished.

Dear Brother McCullagh:

I would write you a few lines. I am instructed to say to you, Be on guard. You are not receiving altogether the best experience for your present and eternal good. You need to be connected in the work with wise men who shall save you from yourself. Your whole life education has not been of a kind to make you a man to be depended on. You need to be constantly on guard else the phases of an imperfect experience will develop uncertain features which will not tend to the healthfulness of the flock of God.*15LtMs, Lt 202, 1900, par. 1*

Wherever you may be you will naturally work for sympathy, and as you have done this so largely, it will become a natural phase of your experience in the present, and in the future experience. I warn you to keep off that ground. You will, if not guarded, fasten the people to McCullagh in the place of fastening their hold upon Jesus Christ, their only hope and their only helper.*15LtMs, Lt 202, 1900, par. 2*

I greatly desire that you shall have a sound, solid experience as to that which constitutes the pillars of our faith, a well-grounded foundation that storm and tempest cannot move. Your experience has not been calculated to make your understanding of the Scriptures so certain and sure that you are past danger. You need to study the Bible more and understand it more perfectly. Growth in the graces of the Christian attributes means much more than human minds comprehend. You are in a church composed of strange elements, and they need a man with a Christian experience and healthful, sound mind to discern the true voice of the Shepherd from that of a stranger.*15LtMs, Lt 202, 1900, par. 3*

The greatest care should be exercised not to give credence to the manifestation of noise, loud shouting, hysterical gesticulations, and call this the Holy Ghost. It is the bodily exercise which profiteth nothing. It is not the loud shouting and the bodily exercise of moving about and throwing up the arms and shouting to the top of the voice that demonstrates pure and true godliness. I am instructed to say to you that you are to carry the work of the truth in clear, elevated dignity, that it shall not have one trace of wild fanaticism in it. You are giving encouragement to a mold and phase of experience that should never be encouraged, and the church suppose it is the Holy Ghost. The Holy Spirit does not thus demonstrate itself. Should you encourage this wild excitement, calling it the Holy Spirit, you are preparing yourself for one of the greatest deceptions that can come into the church. The Salvation Army's tactics are not to be taken up by Seventh-day Adventists, and their methods followed out, and the church become molded and fashioned to run in the line of gesticulation and loud, boisterous shouting and bodily exercises. *15LtMs, Lt 202, 1900, par. 4*

I am instructed to say you have not discernment in spiritual things to make you feel that you can distinguish the true and the false. Therefore you may well be afraid of your own judgment in managing the church interests. You need to humble your heart before God, for you will be tempted again as you have been, and will be in danger, constant danger, of leading in incorrect lines. The facts of faith and religious growth do not manifest themselves in noisy shouting and contortions of the body. The truth received in the heart never degrades the receiver, never works upon man's hearts and character to make him get up a sensational something and call that the testimony of the Holy Ghost. A precedent condition of growth is life. The life is in the seed, hidden under a cover to protect it. The whole life is hidden in the germ. Healthful growth is dependent upon a sufficient supply of nourishment. *15LtMs, Lt 202, 1900, par. 5*

The truth of God in Bible principles will give life to the soul. Truth, eternal truth, taken from the Word of God and stamped on the soul will develop first the blade, then the ear, then the full corn in the ear. Bible truth never makes the receiver uncouth, rough, and disagreeable. The truth of God refines the taste, sanctifies the

judgment, and makes the receiver modest, meek, and lowly of heart. The mind will grow pure and elevated and ennobled as it is fed on the pure truth which is carried into the practical life. It is represented in (*John 6*) as eating the flesh and drinking the blood of the Son of God. Christ explained that “the flesh profiteth nothing.” “It is the spirit that quickeneth; ... the words that I speak unto you, they are spirit, and they are life.” “He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven.” *John 6:63, 56-58*. The Lord Jesus will indeed abide in the human heart. *15LtMs, Lt 202, 1900, par. 6*

I have time to write but a few words, but I would caution you to be guarded on every side and not in any wise by self-confidence give place to the devil. There will be severe trials before you but never, never put confidence in your own judgment as supreme. *15LtMs, Lt 202, 1900, par. 7*

Lt 203, 1900

Sharp, Brother

On Steamer *Moana*

September 10, 1900

Portions of this letter are published in *5Bio 22*.

Dear Brother Sharp:

I am much troubled in your case. You were presented to me as seeking to gather too many responsibilities which you could not possibly carry. You would leave many things undone that will need to be done. You will not be favorably situated for your spiritual or physical health. The experience of the farm management has not been that which it should be. We will do our best to secure a manager who has ability to be a director. This the sanitarium must have. There has been a management that must not be repeated. *15LtMs, Lt 203, 1900, par. 1*

Last night light was given me that God has men fitted for positions of trust and that these men will have managing ability. Yourself and Dr. Caro need just such help and must have it. That will be for the interest of the sanitarium. The light given me is that Dr. Kress and wife should serve the sanitarium as judicious physicians to hold the fort. You do not see beneath the surface, and should you continue to grasp the responsibilities that are connected with the institution, which someone fitted for the work must bear, then your life will be sacrificed. *15LtMs, Lt 203, 1900, par. 2*

God calls upon you to fill in your place, but there is enough for all to do, if you will place yourselves in line. The work must be shared with men of God's appointment. The outlook is not as it should be. A word to the wise is sufficient. (Treat this judiciously. Be wise as serpents and harmless as doves.) *15LtMs, Lt 203, 1900, par. 3*

Lt 204, 1900

Sister

Crystal Springs, St. Helena, California

December 14, 1900

Previously unpublished.

My Dear Sister:

I feel more sorry for you in your affliction than I can express. While praying for you, I was blessed. Your prayer I could not hear, except words that were telling the Lord of your devotion and what you had done. Then I knew you had not been blessed, else you could not have said the things you did say. I hope that these words will never be spoken again. *15LtMs, Lt 204, 1900, par. 1*

Last night I could not sleep for a long time, for I thought of you, sick and perhaps on your death bed, and not in the mind you should have. I slept after some hours. Then the Lord presented some things distinctly before me, I was instructed to present to you. There are those who have mistaken your impressions in religious lines. You have a large stock of individuality, and self-will has been translated by you into conscientiousness. The interest of your relatives in you has not been appreciated. The judgment of many has been set aside. Your own mind and your own will have been a controlling power. You have not honored the Lord. You have not carried with you the influence that you might have carried of a pure, cheerful, fragrant Christian life. You have mistaken your calling and your duty. *15LtMs, Lt 204, 1900, par. 2*

True, wholesome religion should characterize the life of Christ's disciples. We are ever to represent proper self-denial, but you have carried your ideas of health reform until that which might be a blessing has become to you a curse, and the sad part of the matter is that others connected with you must feel the disappointment and suffering. You do not suffer alone. You have not carefully taken care of the house you live in, which is your body. You have had perverted ideas of your eating and drinking. You have refused to

take counsel of those who loved you best. You have not given your body proper food to make a healthful current of blood. What mistaken ideas you have had!*15LtMs, Lt 204, 1900, par. 3*

There is the blood system and the nerve system in Christianity, the same as [that which] constitutes the great agencies of healthful human physical life. The heart is the reservoir of the blood which circulates through the whole machinery, and through the blood the food is assimilated to the nourishment of the body, thus preserving and maintaining its usefulness. The food supplies the blood, and the air—the fresh, pure air of heaven—should be freely taken into the lungs, for it is constantly vivifying and purifying the blood current which circulates through the body. The blood may be starved by not taking sufficient nourishing food to carry forward its work, and the quality of the blood changes in its dispensary work throughout all parts of the human system. The life of the flesh is the blood. If the blood is not receiving the pure, vital air to purify it, and sufficient food is nourish and enrich it, [it cannot properly] do its marvelous work as it circulates through arteries, capillaries, and veins to every portion of the human building, repairing the bodily waste and cherishing the bodily growth.*15LtMs, Lt 204, 1900, par. 4*

I will say no more upon this point, because you are too feeble to take it in, but it becomes one who ought to be teachable to regard the advice and counsel of others. This you have not done. In your weak, ill-nourished condition, you were unprepared to resist malaria and the consequence is you are now as you are, your life hanging upon a mere thread.*15LtMs, Lt 204, 1900, par. 5*

But do not charge your sickness to the Lord, but to your presumptuous venturing in a course where God has not led you. Your religious ideas you have held to tenaciously, and they were not correct. You have not to leave your testimony as a pattern for others to practice, but tell all you have connection with, while you do live, not to follow your example in thinking they are doing God service in practicing that which you call health reform, which is a great mistake. Do not now maintain the idea that you have been the one who has suffered for Christ's sake. You have not been required to do as you have done. You have self-will and stubbornness in your own life practice. Correct now, my sister. Put everything

straight. *15LtMs, Lt 204, 1900, par. 6*

That which you called conscientiousness is a species of fanaticism, and it may be to the ruin of your house, your body. That which has worked so deleteriously with your body has perverted your religious experience. You have misrepresented "health reform," which is the most precious reformatory truth in connection with the third angel's message. You should not have continued in self-will, but now will you see your mistakes? *15LtMs, Lt 204, 1900, par. 7*

Lt 205, 1900

White, W. C.; White, May

San Francisco, California

December 21, 1900

Previously unpublished.

My Dear Children Willie and May White:

I arise this morning at two o'clock. I cannot sleep longer. My heart is troubling me considerably. I went to church and there were two stoves in the two aisles, with long pipes reaching halfway up to the ceiling. A large crowd was in the church. I had been there about fifteen minutes when I became almost breathless. I then told Elder Corliss I could not speak. There was so little vitality in the air. Not a window was opened. I told him I would make an effort in the afternoon, if I became stronger. I would sit and listen to him. *15LtMs, Lt 205, 1900, par. 1*

I sat near where he was standing. I then felt a dizziness and thought I would soon become unconscious. Just then Sara touched me. I knew I was not safe to start up and move, for I might create a sensation by falling headlong. I had got behind the organ on the platform, determined not to move, hoping the infirmity might pass away. But never was I more glad to have Sara touch me, which had an influence to arouse me. I said to her, Take me right out of here. She helped me to get into the anteroom and then in the cars. We went to my room. The bed was my resort until time for meeting in the afternoon. *15LtMs, Lt 205, 1900, par. 2*

The ventilation is poor but special efforts were made to get in clean air as much as possible. I had my dinner on a tray, then attended the meeting and spoke. I had to hold on to the stand the whole time, but I spoke. I should say no meeting was appointed in afternoon, but when Elder Corliss found I could not speak he asked would I speak in the afternoon. I told him I would try. He asked the congregation, if Sister White would venture to speak in the afternoon, would they come out. A ready assent was given and the

congregation in the afternoon was large; not as large as in the forenoon because many of the Sabbath school children were not present. There was a large company of intelligent-looking people present. *15LtMs, Lt 205, 1900, par. 3*

After I had ceased speaking, Elder Corliss made some remarks and called them forward. There was a decided movement and many responded. I made some remarks too, in reference to this phase of the meeting, then left. I think it may be in the providence of God, for in the afternoon there were several members present that were not there in [the] forenoon. I did not regain my vitality. I am depressed; have heart difficulty. *15LtMs, Lt 205, 1900, par. 4*

Now as this is an important meeting and I cannot do one-half I would be glad to do, I think you had better come, and if you cannot be spared to come at once, come as soon as you can. I dare not take on anything extra, for I am greatly let down. The meetings you suggested to me, morning meetings, must be carried on. Elder Corliss would be glad to have worked, but he says you are the one that understands all about these special meetings. "He is," he said, "a capital worker in lines where I have no experience, and now we need him here now." I lay the matter before you and there leave it. *15LtMs, Lt 205, 1900, par. 5*

I may, if I do not increase in vitality, come home the first of the week. Home is the best place for me. There was, the past night, the clattering of carriages and trams until after midnight. *15LtMs, Lt 205, 1900, par. 6*

If you come and take hold in morning meetings, I think you could do a most important work that Elder Corliss cannot do, lacking the experience. I think you had better come and make this meeting all it is possible. I shall speak Sunday. Follow your own convictions, but they need help. *15LtMs, Lt 205, 1900, par. 7*

Mother.

Lt 206, 1900

White, W. C.

Oakland, California

December 26, 1900

Previously unpublished.

Dear Son Willie:

You see that which I have written. Will you please to prepare it in right shape for *The Review and Herald*? I have not made a nice job of writing it, but do not blame me. *15LtMs, Lt 206, 1900, par. 1*

Elder Daniells is doing a good work in Oakland, and there have been arrangements made that I shall speak in Oakland Sabbath at three o'clock p.m. Elder Daniells [will speak] in San Francisco in the morning, then he comes to Oakland in the afternoon and quite a number will come from San Francisco. That will finish my work here I expect. *15LtMs, Lt 206, 1900, par. 2*

Elder Daniells is doing much good. He has meetings, giving Bible readings to the office hands at seven o'clock a.m., and in the evening he just talks to the church and does not preach. Brother Jones and the many in Oakland were not satisfied unless I came over here, and I shall let Brother Daniells keep his work for it is just what they need. *15LtMs, Lt 206, 1900, par. 3*

Elder Corliss is very bad off with what he sometimes calls la grippe, sometimes influenza. Yet he is doing his best. He insisted on your coming, but he has not thought best to have another weekday meeting after Christmas, [but wait] until Sabbath. So we will not call you from your work, for there is so much work to be done in the office they cannot get out to the meetings in the weekday time. *15LtMs, Lt 206, 1900, par. 4*

Sister Mills from Healdsburg was here today. She says Ella is nicely fitted up with a good dress. She is very well pleased with Ella. She was pleased that she took right hold herself to do all that she could,

and I am glad to hear Ella is much liked in the school.¹⁵*LtMs, Lt 206, 1900, par. 5*

Now Brother Jones says he has sent you the copy of the matter he has let me have. Do your best to get it out right. I am very nervous and tired. Make all the excuses for me you can, for I cannot do any better. I wrote four pages; then it seemed so poor I wrote again, but I will send all, and if you read it, you can from both get out something.¹⁵*LtMs, Lt 206, 1900, par. 6*

Mother.

Lt 207, 1900

Davis, Marian

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 10, 1900

Previously unpublished.

[Dear] Marian:

Will you send me my second-best vester? The best vester is distinguished by smooth buttons such as I use on my dresses. The second-best has larger button. The vest is old and lined throughout.*15LtMs, Lt 207, 1900, par. 1*

I would be pleased to have the ribbed-stitch cloak with velvet cuffs. If you have any pieces like that cloak that I could put in and enlarge the sleeves, it would be much more comfortable for me, but if not, I can use it until I get home.*15LtMs, Lt 207, 1900, par. 2*

I sent you a letter this morning, but I may not [have] made my meaning plain. My head is not just as straight as it ought to be.*15LtMs, Lt 207, 1900, par. 3*

Later on I will write more particulars. Love to all the household.*15LtMs, Lt 207, 1900, par. 4*

I will say we did not get here any too soon. It commenced raining. Brother Taylor has taken dinner with us.*15LtMs, Lt 207, 1900, par. 5*

Your sister in Christ Jesus.*15LtMs, Lt 207, 1900, par. 6*

[P.S.] Send enclosed for W. C. White. Feared he might be away.*15LtMs, Lt 207, 1900, par. 7*

Lt 208, 1900

Davis, Marian

Summer Hill, Sydney, New South Wales, Australia

January 1900

Previously unpublished.

Dear Sister Marian:

I have received the manuscript. I have not opened it, and I will return it to you again the first of the week, unless I decide to return it without opening it. *15LtMs, Lt 208, 1900, par. 1*

We go this morning, which is bright and sunshiny. We have had cloudy weather, I think, since the first day we were here. *15LtMs, Lt 208, 1900, par. 2*

Do you never fear that I cannot read your writing. I can read it readily. Thank you for writing. Now, the very first matter in pressing need is for you and W. C. White to get off some things for the printers of testimonies, the most essential upon the work we are doing here. I will write something if I only can have clearness of mind in regard to the closing up of the book. *15LtMs, Lt 208, 1900, par. 3*

W. C. White gave me to understand that the Heath Food Company would take all his time this week, if not part of next week. I learn Brother Robinson is expected today. I think he will remain here over the Sabbath. *15LtMs, Lt 208, 1900, par. 4*

Will you ask Willie for McKenzie's address? He wrote me a letter which stated he wished to see me and asked when I could give him an interview. This passed my mind. I want his address. Do not fail to send it. *15LtMs, Lt 208, 1900, par. 5*

I hope we shall all have strength from the Lord to do His will and honor and glorify His holy name. The Lord knows we are in the midst of perilous times. We do not want Satan to come in as an

angel of light to intermingle his tares, in sowing with the wheat, and we shall be unable to distinguish, for want of clear eyesight, the tares from the wheat. May the Lord God of Israel anoint our eyes with eyesalve that we may see all things clearly and discern between the evil and the good plants. *15LtMs, Lt 208, 1900, par. 6*

I expect now the carriage to take us to the sanitarium farm at half past seven o'clock. *15LtMs, Lt 208, 1900, par. 7*

My hope and prayer is that this year, 1900, may be the best year of your life and the best year of my life and all our lives. *15LtMs, Lt 208, 1900, par. 8*

Love to the household. *15LtMs, Lt 208, 1900, par. 9*

I wish my cook to bake me some of those gem cakes, slightly sweetened but without the raisins, thoroughly baked. Should she bake me a few buns made in the same way as the gem cakes, they will keep, if I take care they are in a dry place, and will be better months old. *15LtMs, Lt 208, 1900, par. 10*

If I can only get dry, thoroughly baked bread, or the buns and gem cakes, I shall be happily provided for, but we have no means to cook anything here on the sanitarium farm. *15LtMs, Lt 208, 1900, par. 11*

I am gaining [a] little strength, for which I am very thankful. The Lord help you all at home, is my prayer, and keep you and our family in His love. *15LtMs, Lt 208, 1900, par. 12*

I am very sorry I did not see Maggie [Hare]. I thought I told her I wanted to see her before she left. I did want her and Jessie to remain one day, or over one train, with us at the farm, and see the place. *15LtMs, Lt 208, 1900, par. 13*

In love. *15LtMs, Lt 208, 1900, par. 14*

Lt 209, 1900

White, Ella May

Crystal Springs, St. Helena, California

December 20, 1900

Previously unpublished.

Dear Granddaughter Ella May White:

I was disappointed in not coming to Healdsburg. The rainy weather is my excuse. I wanted to come, but could not for the rain. I would be pleased very much so to have met with the church during the Week of Prayer. Elder Corliss was very urgent for me to unite with them in San Francisco. I have spoken only once to them in San Francisco. This is a very important center, and I decided this was my work at this time. I leave this morning, accompanied by Sara McEnterfer. *15LtMs, Lt 209, 1900, par. 1*

I saw when I was awakened at twelve o'clock the stars were shining brightly, and I sincerely desire that we shall have pleasant weather now. I hope that you may be able, during the holidays, to come to this place and make a visit in your home. I shall not be able to come at present to Healdsburg, but expect to visit Healdsburg before I shall go to the conference. *15LtMs, Lt 209, 1900, par. 2*

Sister Burnham is here helping Sister Peck in preparation of books. I am hoping she will prolong her stay, for she is helping along nicely. I have written six pages to Brother and Sister Druillard. It is now half past three o'clock. When this letter is mailed, I shall send a letter for the church. *15LtMs, Lt 209, 1900, par. 3*

I hope, Ella, you will not take too many studies and that you will not tax your brain nerve power too severely. Be guarded on this point. Your ambition may lead you on and on, and you will generally have all you will consent to do. A word of caution you may need at this time. *15LtMs, Lt 209, 1900, par. 4*

Mabel is helping her father sort his papers and keep his office in

order. He says it is a great help to him. *15LtMs, Lt 209, 1900, par. 5*

And my dear Ella, keep your own heart in the love of God. Let nothing separate you from your Saviour. You want every day a fresh, new experience in the divine life. You need to ask counsel of God, and pray for the Lord's protecting care. It is never safe to take ourselves in our own hands. Every day pray most earnestly to God and ask Him to bless you, to keep you, to help you to become a blessing to all with whom you associate. You want the blessing of the Lord daily, then you can reveal Christ to all around you. Watch unto prayer. Let your words be few and well chosen. The words are a precious talent entrusted to us of God. Then use words to be a blessing. "For this is the will of God, even your sanctification." [*1 Thessalonians 4:3.*] Let every jot and tittle of your influence be on the side of the Lord Jesus. This character building is a great, grand work, and in your words and deportment you can show your respect for your Saviour. This companionship is of great value to you. May the Lord bless you. *15LtMs, Lt 209, 1900, par. 6*

In much love. *15LtMs, Lt 209, 1900, par. 7*

Your Grandmother. *15LtMs, Lt 209, 1900, par. 8*

[In margin:] I wish you to go and see that old lady that came with us from Lemoore. Do not neglect this. Tell her I remember her, and may the blessing of God rest upon her. *15LtMs, Lt 209, 1900, par. 9*

Lt 210, 1900

Irwin, G. A.

Sanitarium Farm, Hornsby Junction, New South Wales, Australia

January 1900

Previously unpublished.

Dear Brother Irwin:

I have been at Summer Hill nearly one week. During that time my mind has been exercised decidedly in regard to some things. A letter came to me from Brother Sisley in reference to the question of royalties. *15LtMs, Lt 210, 1900, par. 1*

Again I will tell you frankly that there is no use in my continually writing to the brethren in responsible positions in Battle Creek. All the matter has been verified in a plain, correct statement, made by one whose business it was to search out the matter in regard to the means which never came to the Southern field. That matter is yet not clearly and properly adjusted. *15LtMs, Lt 210, 1900, par. 2*

In reference to your position, you have not done that which the president of the General Conference should do to set this matter in order, and God will not remove His censure from the conference until clean work is made and everything has been done that can be done to make full restitution. God is dishonored and the work has languished for years because of selfishness and robbery of the Southern field. There is a great deal of feeling and criticism which is not called for or just or honorable in regard to the carrying forward of the work. *15LtMs, Lt 210, 1900, par. 3*

[There should be] restitution both of principal and interest. When I heard in regard to the \$1,000 that was restored for *The Gospel Primer* for the loss sustained, and divided between the two men, I was surprised beyond measure. All I have [to] say is you are not walking in the light. You need your spiritual eyesight anointed. You do not act like men who have the working of the Holy Spirit. The light given me is that a most sinful neglect of that means coming to

that field through the [spirit] of selfishness at every point, and taking that means from the field by driving the men in hard places, was robbery in every sense of the word. The Spirit of God was abused, and all through the lack of principle [and] perverted ideas. All such things God hates. *15LtMs, Lt 210, 1900, par. 4*

I was shown [this was] acted out in the Norman case, with his appropriation of money which did not come to the cause to God. Our own people are acting out and representing the acted symbol. In their own work [can be seen] the disappointment they have made others to feel—the insincerity of their true missionary spirit, and their apparent willingness to do so much yet doing scarcely anything. Every kind of excuse and determination is evidenced not to do the work in restitution to the Southern field that should be done. *15LtMs, Lt 210, 1900, par. 5*

It is presented to me that in the past light has been given and entirely disregarded; that those who figure in these things have blinded their perception in spiritual discernment so deeply they have no real sense of what justice and mercy and equity and truth is. God may in mercy bring every one of them over the same ground. They have been willing to see others struggling to do the work. They will leave that same ground to be placed in the position they were willing to put others in. The plainest light [now] given will be as unheeded as that which has been given. There is a spirit to question, to criticize, to envy, to [be] jealous, and to make, as they suppose, every plausible excuse for going directly contrary from the plain will of the Lord. *15LtMs, Lt 210, 1900, par. 6*

My soul is grieved for the Lord Jesus, and I feel an holy indignation stirring my soul as the whole matter and its result is opened before me of what could and should have been done for the Southern field in aggressive warfare that is not done and years lost. I am unable to make any more explanations, for I am instructed they will be unheeded. They pull impatiently away the shoulder; they refuse to take the counsel of God. *15LtMs, Lt 210, 1900, par. 7*

And you do not act in this matter, considering all the light given, as the position you occupy demands you should act. You are, I fear, in danger [of] acting as [did] Elder Olsen. There is not a semblance of

justification of the course pursued by men in office before you came in to bear the great responsibilities which were required to you to bear as president of the General Conference. In humility and armed with the Spirit of God you should long ago have set things in order, for there were those who would have worked with you. I had rather hear of nothing at all being done than the trifling representation to redeem the past by the restitution made by the people who have been instructed. *15LtMs, Lt 210, 1900, par. 8*

Why do they not show their sense of their neglect? Do their feeble, fainting, half-hearted, unwilling works bear any effort to redeem the past? God will not make them the men to come near to Him, to whom He will communicate light either in blessing their own hearts, or in means to be used, for they are under the rebuke of God. "Neither will I be with you any more until the accursed thing is put away from among you," was said of Achan who dissembled and stole and worked in crooked lines. [*Joshua 7:12.*] I shall not specify names. *15LtMs, Lt 210, 1900, par. 9*

Recently a pamphlet was presented to me to read of the many dishonest transactions that were practiced by men to secure every farthing possible—out of others who were stretching themselves to advance the work by just measure, to make aggressive warfare—and God said, I hate robbery for burnt offerings. *15LtMs, Lt 210, 1900, par. 10*

But I have borne the messages God has given me. The light was that if the publishing institution had been worked by the Spirit of God, they would have charged nothing for the publication of *The Gospel Primer*, which was to be used to work the hardest locality of the missionary field in the world; and that was in some sections of the south, and still is, attended with great peril to the workers. Whatever has been done in some sections has been done at sacrifice at every step. There [has been] reluctance to put into the field [that] which was brought in contributions in response to an appeal the Lord instructed me to make to the people—to work those very perilous sections while the work could be done without so great peril as now. The donations never came to them. *15LtMs, Lt 210, 1900, par. 11*

Letters have come to me from all parts of the country, first in congratulation for the help and relief to the Southern field, then inquiries were made [as to] what was done with the means that was raised. Then the light [was] given that misappropriation and robbery of the Southern field was an evidence of the perverted principles brought into the work and cause of God. *15LtMs, Lt 210, 1900, par. 12*

The great displeasure of the Lord in this transaction was as the case of Achan. [He] was the means of the withdrawal of the Spirit of God from the whole Israel of God, [so] that defeat in the place of success was the result for a sin they did not know. But the Lord took [Joshua] to do for the matter. He was praying, lying prostrate in humility upon his face, because all Israel was humiliated before their enemies in being overcome [at] Ai. Thirty-six men [were] slain. What was the word? [Read] *Joshua 7:8, 9-13. 15LtMs, Lt 210, 1900, par. 13*

Is this the way of the Lord's dealing with Israel? Is not the way of the Lord and His dealings expressed in every case similar? Is there not a cause for the strong dearth of means? [When there is] any action among those of His church that is sinful, the whole church bears the rebuke of God until that sin is hunted out and dealt with according to the grievous character of the sin. *15LtMs, Lt 210, 1900, par. 14*

Joshua knew not the sin, but he did know that God's unseen armies were not with Israel, and the result was defeat, repulse, and death. Man's offense in Israel called for the unseen armies that were the strength of Israel to withdraw their interposition in behalf of Israel. How the men in holy office, bearing sacred responsibilities, venture to act their own will and way! *Joshua 7:3-5*. Here was defeat. What did it mean? *Verse 6*. Here was a great humiliation before God. *Verses 7-9*. There was the case laid open before God with a great sorrow because the name God would not be magnified before the people. *15LtMs, Lt 210, 1900, par. 15*

Lt 211, 1900

White, Mabel

St. Helena, California

November 2, 1900

Previously unpublished.

My Dear Granddaughter Mabel White: *15LtMs, Lt 211, 1900, par. 1*

When I was at Cooranbong, just before your last sickness, I dreamed that we were working over you and praying for you, and we were greatly troubled because you were in nervous spasms and we did not understand the matter. In our perplexity One whom we knew was a messenger from heaven appeared in our midst and said to us, "This child needs special care. She should indulge in reading very little. The nerve of the eye is connected with the brain nerve. When the eyes are taxed the brain nerves are excited and soon become overcharged with blood. It is dangerous for her to read. When she takes a book in her hand she is not any more safe, for intemperance in reading will follow. She must not tax her brain in any way, for there will be danger that the eyes will be taxed and she may lose her sight beyond recovery unless there is a constant guarding of this inclination to read. It is a dissipation. *15LtMs, Lt 211, 1900, par. 2*

"She is obtaining no good whatever in indulging her passion for reading. The physical, mental, and moral powers are enfeebled. She only skims over the surface and fills her brain with hay, wood, and stubble. It does her only injury and creates a nervousness that will result in the increased passion of filling the brain with trash. And from the light given me this is one of the great evils that retards spiritual growth. They read those things that in no way enrich or improve the mind or the manners. No good whatever results from this." *15LtMs, Lt 211, 1900, par. 3*

Something must be devised for the child to do that is not of a sedentary character. Keeping her indoors is not good for her. She needs exercise in the open air. Light exercise, work, is much better

for the child than sedentary employment. She becomes nervous by thinking much or reading much. But there is one Book which is safe, pure, elevating, ennobling, and is as partaking of the leaves of the tree of life. The Word of God is to be studied, not rushed over as you are forming the habit of doing with your storybooks. Nothing should be put into your hands in the form of bound books of many pages, for it [is] like putting brandy to the lips of the one whose appetite craves strong drink. He has lost his control and the right thing to do he does not do, which is to dash the cup from him.*15LtMs, Lt 211, 1900, par. 4*

Your brain is a fine, strong machine. You can injure it by exciting story reading. The Bible is to be your educator, but you have no right to depress or injure one organ of the body. Your happiness and usefulness in this world, and your salvation in the world to come, demands that you treat your body with sound care, because it is the Lord's property, not to be abused but to be carefully preserved to honor and magnify your Redeemer.*15LtMs, Lt 211, 1900, par. 5*

Your life is in no way to be trifled with. It can be extinguished by imprudence and presumption. There must be especial attention given to the reading subject of the books brought into the sanitarium that shall be allowed to the patients; no newspapers containing exciting rehearsals of news or books ... [letter ends here.]*15LtMs, Lt 211, 1900, par. 6*

Lt 212, 1900

Wellman, Mr. and Mrs. George O.

Cooranbong, New South Wales, Australia

April 27, 1900

Previously unpublished.

Mr. and Mrs. George O. Wellman
Pacific Press
Oakland, California

Dear Friend:

A few months ago we received through Elder G. A. Irwin, your donation of \$500.00 in behalf of the advancing work here in Australasia.^{15LtMs, Lt 212, 1900, par. 1}

We thank you for your gift. May the Lord bless you by opening the way before you whereby you may receive more to impart. I know that those who impart constantly receive more to impart.^{15LtMs, Lt 212, 1900, par. 2}

In this country we have had the same work to do that we have had in different places in America—in Battle Creek, in Oakland, and San Francisco, and in Healdsburg. God desires to have a center in this place. Here are to be located those who can educate young people for various lines of the work.^{15LtMs, Lt 212, 1900, par. 3}

On every hand we are cramped for means. But the Lord has kept before us the word: "Advance. You have no time to hesitate in unbelief. Go forward." We see places to be worked on the right hand and on the left. In past years, Cooranbong has borne the name of being the worst place in this section of the country, but it was marked out as the very place where we were to establish our school. As I have looked at Cooranbong, I have often thought of the question Nathanael asked Philip, "Can any good thing come out of Nazareth?" [*John 1:46.*]^{15LtMs, Lt 212, 1900, par. 4}

When we first came up here, we found the estate we had purchased a thickly wooded piece of land. The ground was not called the best, but it was not the worst. Our workmen began at once to clear a spot on which to erect a house. For some time we lived in tents.*15LtMs, Lt 212, 1900, par. 5*

Well, we held meetings, and the truth began to tell on the drunkards and the tobacco devotees. When built, my house was often used for a hospital for the sick. Sister McEnterfer was called every-where to attend cases of sickness. A great change has taken place. Many souls have been converted. But there is much missionary work to be done.*15LtMs, Lt 212, 1900, par. 6*

The camp meeting held in Newcastle in 1898 resulted in the building of a church there. As a result of the camp meeting held in Maitland in 1899, a church is needed there. We feel very anxious that the work in these places should be successful.*15LtMs, Lt 212, 1900, par. 7*

In the towns all around us people are calling for us to come and speak to them, and we shall work every place that we possibly can. We see so much to do that we hardly know where to begin. We must erect a small house of worship at Dora Creek, a settlement on the railway line three miles from here. In this place a few families have been converted to the truth, and about fifty adults and children meet together on the Sabbath in a rented room.*15LtMs, Lt 212, 1900, par. 8*

At Martinsville, a village six miles in the opposite direction we have held open-air meetings again and again, for there is no room in which we can meet. There are only a few Sabbathkeepers in this place, but the people are willing to take hold and help us build a meetinghouse for worship. Then the students from the school can go every Sabbath and Sunday and do missionary work. We shall see if we can buy a piece of land, and then we shall erect a place of worship.*15LtMs, Lt 212, 1900, par. 9*

In the future our school must be an active missionary agency, as the Lord has specified, more than it has been in the past.*15LtMs, Lt 212, 1900, par. 10*

There is in every city and every suburb a work to be done in presenting the last message to a fallen world. And while we are trying to work these destitute fields at our door, the cry comes from far-off lands, "Come over and help us." [Acts 16:9.] These are not so easily reached, and perhaps not so ready for the harvest as fields nearer our sight; but they must not be neglected. We want to push the triumphs of the cross. Our watch word is to be: Onward, Ever Onward. Our burden for the "regions beyond" [2 Corinthians 10:16] can never be laid down until the whole earth is lightened with the glory of the Lord. *15LtMs, Lt 212, 1900, par. 11*

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry the work forward? And how shall they be sustained? *15LtMs, Lt 212, 1900, par. 12*

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore our special anxiety is for our school. We must here provide suitable facilities for the education of workers in many lines. We see young men possessing qualifications that, if rightly educated, will fit them to become workers together with God. We must give them the opportunity. There are some who are placing students in our school, and are assisting them in defraying their expenses, that they may become laborers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our missionaries shall send from the islands to be trained as workers. *15LtMs, Lt 212, 1900, par. 13*

Men and women of different nationalities must be brought in. There will be "no color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twentyfold greater numbers to supply the needs of both home and foreign fields. Therefore, the Avondale school must not be restricted in its facilities. *15LtMs, Lt 212, 1900, par. 14*

Our brethren have selected a site for our new sanitarium. It is about thirteen miles from Sydney, and is an excellent, healthful, location. The altitude is about 600 feet, and the place receives the cool life-

giving breeze from the sea. Thus, while in the low-lying towns the atmosphere is impure, hot and oppressive, here it is pure, cool, and refreshing. Excellent roads and beautiful, picturesque scenery afford opportunities for pleasant drives. Freedom from the dust and smoke, the din and confusion of the city, will be most grateful to the brain-weary, and the sick.*15LtMs, Lt 212, 1900, par. 15*

Our retired location will offer comparative freedom from any of the temptations of city life. While affording the benefits of country life, our sanitarium will be sufficiently near Sydney to secure the advantages of connection with the city. There are two railway lines leading into Sydney. The stations are about 20 minutes' drive from the sanitarium farm, and there are trains running almost hourly to the city on both lines. Five or six little villages within a few miles of our site are fast filling up with residences of businessmen from the city. This district seems to be the most desirable of all the suburbs of Sydney. All who have seen our section of land speak in its favor. All are surprised that we have purchased it so cheap. We are sure that it possesses advantages above any other place we have seen.*15LtMs, Lt 212, 1900, par. 16*

In our sanitarium we wish to teach health and temperance principles from a Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him as a living sacrifice, fitted to render Him acceptable service. In order that this may be, we must give the system healthful nutrition, but no artificial excitement.*15LtMs, Lt 212, 1900, par. 17*

The Lord has signified that He has purchased souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given men and women His precious life to heal the maladies of the human family, should they not be earnest to co-operate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment?*15LtMs, Lt 212, 1900, par. 18*

To all our brethren scattered abroad, I have made appeals in behalf

of the Sydney Sanitarium. Many are poor but this will not shut them out from the privilege of giving. *15LtMs, Lt 212, 1900, par. 19*

At present I am enjoying the best health I ever remember having. I have been making supplication to God for His special blessing, that I may accomplish the work that He has given me to do. When I came to Australia, I thought of remaining only two years, but we are here still, and we can see no way of release. The aggressive warfare is still carried on from place to place. Camp meetings are the most efficient means of reaching the people, and in these meetings we have the greatest success. All classes, rich and poor, attend, and become intensely interested. *15LtMs, Lt 212, 1900, par. 20*

In all these gatherings we carry the temperance question forward with firmness. And in all places we see drunkards and tobacco devotees convicted and soundly converted. Yet we are instructed that we must labor still more earnestly in these lines. This is the missionary work that so much needs to be done. As we near the close of time, we must rise higher and still higher upon the subject of health reform and Christian temperance, presenting these subjects in a more positive and decided manner. *15LtMs, Lt 212, 1900, par. 21*

All who know the truth should be filled with spiritual life. They should give themselves to the Lord; then they will receive life from the Source of all life. They will be given the water of life in order that they may impart it to others. *15LtMs, Lt 212, 1900, par. 22*

Life always shows itself in action. If the heart is living, it will send the life blood to every part of the body. Those whose hearts are filled with spiritual life will not need to be urged to reveal this life. They cannot help the divine life flowing forth in rich currents of life. As they pray and as they speak, God is glorified. *15LtMs, Lt 212, 1900, par. 23*

Seeking for the soon coming of our Lord and Saviour Jesus Christ. *15LtMs, Lt 212, 1900, par. 24*

Your Sister. *15LtMs, Lt 212, 1900, par. 25*

Lt 213, 1900

Haskell, Brother and Sister [S. N.]

NP

January 1900

Previously unpublished.

[Note on copy: The following is a kind of a postscript to a personal letter written to Elder and Mrs. Haskell. It was received Feb 5, 1900.] *15LtMs, Lt 213, 1900, par. 1*

Dear Brother and Sister Haskell:

Satan has a scheme to corrupt through association, [the] work called rescue work, [through] the sight of the eyes, the hearing of the ears—the association and impressions made by Satanic agencies—that will be used to the very uttermost of Satan's power. [Through] his deceptive workings [and] the administration of the powers of Satanic agencies, many who have given themselves to the work of rescue will drown their own souls, [and] will, under doubts and difficulties, need similar work done for them. They may go beyond remedy. *15LtMs, Lt 213, 1900, par. 2*

The Lord does not want the work of the message of the third angel to be retarded. The most solemn message of mercy is to be given to a fallen world. Any kind of influence, any kind of sympathy created by pen or voice to gather the facilities of means, as has been done, and invested in this class of work, that the foreign missionary work shall be in the situation it is in today, is not the work of God. *15LtMs, Lt 213, 1900, par. 3*

We are in this country carrying forward the missionary work in connection with the gospel, just as it should always be carried. Those who carry on the work for the lowest classes should go to work for God's money which they have in abundance. But the enemy has worked to destroy principles of integrity and justice and righteousness through men who stood at the head of the work, so that the confidence of the people would be shaken in the leaders.

Then Satan, seeing his chance, has come to make capital out of these errors. Dr. Kellogg has had a hard, trying time, and had many discouragements, but God is not leading him to gather and hold these interests he has created. He has not given Dr. Kellogg that work to do, and the result is that Dr. Kellogg will begin more and more to lose his reason and judgment. From being the physician God would have him to be, he will, to his own sorrow, become where he will have his own way and his own mind.¹⁵*LtMs, Lt 213, 1900, par. 4*

I must leave this just as it is—disjointed, scribbly—the best I can do this time.¹⁵*LtMs, Lt 213, 1900, par. 5*

Lt 214, 1900

Kellogg, J. H.

NP

1900

Previously unpublished. Not sent.

[Dr. J. H. Kellogg:]

I was instructed to call for means from the sanitarium in Battle Creek to erect a sanitarium in a missionary field that would bring the knowledge of the truth to all nations and all classes of people. It is the Lord's work that is to be done in a short time. It is to this country the Lord has sent His workers. It is here in Australia, as well as in America, that the work of God should be represented, to do the same class of work in this country that has been done in America—not the same class of work that has been done in Chicago. The Lord opened before me that the means which was brought in to the sanitarium was diverted into channels [that were] continually absorbing but not producing. *15LtMs, Lt 214, 1900, par. 1*

The Lord does not mean that one portion of the field should use thousands upon thousands of [dollars], without any of the parties having a distinct knowledge of where the money is expended, while there are necessities laid before them for sanitariums where we have nothing to represent Seventh-day Adventists. There are many people and large interests and many extensive buildings spreading out in one plant. The conference money has been drawn upon unwisely. *15LtMs, Lt 214, 1900, par. 2*

The great object of sanitariums is to come in touch with the people. I was instructed to call for means on the principle that other objects should not come in to absorb the means so greatly needed to obtain a standing. [The work of the sanitarium] was to become a witness to all countries, nations, tongues, and people. The [managers] of one sanitarium that has been enriched should realize they have a duty to do to help sister institutions in other countries when it is impossible for them to do the building up of an institution

in a new country where they are not known, where all physicians are looking upon with jealousy and suspicion. *15LtMs, Lt 214, 1900, par. 3*

It was opened before me that large currency was withdrawn from the treasury to do a work which others would do if Seventh-day Adventists would leave them to do it. In order to reach all classes of people we should have had thousands of dollars which [instead] have been expended [in a work that] is still absorbing means, and that will have far less widespread influence to accomplish the work God has given His people to do—to make known the truth upon the great question of the test that has come (and will be more decided) upon the Sabbath question. *15LtMs, Lt 214, 1900, par. 4*

“It is a sign between me and you throughout your generations forever.” [*Exodus 31:13, 17.*] That sign is the observance of the day the Lord has appointed. There has been a strange neglect and a deficient spiritual eyesight and discernment to do the very work that should have been done in this field. We should be far advanced in establishing God’s memorials. We have made every effort in our power and yet debts are upon us, because we have not the means that others in America are using in building up that which is called medical missionary work. [They are] building more sanitariums when there is not sufficient call or dire necessity for them. *15LtMs, Lt 214, 1900, par. 5*

The Lord would be much better pleased if the Lord’s workmen [whom] He has sent to a new field or foreign country were brought into the medical missionary work more decidedly. From the first entrance into this field, I have done all [it was] possible for me to do, but we [still] have not taken up the work that has been prepared. We have taken it [to] a space in the very woods, among a people that were poor, having to have rations to be given. [We have made progress in clearing [the land], and in our agricultural work, and in building our school, but the sanitarium is not yet erected. *15LtMs, Lt 214, 1900, par. 6*

I have done as the Lord directed me to do with the instruction [given me] that the revenue was being absorbed where it would accomplish the lesser good—[doing a work] which would be done

by those of the world and churches who had, as stewards, the Lord's money. [They are] taking upon themselves a work like a man building a tower without first sitting down and counting the cost. The positive word came to me that it is not the inspiration of God to neglect the fields which are ripe for the harvest to do the work that has been absorbing but not producing. Very few, comparatively, for whom all this outlay of means is used will be brought to the truth. This is the truth. Those who collect donations from the world to help the world will only be getting the money that is the Lord's. But the world will not evidence their interest to advance the gospel work to be done in getting the truth before [those] ready to perish for the bread of life and water of salvation. *15LtMs, Lt 214, 1900, par. 7*

Not a word have I written to you, Dr. Kellogg, my beloved laborer, that is any too decided. You say I have not told you the truth, but I have told you that pride and ambition and self-exaltation is the trap set for your soul. The Lord gave you a special work to do, and that work was to stand at your post. The sanitarium was to be the channel God ordained to represent the truth to all nationalities, tongues, and people. This sanitarium was to be kept on a high level, connecting with it the very best talent possible, in accordance with the elevating, ennobling character of the truth. But those who are brought out from all parts of the world—the needy, the oppressed, and [such] classes—if we had the funds of the world in our possession, such a work as you have organized could then be striving lawfully without robbing other fields that now have nothing to represent our work. But when we are called upon to make aggressive movements in new countries, God has appointed that the very first work and means shall be advanced from America to make the work of God a power in the new countries to prepare the facilities, that they shall be able to do missionary work even [if] in a limited, halfway manner. *15LtMs, Lt 214, 1900, par. 8*

We are instructed to call for means before thousands upon thousands of dollars are diverted to the calling in to do all this work, calling for workers to be sustained, and all free. But where is the liberality that God requires, to work upon principles that one established institution should, in its turn, do its best to [help] those whom the Lord has sent as His laborers to do a work similar, [but] in less proportion, to that which has been done in Battle Creek? This

was the very first work that should have been done by the sanitarium already established.*15LtMs, Lt 214, 1900, par. 9*

I do not call upon Dr. Kellogg to give of his means, but he has received large donations and he has that money to use to prepare a work to be done in medical missionary lines; but the objects to which the money has gone has not established the very work in this country. Again I was directed to say that the sanitarium is not doing the work of disseminating the truth because so many other things are calling for means. Its Chicago work cannot be sustained by Seventh-day Adventists. The money is being absorbed and is not producing anything to bring it back [in return].*15LtMs, Lt 214, 1900, par. 10*

The word is: The sanitarium is in debt, but it need not be in debt a dollar. The drawing of means from it to sustain the medical missionary work [in Chicago] has hedged up the way of medical missionary work being done all through the Lord's vineyard. "My vineyard is the whole house of Israel," and [yet] thousands of dollars [are spent] to support institutions that have the name of doing all these things free, while the free, liberal help is so much needed to establish one institution, one sanitarium, in this new world. Now I have presented the matter as it has been presented to me. I dare not send this to Dr. Kellogg.*15LtMs, Lt 214, 1900, par. 11*

Manuscripts

Ms 1, 1900

Diary/"I thank the Lord for His great..."

Refiled as *Ms 176, 1899*.

Ms 2, 1900

The Need of a Reformation

NP

January 2, 1900 [typed]

Portions of this manuscript are published in *UL 16; 6MR 39-40; 9MR 229-230; MR311 45-46.* +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.

Paul wrote to the Romans, “When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” [*Romans 6:20-23.*]15LtMs, Ms 2, 1900, par. 1

Paul felt that the Lord’s requirements must be obeyed, His judgments avoided. Like Paul, we must make every effort to obtain the crown of life, which brings eternal honor to every victor. We must not be content to live useless lives.15LtMs, Ms 2, 1900, par. 2

What is humility?—That sense of sin and unworthiness which leads to repentance. But we must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realize the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin.15LtMs, Ms 2, 1900, par. 3

The sinner measures himself by himself and by those who, like himself are sinners. He does not look at the purity and holiness of Christ. But when the law of God brings conviction to his heart, he says with Paul, “I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment, which was ordained unto life, I found to be unto death.” [*Romans 7:9, 10.*] “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. ... Wherefore the law is holy and the commandment holy, and just, and good." [*Verses 7, 12.*] *15LtMs, Ms 2, 1900, par. 4*

God created man for His glory. He will not, cannot, endure the presence of sin in His dominion. If there are in the church those who are willfully sinning against God, every possible means should be used to bring them to repentance. If this is not done, God's name is dishonored. He is too pure to look upon iniquity with favor. He cannot endure the dishonesty and selfishness cherished in the hearts of those who practice robbery toward God by taking means from His treasury to pay themselves for their services, while many who are laboring far harder to advance the cause of God do not receive half as much. God calls this selfishness and idolatry, and He will remove His Spirit from those who have thus allowed themselves to become spiritually blind. Their consciences are not sensitive. Like Judas, they allow themselves to be tempted by the enemy. *15LtMs, Ms 2, 1900, par. 5*

God will not tolerate the slightest deviation from right principles. He has given to the world the purest, most elevated code of morals. These principles His people must bring into the practical life. Adam's sin would be regarded by the churches of today as a simple mistake, to be at once forgiven and no more thought of. But God's standard is high and His Word immutable, and all selfish, covetous practices are an abomination in His sight. The hearts of believers need to be purified, sanctified, refined, ennobled. The Lord will not give prosperity to the work while an avaricious, grasping spirit is cherished by the church members and especially by the leaders and teachers. *15LtMs, Ms 2, 1900, par. 6*

The Lord declares, "Blessed are the meek; for they shall inherit the earth." [*Matthew 5:5.*] But very little meekness is circulating through our publishing houses. "Will a man rob God?" [*Malachi 3:8.*] But in many places robbery toward God is practiced by men who ought to be the last to do this work. You need to examine yourselves. How much fairness have you shown in your actions, how much integrity, how much self-denial? O my brethren, many of you are all wrong, and have been all wrong for many years. By setting your wages so

high, you have shown a selfish, grasping spirit. For years testimonies have been sent to you on the point of receiving such high wages; but who has been convicted? Who has been afraid of the condemnation of God?*15LtMs, Ms 2, 1900, par. 7*

There is a work to do in all our institutions. The sin of selfishness and covetousness has been manifested by the men who carry heavy responsibilities in connection with our publishing houses. This is a curse to spirituality. Money has been taken from the treasury by men whose lives ought to be examples of righteousness. All these deeds are known to God. He hates the spirit which prompts men to use in self-gratification the money which should go to those who are laboring hard and earnestly in the Lord's vineyard. The Judge who judgeth righteously beholds every transaction. Sin is sin everywhere. When men act upon the principle that has been and is being acted upon by some in our institutions, they are playing a losing game. Unless those in positions of trust work in Christ's way, unless their souls are emptied of selfishness, they will be brought into strait places.*15LtMs, Ms 2, 1900, par. 8*

Those in the churches who help to sustain the work and cause of God know what it means to deny self and make sacrifices for God. The dearth of means in the treasury is the result of unfair appropriation of means by large wages. Money has been misappropriated by those at the head of the work, and the churches are disappointed. Consecration and self-denial is called for from all. The Lord has not moved upon His people to give of their substance, because covetousness, which is idolatry, is practiced. The Lord God of Israel is not pleased. His frown is upon those who have so little of the spirit of self-sacrifice that they expect others to do all the sacrificing. The Lord is weighing moral worth. He distinguishes His precious ones from those who are selfish and covetous.*15LtMs, Ms 2, 1900, par. 9*

What a solemn thing it is to be stewards of sacred truth. For forty years the Lord educated the children of Israel in the wilderness that they might glorify His name and become a great nation in the sight of the peoples round them. Moses declared to them, "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.” [*Deuteronomy 7:6-8.*]15*LtMs, Ms 2, 1900, par. 10*

Look up, my brethren. Has the gospel lost its power to impress hearts? Is it because the regenerating influence of the Spirit of Christ has died away that hearts are not purified, sanctified, and prepared for the Holy Spirit? No; the Sword of the Spirit, the Word of the living God, is with us yet; but it must be wielded with earnestness. Let us use it as did God’s sanctified ones of old. By its living, quickening power it will cut its way to hearts.15*LtMs, Ms 2, 1900, par. 11*

O, my soul is burdened for our institutions. What has become of the spirit of Christlike self-denial? God calls for a cleansing of His institutions, for a manifestation of the spirit of self-sacrifice. We need so much the revival of the day of Pentecost. Those who advocate truth by pen and voice should be governed by Christlike principles. Remember, my brethren, the record stands just as it will appear in the judgment.15*LtMs, Ms 2, 1900, par. 12*

The Lord calls for a reformation all through our ranks. Do not ask the Lord to humble you. Humble yourselves under the mighty hand of God. If ever a people needed the spirit and grace of Christ, it is those in our institutions. If the men in high positions of trust are not purged from the spirit of selfishness, they will have to step down and seek some other work. Those who are in God’s service must closely examine themselves and seek earnestly for soul-cleansing, or God will remove them from their place. Men must be under God’s discipline. There must be seen less of self and more of Christ. Then sinners will be converted. As a people to whom have been committed the most sacred truths ever committed to mortals, we must catch the Spirit of Christ and practice His principles. He says, “He that will come after me, let him deny himself, and take up his cross daily and follow me.” [*Luke 9:23.*] When we follow Christ in meekness and lowliness, there will be more means to use for the advancement of missionary work. Rest is found in wearing the yoke of Christ. By bringing His virtues into the practical life, we become

like Him. Thus we learn to avoid the distortion of sin.¹⁵*LtMs, Ms 2, 1900, par. 13*

Why are not the demonstrations of the Spirit of God as marked as they were in the days of the apostles? Because there is no room in our hearts for the Spirit to work. Wake up, my brethren, lest you sleep the sleep of death. Let cold formality be a thing of the past. Sinners are perishing out of Christ. “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” [*Isaiah 60:1.*]¹⁵*LtMs, Ms 2, 1900, par. 14*

When the church is awakened, decided changes will be made. Men and women will be converted, and so filled will they be by the Spirit of God that they will pass from country to country, from city to city, proclaiming the message of truth. With hearts filled with earnest love for souls, they will open their Bibles and present the Word—“It is written.” Wherever they go a people will be raised up to stand in the day of the Lord. The simplicity of these humble workers will be their strength, for angels of God work with those who are humble and obedient. Learned, eloquent men will not see the results from their work that are seen by these humble, zealous, praying men.¹⁵*LtMs, Ms 2, 1900, par. 15*

Ms 3, 1900

The Death of Sister S. M. I. Henry

NP

February 28, 1900 [typed]

This manuscript is published in entirety in *RH 04/03/1900*.

We have been made very sad by tidings of the death of our much beloved Sister S. M. I. Henry. I had hoped that our sister might be spared to continue the work which the Lord had raised her up and miraculously restored her to do in His cause.*15LtMs, Ms 3, 1900, par. 1*

Sister Henry's whole soul was enlisted in the work of reform, and her influence was a savor of life unto life. Her personal labors we shall greatly miss. She has borne her testimony unfalteringly, yet judiciously. When convinced of the truth, her soul was glad, and without seeking to make excuse she came thankfully to the gospel feast. She rejoiced in the privilege of receiving precious truth which makes the soul wise unto salvation, and in gratitude to God for His rich favors she felt her self under obligation to impart to others.*15LtMs, Ms 3, 1900, par. 2*

As she had freely received, she freely gave. Faithfully did she testify to the truth and she did this, not merely as a duty, as the work appointed her, but as a great privilege. It was her joy to make His ways known upon the earth, and His saving health among all whom her influence could reach. She was a true missionary, a gospel worker, and in heaven's record her name is written as a laborer together with God. How many souls will be saved by her precious service in drawing with Christ we cannot know. The seed she has sown will continue to reproduce itself, and will show a glorious yield in the day of harvest.*15LtMs, Ms 3, 1900, par. 3*

Our beloved sister is among those included in the vision of John, those of whom he bears testimony, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their

labors; and their works do follow them.” [*Revelation 14:13.*]15LtMs, Ms 3, 1900, par. 4

We are permitted still to labor in sowing the seed. In the field of the world both good and evil seed are still being sown, and good and evil shall strive against each other until the great harvest how full of meaning are those words of inspiration, “In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” So also these other words, “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 4:4, 6.*]15LtMs, Ms 3, 1900, par. 5

Day by day we see the opposing workers. In the same field, at the same time, is the work of sowing done, one sowing the seed of evil, the other of good. Those who reject the Word of truth are scattering seeds of error. They are working to confuse and darken the understanding and fasten souls in the snare of Satan. Others, receiving the seed from the great Sower, are revealing Jesus Christ, and are preparing the way for our Lord’s second coming.15LtMs, Ms 3, 1900, par. 6

Let us who have still the privilege of sowing be diligent and faithful. Let us at all times be found co-operating with Christ in sowing the good seed for the saving of many souls unto life eternal.15LtMs, Ms 3, 1900, par. 7

May we individually be found among that number whom John beheld, and of whom he exclaimed with joyous triumph, “Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” [*Revelation 14:12.*]15LtMs, Ms 3, 1900, par. 8

Ms 3a, 1900

The Medical Missionary Work

Refiled as *Ms 177, 1899*.

Ms 4, 1900

The Unjust Steward

NP

January 2, 1900 [typed]

Previously unpublished.

In His parable of the unjust steward, Christ teaches us that we cannot tamper with dishonest practices without advancing in evil. The scribes and Pharisees were selfish and avaricious, and served mammon instead of making mammon serve the interests of God's kingdom in the earth. Had the Jewish nation seen where their course of impenitence and pride and covetousness was leading them, they would have changed. Their riches, obtained by robbery and unjust deal, could bring them no lasting gain.*15LtMs, Ms 4, 1900, par. 1*

"There was a certain rich man," Christ said, "which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee; give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, what shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, an hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.*15LtMs, Ms 4, 1900, par. 2*

"And he said to another, And how much owest thou? And he said, An hundred measures of wheat. And he said, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely; for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and

he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" [Luke 16:1-12.] *15LtMs, Ms 4, 1900, par. 3*

Christ does not commend the unjust steward for his dishonesty. He commends those who do not live for their own selfish interests. *15LtMs, Ms 4, 1900, par. 4*

We can learn a lesson from this parable. When men find themselves in financial embarrassment, they set to work to save themselves from utter ruin. But those who are in peril of being put out of their stewardship by God, do not realize their danger. Could they see their danger, they would change the order of things. A selfish grasping of riches, and a selfish use of them, proves one unfaithful to his trust and disqualifies him for higher trusts. If he is unfaithful in the little things, he will be unfaithful in larger matters. We are all on trial to prove whether worldly ambition, greed, or selfish grasping of every advantage for ourselves alone will characterize our lives. *15LtMs, Ms 4, 1900, par. 5*

Unrighteous mammon. What an immense stock of this there is in trade today. In bank stock and in buildings, wealth is laid up by fraudulent means, by cunning and deceit. *15LtMs, Ms 4, 1900, par. 6*

If you have not been faithful in that which is another man's, who shall give you that which is your own? This question should open the eyes of the greedy, grasping moneymaker. Your palaces, your expensive gardens and luxuries are squandered means, means that did not belong to you. The money on which you trade is borrowed. If it is obtained in strictest honesty, and invested as God's means, it is being used to represent God's character, His love, His tender mercy for all His works. *15LtMs, Ms 4, 1900, par. 7*

When [he] is entrusted with a large responsibility, when he is commissioned to represent the compassionate, beneficent spirit which Christ revealed to the world, the wealthy man can be a representative of Christ in good works. Between true Christians no barrier of rank or wealth will be built up. "All ye are brethren," Christ

declared. [*Matthew 23:8.*] The same God and Father is over us all, and we are to treat all, believers and unbelievers, with tender respect, that they may take knowledge of us that we have been with Jesus and learned of Him. We must work the works of Christ, having a special regard for the poor and sorrowing, and bestowing upon them substantial benefits. *15LtMs, Ms 4, 1900, par. 8*

Writing to Timothy, Paul says, “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, strifes, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness; from such withdraw thyself.” [*1 Timothy 6:3-5.*]*15LtMs, Ms 4, 1900, par. 9*

This whole chapter should be regarded as a warning, and it is in perfect accord with the parable of the unjust steward. Paul’s lesson to Timothy is that men may be so deceived as to suppose that their gain is godliness, that their wealth is an evidence of their favor with God. “They that will be rich,” he says, “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.” *15LtMs, Ms 4, 1900, par. 10*

“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 of eternal life, whereunto thou art also called. ... 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 all things richly 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 9-12, 17-19.*]*15LtMs, Ms 4, 1900, par. 11*

God has a settlement to make with every man to whom He has entrusted His goods. Those who have riches can so use them as to

bring in a revenue, not to be hoarded, but to be used in blessing suffering humanity. In this work the liberality of God will be revealed. The Lord does not desire that those who claim to be His followers shall seek to be always adding to their wealth, for this will add to their popularity with the world, and will lead them to estimate themselves as men of worth. A man's riches can do him no good unless he acts out the benevolence and kindness and love of God. *15LtMs, Ms 4, 1900, par. 12*

Read the *fifty-eighth chapter of Isaiah*. Do we believe the Word of God? If so, let us overcome our selfishness and covetousness which is idolatry. We are to be representatives of the character of Christ. Then glory will flow back to God in the praise and thanksgiving of those who have been helped by our Christlike unselfish lives. *15LtMs, Ms 4, 1900, par. 13*

The whole course of God's providence proclaims His benevolence and His just and holy character. The psalmist declares, "The Lord upholdeth all that fall, and raiseth up all them that be bowed down. The eyes of all wait upon thee, and thou givest them their meat in due season. Thou openest thine hand and satisfiest the desire of every living thing." [*Psalm 145:14-16.*]*15LtMs, Ms 4, 1900, par. 14*

When Christ was accused by the Jews of eating with publicans and sinners, by the parable of the lost sheep He taught them that those who thus labor for the salvation of souls bring joy and gladness to heavenly beings. "What man of you," He said, "having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it. And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which I had lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." [*Luke 15:4-7.*]*15LtMs, Ms 4, 1900, par. 15*

Ye are laborers together with God. The requirement of God's Word is that we be like Christ, that we bear His image, imitate His example, and live His life. The master Worker is with us, and we

must look to Him and trust in Him. Without Him we cannot advance one step. If we follow in His footsteps, and are imbued with His spirit, we shall achieve a wonderful work. *15LtMs, Ms 4, 1900, par. 16*

Ms 5, 1900

The Work for This Time

NP

January 2, 1900 [typed]

This manuscript is published in entirety in *GCB 1st Qtr 1900, 108-109*.

The Lord has a special message for us to bear to the world, even the third angel's message. The first and second angels' messages are bound up with the third. The power of the proclamation of the first and second messages is to be concentrated in the third. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [*Revelation 14:9, 10.*]15LtMs, Ms 5, 1900, par. 1

"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.*]15LtMs, Ms 5, 1900, par. 2

We are in danger of giving this message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp meetings a

mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great question, the test for this time. *15LtMs, Ms 5, 1900, par. 3*

While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." [*Isaiah 58:1.*] The trumpet is to give a certain sound. *15LtMs, Ms 5, 1900, par. 4*

At our camp meetings, when you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question until everything else is presented, supposing you are paving the way for it. Lift up the standard—the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the *Revelation*. Read, explain, and enforce its teachings. *15LtMs, Ms 5, 1900, par. 5*

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let there 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. A great work is to be done. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. *15LtMs, Ms 5, 1900, par. 6*

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. *15LtMs, Ms 5, 1900, par. 7*

Ms 6, 1900

Words of Instruction Regarding the Medical Missionary Work

NP

January 12, 1900 [typed]

Portions of this manuscript are published in *Ev 289-290, 581-582; 4MR 416*. +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.

It is God's design that the resources He has given man for the furtherance of His work shall be used proportionately and advantageously, that every part of His great vineyard may be cared for. To no man has God given the right to sway the work as it has been swayed. This is not the generalship which God accepts. By giving all to the most promising part of the field, that one part is made a consumer instead of a producer. And fields are robbed which, if faithfully worked, would send forth laborers to work in other fields. *15LtMs, Ms 6, 1900, par. 1*

The worker often feels that he must gather to his part of the field every possible advantage, he must erect building after building, that he may show to the world what large things he is devising and planning. But if he uses his talents in creating plants that are non-producing, he reveals that his wisdom is not from above. The money which is created in one field is the Lord's, and it is not to be selfishly used for that locality alone. Whatever the talent or ability of the worker, he has no right to draw disproportionately upon the Lord's treasury without coming to a correct firm understanding of the relation the interest under his supervision has to other portions of the field. The whole world is to have this message, the last message of warning, in which is comprehended the message of the first, second, and third angels. One small portion is not to sap the treasury of its resources when it has not the facilities with which to produce more resources. *15LtMs, Ms 6, 1900, par. 2*

A work is to be done which has not yet been done; a people are to

be raised up who will stand before the world as a commandment-keeping people. The believers in present truth must take counsel with God and with their brethren. "All ye are brethren," Christ declared. [*Matthew 23:8.*] The very best talents, the very ability, that God has given to men, is to be brought into the work of raising up churches to do their appointed work. When a converting element is brought in, the work will not be carried on in the way in which it has been carried in the past. Men will not use thousands and thousands of dollars in erecting buildings for a class of work which brings neither talent, money, nor sanctified ability into the cause of God.*15LtMs, Ms 6, 1900, par. 3*

The work that has been done in the past has revealed a lack of divine wisdom that is surprising. The mismanagement of men in positions of trust, the men in whose integrity the people have confidence, spoiled their reputation, and brought about a condition of things which meant bankruptcy to the cause of God. Those who should have been true as steel to principle, who should have had clear spiritual eyesight, were blinded and confused by men who had lost their hold on God, because they had not guarded with clean, sanctified, righteous principles the sacred work of God. Thousands of dollars were sacrificed. And what was more deplorable, the worker put no difference between the sacred and the common.*15LtMs, Ms 6, 1900, par. 4*

Those who were set to act out correct principles in connection with the cause of God, who were to be an example to all who were under them, by their misrepresentations made it appear that those bearing responsibilities were superior to their brethren because of their knowledge and capabilities. And because of their selfishness, their wisdom was removed from them, and the work became confused. The heavenly Watcher had declared that He would remove the wisdom of the wise men, and reveal that without the wisdom of God the plans of men are foolishness.*15LtMs, Ms 6, 1900, par. 5*

Selfishness was manifested in accepting such large wages for the work done. Then came in the payment of large wages to ministers. In some cases these wages were inappropriate, but it was fully as just for them to receive large wages as for those in our institutions;

for in their labors, as they enter new fields, they do their work under a burden of intense anxiety. The presidents of our conferences who are laborers together with God, and with their fellow workers as leaders and organizers, are compelled to travel from place to place where their talents will best serve the cause of God.*15LtMs, Ms 6, 1900, par. 6*

These men who have been fitted by toil and trial to labor for the Master's glory, to make His name a praise in the earth, shall they specify the amount they shall receive for their labors? No; money cannot pay them. But there is an auditing committee—some of which are ignorant of the nature and consequence of their decisions—and the sum which each shall receive is placed down. Men are allowed to choose and suggest in a haphazard way, and often those who need a liberal amount to support them in their aggressive work are cut down to a small salary, while for relatives, friends, and favorites is suggested a sum which is not earned by hard, honest labor, and which their needs do not demand.*15LtMs, Ms 6, 1900, par. 7*

This uneven, one-sided work is not a businesslike way of dealing with the workers, and many seeing this have decided to go into other lines of work. This has created a dearth of laborers, and the work has not been carried into new territories. There are not producers enough to warrant to consumers in carrying forward the different branches of the work.*15LtMs, Ms 6, 1900, par. 8*

These men, who have thought that their wisdom should be so highly appreciated, in their lack of divine wisdom have done the very work Satan would have them do, so diminishing the funds that there was nothing with which to advance. This bears witness to the value of human wisdom when it is not worked by the Holy Spirit.*15LtMs, Ms 6, 1900, par. 9*

In the early church there was need of organization, and each man was given his work. "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.” The believers were all servers, but some would be left unprovided for if the work were not equally divided. Those who carried the sacred work of the gospel were not to be expected to minister to the temporal necessities of the widows. “Wherefore, brethren,” the disciples said, “look ye out from among you seven men of honest report, full of 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.” *15LtMs, Ms 6, 1900, par. 10*

“And the saying pleased the whole multitude, and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas 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 number of the disciples multiplied in Jerusalem greatly.” [*Acts 6:3-7.*] *15LtMs, Ms 6, 1900, par. 11*

There is to be no confusion in the work of God today. To every man is given his work. That work is his special work, and for that work he is given special ability. He is not to leave that work that he may gather to himself another class of burdens. He is not to scheme and place to enlarge his work. The Lord gives to His workers knowledge in certain lines of work, and for the work to which they are appointed He gives them special ability, which they must cultivate and increase. *15LtMs, Ms 6, 1900, par. 12*

The instruction of Jethro to Moses is right on this point. When Moses sat to judge the people, “the people stood by Moses from the morning unto the evening. And when Moses’ father-in-law saw all that he did unto the people, he said, What is this thing that thou doest unto the people? Why sittest thou thyself alone, and all the people stand by thee from the morning unto the 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 laws. And Moses’ father-in-law said unto him, The thing that thou doest is not good.” [*Exodus 18:13-17.*] *15LtMs, Ms 6, 1900, par. 13*

Jethro plainly states his reason, and this reason the Lord would have His people consider today. "Thou shalt surely wear away," Jethro declared, "both thou and this people that is with thee." [*Verse 18.*] If overtaxed and overwearied, Moses could not give to Israel the word of the Lord, or see that the elders of Israel performed their work in communicating the word from his mouth to the people. "This thing is too heavy for thee," Jethro continued; "thou are not able to perform it thyself, alone. Hearken now to 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 shall 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, 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 shall it be easier for thyself, and they shall bear the burden with thee." *15LtMs, Ms 6, 1900, par. 14*

"If thou shalt do this thing, and God commend thee so, then thou shalt be able to endure, and all this people also shall go to their place in peace. So Moses harkened unto 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." [*Verses 18-26.*] *15LtMs, Ms 6, 1900, par. 15*

When the Lord sees fit to qualify a man to do a special work, He designs that work shall receive his special attention. The chief physician in any of our institutions has a responsible position to fill under the divine theocracy. He is to shoulder, not a hundred responsibilities, but the responsibility which has been appointed him in behalf of suffering humanity. 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 appeal made to

the people assembled in camp meetings, has put almost out of work 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. *15LtMs, Ms 6, 1900, par. 16*

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. *15LtMs, Ms 6, 1900, par. 17*

In the multitude of your achievements you have left undone the work which God appointed you. You have encouraged the ways and methods which you have approved as if the whole field were yours, to be controlled by a theocracy of your own. Stop now and consider, and act toward the ministry as toward God's appointed agency. Counsel together. The Sanitarium which God has managed may contribute to many of your devisings, but many of these enterprises are not in the line of progressive movement that God has marked out to impress itself on the community as the special work He appointed you to do. *15LtMs, Ms 6, 1900, par. 18*

You may give much money from your own store, but this is all the Lord's, and it should be used to do His work—not after your mind, not after your judgment, but after God's mind. The Sanitarium must be all that God purposed it should be through your instrumentality in fitting men and women for the work, through your continual trust in God and in the wisdom which He will impart. Your personal influence must not be used to exalt and glorify J. H. Kellogg. *15LtMs, Ms 6, 1900, par. 19*

God says to Dr. Kellogg: "I placed you in the Sanitarium. I gave you tact and skill and wisdom. My hand guided your hand, and I

permitted you to stand at the head of the work, that you might call men and women from the churches to the work of reform that they might be lights to shine to all parts of the world. But you have greatly retarded the work by your personal influence, and by your words when appealing for help for charitable institutions and other enterprises. You are to stand in perfect harmony with the gospel ministry, which is to give the last note of warning to the world. There is a work to be done. The sanitariums that have been created are not the only instrumentalities to be used in accomplishing the work essential for this time. *15LtMs, Ms 6, 1900, par. 20*

Not alone through Dr. Kellogg is the light to shine. Through My delegated ministers, men of skill and tact and knowledge, will be made known My purpose. They may not be men of learning or wealth, but through My Spirit working upon them, they will communicate My will to men. They will not close their ears to My counsel. The work to be done for this time will make an impression, not by its display, or by the great things accomplished, but through the personal influence of the men and women who will not lift up their souls unto vanity. These will not be so self-exalted that they will be unable to learn the meekness and lowliness of Christ, and they will make upon the world the impression which the Lord would have made. *15LtMs, Ms 6, 1900, par. 21*

It is not by wealth, eloquence, scholarships, or position that the worker will press home the truths of God's Word. The humble worker, who has hold of divine power, will do a far greater work. Unity with Christ makes these consecrated ones singular, a spectacle unto the world, to angels, and to men. The gentleness of Christ is expressed in their lives. Their personal influence tells that they are partakers of the divine nature. The influence of the humble, teachable soul, like the fragrance of a flower, reaches far beyond himself. *15LtMs, Ms 6, 1900, par. 22*

It is like a light shining in the darkness. There is something about him that does not consist in display. It is a spiritual power which he receives from the two anointed ones that stand by the Lord of the whole earth. This oil, the Holy Spirit of God, coming from God to the instrumentality He employs, flows forth into other lives, and makes others laborers together with God. *15LtMs, Ms 6, 1900, par. 23*

What is the matter with the world? Mankind is uncourteous and proud and lifted up. Shall we not present before them a people whom God is handling, a people who are not pulling apart to foster their own ideas, but who understand the work of God in every line? In these last days there is a passion to seek out many inventions, and unless Dr. Kellogg heeds the cautions given him, he will not long carry his heavy load. The Lord wants the work to be carried by men who have a solid experience. Dr. Kellogg may continue to absorb all the men and all the means in the work in which he is interested, but if he does this, he will hinder the work which the Lord would have go forward according to the gospel plan. That plan embraces the medical missionary work, but this branch is to be rightly related to the work of the gospel. *15LtMs, Ms 6, 1900, par. 24*

A wonderful work is before us, but while so much time and energy is devoted to the lowest classes, we shall not see the best results for our work. It has been presented to me as the hand of a man without the head to guide it. "Christ liveth in me" [*Galatians 2:20*], cannot be said of many of the workers. The Lord is not inspiring this so-called missionary work. *15LtMs, Ms 6, 1900, par. 25*

The Lord does not design that the medical missionary work shall absorb the revenue of men. But the enemy has worked in this matter, and his purpose is being carried out. Censure and criticism have been given to the board of foreign missions, because it would not conscientiously heed the call to sustain the medical missionary work and at the same time advance the work in other countries. A pitiful cry comes from new fields among our English-speaking people, and from foreign countries. To all these places the sound of the gospel must go. *15LtMs, Ms 6, 1900, par. 26*

Church members should not be educated to throw off their burdens, or even to lighten them. The help given them in this line will do them more harm than good. If in connection with the gospel ministry we can put new life into the hearts of discouraged men and women by presenting to them a merciful, sin-pardoning Saviour, if we can teach them how to look and live, we will do the best medical missionary work in soul saving that mortals can accomplish. *15LtMs, Ms 6, 1900, par. 27*

We need a tender, compassionate, wise love, or we shall carry to extremes the work for those who have never felt the current of purity flowing through heart and brain. To spend all the means available for this class of persons is not wise, for it would take all the mental, physical and spiritual force of our workers. We are not required to do this for those whom we must watch as closely as we would watch a prisoner who seeks to escape. *15LtMs, Ms 6, 1900, par. 28*

There is a more important work to be done in reaching, by well organized effort, those whom we cannot reach by presenting the truth in the churches. Tents must be procured, laborers must be raised up, that the truth may be preached to the thousands of honest souls who do not understand what Seventh-day Adventists believe, who do not understand the Bible as it reads. Every conceivable stigma has been brought upon Seventh-day Adventists. The most direct lies have been charged against them in regard to their faith. Wherever camp meetings are held, these lies must be refuted. *15LtMs, Ms 6, 1900, par. 29*

“The poor ye have always with you,” Christ said. [*Matthew 26:11.*] Shall we then devote all our God-given powers, all our talents, all our money on the poor? There are many who, if we would take it upon ourselves to help them at every step, would always remain in degrading poverty. We may help the poor by teaching them how to help themselves. Let the poor have the gospel preached to them; but when there are so many who are willing to be helped, yes, who are waiting to be helped, shall we pass them by and devote all our time and energy to those who are corrupt in soul and body? *15LtMs, Ms 6, 1900, par. 30*

We will not follow the plan of the Lord if we commit ourselves so abundantly to this class of work when the field is all white unto the harvest, when intelligent men and women, if we will work with them and for them, will respond to the gospel call. As we create an interest in the hearts of the unconverted, and by personal labor teach them the requirements of the Word of God, and take them in the arms of our faith to Jesus, we shall do true, missionary, restorative work, the work which every true Christian should and will engage in. *15LtMs, Ms 6, 1900, par. 31*

The third angel is flying in the midst of heaven and bears on his banner the inscription, "The commandments of God and the faith of Jesus." [*Revelation 14:12.*] In every place where the tent is pitched, earnest efforts should be made from the first to preach the gospel to the poor and to heal the sick. The work of giving spiritual sight to the blind has added many souls to our number of such as shall be saved. *15LtMs, Ms 6, 1900, par. 32*

Meetings for the children should be held, not merely to educate and entertain them, but that they may be converted. And this will come to pass. If we exercise faith in God, we shall be enabled to point them to the Lamb of God, which taketh away the sin of the world. All who attend our large gatherings are to be labored for. The high and the low, the rich and the poor, are to be reached by this class of labor. *15LtMs, Ms 6, 1900, par. 33*

We are to seek to reach hearts, to praying with and for the helpless beings who have not strength of will to overcome the appetites which passions have degraded. This is true medical missionary work. Earnest persevering efforts must be made for the salvation of the souls of those in whose hearts an interest is created. And let those who make their decision on the side of Christ be set to work to labor for those who are dead, as they were, in trespasses and sins. *15LtMs, Ms 6, 1900, par. 34*

These words may arouse discussion, but nevertheless I tell you the truth. I long to have our people move solidly. They have been more or less harnessing themselves to a work which has no relation to the grand work for this time. I have carried this burden in agony of soul. A great burden was laid upon me to speak to J. H. Kellogg. I wrote to him, but did not place this matter strongly before him. That has yet to be done. Warnings and cautions have been given to him for many years to save him from making blunders. I could not endure the thought that he should isolate the medical missionary work from the work of the gospel. These large enterprises he has put in operation may have to be closely investigated, to see what the future of the work is to be. God forbid that the purposes Dr. Kellogg has in mind should be carried out. Our work is not to be a divided work. *15LtMs, Ms 6, 1900, par. 35*

A certain work must be accomplished to secure certain results. The work for the degraded is not to put on such dimensions as to lessen the means and facilities for the work in fields that will produce workers and means. The standard of truth is to be elevated higher and still higher, and made to appear holier and still holier, until as a people we are delivered from the power of sin and are made perfect in every good work to do the will of God. Beholding as in a glass the glory of the Lord, we are to be changed into the same image from glory to glory, from character to character, even as by the Spirit of the Lord. Transformed by the renewing of our minds, we shall prove what is that good and acceptable and perfect will of God.*15LtMs, Ms 6, 1900, par. 36*

A genuine work is to be wrought in every believer. Evil habits are to be overcome; wrong traits of character, inherited and cultivated, are to be conquered; besetting sins are to be abandoned; wrong feelings are to be purged away. Transformation of character is to be the testimony to the world of the indwelling love of Christ. When faith works by love and purifies the soul, a transformation will take place. No human being can do this great and important work for himself, nor can he do it for another. This is the work of Christ for all who will put themselves unreservedly into the hands of God.*15LtMs, Ms 6, 1900, par. 37*

The conversion of the human soul is of no little consequence. It is the greatest miracle performed by divine power. Actual results are to be reached through a belief in Christ as a personal Saviour. Purified by obedience to the law of God, sanctified by a perfect observance of His holy Sabbath, trusting, believing, patiently waiting, and earnestly working out our own salvation with fear and trembling, we shall learn that it is God that worketh in us to will and to do of His good pleasure.*15LtMs, Ms 6, 1900, par. 38*

Ms 7, 1900

The Importance of Camp Meeting Work

NP

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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.

Camp meetings are one of the Lord's means for the warning of the world. They are one of the most effective methods for reaching all classes with the gospel invitation. At these meetings are gathered high and low, rich and poor, sinners of all degrees, and all hear the message of mercy given by the Lord's delegated servants. There is a variety of Bible subjects presented, and a variety of exercises during the meeting. Old and young are called, and the Lord impresses the hearts of the hearers. By this means the call to the supper, as presented in the parable, is given to all. Some who, according to their own confession, have not entered a church for twelve, fourteen, and even sixteen years, are convicted and converted. Church members are deeply stirred, and listen with astonishment to the sermons and Bible readings explaining the Scriptures. And in the social meetings there is found something appropriate for every case.*15LtMs, Ms 7, 1900, par. 1*

The Lord has in a special manner honored these gatherings, which He has called holy convocations. These meetings should in every way be made as effective as possible. The Scriptures testifying of Jesus should be presented in the most simple manner. Every true doctrine makes Christ the center, every precept receives force from His work.*15LtMs, Ms 7, 1900, par. 2*

The camp meetings should be regarded as special seasons for seeking the Lord and for working personally for souls. The Lord will work with all who will be worked upon by His Holy Spirit. Christ is to be presented both to those who know Him not and to those who

have once known Him but have lost that knowledge through disregarding His Word.*15LtMs, Ms 7, 1900, par. 3*

Every day, praise meetings should be held—simple services of thanksgiving to God—and opportunity should be given, that those who are troubled and want rest in spirit may find help. Those who hear the message of truth will certainly be impressed. During the camp meeting is the time to labor most earnestly for the salvation of souls.*15LtMs, Ms 7, 1900, par. 4*

All who believe the truth should realize that these are special seasons when all can work. They should make it their business to become acquainted with those who attend the meetings and to show a kind interest in all.*15LtMs, Ms 7, 1900, par. 5*

The camp meetings afford the very best representation of the belief and principles of Seventh-day Adventists that can be given to the large numbers that come to the ground. Nothing can be equal to these meetings for making an impression upon the people. As they listen to the sermons and Bible studies, they see that a plain “Thus saith the Lord” is given for the faith and doctrines that we hold. And all the surroundings have their lesson. The family tents, so neat and orderly, giving a glimpse of home life, are a constant sermon as to the habits, customs, and practices of Seventh-day Adventists.*15LtMs, Ms 7, 1900, par. 6*

How important that every impression should be just such as God would have it! Let there be no lightness, no jesting or joking. There should be manifest cheerfulness without foolishness, joy in Christ Jesus. Our words should be cheerful. Bible religion is not only to be enjoyed but to be expressed. And there can be no more appropriate place than the camp meeting for manifesting our true relation to God and to heavenly things.*15LtMs, Ms 7, 1900, par. 7*

We need to consider the parable of the vine, which Christ gave to His disciples. When the Father is spoken of as the Husbandman, there is implied the thought of ownership as well as of cultivation. Christ says, “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” “Herein is my Father glorified that ye bear much fruit; so shall

ye be my disciples.” [John 15:1, 2, 8.] The Lord Jesus is the root, and His believing people are the branches. If there was ever a place where the branches should bear much fruit, it is at our camp meetings. At these meetings the words, the actions, the spirit of the believers is marked, and their influence is as far-reaching as eternity. *15LtMs, Ms 7, 1900, par. 8*

The Lord expects His servants who attend the camp meetings to show that they are fruit-bearing branches of the True Vine. They are to testify that the redeeming power of grace can work upon the faulty character and cause it to develop in symmetry and abundant fruitfulness. God has given Jesus to the world, and all His redeeming power is to be appreciated and drawn upon, that we may reveal the riches and glory of the Lord’s unspeakable gift. All the grace, all the riches of heaven, are to be revealed through God’s people. It is to be made manifest that He is the source of all blessings, that all grace and love descend from Him. *15LtMs, Ms 7, 1900, par. 9*

The Lord is the one who works upon the earth. “The earth is the Lord’s, and the fullness thereof.” [Psalm 24:1.] All who are solidly converted will be fruit-bearing branches of the vine. Every believer will, in true renunciation of self, glorify God and not himself. The world’s methods, customs, [and] plans are not to come into our manner of labor. Give to the Lord His own. “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.] *15LtMs, Ms 7, 1900, par. 10*

We are God’s property in a peculiar sense. Christ assumed our nature, and thus became our Elder Brother and our Redeemer. He is united to us by the tie of human relationship, and He draws us into a union with God which is closer than that into which angels can be brought. Then let those who are consecrated to God not wait for some special evidence that He has accepted their consecration. We know that the gift will be accepted as soon as it is made. Then maintain the sacredness of the gift by keeping the heart, mind, soul, and body free from contamination, free from any pollution of thought, or of sight, free from the leaven of evil. God expects His people to receive the heavenly gift of grace. *15LtMs, Ms*

7, 1900, par. 11

Will our brethren and sisters come up to the camp meetings to use all their God-given tact and talents of influence, not only to receive but to impart? This is required of every soul who has an intelligent knowledge of the truth. It is required of all who believe in Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] This is a privilege that we should all appreciate, knowing that we have pledged our whole soul, mind, heart, and strength to serve God, to be laborers together with God. *15LtMs, Ms 7, 1900, par. 12*

Let there be far more wrestling with God for the salvation of souls, and then live your prayers. Work disinterestedly, determinedly, with a spirit to never let go. Compel souls to come in to the marriage supper of the Lamb. Let there be more praying, believing, and receiving, and more working together with God. This is the highest, purest, and most spiritual method of labor. Never bring the truth down to a low level in order to obtain converts, but seek to bring the sinful and corrupted up to the high standard of the law of God. *15LtMs, Ms 7, 1900, par. 13*

After everything has been done that can be done during the two or three weeks of a camp meeting, let not the work come to a standstill. Services in the large tent should be continued as long as this is thought advisable. Let a number of workers remain, forming a mission family. As many laborers should be employed as the funds will admit. These should engage in house-to-house labor, reading and praying with the people, and explaining the Word in a simple manner. This is the way we have worked in this country. Sometimes several families come together, and there is a little reading circle. Thus many are won to the truth who after their conversion unite with the force of workers and help others to accept it. *15LtMs, Ms 7, 1900, par. 14*

The medical missionary work is united with the gospel ministry as the arm is united with the body. The body needs a head; an intelligent, sanctified mind is needed to control every member of the body. So there is need of wise guidance in the medical missionary work. It will be necessary to guard every point, that God's sacred

truth may not be soiled or tarnished, but stand forth in its elevated purity. The sacred, elevated character of the truth is ever to be maintained. Those who embrace the truth, yet have no appreciation of its purity and holiness, will do only harm to the truth unless they become sanctified through its pure principles. Truth received never degrades the receiver, it never makes him coarse and rough, unkind, envious, faultfinding, critical, or accusing. All these are the fruits that grow on the trees planted by Satan. The great truths of the Word of God received will elevate and sanctify the soul. *15LtMs, Ms 7, 1900, par. 15*

When work is started in a new locality, or revived in places where the truth has been made known, and a church is established, a meetinghouse should be built. Then there are duties to be done as presented in *Isaiah 58*. The money is not to be absorbed in erecting buildings to be used as homes for infant children or for the care of the most degraded classes. Satan is seeking to divert men and money from the special work of God for this time, and to bring discredit upon it. He points to the kind of work Seventh-day Adventists are doing, what filthy subjects they are gathering in. *15LtMs, Ms 7, 1900, par. 16*

The Lord has a work to do in our world, but He will not trust His work in the hands of men who know nothing of the Bible or of the mysteries of the kingdom of heaven. The Lord presents in parables the rise and progress of the work which results from the preaching of His Word, the present truth for this time. He brings before us the fashioning of a church which shall stand before the world as chosen and faithful. The parable of the sower shows the manner in which we should work. The work of the gospel ministry is the sowing of the seed. Important as is the work of the camp meeting, the after work, the house-to-house labor, is even more essential. *15LtMs, Ms 7, 1900, par. 17*

There are souls who will be converted by the labor put forth for the degraded class; but the Lord's work is not to be restricted as it has been. The means invested in medical missionary work makes it an impossibility to build up the very work God has given us in the proclamation of the third angel's message. Nearly all the available means have been absorbed in the so-called medical missionary

work. The large institutions, costing so much for their support, were not established under the direction of God.*15LtMs, Ms 7, 1900, par. 18*

These things have brought heavy burdens upon our physicians. Their minds have been diverted and their labor spent in lines that God has not called them to. The sanitariums have needed the very men God has abundantly blessed with talent to do a special work.*15LtMs, Ms 7, 1900, par. 19*

The parable of the wheat and the tares shows the mystery of the divine and the satanic agencies working in direct opposition, in vital conflict. The conflict continues till the close of this earth's history. The incorruptible seed is the living Word of God, which works in the personal sanctification of the receiver, elevating him by bringing him into the participation of the divine nature.*15LtMs, Ms 7, 1900, par. 20*

Many matters need to be considered. Those who have all their lifetime been the servants of sin, desiring to act in direct opposition to the divine will, need to be most thoroughly converted. Otherwise the leaven of evil will work under cover, as Satan, appearing like an angel of light, tempted Christ to oppose the divine will. God's great standard of righteousness is obnoxious to the tastes and appetites of sinful men and women. The active energy of the Savior and that of the destroyer are in conflict.*15LtMs, Ms 7, 1900, par. 21*

The wheat is to be gathered for Christ's garner. The tares have the appearance of wheat, but when the harvest comes, they must be rejected. Yet there is an imitation of the wheat through a long period of time. Satan puts forth a determined effort to deceive and lead into strange paths those who have any connection with the Word of God, and he will devise every possible scheme to lengthen the period of his control. The Lord God of heaven gives no sanction to mix and corrupt church associations. The Lord would have His work in the preaching of the gospel so done that there will be no encouragement to evil workers, no toleration of evil associations in Christian assemblies.*15LtMs, Ms 7, 1900, par. 22*

Ms 7a, 1900

Last Words of Instruction to the Disciples

Toowoomba, Queensland, Australia

January 25, 1900 [typed]

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On Sabbath I spoke from the *fourteenth chapter of John*. I feel how important these truths are to every believer in Christ, and this morning I shall write out that which I have spoken.¹⁵*LtMs, Ms 7a, 1900, par. 1*

Christ was giving His last words of instruction to His disciples. He sought to comfort them as He broke to them the news that He must soon leave them. "Let not your hearts be troubled," He said, "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." [*Verses 1-3.*]¹⁵*LtMs, Ms 7a, 1900, par. 2*

This teaching was so different from that which the disciples had received from the priests and rulers, that they could scarcely take it in. Indeed every truth which Christ presented was so opposite to their former education, that they found them difficult to comprehend. These teachers and leaders had listened to the instruction of Christ, and had almost believed Him to be the Son of God. But their minds were blinded as the minds of men are blinded today. They had interpreted the Scriptures in the light of their pride. While claiming the privileges and blessings of the children of Abraham as their natural right, they failed to do the works of Abraham.¹⁵*LtMs, Ms 7a, 1900, par. 3*

Christ said to them, "Ye know not the scriptures nor the power of God." "Ye teach for doctrine the commandments of men." [*Matthew*

22:29; 15:9.] Because of this, the truths Christ uttered fell upon the world with the strangeness of a new revelation. True, the disciples had the teachings of Christ in the Old Testament Scriptures, but these had been so misinterpreted, by those to whom they had been educated to look to for instruction, that they were ignorant of the real meaning of the Word. They could not take in the truths which fell from the lips of the heaven-sent Teacher. *15LtMs, Ms 7a, 1900, par. 4*

Christ's announcement to His disciples of His approaching betrayal and death was more than the disciples could believe. After His ascension and the descent of the Holy Spirit, they called to remembrance the things which He had told them. Then little by little they took in the meaning of His words. Truths which had passed completely from their memory were brought to their minds again by the Holy Spirit, and these the disciples repeated one to another. They reproached themselves for their misapprehension of Christ. How many times they had grieved His heart by their unbelief. During the ten days in which they were waiting for the fulfillment of the promise, they humbled their hearts in true repentance, and confessed their unbelief. *15LtMs, Ms 7a, 1900, par. 5*

Then the words of Christ found an entrance into their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily companionship with the Commander of the heavenly host. Like a procession, scene after scene of His wonderful life passed before them. Never could they forget the scene of His ascension. Never would fade from their memory the words of the heavenly beings, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." [*Acts 1:11.*]*15LtMs, Ms 7a, 1900, par. 6*

As they meditated upon His words and deeds, and pure, holy life, they felt that these could never be recorded as they really were. No human words could express their beauty. In their lives they must bear witness to the loveliness of Christ's character. And this they did. "The word was made flesh," they declared, "and dwelt among us, ... full of grace and truth. ... And of his fulness have all we received, and grace for grace." [*John 1:14, 16.*] "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, that ye also may have fellowship with us.” [1 *John* 1:1, 3.] And as they witnessed to the name of Christ, they bore witness of the Father also; for had not Christ declared, “He that hath seen me hath seen the Father.” [*John* 14:9.] All that is comprehended in Deity was represented in the human life of Christ.¹⁵*LtMs, Ms 7a, 1900, par. 7*

On one occasion Christ had declared to His disciples, “He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father.” [*Verse* 12.] As their Advocate, He was going to plead their cause before the Father, and place to their account His virtues. “Whatsoever ye shall ask in my name,” He said, “that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ... These things have I spoken unto you, being yet present with you; but the Comforter, which is the Holy Ghost, whom the Father shall send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” [*Verses* 13-19, 25-27.]¹⁵*LtMs, Ms 7a, 1900, par. 8*

Enlightened by the Holy Spirit, the disciples saw things altogether differently. They could speak of the name of Jesus with assurance, for was He not their Friend at Court, was He not even then pleading at the Father’s throne in their behalf? That name was like no other name among men. O, if they could only have the past three years to live over again, they thought, how differently they would act. If they could only see Him, they would show Him how they loved Him, how they sorrowed for ever having grieved His heart by an act of

unbelief. But they were comforted with the thought that they were forgiven. And now they would atone as far as possible by confessing Him before the world.*15LtMs, Ms 7a, 1900, par. 9*

“Ye are my friends,” Christ declared, “if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you: and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you.*15LtMs, Ms 7a, 1900, par. 10*

“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me. ... But when the Comforter is come, whom I will send unto you from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.” [*John 15:14-21, 26, 27.*]*15LtMs, Ms 7a, 1900, par. 11*

The disciples understood the significance of their enlistment in Christ’s army. They must render implicit obedience. Their will must be surrendered to the will of their Commander. But they would not be terrified by their adversaries. Presenting the cross of Christ as their mighty argument, they would refute every false theory. They would show to the world that the greatness of Christ teachings had made of none effect the teachings of scribes and Pharisees. His name should be uplifted every where. And if called to suffer for His sake, they would count it the highest honor that could come to them.*15LtMs, Ms 7a, 1900, par. 12*

The interests of Christ’s kingdom call for diligence and faithfulness in as much greater degree as spiritual and eternal things are of

more importance than temporal things. There must be no feeble working, no sluggish, tardy action, for this would imperil our own souls and the souls of others. The directions of Paul to Timothy should be carefully considered: "Thou therefore, my son, be strong in the grace which is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the things of this life; that he may please him who hath chosen him to be a soldier ... Consider what I say: and the Lord give thee understanding in all things." [2 *Timothy* 2:1-4, 7.]*15LtMs, Ms 7a, 1900, par. 13*

What general would undertake the command of an army while the officers under him refused to obey until they had satisfied themselves that his command was a reasonable one? Such a course would mean loss to the entire army. It would weaken the hands of the soldiers. The question would arise in their minds, Is there not a better way? But even though there be a better way, the orders must be obeyed, or defeat and disaster would result. A moment's delay, and the advantage that would have been gained is lost.*15LtMs, Ms 7a, 1900, par. 14*

Every good soldier is implicit and prompt in the obedience he renders to his captain. The will of the commander is to be the will of the soldier. Sometimes the soldier may be surprised at the command given, but he is not to stop to inquire the reason for it. When the order of the captain crosses the wishes of the soldier, he is not to hesitate and complain, saying, I see no consistency in these plans. He must not frame excuses and leave his work undone. Such soldiers would not be accepted as fitted to engage in earthly conflicts, and much more will they not be accepted in Christ's army. When Christ commands, His soldiers must obey without hesitation. They must be faithful soldiers, or He cannot accept them.*15LtMs, Ms 7a, 1900, par. 15*

Freedom of choice is given to every soul, but after a man has enlisted, he is required to be as true as steel, come life, or come death.*15LtMs, Ms 7a, 1900, par. 16*

Ms 8, 1900

The Ministry of Angels

NP

January 25, 1900 [typed]

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Many narratives of the inspired Word are given to teach us that the human family is the object of the special care of God and heavenly beings. Man is not left to become the sport of Satan's temptations. All heaven is actively engaged in the work of communicating light to the inhabitants of the world, that they may not be left in the darkness of midnight without spiritual guidance. An Eye that never slumbers or sleeps is guarding the camp of Israel. Ten thousand times ten thousand and thousands of thousands of angels are ministering to the needs of the children of men. voices inspired by God are crying, This is the way, walk ye in it. If men will hear the voice of warning, if they will trust to God's guidance and not to finite judgment, they will be safe. *15LtMs, Ms 8, 1900, par. 1*

A wonderful change took place in Saul when he was on his way to Damascus to persecute the saints. Full of zeal, he determined to take all, both men and women, and punish them with imprisonment and death. The record states that he was "exceedingly mad" against the believers in Christ. [*Acts 26:11.*] But the Commander of heaven beheld the suffering brought upon His church and He made His voice heard to arrest the bold persecutor. As he journeyed, "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. *15LtMs, Ms 8, 1900, par. 2*

"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 they brought him unto Damascus.” [Acts 9:3-8.] This chapter reveals that all heaven is interested in the believing church of God, and that God will open ways before those who will put their trust in Him. *15LtMs, Ms 8, 1900, par. 3*

Angels who minister unto those who shall be heirs of salvation will work in behalf of those who are honestly seeking for light. This is shown in the experience of Philip with the Ethiopian. The record states, “The angel of the Lord spake unto Philip saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert: And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet.” [Acts 8:26-28.] *15LtMs, Ms 8, 1900, par. 4*

Angels of God were taking notice of this seeker for light. The Ethiopian could not comprehend the written prophecies, and the Spirit directed Philip to go and teach him, saying, “Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. *15LtMs, Ms 8, 1900, par. 5*

“The place of the Scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. *15LtMs, Ms 8, 1900, par. 6*

“And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth and began at the same Scripture, and

preached unto him Jesus. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water: what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.” [*Verses 29-39.*]*15LtMs, Ms 8, 1900, par. 7*

When God pointed out to Philip his work, the disciple did not say as many are saying today, God does not mean that. I will not be too confident, or I shall make a mistake. Philip learned a lesson of conformity to God’s will that day which was worth everything to him. He learned that every soul is precious in the sight of God, and that angels will bring to the appointed agencies light for those who are in need of it. The heavenly messengers do not undertake the work of preaching the gospel. Through the ministrations of angels God sends light to His people, and though His people this light is to be given to the world. The Holy Spirit will guide and instruct men and women if they will be guided, by placing them in positions where they can communicate the light received.*15LtMs, Ms 8, 1900, par. 8*

Again in the case of Cornelius we see the co-operation of heavenly agencies with human instrumentalities. We are taught that God is interested in every human being, that Christ died to redeem every soul, and that He communicates His will through heavenly intelligences.*15LtMs, Ms 8, 1900, par. 9*

Cornelius was following on to know the Lord, and this won for him the salvation of all his house. Inspiration says of this man that he was one that “feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord? And he said, unto him, Thine alms and thy prayers are come up for a memorial before God. And now send to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose

house is by the seaside: he shall tell thee what thou oughtest to do. And when the angel which spake unto Cornelius was departed he called two of his household servants, and a devout soldier of them that waited on him constantly. And when he had declared all these things unto them, he sent them to Joppa.” [Acts 10:2-8.] *15LtMs, Ms 8, 1900, par. 10*

The Lord knows every child of His by name. When we truly comprehend this, we shall have courage, faith, and patience to work out our own salvation with fear and trembling, for we shall know that it is God that worketh in us, to will and to do of His good pleasure. With fear and trembling we shall co-operate with God. *15LtMs, Ms 8, 1900, par. 11*

There are good and evil angels. Satan is ever on the alert to deceive and mislead. He is using every enchantment to allure men into the broad road of disobedience. He is working to confuse the senses with erroneous sentiments, and remove the landmarks by placing his false inscription on God’s sign posts, turning them so that they will point the wrong way. It is because these evil agencies are striving to eclipse every ray of light from the soul that heavenly beings are appointed to do their work of ministry, to guide, guard, and control those who shall be heirs of salvation. None need despair because of the inherited tendencies to evil, but when the Spirit of God convicts of sin, the wrongdoer must repent and confess and forsake the evil. Faithful sentinels are on guard to direct souls in right paths. *15LtMs, Ms 8, 1900, par. 12*

We are justified by faith. The soul who understands the meaning of these words will never be self-sufficient. “We are not sufficient of ourselves to think anything of ourselves.” [2 *Corinthians* 3:5.] The Holy Spirit is our efficiency in the work of character building, in forming characters after the divine similitude. When we think ourselves capable of molding our own experience, we make a great mistake. We can never of ourselves obtain the victory over temptation. But those who have genuine faith in Christ will be worked by the Holy Spirit. *15LtMs, Ms 8, 1900, par. 13*

The soul in whose heart faith abides will grow into a beautiful temple for the Lord. He is directed by the grace of Christ. Just in

proportion as he depends on the Holy Spirit's teaching he will grow. In every time of perplexity, when unable to discern truth from error, he will turn, and not in vain, to the One who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest, take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light." [*Matthew 11:28-30.*]15*LtMs, Ms 8, 1900, par. 14*

Ms 9, 1900

Our Duty Under Persecution

NP

January 26, 1900 [typed]

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I rise at 2 a.m. to write a few words in regard to those of our people who are being thrust into the chain gang and forced to work on the Sabbath. It is the spirit of antichrist that inspires this oppression. Men are inspired by Satan to execute his purposes against God. The Lord has said, "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations." [*Exodus 31:13.*] None should disobey this command in order to escape persecution. But let all consider the words of Christ, "When they persecute you in this city, flee ye into another." [*Matthew 10:23.*] If it can be avoided, do not put yourselves into the power of men who are worked by the spirit of antichrist. If the payment of a fine will deliver our brethren from the hands of these oppressors, let it be paid, rather than allow them to be forced to work on the Sabbath. Everything that we can do should be done, that those who are willing to suffer for the truth's sake may be saved from oppression and cruelty. *15LtMs, Ms 9, 1900, par. 1*

We have the history of religious persecution from the fall of Adam down to the present time. How much of cruelty, perfidy, and corrupt intrigue is revealed. Satan is still leading men to strive for the mastery over other minds, and all this striving is designed to counterwork a "Thus saith the Lord." *15LtMs, Ms 9, 1900, par. 2*

Christ died a victim to the mob spirit created by the religious prejudice of His own nation. Others will suffer in like manner. But they will not have to stand under the curse of the transgression of the law of God, as did Christ in behalf of the sinful world. *15LtMs, Ms 9, 1900, par. 3*

By suffering the penalty of death in man's behalf, Christ made it

possible for man to obey the law of God, and all who believe in Christ and obey His commandments shall receive the gift of eternal righteousness. They will be abundantly rewarded.*15LtMs, Ms 9, 1900, par. 4*

The experience of Christ, who could have saved Himself from all the ignominy, the shame and disgrace poured upon Him by men who were dependent upon Him for life, shows the corrupting power of the husbandmen, who would kill the Son of the Householder because He came to receive the fruit from His vineyard. Thus are the corrupt sentiments of antichrist working in the children of disobedience to their ruin in this our time.*15LtMs, Ms 9, 1900, par. 5*

When men under conviction resist light, follow their own inclinations, and regard the favor of men above the favor of God, they do as did many in Christ's day. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness."*15LtMs, Ms 9, 1900, par. 6*

"And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word which I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." [John 12:42-50.]*15LtMs, Ms 9, 1900, par. 7*

Christ is our example. The determination of antichrist to carry out the rebellion he began in heaven will continue to work in the children of disobedience. Their envy and hatred against those who obey the fourth commandment will wax more and more bitter. But

the people of God are not to hide their banner. They are not to ignore the commandments of God, and in order to have an easy time go with the multitude to do evil. They should be careful not to condemn their brethren in the faith who are steadfast, immovable, always abounding in the work of the Lord.*15LtMs, Ms 9, 1900, par. 8*

The Lord encourages all who seek Him with the whole heart. He gives them His Holy Spirit, the manifestation of His presence and favor. But those who forsake God in order to save their lives will be forsaken by Him. In seeking to save their lives by yielding the truth, they will lose eternal life.*15LtMs, Ms 9, 1900, par. 9*

Natural affection for relatives and friends should not lead any soul who sees the light to reject the light, to dishonor God the Father and Jesus Christ His only begotten Son. Every possible excuse for disobedience will be framed by men who choose, as many did in Christ's day, the favor of men rather than the favor of God. If one chooses wife or children, father or mother, before Christ, that choice will stand through eternal ages, with all its weight of responsibility.*15LtMs, Ms 9, 1900, par. 10*

The fruit borne upon the tree is not seen in good works, but in perpetuation of transgression and sin. It is not alone one's own soul and his own hope of eternal life that are sacrificed. He has influenced others. And all the influence he failed to exert in behalf of righteousness and truth, all the stumbling blocks laid in the way of other souls, will be charged against him in that great day when the Judgment shall sit and the books shall be opened and every one shall be judged according to his deeds.*15LtMs, Ms 9, 1900, par. 11*

The soul that has had light in regard to the Lord's Sabbath, His memorial of creation, and to save himself from inconvenience and reproach has chosen to remain disloyal, has sold his Lord. He has dishonored the name of Christ. He has taken his stand with the armies of antichrist. With them at the last great day he will be found outside the city of God, not with the loyal, the true and righteous, in the heavenly kingdom.*15LtMs, Ms 9, 1900, par. 12*

All who have genuine faith will be tested and tried. They may have to forsake houses and lands, and even their own relatives, because

of bitter opposition. But “when they persecute you in this city, flee ye into another,” Christ said; “ye shall not have gone over the cities of Israel until the Son of man be come.” [*Matthew 10:23.*]15LtMs, Ms 9, 1900, par. 13

The greater man’s influence for good, under the control of the Spirit of God, the more determined will be the enemy to indulge his envy and jealousy toward him by religious persecution. But all heaven is on the side of Christ, not of antichrist. Those who love God and are willing to be partaker with Christ in His sufferings, God will honor. Antichrist, meaning all who exalt themselves against the will and work of God, will at the appointed time feel the wrath of Him who gave Himself that they might not perish but have eternal life. All who persevere in obedience, all who will not sell their souls for money or for the favor of men, God will register in the book of life.15LtMs, Ms 9, 1900, par. 14

“Hearken unto me, ye that know righteousness, the people in whose heart is my law. Fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool:” “but my salvation shall be forever, and my righteousness shall not be abolished.” [*Isaiah 51:7, 8, 6.*]15LtMs, Ms 9, 1900, par. 15

Ms 10, 1900

Help to be Given to Our Schools

NP

January 29, 1900 [typed]

Portions of this manuscript are published in *PH139 5-13*. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I have not been able to sleep since one o'clock. I am troubled in regard to the debt on Battle Creek College. I now ask the Review and Herald what it will do to relieve the situation.*15LtMs, Ms 10, 1900, par. 1*

In the night season I seemed to see several looking over the account books of the Review and Herald. In these books was recorded the interest on the monies loaned to the school.*15LtMs, Ms 10, 1900, par. 2*

Notwithstanding the light given by God, ten thousand dollars were called for and double that amount was used in building an addition to the school. The Review and Herald had much to do in this matter. These things must be considered. The Review and Herald is not required to pay the College debt, for if this were done, calls would be made for other schools to be helped in the same way. But the interest on this debt should be made as low as possible. Interest should not be charged upon interest. Neither should those who have loaned money charge a higher rate of interest than they themselves pay. One institution should have the tenderest and most kindly feelings for its sister institution. The work done in one is as much the Lord's work as the work done in the other.*15LtMs, Ms 10, 1900, par. 3*

The time has come when the Lord would have all the powers of His people brought into exercise to relieve the situation of our schools. In order to help in this cause, I have proposed giving my book on the Parables. I feel very anxious that the General conference shall

act unselfishly in regard to this book, which is to be published to help the schools. This is a time when the Conference should stand before the people in a better light than it has hitherto done. *15LtMs, Ms 10, 1900, par. 4*

We shall call upon the people to help to the utmost of their ability just now. We shall call upon them to do a work which will be pleasing to God in purchasing the book. We shall ask that every available means be used to help to circulate this book. We shall ask that, if possible, the whole field be supplied with canvassers. We shall call upon our ministers, as they visit the churches, to encourage men and women to go out as canvassers, to make a decided forward movement in the path of self-denial by giving part of their earnings to help our schools to get out of debt. Surely they can do this much to help the Master. *15LtMs, Ms 10, 1900, par. 5*

A general movement is needed, but this must begin with individual movements. Let each member in each family in each church make determined efforts to deny self. Let us have the wholehearted co-operation of all in our ranks. Let us all move forward willingly and intelligently to do what we can to relieve those of our schools that are struggling under a pressure of debt. Let the officers of each church find out who among the members has been sent to school and helped by the school. Then let the church refund the tuition money. Let those who have had success in canvassing come up to the help of the Lord. As they handle this book, let them in the name of the Lord work in faith. *15LtMs, Ms 10, 1900, par. 6*

The movement I have suggested will result in reconciliation. It will unify the churches. If all will help to lift the debts on our schools, the publishing house in Battle Creek will be strengthened to do its part. Therefore it is for the interest of the school in Battle Creek to act a full part in helping to pay back the money that has been so long bound up in it. *15LtMs, Ms 10, 1900, par. 7*

The schools must be helped. Let all lift harmoniously and help as much as they possibly can. Great blessings will come to those who will take hold of this matter just now. Let no discouragement be offered by our ministers, as though it were not a proper thing to do. They should take hold of this work. If they do it aright—cheerfully,

hopefully—they will find in it a very great blessing. The Lord does not force any man to work, but to those who will place themselves decidedly on His side He will give a willing mind. He will bless the one who works out the spirit which He works in. God will make the movement for the help of our schools a success if it is made in a free, willing spirit, as to the Lord. Only in this way can be rolled back the reproach that has come upon our schools all over the land. If all will take hold of this work in the spirit of self-sacrifice, for Christ's sake and for the truth's sake, it will not be long before the jubilee song of freedom can be sung throughout our borders.*15LtMs, Ms 10, 1900, par. 8*

Let our ministers consecrate themselves to God. We need so much, O so much, humble men who feel it a pleasure to do their very best. A glorious gospel work opens before the converted, faithful minister. He is to help his fellowmen to a better understanding of the Word. The influence exerted by the minister with whom God works is weighty and momentous. The Lord is highly pleased with the minister who works humbly and willingly. Those who are wholly consecrated to God will ever seek wisdom from on high to enable them to bear their heavy responsibilities. They will be patient, forbearing, courteous, knowing that they are Christ's representatives. They will show a deep earnestness and fervor in prayer and in their appeals to individuals and to congregations.*15LtMs, Ms 10, 1900, par. 9*

There are in the ministry young men who have been receiving wages from the conference, yet whose labors bring nothing in, who are only consumers. I have been instructed that this need not be. It would not be if our young ministers were worked by the Spirit of God.*15LtMs, Ms 10, 1900, par. 10*

Some of our ministers might better stop and consider. Let them ask themselves how much they have received from the conference, and how much their labors have been blessed in the conversion of souls. If you are not producers as well as consumers, what is the value of your work? How can the cause of God sustain as workers those who are not sanctified by the truth? Begin at the beginning of this year to consecrate yourselves to God. Wait not. Make an entire surrender.*15LtMs, Ms 10, 1900, par. 11*

Should not our ministers study this question? Many of our young ministers, if truly converted, would do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they imparted to others the light given them, they would receive more to impart. Let them enter the canvassing field and see what they can do in the way of producing. By meeting people and presenting to them our publications, they will gain an experience which they could not gain by simply preaching. As they go from house to house, they can converse with those whom they meet, carrying with them the fragrance of Christ's life.¹⁵*LtMs, Ms 10, 1900, par. 12*

The faithful, youthful Timothy was taught by experienced men of God's appointment how to read the Word and how to explain it to others. Paul, his father in the gospel, addressed him in the words, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ." [2 *Timothy 2:1-3.*]¹⁵*LtMs, Ms 10, 1900, par. 13*

It is the canvasser's duty to cultivate the talents God has given him, to maintain his connection with God, to help always where he can. He has positive and constant need of the angelic ministration, for he has an important work to do, a work that he cannot do in his own strength. "Thanks be unto God which always causeth us to triumph through our Lord Jesus Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God as a sweet savor in Christ, in them that are saved and in them that perish. To the one we are as 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 2:14-16.*]¹⁵*LtMs, Ms 10, 1900, par. 14*

In his work the canvasser will be brought in contact with those who are in feeble health, who need the light on health reform, and with those who are dissatisfied with their religious experience, who are longing for something which they have not. To these he is to open the word of truth, rightly interpreting its meaning. "For we are not as

many who corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ.” [Verse 17.] *15LtMs, Ms 10, 1900, par. 15*

Ever remember that there are those who teach for doctrine the commandments of men. They make void the law of God by their traditions, like the Pharisees whom Christ exposed, saying, “Ye do err, not knowing the Scriptures nor the power of God.” [Matthew 22:29.] The precious gems of truth are buried beneath a mass of error. By the sophistry of religious teachers the meaning of the plain, clear Word of God is hidden. The people are left in perplexity. *15LtMs, Ms 10, 1900, par. 16*

By his work, the converted, consecrated canvasser is sowing the seeds of truth. This work must be done without delay, for we have but a short time in which to work. Everything that can be done to reach the people must be done. Speak to them in a way that will win their confidence. Pray for the sick. Ask the Lord to restore and heal suffering humanity. He has declared, “These signs shall follow them that believe.” [Mark 16:17.] *15LtMs, Ms 10, 1900, par. 17*

Men and women are wandering in the mist and fog of error. They want to know what is truth. Tell them; not in high flown language, but with the simplicity of children of God. Satan is on your track. He is an artful opponent, and the malignant spirit which you meet in your work is inspired by him. Those whom he controls echo his words. If the veil could be rent away from their eyes, those thus worked would see Satan plying all his arts to win them from the truth. There are those who do not believe in the personality of Satan. These do not oppose his work in their hearts. They are ignorant of his devices. *15LtMs, Ms 10, 1900, par. 18*

Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God’s people to make inroads upon the world will call forth determined opposition from the powers of darkness. *15LtMs, Ms 10, 1900, par. 19*

The enemy’s last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers

of light. Every true child of God will fight bravely on the side of Christ. Those who in this crisis allow themselves to be more on the side of the world than of God will eventually place themselves wholly on the side of the world. *15LtMs, Ms 10, 1900, par. 20*

Those who become confused in their understanding of the Word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These prophecies are to be witnesses in the world. By their fulfillment in these last days they will explain themselves. *15LtMs, Ms 10, 1900, par. 21*

The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people, and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world. *15LtMs, Ms 10, 1900, par. 22*

It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. *15LtMs, Ms 10, 1900, par. 23*

Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibilities. *15LtMs, Ms 10, 1900, par. 24*

A new board of directors should be formed, of men who give

evidence that they will not deviate from the way of righteousness. A change must be made. Things must be so ordered that Christ will be recognized in every movement made. Those who occupy positions on boards or committees should be men who seek the Lord with their whole heart, men who preserve the humility found by seeking counsel from God. *15LtMs, Ms 10, 1900, par. 25*

All the planning of men will come to nothingness if unchristlike attributes are woven into the work. It is wisdom to place in position of responsibility and influence only those who give full proof of their ability, who show that they are able to fulfil in a proper way their weighty trusts. Positions have been given to young, inexperienced men which ought to have been given to men who had an experience gained in the early history of the world. Let positions of trust be given to experienced, God-fearing, proved men, men who will bear the messages of reproof sent by God. *15LtMs, Ms 10, 1900, par. 26*

When men trust in men and make flesh their arm, when they show that they know not the voice of Him who is the only source of wisdom and power, let responsibilities be taken from them and given to men who wait on the Lord, who do not consider their time so valuable that they cannot take part of it for prayer, who will not dare to move without divine counsel. To men and women God has entrusted gifts and endowments. Those who keep these gifts and endowments pure, holy, and consecrated will be guided by the Holy Spirit. God will be their help and stay, and to Him will they ascribe all the glory. *15LtMs, Ms 10, 1900, par. 27*

Daniel declared, "Blessed be the name of God for ever and ever: for wisdom and might are his; and he changeth the times and the seasons; he removeth kings; and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." [*Daniel 2:20-22.*] There is no position so lofty that God cannot cut down those occupying it. There is no humiliation so great than God cannot raise up humble men to enjoy the richest blessing. *15LtMs, Ms 10, 1900, par. 28*

The Lord works to humble human pride, to develop a spirit of true submission to his will. He cannot work with men who counterwork His purposes. Those who use their perceptive powers to create an order of things which turns aside God's purposes will lose the powers which if exercised aright would have increased and strengthened. God honors those who seek Him in sincerity, humbling self and exalting Him. But when men will not consent to walk in the counsel of God, their wisdom is removed from them. They become incapable of knowing God and Jesus Christ whom He has sent. *15LtMs, Ms 10, 1900, par. 29*

God has important lessons for his people to learn. Had these lessons been learned before, His cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God's wrath is kindled against those who in carnal security and pride have shown contempt for His management, they are endangering the prosperity of the cause. *15LtMs, Ms 10, 1900, par. 30*

Every false way is a deception and, if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord's will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the Word of the Lord. *15LtMs, Ms 10, 1900, par. 31*

Ms 11, 1900

Good and Evil Agencies

NP

January 28, 1900 [typed]

Portions of this manuscript are published in *ML 67*; *CTr 307-308*.

Stephen, a man loved by God, and one who was laboring to win souls to Christ, lost his life because he bore a triumphant testimony of the crucified and risen Saviour. The record states that he was full of faith and power, and that he did great wonders and miracles among the people. "And they were not able to resist the wisdom and the spirit with which he spake." [*Acts 6:8, 10.*] But the spirit which had manifested itself in bitter opposition to the world's Redeemer was still working in the children of disobedience. The hatred which the enemies of truth had shown for the Son of God, they revealed in their hatred for His followers. They could not bear to hear of the One whom they ad crucified, and that Stephen should bear so bold a testimony filled them with rage. *15LtMs, Ms 11, 1900, par. 1*

"Then they suborned men which said, We have heard him speak blasphemous words against Moses and against God. And they stirred up the elders and the scribes and the people, and came upon him, and caught him, and brought him to the council. And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against the holy place and the law. For we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." [*Verses 11-15.*]*15LtMs, Ms 11, 1900, par. 2*

In the light which they saw in the face of Stephen, the men in authority had evidence from God. But they despised the evidence. O that they would heed! O that they would repent! But they would not; and the rebuke of God came from the lips of the faithful witness: "Ye stiff-necked, and uncircumcised in heart and ears, ye

do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One: of whom ye have now been the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." [Acts 7:51-53.] *15LtMs, Ms 11, 1900, par. 3*

"When they heard these things, they were cut to the heart, and they gnashed on him with their teeth." [Verse 54.] Satan was working in the children of disobedience. But of Stephen, he whom they were so mad against that they gnashed on him with their teeth, heaven bears the testimony, "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God"—looking in commendation upon His faithful witness—"and said, behold, I see heaven opened, and the Son of man standing on the right hand of God." [Verses 55, 56.] *15LtMs, Ms 11, 1900, par. 4*

The spectators who heard Stephen's words understood what would be the result of such a testimony. "And they cried with a loud voice, and stopped their ears, and ran on him with one accord, and cast him out of the city and stoned him; and the witnesses laid down their clothes at the feet of a young man whose name was Saul." [Verses 57, 58.] As Stephen cried to God, saying, "Lord Jesus, receive my spirit," his murderers mocked him, repeating his words. "And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." [Verses 59, 60.] *15LtMs, Ms 11, 1900, par. 5*

Here two armies were in conflict, the army of heaven, and the army of false religious zealots. On which side would this company forever after stand? It was still possible for them to repent and be forgiven even after having done this terrible evil against Christ in the person of His saint. *15LtMs, Ms 11, 1900, par. 6*

"At that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church,

entering into every house, and haling men and women, committed them to prison.” [Acts 8:1-3.] Here again the two parties are brought to view. These two parties exist in our world today under two distinct generals—generals who were once united in the same work in the heavenly courts. But now, the originator of sin is the leader of the great apostasy. And he will continue to work in the children of disobedience until the time shall come when he and all who have united with him will be destroyed. *15LtMs, Ms 11, 1900, par. 7*

In Samaria the believers were not persecuted. Christ’s conversation with the women of Samaria was not without results. After listening to His words, the woman left Him, and going to the men of the city said, “Come, see a man which told me all things that ever I did. Is not this the Christ? ... And many of the Samaritans believed on him for the saying of the woman which testified, He told me all things that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed, not because of his own word, and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [John 4:29, 39-42.] Among these Samaritans, the persecuted little flock found a safe asylum. *15LtMs, Ms 11, 1900, par. 8*

Heavenly angels were watching those who were seeking for enlightenment, and cooperating with those who would work in connection with their fellow men to win souls to Christ. A heavenly messenger was sent to Philip to show him his work for the Ethiopian. The evangelist was directed: “Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, Go near, and join thyself unto his chariot. And Philip ran thither to him, and heard him read Esaias the prophet.” [Acts 8:26-30.] *15LtMs, Ms 11, 1900, par. 9*

Today, just as much as then, the angels are leading and guiding

those who will be guided and led. This angel could have done the work himself, but this is not God's way of working. Men must connect with his fellow men, and as God's instrumentality work in behalf of others. *15LtMs, Ms 11, 1900, par. 10*

Philip understood his work. This man of high authority was being drawn to the Saviour, and he did not resist the drawing. He did not make his high position an excuse why he could not accept the crucified One. The evangelist asked him, "Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him," and explain to him the Word of God. "The place of the Scripture which he read was this, he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away, and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip and said, I pray thee, Of whom speaketh the prophet this? Of himself or of some other man?" *15LtMs, Ms 11, 1900, par. 11*

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, see here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." [*Verses 30-39.*] *15LtMs, Ms 11, 1900, par. 12*

While angels from heaven are doing their work, evil agencies are working to draw the mind to something else. Satan is interposing obstacles, so that the inquiring mind that would understand the Word of God shall become confused. Thus he worked with Christ in the wilderness of temptation. The experience of Christ is placed on record that we may understand the methods and plans of Satan. Had Philip left the eunuch with his case hanging in the balance, he might never have accepted the Saviour. Evil angels were waiting for

their opportunity, when they could press in their falsehoods and divert the newly awakened mind from seeking after truth. The Lord's agencies must be wholly consecrated to His service, that they may be quick to understand their work. As wise stewards they must take advantage of every circumstance to teach the grace of God and draw men to Christ. *15LtMs, Ms 11, 1900, par. 13*

Ms 12, 1900

Who Will Help?

NP

January 31, 1900 [typed]

Portions of this manuscript are published in *Te* 89; *6BC* 1102-1103; *11MR* 221-223.

Our brethren have selected a site for our new sanitarium. It is about thirteen miles from Sydney, and is an excellent, healthful location. The altitude is about six hundred feet, and the place receives the cool, life-giving breeze from the sea. Thus, while in low-lying towns the atmosphere is impure, hot, and oppressive, here it is pure, cool, and refreshing. Excellent roads, and beautiful, picturesque scenery afford opportunity for pleasant drives. Freedom from the dust and smoke, the din and confusion, of the city will be most grateful to the brain-weary and the sick. *15LtMs, Ms 12, 1900, par. 1*

It was not God's purpose that people should be crowded into cities, huddled together in terraces and tenements. In the beginning He placed our first parents in a garden, amid the beautiful sights and sounds of nature, and these sights and sounds He desires men to rejoice in today. The more nearly we can come in harmony with God's original plan, the more favorable will be our position for the recovery and the preservation of health. *15LtMs, Ms 12, 1900, par. 2*

Our retired location will offer comparative freedom from many of the temptations of city life. Here are no liquor-selling hotels or dram-shops on every corner to tempt the unfortunate victim of intemperance. And the pure sights and sounds, the clear, invigorating air, and the sense of God's presence pervading all nature, tend to uplift the mind, to soften the heart, and to strengthen the will to resist temptation. *15LtMs, Ms 12, 1900, par. 3*

While affording the benefits of country life, our sanitarium will be sufficiently near Sydney to secure the advantages of connection with the city. There are two railway lines leading into Sydney. The stations are about twenty minutes' drive from the sanitarium farm,

and trains run almost hourly into the city. Five or six little villages within a few miles of our site are fast filling up with the residences of businessmen from the city. This district seemed destined to be the most desirable of all the suburbs of Sydney. Not a person who has seen our selection of land has one word of criticism to offer. All are surprised that we have purchased it so cheap. We are sure that it possesses advantages above any other place we have seen. *15LtMs, Ms 12, 1900, par. 4*

Our new building should be erected at once. But we have not on hand means sufficient either to pay for the land or to erect the building. We thank the Lord that our brethren and sisters in America have had their hearts stirred to help the cause in Australia. But we are reluctant to draw upon them largely now, because they have so many missions in foreign countries calling for help. Dr. J. H. Kellogg and a few others have done what they could personally in donations for the sanitarium. For this we thank them in behalf of our people in this country. Now shall not we in Australia make an earnest effort to help ourselves? Some have already done nobly in pledges made at the union conference last July. Will not every Sabbath-keeping family in the Australian colonies do what they can? *15LtMs, Ms 12, 1900, par. 5*

We had hoped ere this to have a sanitarium established and in running order; the hindrance has been the dearth of means. We are now paying for rented houses more than two hundred pounds a year. We hope that soon this amount may be devoted to paying for a building of our own in a healthy location, away from the confusion of the city. *15LtMs, Ms 12, 1900, par. 6*

In our sanitarium we wish to teach health and temperance principles from the Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service. In order that this may be, we must give to the system healthful nutrition, but no artificial excitement. *15LtMs, Ms 12, 1900, par. 7*

The right balance of the mental and moral powers depends to a great degree upon the right condition and action of the physical

system. Through indulgence of perverted appetite, man loses his power to resist temptation. The sure effect of narcotics and unnatural stimulants, [such] as tea, coffee, tobacco, beer, and wine, is to enfeeble and degrade the physical nature, and lower the tone of intellect and morals. Any unnatural excitement of the nervous system affects the brain nerve power. We have a work before us to educate the people, line upon line, and precept upon precept. We must teach them that health and even life is endangered by the use of stimulants which excite the exhausted energies to unnatural, spasmodic action. *15LtMs, Ms 12, 1900, par. 8*

But apart from divine power, no genuine reform can be effected. The deadened moral sensibilities of men and women must be aroused. They must be led to understand the benefits gained by obeying the invitation, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] They must be led to see their need of a loving, sin-pardoning Saviour. He who is man's Creator and Redeemer will be to all who trust in Him a Restorer. While Satan is the destroyer, Christ is the Restorer. The people must be educated to understand that it is a sin to destroy their physical, mental, and spiritual energies; and they must understand how to cooperate with God in their own restoration. Through faith in Christ they can overcome the habit of using health-destroying stimulants and narcotics. *15LtMs, Ms 12, 1900, par. 9*

The Lord has signified that He has precious souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and the preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given His precious life to heal the maladies of the human family, should not men and women be earnest to cooperate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment? *15LtMs, Ms 12, 1900, par. 10*

We are striving to uplift the people to an elevated plane of action. This is the work to be accomplished by our sanitarium. But we cannot make brick without straw. What we need now is a substantial, economical building, and for this we must have the

necessary means. To secure this we ask the help of our brethren and sisters in the faith. *15LtMs, Ms 12, 1900, par. 11*

To all our brethren scattered abroad I appeal in behalf of the Sydney Sanitarium. Many of us are poor, but this should not shut us out from the privilege of giving. I ask you to read the *eighth chapter of Second Corinthians*. *15LtMs, Ms 12, 1900, par. 12*

The apostle Paul writes: "Moreover, brethren, we make you know the grace of God, which hath been given to the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." [*Verses 1, 2.*] *15LtMs, Ms 12, 1900, par. 13*

In telling the Corinthians of the liberality of the Macedonian churches, it was the apostle's purpose to awaken in them a desire to do similar deeds of charity, through the Holy Spirit's working upon their minds. The favors shown by the Macedonians to the needy saints at Jerusalem should excite in the Corinthian brethren the same spirit of self-denial and self-sacrifice. *15LtMs, Ms 12, 1900, par. 14*

The apostle continues: "For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he had begun, so he would also finish in you the same grace also. 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. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." [*Verses 3-8.*] *15LtMs, Ms 12, 1900, par. 15*

Now comes the most telling motive, a motive which should stir every soul to self-denial and activity: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient to you, who have begun before, not only to do, but to be forward a year ago. 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.” [Verses 9-11.] *15LtMs, Ms 12, 1900, par. 16*

These words of the apostle are addressed to you who shall receive this appeal. Paul was happily disappointed in the gifts of the Macedonians. He expected only a limited sum, and was greatly surprised at the amount given, and at the wholehearted, eager manner in which it was bestowed. The Macedonians first made an entire consecration of themselves and all that they had unto the Lord. They kept nothing back. In making their smaller gifts they manifested the same spirit as did David in his larger offering, saying, “Of thine own, O Lord, we freely give thee.” [See *1 Chronicles 29:14*.] When a people have an earnest longing to help where help is needed in advancing the cause of God in any line, the Lord will impart to these consecrated, unselfish ones a heart to give gladly, as if it was a privilege. God moved on these Macedonians in their deep poverty to bestow liberally that their example might be recorded, thus leading others to experience the same beneficence. *15LtMs, Ms 12, 1900, par. 17*

Encouraged by this movement, which showed the special working of the Holy Spirit on the hearts of the believers, Paul requested Titus to visit the Corinthian church and finish the collection which they had proposed and had already begun. He was anxious that they should perform that which they had promised through the grace of God working upon their hearts. *15LtMs, Ms 12, 1900, par. 18*

Lest they should be outstripped in liberality by the comparatively poor Macedonian churches, Paul not only writes to them, but sends Titus to attend to the collection. The apostle greatly desired to see in the believers symmetry of Christian character. He desired them to give evidence of their love, and prove the sincerity of their faith. As disciples in full belief of the truth, he longed to see in them a lively sense of their obligation and accountability to God for the gospel. He desired that it should work in them as the power of God, and that they should bear testimony to its work by yielding fruit to the honor of God. As Christians under the control of God, they were with all diligence to discharge every duty. *15LtMs, Ms 12, 1900, par.*

Such was the character revealed by the Macedonians, and it gave Paul great satisfaction. He rejoiced at the gratitude manifested by these souls for the most precious gift of the knowledge of the Lord Jesus Christ. To comply with the requirements of God, by their liberality to advance His glory, was felt by them to be their highest privilege. *15LtMs, Ms 12, 1900, par. 20*

So it will be with every converted soul. An appreciation of the rich endowment of the gifts of God to the believer will lead to great benevolence. And the character cannot be complete unless benevolence is expressed in returning to God His due by sustaining every good work. *15LtMs, Ms 12, 1900, par. 21*

Paul laid no command upon the Corinthian brethren. But he set before them the necessity of the church at Jerusalem, and showed what others had given who had fewer advantages and less ability than had the Corinthians. He presented the example of others, to induce them to give. He showed that every one who has received the great gift of God is required to reveal the power of the truth in counterworking selfishness and self-indulgence. *15LtMs, Ms 12, 1900, par. 22*

In this he was presenting to the disciples the true nature of fruit-bearing and the necessity of making returns to God of the fruit from His vineyard. Their liberality shown in lines that would advance the kingdom of God would be the very best evidence of the sincerity of their faith. Their love would be expressed in deeds—something tangible. *15LtMs, Ms 12, 1900, par. 23*

The apostle called upon them to consider the example of Christ. The Commander of heaven gave Himself to a life of humiliation and poverty that He might stand side by side with the fallen race, to restore the moral image of God in man. The Lord Jesus was willing to become poor, that through His humiliation and His death on the cross He might pay the ransom for us. *15LtMs, Ms 12, 1900, par. 24*

Whether rich or poor, we must never forget that the poverty of Christ was a part of His legacy in humanity. It was not alone His betrayal in the garden or His agony upon the cross that constituted

the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul. *15LtMs, Ms 12, 1900, par. 25*

“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 2:6-8.*] And He was the Prince of heaven. Yet many of His professed followers are so wrapped up in self-love that they have no sense of His great sacrifice for them. They do not realize their own obligation to use every God-given power in helping the souls for whom Christ died. What shame to them should be the lesson of His humiliation! *15LtMs, Ms 12, 1900, par. 26*

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” [*Hebrews 6:9.*] Many there are, we know, whose hearts have been touched by the vision of Christ’s humiliation and suffering. *15LtMs, Ms 12, 1900, par. 27*

Again, I ask my brethren in Australia and wherever this appeal may go, Will you help us with your gifts in our emergency? Will you help in erecting a memorial for the Lord in Sydney? Such an institution will give character to our work. It will bring the truth before many persons of the higher classes, who might never see the light of truth but for the Lord’s agencies in medical missionary lines. Through this instrumentality Jesus, the Prince of life, will be uplifted before those who are suffering and are subdued by affliction. As their hearts are softened by the grace of God, some will listen to the gospel and will see its claims upon them. They will give ear to the last message of mercy to the world, “Come, for all things are now ready.” [*Luke 14:17.*] *15LtMs, Ms 12, 1900, par. 28*

My brethren, what will you do to forward this work? How much will you lay up as treasure in heaven by contributing toward the erection of a sanitarium? When the building is completed, it will give us facilities to educate and train workers who can carry forward the

same work in other places, and thus the blessing will be extended.*15LtMs, Ms 12, 1900, par. 29*

In this enterprise all may bear a part. As the sanitarium shall do its work of beneficence, will you not rejoice to be able to say, "With the means the Lord entrusted to me I helped to establish that institution, which is doing such a wonderful work in restoring the sick"? *15LtMs, Ms 12, 1900, par. 30*

We ask now that every one will do his best. You may have the same privilege as had the Macedonians. You may surprise the Lord's servants by the liberality of your gifts.*15LtMs, Ms 12, 1900, par. 31*

Ms 12a, 1900

The Necessity for Immediate Action

NP

January 31, 1900 [typed]

Edited from *Ms 12, 1900*. This manuscript is published in entirety in *San 01/1900*.

The new building for our Sydney Sanitarium should be erected at once. Up to this time the institution has occupied rented buildings. Though the use of these buildings involves large expense, they do not afford the needed facilities. Nor do they afford room for the rapidly increasing work in the sanitarium. Every department is crowded. The work is done at great disadvantage because of the lack of facilities and the lack of room.¹⁵*LtMs, Ms 12a, 1900, par. 1*

It will not long be possible to accommodate the patients who desire to come to the sanitarium, and only with the greatest difficulty can proper care and treatment be given to those who do come. Furthermore, the means required for rent on the buildings now occupied should be devoted to paying for a building of our own in a healthful location, away from the dust and smoke, the din and confusion, of the city. We have secured just such a location, but we have not means sufficient to erect the building, or even to pay for the land.¹⁵*LtMs, Ms 12a, 1900, par. 2*

Time is passing, and the work to be accomplished by our sanitarium is as yet scarcely begun. In this institution we wish to teach health and temperance principles from the Bible standpoint. All need to understand how to preserve physical health, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service. The right balance of the mental and moral powers depends to a great degree upon the right condition and action of the physical system. Through indulgence of perverted appetite, man loses his power to resist temptation. The sure effects of narcotics and unnatural stimulants, [such] as tea, coffee, tobacco, beer, and wine, is to enfeeble and degrade the physical nature, and lower the tone of intellect and morals. Any unnatural

excitement of the nervous system affects the brain nerve power. We have a work before us to educate the people, line upon line, and precept upon precept. We must teach them that health and even life is endangered by the use of stimulants which excite the exhausted energies to unnatural, spasmodic action.*15LtMs, Ms 12a, 1900, par. 3*

But apart from divine power no genuine reform can be effected. The deadened moral sensibilities of men and women must be aroused. They must be led to understand the benefits gained by obeying the invitation, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] They must be led to see their need of a loving, sin-pardoning Saviour. He who is man's Creator and Redeemer will be to all who trust in Him a Redeemer. While Satan is the destroyer, Christ is the Restorer. The people must be educated to understand that it is a sin to destroy their physical, mental, and spiritual energies; and they must understand how to co-operate with God in their own restoration. Through faith in Christ they can overcome the habit of using health-destroying stimulants and narcotics.*15LtMs, Ms 12a, 1900, par. 4*

The Lord has signified that He has precious souls in all the churches. Many of these are blindly working to destroy themselves. To them light must be given as to the recovery and the preservation of health. God's simple remedies will work miracles in restoring feeble, distressed, diseased humanity. And since Christ has given His precious life to heal the maladies of the human family, should not men and women be earnest to co-operate with Him? Should not all consent to be healed through adopting proper habits of life and correct methods of treatment?*15LtMs, Ms 12a, 1900, par. 5*

We are striving to uplift the people to an elevated plane of action. This is the work to be accomplished by our sanitarium. But we cannot make brick without straw. What we need now is a substantial, economical building, and for this we must have the necessary means. To secure this we ask the help of our brethren and sisters in the faith.*15LtMs, Ms 12a, 1900, par. 6*

To all our brethren scattered abroad I appeal in behalf of the

Sydney Sanitarium. Many of us are poor, but this should not shut us out from the privilege of giving. I ask you to read the *eighth chapter of Second Corinthians*.¹⁵*LtMs, Ms 12a, 1900, par. 7*

The apostle Paul writes: “Moreover, brethren, we make you to know the grace of God, which hath been given to the churches of Macedonia; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.” [*Verses 1, 2.*]¹⁵*LtMs, Ms 12a, 1900, par. 8*

In telling the Corinthians of the liberality of the Macedonian churches, it was the apostle’s purpose to awaken in them a desire to do similar deeds of charity, through the Holy Spirit’s working upon their minds. The favors shown by the Macedonians to the needy saints at Jerusalem should excite in the Corinthian brethren the same spirit of self-denial and self-sacrifice.¹⁵*LtMs, Ms 12a, 1900, par. 9*

The apostle continues: “For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he had begun, so he would also finish in you the same grace also. 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. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.” [*Verses 3-8.*]¹⁵*LtMs, Ms 12a, 1900, par. 10*

Now comes the most telling motive, a motive which should stir every soul to self-denial and activity: “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient to you, who have begun before, not only to do, but to be forward a year ago. 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.” [*Verses 9-11.*]¹⁵*LtMs, Ms 12a, 1900, par. 11*

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Encouraged by this movement, which showed the special working of the Holy Spirit on the hearts of the believers, Paul requested Titus to visit the Corinthian church and finish the collection which they had proposed and had already begun. He was anxious that they should perform that which they had promised through the grace of God working upon their hearts. *15LtMs, Ms 12a, 1900, par. 13*

Lest they should be outstripped in liberality by the comparatively poor Macedonian churches, Paul not only writes to them, but sends Titus to attend to the collection. The apostle greatly desired to see in the believers symmetry of Christian character. We desired them to give evidence of their love, and prove the sincerity of their faith. As disciples in full belief of the truth, he longed to see in them a lively sense of their obligation and accountability to God for the gospel. He desired that it should work in them as the power of God, and that they should bear testimony to its work by yielding fruit to the honor of God. As Christians under the control of God, they were with all diligence to discharge every duty. *15LtMs, Ms 12a, 1900, par. 14*

Such was the character revealed by the Macedonians, and it gave Paul great satisfaction. He rejoiced at the gratitude manifested by

these souls for the most precious gift of the knowledge of the Lord Jesus Christ. To comply with the requirements of God by their liberality to advance His glory, was felt by them to be their highest privilege. *15LtMs, Ms 12a, 1900, par. 15*

So it will be with every converted soul. An appreciation of the rich endowment of the gifts of God to the believer will lead to great benevolence. And the character cannot be complete unless benevolence is expressed in returning to God His due by sustaining every good work. *15LtMs, Ms 12a, 1900, par. 16*

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The apostle called upon them to consider the example of Christ. The Commander of heaven gave Himself to a life of humiliation and poverty that He might stand side by side with the fallen race, to restore the moral image of God in man. The Lord Jesus was willing to become poor, that through His humiliation and His death on the cross He might pay the ransom for us. *15LtMs, Ms 12a, 1900, par. 18*

Whether rich or poor, we must never forget that the poverty of Christ was a part of His legacy in humanity. It was not alone His betrayal in the garden or His agony upon the cross that constituted the atonement. The humiliation of which His poverty formed a part was included in His great sacrifice. The whole series of sorrows which compassed humanity Christ bore upon His divine soul. *15LtMs, Ms 12a, 1900, par. 19*

“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 2:6-8.*] And He was the Prince of heaven. Yet many of His professed followers are so wrapped up in self-love that they have no sense of His great sacrifice for them. They do not realize their own obligation to use every God-given power in helping the souls for whom Christ died. What shame to them should be the lesson of His humiliation!*15LtMs, Ms 12a, 1900, par. 20*

“But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.” [*Hebrews 6:9.*] Many there are, we know, whose hearts have been touched by the vision of Christ’s humiliation and suffering.*15LtMs, Ms 12a, 1900, par. 21*

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My brethren, what will you do to forward this work? How much will you lay up as treasure in heaven by contributing toward the erection of a sanitarium? When the building is completed, it will give us facilities to educate and train workers who can carry forward the same work in other places, and thus the blessing will be extended.*15LtMs, Ms 12a, 1900, par. 23*

In this enterprise all may bear a part. As the sanitarium shall do its work of beneficence, will you not rejoice to be able to say, “With the

means the Lord entrusted to me I helped to establish that institution, which is doing such a wonderful work in restoring the sick"? *15LtMs, Ms 12a, 1900, par. 24*

We ask now that every one will do his best. You may have the same privilege as had the Macedonians. You may surprise the Lord's servants by the liberality of your gifts. *15LtMs, Ms 12a, 1900, par. 25*

Ms 13, 1900

Words to Students

NP

February 2, 1900 [typed]

This manuscript is published in entirety in *1SAT 312-317*.

I am glad to see so many students here this morning. Students, you may have the best and wisest teachers to be found in our world, but they cannot make your heart ready to receive the Lord. You must do this work for yourself. Your teachers cannot think for you or act for you. The question each student should ask himself is, Am I determined to develop a character which God can approve? You may give yourselves up to float with the current, or you may struggle bravely onward and still onward. Ask yourselves, How can I conduct myself so that I shall be approved by God? The approval of God is worth more than all else in our world.*15LtMs, Ms 13, 1900, par. 1*

If you will set your mark high, if you will make the most of your opportunities and privileges, wherever you are, whatever your position, you will be given strength and courage to persevere. You will not be wanting in bright, keen ideas. We have the precious Word of God to give us encouragement, and if we are determined to keep ever before us the fear of God—the beginning of wisdom—we shall be learners in the school of Christ.*15LtMs, Ms 13, 1900, par. 2*

You may set for yourselves a low standard. You may cling to cheap, common ideas. But if you do this, you will leave the school cheap and common. You may make up your mind that while in school you have not a moment to lose, that this is a time large with important results, and that therefore you must improve every opportunity presented to you. Doing this, you will go from school purer and holier for your stay.*15LtMs, Ms 13, 1900, par. 3*

What may come in a few months from now is impossible to say. You may never have another opportunity to attend the school in

Cooranbong. But now, just now, at the very beginning of this school year, seek God with the whole heart, and He will be found of you. Our God watches over the children of men. And the angels of light—thousands upon thousands of them—what are they doing? What is their work? “Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?” [*Hebrews 1:14.*] Constantly the battle between the army of Christ and the army of Satan is going on. The angels of God are round about us as a wall of fire. We need them, for Satan is always seeking to cast his hellish shadow between us and God. But God’s angels press back the powers of darkness; Satan cannot hurt us if we trust in the Lord.*15LtMs, Ms 13, 1900, par. 4*

God has a church in the world, and this church is nearer to his heart than anything else in this earth. He holds communication with His church. He gives individuals ability and talents, and imparts to them of His Spirit, that they may be the guardians of His church, to watch over the interests of His people. These are His stewards, and He has placed some of them in this school, to watch over the youth who may attend. Students, when you see that they have a kindly interest in you, respond to it for Christ’s sake. Place yourselves on the right side. Be determined that you will not be found under the black banner of the prince of darkness, that you will fight under the bloodstained banner of Prince Emmanuel.*15LtMs, Ms 13, 1900, par. 5*

Christ has given you talents, and these talents He expects you to improve. To one He gives ten talents, to another five, and to another one. He gives to each according to his several ability. If the man with one talent will improve that talent to the utmost of his ability, he will be given other talents. To these, as they are faithfully improved, will be added others. Thus the talents continually increase. But supposing a man has only one talent and gains only one? If his work has been in proportion to his ability, he will be just as surely rewarded as the man who gains a larger number of talents.*15LtMs, Ms 13, 1900, par. 6*

Those who make the most of their opportunities, who place themselves in right relation with God, will be rewarded even as was Daniel. We read of him, “Daniel purposed in his heart that he would

not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king; ... for why should he see your faces worse liking than the children which are of your sort? Then shall ye make me endanger my head to the king." [*Daniel 1:8-10.*]15LtMs, Ms 13, 1900, par. 7

"Prove thy servants, I beseech thee, ten days," Daniel said, "and let them give us pulse to eat and water to drink. Then let our countenances be looked upon before thee, and the countenances of the children that eat of the ... king's meat; and as thou seest, deal with thy servants. So he consented with them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." [*Verses 12-15.*]15LtMs, Ms 13, 1900, par. 8

God gave Daniel and his companions "knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. 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 in all matters of wisdom and understanding, ... he found them ten times better than all the magicians and astrologers that were in all his realm." [*Verses 17-20.*]15LtMs, Ms 13, 1900, par. 9

Babylon was at this time the greatest kingdom in the world. God permitted Daniel and his companions to be taken captive, that they might take to the king and nobles of Babylon the knowledge of Him, the only true God, the Creator of the heavens and the earth. 15LtMs, Ms 13, 1900, par. 10

God brought Daniel into favor with the prince of the eunuchs because he behaved himself. He kept before him the fear of the Lord. His companions never saw in his life anything that would lead them astray. Those who had charge over him loved him because he carried with him the fragrance of a Christlike disposition. You may say, But I have not a good disposition. If in the past your disposition

has been bad, now is the time to seek to make it good. The term is just about to commence. Begin now to obtain the victory over self. God will help you. *15LtMs, Ms 13, 1900, par. 11*

No one need place himself where he is out of touch with every body else, where he fancies that no one will care, no matter what he does or says. Students, each one of you has a different disposition, a different mind. The work of your teachers is necessarily very hard. You can make it harder by giving way to selfishness. You may help them by working together in harmony. *15LtMs, Ms 13, 1900, par. 12*

God cooperates with human effort. Daniel might have said, Of course, I must eat as the king commands. But instead, he resolved to obey God, and God began at once to help him. So when you are determined that you will obey the divine command, God will cooperate with you, making you witnesses of which heaven approves. Christ says, “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48.*] This is your work—to gain perfection of character. Set your mark high, and then be determined to reach it. If a fellow student asks you to go contrary to the rules of the school, answer him with a decided no. Say, I will have no part in this matter. The fear of God is before me. I love God, and I will keep His commandments. Act in this way, and you will receive brain-power. God will strengthen you as He strengthened Daniel. *15LtMs, Ms 13, 1900, par. 13*

I want to begin to do my talking at the beginning of the school year, because as I shall speak to you from time to time, I do not want you to feel that I have heard of your wrong course, and am hitting at you. I want to stand right by your side. I want to help every one of you. I present you before God in my prayers. I want you to take hold with me. How? “Let him take hold of my strength,” God says, “that he may make peace with me, and he shall made peace with me.” [*Isaiah 27:5.*] Daniel not only made peace with God, in making peace with God, he made peace with one who knew not God. *15LtMs, Ms 13, 1900, par. 14*

Help your fellow students to cooperate with God. Help them to cooperate with the prayers which I have heard rising in their behalf. As God’s people bow before Him, they pray that His angels may

watch over the students in this school. *15LtMs, Ms 13, 1900, par. 15*

Students, you know not in what position you may be placed. God may use you as He used Daniel to take the knowledge of the truth to the mighty of the earth. It rests with you to say whether you will have knowledge and skill. God can give you skill in all your learning. He can help you to adapt yourselves to the line of study you shall take up. Place yourselves in right relation to God. Make this your first interest. Gather up right principles, noble principles, uplifting principles. Then when visitors come to the school, they will be impressed that the students are receiving the right education. God desires you to be witnesses for Him. He desires you to draw in right lines. As you do this, He will give you skill and wisdom and understanding. You will advance step by step, for God does not want you to stand still. He wants you to run in the way of His commandments, constantly moving forward and upward. *15LtMs, Ms 13, 1900, par. 16*

God is connected with the threads of our existence. He knows every thought of the heart, every action of the life. Then strive to live in harmony with Him. Seek to reach a high standard. Your teachers will help you, heavenly angels will help you, and more than that, Christ will help you. The Prince of life is more interested than any one else in your salvation. You can do Him honor by showing that you appreciate what He has done for you. You can glorify Him and make the angels glad by revealing in your life that He has not died in vain. Do determined that opposite your names in the books of heaven shall be written the word, Overcomer. Then all discontent and unhappiness will vanish. Your hearts will be filled with peace and joy in the Holy Spirit. *15LtMs, Ms 13, 1900, par. 17*

Ms 14, 1900

Offer Unto God Thanksgiving

NP

February 2, 1900 [typed]

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“I will praise thee, O God, with my whole heart; I will show forth all thy marvelous works. I will be glad and rejoice in thee. I will sing praise to thy name, O thou Most High.” [*Psalm 9:1, 2*.] *15LtMs, Ms 14, 1900, par. 1*

The Lord is to be the object of our worship, of our praise and thanksgiving. To call on His holy name reveals respect for His efficiency. We should ever remember that the fruit of true, willing obedience is revealed in praise and thanksgiving. “Whoso offereth praise glorifieth God.” [*Psalm 50:23*.] The line of demarcation between those who utter the holy name of God in blasphemy and those who praise Him with heart and with voice, is clear and distinct. *15LtMs, Ms 14, 1900, par. 2*

“Faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1*.] Faith relies upon God as being able and willing to save to the uttermost all who come to Him. And as we speak forth God’s power, we show that we appreciate the love that is so constantly shown us, that we are grateful for the mercies and favors bestowed on us, and that the whole soul is awakened to a realization of the God’s glory. The absence of praise and thanksgiving pleases the enemy of God. *15LtMs, Ms 14, 1900, par. 3*

He who is truly changed in heart and character will glorify God as he beholds the wonderful things of His creation, the brightness of the sun, moon, and stars, the changing glory of the heavens. To him all nature will declare God’s mighty power. He will be led to give glory to His holy name. *15LtMs, Ms 14, 1900, par. 4*

Our tongues should be used to express the appreciation in our

hearts for God's goodness. Thus God requires us to return to Him gratitude-offerings. But this is not the only way in which we are to praise God. We are to praise Him by tangible service, by doing all we can to advance the glory of His name. By improving our entrusted talents, we are to offer God thanksgiving.*15LtMs, Ms 14, 1900, par. 5*

God has given human beings all that ministers to their happiness, and in return He asks them to lay their gifts and offerings on His altar. Shall we disregard these requirements? Shall we fail of offering God praise and thanksgiving in word and deed?*15LtMs, Ms 14, 1900, par. 6*

"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. ... 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 God, and thy redeemer, the Holy One of Israel. ... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.*15LtMs, Ms 14, 1900, par. 7*

"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 41:10, 13, 14, 17-20.*]*15LtMs, Ms 14, 1900, par. 8*

The Lord invites men to fully investigate His claims, that they may understand His will. His Word is to be searched. It challenges full investigation. It is error that loves darkness and refuses to come to the light.*15LtMs, Ms 14, 1900, par. 9*

God is the fountain of life and power. He can make the wilderness a fruitful field for the people who keep His commandments, for this is for the glory of His name. This is His witness to Christianity. He has done for His chosen people that which should inspire every heart

with praise and thanksgiving; and it displeases Him that so little praise is offered. He desires to have a stronger expression from His people, showing that they know they have reason for joy and gladness. *15LtMs, Ms 14, 1900, par. 10*

Isaiah tells us what God is doing for us. "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till he have set judgment in the earth, and the isles shall wait for his law." [*Isaiah 42:1-4.*]*15LtMs, Ms 14, 1900, par. 11*

What greater encouragement and assurance than this could the Lord give His loyal, commandment-keeping people. Have we not every reason for changing our attitude toward God? Is it not our duty to show the world that we appreciate the love of Christ? As we produce the fruit of thanksgiving, we bear living evidence that by connection with Christ we are placed on vantage ground. *15LtMs, Ms 14, 1900, par. 12*

"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. ... He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. ... And of his fulness have all we received, and grace for grace." [*John 1:1-4, 10-12, 14, 16.*] As the grace which is in the soul flows out to others, more grace flows in to be given back to God in willing offerings. *15LtMs, Ms 14, 1900, par. 13*

The people of God need to be aroused to let their light shine forth. Christ said, "Let your light so shine before men that they may see

your good works, and glorify your Father which is in heaven.” [Matthew 5:16.] God’s people should be an animated people, because they behold Him who is invisible to the eyes of the world. *15LtMs, Ms 14, 1900, par. 14*

How can we express our love for Christ? “If ye love me,” He said, “keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless Yet a little while, and the world seeth me no more.” [John 14:15-19.] Feeling no need of Me, it is seeking for the perishable things of earth. “But ye see me; because I live, ye shall live also.” [Verse 19.] *15LtMs, Ms 14, 1900, par. 15*

How plain is the distinction drawn. Worldlings have placed their whole attention on the gaining of worldly advantages. The mind is filled with the selfish thought, How can I secure these advantages for myself? How can I obtain more money? This is the god they worship. They do not stop to think of the riches of which no earthly power can deprive them. They see not Christ, neither know Him. They do not realize their great need of a Redeemer. They do not pray. They put Christ out of their live as much as possible. *15LtMs, Ms 14, 1900, par. 16*

“But ye see me; because I live, ye shall live also.” [Verse 19.] Christ is with you, to enlighten your minds, to lead you to call upon Him. As you do this, He will hear your prays and will purify your hearts. You will behold Him as The Way, the Truth, and the Life. Those who follow Christ do not walk in accordance with the ways of the world. They are not conformed to the world. They ask God for Christ’s sake to help them, and they receive the help they ask for. They are enlightened, and are gifted by God with the power to discern the matchless love and wonderful charms of Jesus Christ. They can never feel lonely or comfortless. *15LtMs, Ms 14, 1900, par. 17*

“At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it

is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Let all observe the answer. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him." [*Verses 20-23.*] Wonderful indeed is this promise! Do we comprehend it?*15LtMs, Ms 14, 1900, par. 18*

When a man becomes one with Christ, he has the mind of Christ. He is no longer antagonistic to God's law, but lives in obedience to all the commandments. One with Christ in obedience to God's commands, he walks in the footsteps of the Saviour. But should he walk regretfully, because in his union with Christ he is called upon to practice self-denial and self-sacrifice? Think of what the Prince of heaven did to manifest His love for his Father. He resigned His position as Commander in the heavenly courts, and clothed His divinity with humanity, that humanity might lay hold of humanity, and divinity grasp the throne of the Infinite. This He did to perfect the redemption of the human race. Those who receive Him are adopted into the royal family as sons and daughters of God. They are made heirs of God and joint-heirs with Jesus Christ to an immortal inheritance. Have they any cause for regret?*15LtMs, Ms 14, 1900, par. 19*

Love to Jesus Christ leads to an acknowledgement in words and works of His goodness. Christ has declared that the cross, which makes the line of demarcation between His people and the world so distinct that the world may not question the choice, is not a cross of discouragement but a cross of salvation.*15LtMs, Ms 14, 1900, par. 20*

There is a right side, and a wrong side. Let each ask himself, On whose side am I standing? Those who do not choose Christ range themselves under the banner of darkness with the great apostate, who in heaven refused to obey God. In the garden of Eden he deceived the holy pair, and the floodgates of woe were opened upon our world.*15LtMs, Ms 14, 1900, par. 21*

On the side of obedience Christ stands, giving to all the invitation,

“He that will come after me, let him deny himself, and take up his cross daily, and follow me.” [Luke 9:23.] “If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.” [John 15:7, 8.] All those who are true and loyal to God bear fruit, not the fruit of transgression, but the fruit of a glad, willing obedience. They are filled with thankfulness that they are not numbered with those who have chosen the wide gate and broad road as more convenient than the road cast up for the ransomed of the Lord to walk in. *15LtMs, Ms 14, 1900, par. 22*

Christ says to His followers, “Strive (agonize) to enter in at the strait gate; for many, I say unto you, shall seek to enter in” with all their worldly treasures, “and shall not be able.” [Luke 13:24.] “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.] *15LtMs, Ms 14, 1900, par. 23*

“As the Father hath loved me, so have I loved you; continue ye in my love.” [John 15:9.] How can we continue in Christ’s love? By copying disobedience to God’s law, which is so widespread? No, no. By showing to the world that we choose to be among the loyal people of God. “If ye keep my commandments, ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.” [Verses 10-13.] *15LtMs, Ms 14, 1900, par. 24*

We are to come out from the world and be separate, and our works are to be in accordance with the influence and works of Christ. He declares, “I have kept my Father’s commandments.” [Verse 10.] On whose side are you? On Christ’s side, obeying God’s commands, or on Satan’s side, warring against the commandments of God? *15LtMs, Ms 14, 1900, par. 25*

Christ has shown His great love for the world by giving His life to

make it possible for all to keep the commandments. And He desires those who choose to follow Him to bear to the world the testimony that to obey is better than sacrifice and to hearken than the fat of lambs. *15LtMs, Ms 14, 1900, par. 26*

Christ has made for us a whole and complete offering. He laid down His life that His enemies might be friends of God. For our sakes He became poor, that we through His poverty might be made rich. "If the blood of bulls and of goats and the ashes of an heifer sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God. And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of transgression, those who were under the first testament, they which are called might receive the promise of eternal inheritance." [*Hebrews 9:13-15.*]*15LtMs, Ms 14, 1900, par. 27*

Sin is the transgression of the law. Those who continue in sin, notwithstanding the fact that light has come to show them what sin is, those who refuse to lift the cross because doing so would possibly limit their prospect of worldly gain, will meet with great loss. They show that they do not choose to be partakers of Christ's life of self-denial and self-sacrifice, and they will lose eternal life. "What shall it profit a man if he gain the whole world and lose his own soul?" [*Mark 8:36.*]*15LtMs, Ms 14, 1900, par. 28*

The testimony of the Old Testament is in perfect accord with the testimony of the New Testament. Both the Old and the New Testaments exalt the law of God, and those who reverently study the Scriptures for themselves, laying aside all the preconceived opinions taught by human wisdom, will not be left in the darkness of error. But many, rather than lift the cross, put their own construction upon a plain "Thus saith the Lord," and drag the Scriptures in the direction of their own suppositions. They will not accept the truth that the seventh day is the Sabbath, because this would interfere with their worldly arrangements and plans. They seize hold of the weakest arguments to block their own way. They are blind leaders of the blind, and both they and those they are leading must fall into the ditch. All our preconceived opinions, all our wishes, all our

impulses, must be considered in the light of the Word of God.*15LtMs, Ms 14, 1900, par. 29*

When Christ was upon this earth, the great mass of the common people would have accepted Him had it not been that they were afraid of what the Scribes and Pharisees might do. These leaders, sitting in Moses' seat, claiming to know God, saw that Christ was drawing the attention of the people from them. They determined to oppose His work, and once started in the path of opposition, no evidence had any weight with them. The wonderful works Christ did were denied. The gracious words which fell from His lips were misstated and misconstrued. They regarded the rejoicing shown because of Christ's works of compassion and miracles of healing as a personal slight to themselves.*15LtMs, Ms 14, 1900, par. 30*

The appeals which Christ made, appeals which were freighted with love, the conclusive arguments He presented, only kindled fires of hatred in the hearts which, once convicted, had refused the light. Christ came to His own, and His own received Him not. He had to forsake Judea in order to preserve His life till the fulness of time. "After those things," we read, "Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him." [*John 7:1.*]*15LtMs, Ms 14, 1900, par. 31*

Christ's brethren did not believe in Him, and because He made Himself obnoxious to the priests and rulers, by teaching the people and working miracles, they were greatly annoyed. "Depart hence, and go into Judea, that thy brethren also may see the works that thou doest," they said contemptuously. "For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." [*Verses 3, 4.*] These words caused Christ grief and sorrow, but He made no sarcastic answer. How He pitied their ignorance and blindness. He longed to instruct them; He longed to see them willing to see with unprejudiced eyes and to hear with unprejudiced ears.*15LtMs, Ms 14, 1900, par. 32*

"My time is not yet come," He answered; "but your time is always ready." The world cannot hate you, for there is no antagonism between you and the world. "But me it hateth, because I testify of it,

that the works thereof are evil.” [Verses 6, 7.]*15LtMs, Ms 14, 1900, par. 33*

“And there was much murmuring of the people concerning him; for some said, He is a good man; others said, Nay, but he deceiveth the people. Howbeit, no man spake openly of him”—in favor of him —“for fear of the Jews.” [Verses 12, 13.]*15LtMs, Ms 14, 1900, par. 34*

This history has been and will be repeated. God sends messages to arouse the people from spiritual slumber. He presents truth in contrast with error. But many, instead of saying, We will make the Word of God our standard, cling to human opinions and traditions. Too often the religious teachers of the people refuse to examine candidly the evidence presented. They do not dig for the treasures of truth as a man digs for the treasures hid in the earth.*15LtMs, Ms 14, 1900, par. 35*

A most solemn responsibility rests upon religious teachers. Christ died to save souls, and through the promulgation of truth He desires to accomplish this work. He sends His messengers to speak to the people the words He has given them. That minister who does all in his power to keep the people from hearing the truth, who takes upon himself the work of misconstruing and misstating the messages God sends, does his flock great harm. Those who have reasoning powers are to search the Scriptures for themselves, that they may understand what is truth, that they may say with Peter, “We have not followed cunningly devised fables.” [2 Peter 1:16.] We need a faith that works by love and leads us to live unselfish lives. We need to seek constantly for sanctification through the truth.*15LtMs, Ms 14, 1900, par. 36*

Ms 15, 1900

“Whoso Offereth Praise Glorifieth God.”

NP

February 14, 1900 [typed]

Previously unpublished.

I present the following Scriptures to those who believe the Word of God and who claim to be His children: *15LtMs, Ms 15, 1900, par. 1*

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the 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 upon 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. *15LtMs, Ms 15, 1900, par. 2*

“And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the aliens shall be your plowmen 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 their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their position; therefore in their land they shall possess the double; everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. *15LtMs, Ms 15, 1900, par. 3*

“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 ground causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” [Isaiah 61:1-11.]15LtMs, Ms 15, 1900, par. 4

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.” [Isaiah 62:1-4.]15LtMs, Ms 15, 1900, par. 5

“I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindness. For he said, Surely they are my people; children that will not lie; so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and carried them all the days of old.” [Isaiah 63:7-9.]15LtMs, Ms 15, 1900, par. 6

“How beautiful on the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! 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. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem. The Lord hath made bare his holy

arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” [Isaiah 52:7-10.]15LtMs, Ms 15, 1900, par. 7

“Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuchs say, Behold, I am a dry tree.15LtMs, Ms 15, 1900, par. 8

“For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in my house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, and to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” [Isaiah 56:1-7.]15LtMs, Ms 15, 1900, par. 9

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfied 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. ... Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.15LtMs, Ms 15, 1900, par. 10

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not 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 that which I please, and it shall prosper in the thing whereunto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills will 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 55:1-3, 6-13.*]*15LtMs, Ms 15, 1900, par. 11*

“Hearken unto 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 shall 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.*15LtMs, Ms 15, 1900, par. 12*

“Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgement to rest for a light of the people. My righteousness is near; my salvation is gone forth; and mine arms shall judge the people; the isles shall wait upon me; and on mine arm shall they trust.*15LtMs, Ms 15, 1900, par. 13*

“Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.*15LtMs, Ms 15, 1900, par. 14*

“Awake, awake, put on strength, O arm of the Lord; awake, as in

the ancient days, in the generations of old. Art thou not it that hath cut Rahab, and wounded the dragon? Art thou not it which hath dried up the sea, the waters of the great deep; that hath made the depths of the sea way for the ransomed to pass over? Therefore shall the redeemed of the Lord return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain joy and gladness; and sorrow and mourning shall flee away.” [*Isaiah 51:1, 3-5, 7-11.*]15LtMs, Ms 15, 1900, par. 15

“I will praise the Lord at all time; 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. This poor man cried, and the Lord heard him, and saved him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O, taste and see that the Lord is good; blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.15LtMs, Ms 15, 1900, par. 16

“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. 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. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken. Evil shall slay the wicked; and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.” [*Psalms 34:1-22.*] “My tongue shall speak of thy righteousness and of thy praise all the day long.” [*Psalms 35:28.*]15LtMs, Ms 15, 1900, par. 17

“Rejoice in the Lord, O ye righteous; for praise is comely for the upright. Praise the Lord with harp; sing unto him with the psaltery, and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise. For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment; the earth is full of the goodness of the Lord. By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast. The Lord bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.” [*Psalm 33:1-12.*]15LtMs, Ms 15, 1900, par. 18

“I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness. For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.” “Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee forever.” [*Psalm 30:1-5, 11, 12.*]15LtMs, Ms 15, 1900, par. 19

“Give unto the Lord, O ye mighty, give unto the Lord glory and praise. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the

wildness; the Lord shaketh the wilderness of Kadesh.” “The Lord sitteth upon the flood; yea, the Lord sitteth King forever. The Lord will give strength unto his people; the Lord will bless his people with peace.” [*Psalm 29:1-8, 10, 11.*]15LtMs, Ms 15, 1900, par. 20

“Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. Let them praise his name in the dance; let them sing praises unto him with the timbrel and harp. For the Lord taketh pleasure in his people; he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds.” [*Psalm 149:1-5.*] “Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God.” [*Psalm 147:7.*] “Let everything that hath breath praise the Lord. Praise ye the Lord.” [*Psalm 150:6.*]15LtMs, Ms 15, 1900, par. 21

Ms 16, 1900

The Work for this Time

NP

February 20, 1900 [typed]

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The third angel's message is to be given to our world in clear, distinct lines. In the *fourteenth chapter of Revelation we read*, "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, or 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." [*Verses 9, 10.*] This message embraces the two proceeding messages. It is represented as being given with a loud voice; that is, with the power of the Holy Spirit. Everything is now at stake. The third angel's message is to be regarded as of the highest importance. It is a life and death question. The impression made by this message will be proportionate to the earnestness and solemnity with which it is proclaimed. *15LtMs, Ms 16, 1900, par. 1*

Satan has devised a state of things whereby the proclamation of the third angel's message shall be bound about. We must beware of his plans and methods. There must be no toning down of the truth, no muffling of the message for this time. The third angel's message must be strengthened and confirmed. The *eighteenth chapter of Revelation* reveals the importance of presenting the truth in no measured terms but with boldness and power. John writes, "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. *15LtMs, Ms 16, 1900, par. 2*

“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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [*Verses 1-5.*] *15LtMs, Ms 16, 1900, par. 3*

Babylon is represented as holding a wine cup in her hand, from which she makes all nations drink. The nations commit spiritual fornication, by divorcing themselves from God and trampling on His commandments. But there are some who remain true to their allegiance to Jehovah. John beholds the loyal people of God, and he exclaims, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.” [*Revelation 14:12.*] The time in which the saints live is a trying one for those who refuse to receive the mark of the beast, but through it all the saints show their patience. They continue steadfast in the faith, even should their firmness cost them their life. *15LtMs, Ms 16, 1900, par. 4*

There are only two parties upon this earth—those who stand under the bloodstained banner of Jesus Christ and those who stand under the black banner of rebellion. In the *twelfth chapter of Revelation* is represented the great conflict between the obedient and the disobedient. “The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” [*Verse 17.*] “I beheld another beast coming out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed.” *15LtMs, Ms 16, 1900, par. 5*

“And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And he deceiveth

them that dwell on the earth by reason of the miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name.” [Revelation 13:11-17.] *15LtMs, Ms 16, 1900, par. 6*

Satan will work miracles to deceive those who dwell on the earth. Spiritualism will do its work, by causing the dead to be personated. Those religious bodies who refuse to hear God’s message of warning will be under strong deception, and will unite with the civil power in persecuting the church. The Protestant churches will unite with the papal power in persecuting the commandment-keeping people of God. This union will constitute the great system of persecution which will exercise spiritual tyranny over the consciences of men. *15LtMs, Ms 16, 1900, par. 7*

“He had two horns like a lamb, and he spake like a dragon.” [Verse 11.] This lamblike power unites with the dragon in making war upon those who keep the commandments of God and have the testimony of Jesus Christ. Though professing to be followers of the Lamb of God, men become imbued with the dragon-spirit. They profess to be meek and humble, but they speak and legislate with the spirit of Satan, showing by the actions that they are the opposite of what they profess to be. And Satan unites with Papists and Protestants, acting in concert with them as the god of this world, dictating to men as if they were the subjects of his kingdom, to be handled and governed and controlled as he pleases. *15LtMs, Ms 16, 1900, par. 8*

If men will not agree to trample under foot the commandments of God, they are brought before councils and fined or imprisoned. “He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead.” “He had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not

worship the image of the beast should be killed.” [*Verses 16, 15.*] Thus Satan usurps the prerogatives of Jehovah. The man of sin sits in the seat of God, proclaiming himself to be God, and acting above God.*15LtMs, Ms 16, 1900, par. 9*

The Lord’s faithful servants will receive the bitterest persecution from false teachers, who will not hear the Word of God, ... who prepare stumbling blocks to put in the way of those who would hear. But God’s people are not to fear. Satan cannot go beyond his limit. The Lord will be the defense of His people. He regards any injury done to His servants for the truth’s sake as done to Himself. When the last decision has been made, when all have taken sides, either for Christ and the commandments or for the great apostate, God will arise in His power, and the mouths of those who have blasphemed against Him will be forever stopped.*15LtMs, Ms 16, 1900, par. 10*

Every opposing power will receive its punishment. “Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword. ... Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried.” [*Jeremiah 25:30-33.*]*15LtMs, Ms 16, 1900, par. 11*

We have entered upon a time when the most earnest gospel missionary work is to be done. But I have been given light, decided light, that the so-called medical missionary work in America has absorbed means and labor that were needed in destitute fields, where a strong influence for the truth should be maintained. I was shown large numbers engaged in work for the outcasts, while all through God’s moral vineyard were fields ripe for the harvest. If we should all engage in the work that Dr. Kellogg has been doing for the lowest class of people, what would become of the work that is to

be done in the places where the third angel's message—the truth upon the Sabbath and the second coming of our Lord—has never been proclaimed?*15LtMs, Ms 16, 1900, par. 12*

Satan will so mingle deception with truth that side issues will be created to turn the attention of the people from the one great issue, the test to be brought upon men and women in these last days. From the light God has given me, I know that the gospel message for this time is being largely turned aside, for work among the lowest class of people. This work is being made the all-absorbing work; but this is not in God's order. It is a never-ending work, and if it is carried on as it has been in the past, all the power of God's people will be required to counterbalance it, and the work of preparing a people to stand amid the perils of the last days will never be done.*15LtMs, Ms 16, 1900, par. 13*

Our work is to put on the armor and make aggressive warfare. Laborers are not to be encouraged to work in the slums and filth of the cities, where they will only secure converts who need watching, and that continually. There are fields all ripe for the harvest, and all the time and money is not to be devoted to gathering in those who through indulgence of appetite have trained themselves in pollution. Some of these may be saved. And there are those who can labor in the lowest places of the earth without becoming deteriorated in character. But it is not safe to give young men and young women this class of work to do. The experiment would be a dear one. Thus those who could work in the highways would be disqualified for work of any kind.*15LtMs, Ms 16, 1900, par. 14*

Wherever the truth has been proclaimed and people have been awakened and converted to the truth, the believers are at once to unite in enterprises of charity. Wherever Bible truth has been presented, a work of practical godliness is to be commenced. Wherever a church is established, true missionary work is to be done for the helpless and suffering.*15LtMs, Ms 16, 1900, par. 15*

Paul wrote to the Corinthian church, "Moreover brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to

their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he had begun, so he would also finish in you the same grace also.” [2 *Corinthians* 8:1-6.]*15LtMs, Ms 16, 1900, par. 16*

There had been a famine at Jerusalem. Paul knew that many of the Christians there had been scattered abroad, and that those who remained would be likely to be deprived of human sympathy and exposed to religious enmity. Therefore he exhorted the churches to send pecuniary assistance to their brethren in Jerusalem. The work of collecting help for the church at Jerusalem had been begun more than a year before, and Paul felt that the matter should no longer be delayed, that the amount pledged should be gathered in and sent to Jerusalem. The amount raised by the churches of Macedonia had exceeded the expectations of the apostles. The people were filled with joy and gladness because they could help, and they were willing to do “beyond their power.” [*Verse 3.*]*15LtMs, Ms 16, 1900, par. 17*

This is the true basis of charity according to the Word of God.*15LtMs, Ms 16, 1900, par. 18*

Men’s feelings may become deeply moved as they see human beings suffering as the result of their own course of action. There are those who are specially impressed to come into direct contact with this class, and the Lord gives them a commission to work in the worst places of the earth, doing what they can to redeem outcasts and place them where they will be under the care of the church. But the Lord has not called Seventh-day Adventists to make this work a specialty. He would not have them in this work engross many workers or exhaust the treasury, as has been done, by erecting institutions for the care of outcasts, thus hindering the work of foreign missions. God calls for one hundred missionaries where there is now one. These are to go forth to foreign countries.*15LtMs, Ms 16, 1900, par. 19*

Every one who has heard and accepted the third angel's message is to hold the banner of truth, unstained and uncorrupted, higher and still higher. Every organization among our people, as well as every individual, is responsible to God to give the last message of warning to the world with a loud voice. Strong, decided appeals are to be made. *15LtMs, Ms 16, 1900, par. 20*

In no better way can the masses be reached than by camp meetings. These meetings reach all classes. Thus men and women are helped to plant their feet upon the platform of eternal truth. *15LtMs, Ms 16, 1900, par. 21*

More aggressive work must be done. Plants must be made in the cities. Now is the time to give the third angel's message. But this cannot be done in church buildings. Camp meetings must be held, not one mammoth camp meeting, but smaller camp meetings in different places. The holding of camp meetings is one of the most successful ways of working for the Lord. These meetings should continue two or three weeks, and during this time earnest work should be done for believers and unbelievers. The work done at these meetings should never be of a cheap, low grade. Men of the best spiritual gifts should attend, men who can give the message for this time and properly bring out the features of our faith which make us what we are—Seventh-day Adventists. *15LtMs, Ms 16, 1900, par. 22*

Some have thought it best to gradually prepare the way for the presentation of the Sabbath question. The Sabbath truth is to be proclaimed with a loud voice, as represented in the *fifty-eighth chapter of Isaiah*. There has been too much beating about the bush in the proclamation of the third angel's message. The message has not been given as clearly and distinctly as it should have been. The third angel's message is to be proclaimed at our camp-meetings, and in a most earnest, decided manner. The trumpet is to give a certain sound. *15LtMs, Ms 16, 1900, par. 23*

Camp meetings are not to be made business meetings, so that the public will lose the precious opportunity of hearing the Word of truth. Let short, pointed discourses be given, and after such a discourse, ask those who wish to follow Christ to signify it. Then take them into

a tent by themselves, and pray with and for them. Hold fast to those interested, until they are confirmed in the faith. There are too few revival efforts made. There is too little seeking of the Lord. The most determined efforts should be made to arouse the people. At the close of every meeting decisions should be called for. *15LtMs, Ms 16, 1900, par. 24*

Let all see that you are in earnest because you have a wonderful message from heaven. Tell the people that the Lord is coming in judgment, and that neither kings nor rulers, wealth nor influence, will be able to stand against or ward off the judgments soon to fall. In many places these judgments are already falling; yet by their attitude worldlings and church members say plainly, We want none of these rebukes. We want none of your warnings. We will not hear. *15LtMs, Ms 16, 1900, par. 25*

Those who have had great light and many opportunities and privileges should be laborers together with God. They must seek the Lord earnestly and yoke up with Christ. Only thus can they do effective work. To our camp meetings come to very classes for whom we are to labor. Let every Seventh-day Adventist who attends gird on the armor, feeling that he is to be a laborer together with God. *15LtMs, Ms 16, 1900, par. 26*

The work done in the cities must be established on a firm gospel platform. This is best done by holding camp meetings. Everything in connection with these meetings should be neat and tidy, yet without display. Taste and tact do much to attract. Missionary work is to be done at every camp meeting. The standard of temperance is to be lifted. Remember that it is only through God that we can reach the people. We are to rely wholly upon God, holding Him to His promise, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] *15LtMs, Ms 16, 1900, par. 27*

When those to whom the Lord has entrusted responsibilities as leaders show their faith by their works, God's power will be manifested. When those who bear the burden of the work purify themselves from all that is displeasing to God, when they plead with God until they know that they have forgiveness and peace, the work of God will go forward with power. When those who occupy

positions of trust fear and tremble before God because of the responsibility of their work, when they feel their own unworthiness and realize that it is time to seek the Lord with humility of heart, God will work through them. No unfaithfulness will then be seen. *15LtMs, Ms 16, 1900, par. 28*

Nothing in this world is so dear to God as His church. Nothing is guarded by Him with such jealous care. He would have His church stand as did ancient Israel, when the ark was in their midst. Nothing so offends God as a planning on the part of men to injure the influence of those who are doing His service. Leave the forces of the enemy to do this work. God will call to account all who aid Satan in his work of discouraging. Let the solemn, sacred truth for this time unify the people of God. Let no one, by the manifestation of harsh, unchristlike traits of character, cause the withdrawal of the Holy Spirit. Those who are without sympathy, tenderness, and love cannot do Christ's work. *15LtMs, Ms 16, 1900, par. 29*

Christ's injunction regarding the importance of preserving unity is sufficiently plain for all to understand. God would make His people honorable if they would die to self. In the heavenly courts angels wait to receive from God the holy oil, which is to be emptied into vessels prepared for it. These holy ones take a special part in the service of man. They prepare the heart to receive the holy oil, given that Christ may be all and in all. *15LtMs, Ms 16, 1900, par. 30*

God has not given men power over the church or over individuals. He has not given them power to treat the subjects of His kingdom as their perverse tempers shall dictate. Christ will not sustain any man, whatever may be his office, who exalts himself as superior, when by his actions he makes himself in the sight of God, inferior. O, it is the saddest sight in the world to see men and women, who have not enough of the grace of God to control themselves, seeking to control others. The work of God must be done in gentleness and true courtesy. O, how much out of place are pride, selfishness, covetousness, and dishonesty. The Lord will punish those who lift themselves up in haughtiness and self-sufficiency, who refuse to show love and compassion for their brethren, or to encourage them in any way. These self-sufficient ones are the cause of the dearth in the church of the prosperity and success given by the Holy

We want decided victories. But if we gain them it will be because God sees that we have received Christ by faith, and that we are revealing Him in our lives. When we do this, the cloud that has been hanging over the work will be rolled back upon the originator of sin. The work of God must stand forth in its exalted purity. Who will now prove a false friend to God's cause? Who will betray sacred trusts? Who will cherish their own unchristlike traits of character till Christ is ashamed to have any connection with them? The Lord desires every soul in His service to be perfect in character. Those who are not cleansed from all uncleanness of the flesh and of the spirit might better leave the work which in God's sight is so sacred. Be they ministers or directors, they are not fit for their office without thorough conversion and repentance. *15LtMs, Ms 16, 1900, par. 32*

I write thus plainly because the Lord's work must be advanced in elevated lines. He prepares the wheat for His garner by separating it from the chaff. There is need now for every man to stand in his lot and in his place. There is to be perfect unity in the ranks of God's people. The work of the ministry is to retain its sacred, holy character. Disappointing requests may be seen, as in Christ's day in the case of Judas. And Paul mentions some who departed from the faith, giving heed to seducing spirits. Others for love of gain left the work in which the apostles took so much interest and which they carried forward with such rejoicing. But although errors may have to be corrected, although some of the workers may cause great sorrow, yet the ministry is not to be belittled or ignored. *15LtMs, Ms 16, 1900, par. 33*

To our camp meetings come all classes of people, the poorest sinner as well as the rich and intelligent. All are to be labored for. Those who are seeking the Lord are to be encouraged to advance. When at these gatherings, we must ever remember that two forces are at work. A battle unseen by human eyes is being waged. The army of the Lord is on the ground, seeking to save souls. Satan and his synagogue are also at work, trying in every possible way to deceive souls. Day by day the battle goes on. If our eyes could be opened to see the good and evil agencies at work, there would be no trifling, no vanity, no jesting or joking. *15LtMs, Ms 16, 1900, par.*

There must now be no indifference or weakness on the part of those who are doing God's service. Remember that while at the camp meeting you are either gathering with Christ or scattering abroad. Do not say, I am not responsible. I have nothing to do in this meeting. Be assured that if Satan has a chance, he will crowd your mind with his thoughts, giving you something to do in the line of criticism. Let not the servants of God allow Satan to make their minds his workshop. *15LtMs, Ms 16, 1900, par. 35*

To every man is given his work. There is much to be done. We all need light from heaven. If we do not receive this light, it is because we have closed the windows of the soul heavenward and opened them earthward. He who does this will see everything in a perverted light. Those who desire to be purified must mix faith with the hearing of the Word. *15LtMs, Ms 16, 1900, par. 36*

Paul sums up his instruction to the Ephesians by saying, "Finally, my brethren, be strong in the Lord," not in self, "and in the power of his might," not in self-confidence and self-sufficiency. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:10-12.*] How many think of these words when engaged in camp meeting work? O, if all would only put on the whole armor of God, what wonderful victories would be gained. *15LtMs, Ms 16, 1900, par. 37*

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all"—having obeyed the instruction given by the Lord through His servants—"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." [*Verses 13-15.*] Let the peace of Christ rule in the heart and express itself in words and works of praise and thanksgiving. The peace of Christ in the heart will be revealed by the true child of God. Christlike words and deeds are the fruit the Saviour longs to see in His followers. There is no

excuse for spiritual dearth in the soul. The peace of Christ, which passeth understanding, is provided for all.*15LtMs, Ms 16, 1900, par. 38*

“Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [*Verse 16.*] Satan is on the ground, for the purpose of hindered those present from gaining the spiritual attainments which they may receive. Confidence in God, a constant exercise of faith, will quench his fiery darts.*15LtMs, Ms 16, 1900, par. 39*

“And take the helmet of salvation, and the sword of the Spirit”—presented to you by the Captain of the Lord’s host—“which is the word of God.” [*Verse 17.*]*15LtMs, Ms 16, 1900, par. 40*

God stands ready to furnish His children with light and grace and power. Every soldier in the army of the Lord is to stand firm in the faith, working out his own salvation with fear and trembling, knowing that God is working in him, to will and to do of His good pleasure. God’s soldiers are to be ever ready with the word, “It is written.” When assailed by the enemy, they are not to use words human wisdom, but words of divine wisdom, keeping the eyes fixed on Christ. And they work to press back the powers of darkness, they are to pray always, “with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Verse 18.*]*15LtMs, Ms 16, 1900, par. 41*

Everything good in men and women is the fruit of the working of the Holy Spirit. The Spirit teaches us to reveal righteousness in our lives. The greatest work that can be done in our world is to glorify God by living the character of Christ. God will make perfect only those who will die to self. Those who are willing to do this can say, “I live, yet not I, but Christ liveth in me.” [*Galatians 2:20.*]*15LtMs, Ms 16, 1900, par. 42*

Our work is to call upon men to cooperate with us as we cooperate with Christ, and through the power of the grace of God carry out the instruction given in the *fifty-eighth chapter of Isaiah*. This chapter shows the spirit which fills the hearts of those who are disobedient. They war against truth and righteousness, and complain against God because He does not favor them in their work. God declares

that He cannot bless this class of men, because they fast for strife and debate, and to smite with the fist of wickedness. He says to them, "Ye shall not fast as ye do this day, to make your voice to be heard on high." [*Verse 4.*] *15LtMs, Ms 16, 1900, par. 43*

"Is it such a fast as I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day unto the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." *15LtMs, Ms 16, 1900, par. 44*

"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, 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." *15LtMs, Ms 16, 1900, par. 45*

"And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, 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 5-14.*] *15LtMs, Ms 16, 1900, par. 46*

The work to be done in these last days has been given us by the Lord. Let us obey His Word. Which side are we on? Are we honoring the Lord by calling His Sabbath holy? Are we engaged in the work of repairing the breach which the man of sin has made in the law of God? There is a great work for all to do who will cooperate with Him who declared, "I am not come to destroy but to fulfill." [*Matthew 5:17.*] Shall any one allow himself to be tempted to think, because of the universal scorn thrown on God's law, that Satan's enmity against this law is right? Shall we take sides with the great apostate? No, no; those who are willing to receive the Word of inspiration will say, "They have made void thy law; therefore love I thy commandments above gold; yea, above fine gold." [*Psalms 119:126, 127.*]*15LtMs, Ms 16, 1900, par. 47*

God calls for minutemen. Who will answer the call? We are servants of Christ, and everyone is to arm for the defense of the truth which the people need. We must study how we can approach people in such a way as to win their confidence. In the Scriptures the church of Christ is represented as striving, laboring, working, fighting the good fight of faith, and praying in confidence and sincerity, ever ready to unsheathe the sword of the Spirit.*15LtMs, Ms 16, 1900, par. 48*

The bread of life must be given to those ready to perish. Call the attention of the people to the signs of the times. There are wars and rumors of wars. Nation is rising against nation. Selfishness and covetousness lead to violence, crime, and all kinds of wickedness. Nation is watching nation, to see if there is not some advantage to be gained. A concession made by one nation only opens the way for another concession to be called for. The presumptuous, daring deeds of unholy ambition, done to gain strength by robbery, show that men do not realize that those who take the sword must perish by the sword.*15LtMs, Ms 16, 1900, par. 49*

The signs of Christ's coming are fulfilling. Time is precious, too precious to be frittered away. God needs men who will give the warning message, men who will sell and give alms that the work of warning the world may not be hindered. God's work has been and is being bound about by the erecting of large, expensive buildings, as if these buildings would proclaim the last message of mercy to a

guilty world. There is money enough to carry forward the work if all will act as God's stewards, giving back to Him His own. The aggressive warfare is to be carried forward with firmness and determination, for Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.¹⁵*LtMs, Ms 16, 1900, par. 50*

Ms 17, 1900

Investing Means in Building Sanitariums

Refiled as *Ms 23a, 1887*.

Ms 18, 1900

Diary

Geelong, Victoria, Australia

March 25, 1900

Previously unpublished.

We left Geelong, Friday, March 23, at eight o'clock a.m., I having an appointment to speak to the church at North Fitzroy Sabbath forenoon. We had a good, intelligent congregation, and I spoke from (*Matthew 6*)—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," etc. [*Verse 19.*] That evening we were in Geelong. Sunday I spoke in the beautiful hall that is secured for meetings, to follow up the efforts that shall be made to bind off the work begun at the camp meeting. The Lord is good. He gave me strength to speak to the people in this hall Sunday afternoon to about two hundred people. Brother Farnsworth spoke in the evening. I do not know [more]; I will learn of the meeting [later]. *15LtMs, Ms 18, 1900, par. 1*

Now this morning at eight o'clock I go to Melbourne, [and] at five o'clock take the cars for Sydney. We shall meet Elder Daniells and John Wessels in Melbourne. They take the boat on Wednesday for Africa. W. C. White and Sara and Brother Daniells went [onto] the sailing vessel for Africa. They report it a nice, large boat. *15LtMs, Ms 18, 1900, par. 2*

This place, Geelong, will have a company to take their position upon the truth, and God will bless them. Already the meetinghouse question is a live one. I am glad that one Brother Watson is able to do something in the building of a house of worship. When he embraced the Sabbath, he was receiving three pounds ten shillings per week. But his employer turned him off. Then he was somewhat troubled as to what he should do. His business is that of a tester of wool. He has skill and understanding in trading in wool. He commenced business on his own account and did well. Then other firms wished him to take their means and invest in wool. He did this, receiving ten pounds per week. *15LtMs, Ms 18, 1900, par. 3*

Then this firm, where he had been employed, wanted him back. He gave a decided refusal, but said he would work for them in taking their money and purchasing for them. They placed in his hands six hundred pounds. He found a good chance, and invested eight hundred pounds. This brought to his employer double, yes, triple, his money value. But he trades for many firms, and his wages are often twenty pounds per week. His employer now sees his mistake, and urges him to come back; but he will not go. He gave one hundred and twenty-five dollars to the expense of the camp meeting, and twenty pounds for the sanitarium, and he will be able to do something large in the putting up of a church building in West Geelong. *15LtMs, Ms 18, 1900, par. 4*

There is a man and his wife who have taken their stand on the Sabbath. This man is retired on his property. He will help build the meetinghouse. There is now the work to be carried on by house-to-house workers in giving Bible readings and instruction wherever they can get in. But Elder Daniells' going to Africa and Elder Farnsworth to Tasmania makes the working forces short. *15LtMs, Ms 18, 1900, par. 5*

Ms 19, 1900

A Perfect Ministry; Its Purpose

NP

March 5, 1900 [typed]

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After Christ's ascension to heaven and the descent of the Holy Spirit, His disciples called to mind His lessons which they had before been unable to comprehend. The words of Christ found an entrance to their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily communion with the Majesty of heaven. Scene after scene of His wonderful life passed before them. As they meditated upon His words and deeds, they felt that these could never be recorded as they really were. No human language could express their beauty. The disciples must in their lives bear witness to the loveliness of Christ's character. *15LtMs, Ms 19, 1900, par. 1*

And this they did. The Saviour by His Spirit was abiding in their hearts, and His love and light and power shone out through them. Men, beholding, marvelled, and they took knowledge of them that they had been with Jesus. And as the disciples witnessed to the mission of Christ, they bore witness also of the Father, for Christ had said, "He that hath seen me hath seen the Father." [*John 14:9.*] *15LtMs, Ms 19, 1900, par. 2*

This is the work of God's people today. God designs to manifest through them the principles of His kingdom. Through them the attributes of God are to be unfolded, and the truths of His Word, in all their glory and excellence, will be made to appear more vivid. *15LtMs, Ms 19, 1900, par. 3*

The great final crisis is just before us, when the destiny of every human being will be forever decided. A great work is to be done in setting before men the saving truths of the gospel. To present these truths is 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. *15LtMs, Ms 19, 1900, par. 4*

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 will receive it. But the glory of this light, which is the very glory of the character of Christ, can never be expressed in words. Human language is inadequate to reveal it. It must be made manifest in the life. It is to be manifest in the individual Christian, in the family, in the church, in the ministry of the Word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the gospel. They are agencies in the fulfillment of God's great purpose for the human race. *15LtMs, Ms 19, 1900, par. 5*

Ministry in the Home

As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more important missionary field than this. *15LtMs, Ms 19, 1900, par. 6*

God designs that the families of earth shall be a symbol of the family of heaven. Christian homes, established and conducted in accordance with His plan, are among His most effective agencies for the formation of Christian character. *15LtMs, Ms 19, 1900, par. 7*

In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life. Church duties are to begin in the home. *15LtMs, Ms 19, 1900, par. 8*

Christ died to save the children, and He is ready to do a great work for them if parents will co-operate with Him by training and educating them according to His instruction. While parents should be firm in requiring respect and obedience, they should make the religion of Christ attractive by their cheerfulness, their Christian courtesy, their tender, compassionate sympathy. *15LtMs, Ms 19, 1900, par. 9*

Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be petted and idolized, but to be taught to live pure, noble lives. They are God's property. He loves them, and He calls upon you to co-operate with Him in teaching them to form perfect characters. The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. Fathers and mothers especially need to understand the best methods of training children that they may co-operate with God.*15LtMs, Ms 19, 1900, par. 10*

In the home the Saviour is to be uplifted, thought of, talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for Jesus. This love will be expressed in prayer and praise. Words of discouragement and hopelessness will not be spoken.*15LtMs, Ms 19, 1900, par. 11*

Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both in the morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe takes notice of every praying household.*15LtMs, Ms 19, 1900, par. 12*

Let parents teach their little ones the truth as it is in Jesus. The children in their simplicity will repeat to their associates that which they have learned. In Christ's day the children sang in the temple courts, "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." [*Matthew 21:9.*] So in these days children's voices will be raised in giving the last warning to a perishing world. By them God's message will be made known, and His saving health to all nations.*15LtMs, Ms 19, 1900, par. 13*

The children can take a part in medical missionary work. They can do many things to help the sick and suffering, and by their offerings they can aid in carrying forward the work. By the efforts of children and youth, many souls will be won to the truth. And the children

themselves will be forming characters after Christ's similitude, in preparation to dwell forever in His presence.*15LtMs, Ms 19, 1900, par. 14*

The Ministry of the Word

The third angel's message is to be given with power. In the Revelation John says, "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. ... And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:1, 2, 4, 5.*]*15LtMs, Ms 19, 1900, par. 15*

The whole of the gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the word the first and most important thing is to melt and subdue the soul by presenting the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God, that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world.*15LtMs, Ms 19, 1900, par. 16*

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [*Isaiah 58:1.*] The trumpet is to give a certain sound. Lift up the

standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching.*15LtMs, Ms 19, 1900, par. 17*

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.*15LtMs, Ms 19, 1900, par. 18*

Our message is a life and death message, and we must let it appear as it is—the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul.*15LtMs, Ms 19, 1900, par. 19*

Personal Effort

Public effort alone will not suffice for the work that is to be done. By personal, house-to-house labor, ministers should seek to reach the people where they are. And they should visit the families of the church, coming close to their hearts as one touched with the feeling of their infirmities. Give each one some work to do for others. Show them that as receivers of the grace of God all are under obligation to work for Him.*15LtMs, Ms 19, 1900, par. 20*

All should be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. If this duty is neglected, the work of the minister is incomplete.*15LtMs, Ms 19, 1900, par. 21*

But God does not want His people to hang their weight upon the ministers. As a steward of the grace of God, every church member

should feel an individual responsibility to have life and root in himself. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. He who loves God supremely and his neighbor as himself cannot rest content with doing nothing. The Lord expects every believer to take hold of the work, to be self-denying as was the Master, to engage body, soul, and spirit in the work of saving souls. *15LtMs, Ms 19, 1900, par. 22*

Did the professed believers in the truth live the truth, they would today all be missionaries. Some would be working in the islands of the sea, some in the different countries of the world. Some would be serving Christ as home missionaries. Not all are called upon to go abroad. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings. *15LtMs, Ms 19, 1900, par. 23*

Though you are not be called to public labor for Christ, you may still do a most precious work by giving of your means to sustain His work. The following incident has a good suggestion for those who cannot go in person to foreign missionary fields: An American businessman who was an earnest Christian, being in conversation with a fellow believer, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. I am working for Christ all day. And at night, while I sleep, I have a man working for Him in China." *15LtMs, Ms 19, 1900, par. 24*

In explanation he added, "In my youth I determined to go as a missionary to the heathen. But on the death of my father I had to take up his business in order to provide for the family. Now instead of going myself, I support a missionary. In such a town of such a province in China, my worker is stationed, and so, even while I sleep, I am, through my representative, still work for Christ." *15LtMs, Ms 19, 1900, par. 25*

Are there not Seventh-day Adventists who will do likewise? If you cannot yourself go as a missionary to foreign fields, select some

earnest, promising youth, and educate him for the work. *15LtMs, Ms 19, 1900, par. 26*

Upon our churches rests a solemn responsibility in this line. The youth who wish to become workers for God should be given an opportunity to obtain a knowledge of Bible truth. Many workers are needed in home missions as well as in foreign fields. They are needed as Bible workers, as canvassers, nurses, teachers in church schools, and in many other lines. Will you not aid them in gaining a preparation for the work? Through the teacher your money had prepared for the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown. *15LtMs, Ms 19, 1900, par. 27*

The Medical Missionary Work and the Gospel Ministry

In preparing a people for the Lord's second coming, a great work is to be done through the promulgation of health principles. We are to relieve suffering by the use of the natural agencies that God has provided. We should teach the people how to prevent sickness by obedience to the laws of life. And while we work for the healing of the body, we should seize every opportunity to work for the healing of the soul. *15LtMs, Ms 19, 1900, par. 28*

This was Christ's method. He worked to restore both the physical and moral image of God in man. Both physical and moral health is to be communicated from the mighty Healer. *15LtMs, Ms 19, 1900, par. 29*

The medical missionary work God has set in operation as a practical illustration of the gospel. He has signified that this work shall be closely united with the ministry of the Word. *15LtMs, Ms 19, 1900, par. 30*

Every physician, nurse, and medical missionary may, through faith in Christ, have in his possession a cure of the highest value—a remedy for the sinsick soul. Countless are the opportunities of the physician and his helpers for warning the impenitent, cheering the disconsolate and hopeless, and prescribing for the health of mind and body. Thus they are acting their part in the great work of

making ready a people prepared for the Lord. Many who through their care and teaching regain health will be led to accept the special truths for this time. And in their turn they will aid in spreading the light. *15LtMs, Ms 19, 1900, par. 31*

Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the work of the third angel's message. It demands our attention and support. Especially should prominence be given to the temperance reform. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. *15LtMs, Ms 19, 1900, par. 32*

There are Christians in other churches who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to aid us in our Christian Endeavour work. They should be invited to second our efforts in seeking to save that which is lost. *15LtMs, Ms 19, 1900, par. 33*

But in coming in contact with those not of our faith, none should feel that they must conceal the peculiar characteristics which sanctification through the truth gives them. Those 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 His 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. *15LtMs, Ms 19, 1900, par. 34*

Never let the idea be entertained that it is essential to make an appearance of being wealthy. Let none suppose that expensive buildings, dress, or furniture is needed in order to give character to the work. We are to give character to the work, not by display, but by being, ourselves, living stones in God's building. All the beauty of art cannot bear comparison with the beauty of temper and character that is to be revealed in those who have to do with sacred things. It

is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savor of life unto life, and enables God to bless his work.*15LtMs, Ms 19, 1900, par. 35*

The Lord requires that those who are engaged in His service shall keep their minds ever directed to Him. We are to put to the stretch every faculty in order to bring saving truth to the attention of perishing human beings. This work must be carried on in connection with the ministry to the sick. Then the work will stand before the world in the strength which God designs it should have.*15LtMs, Ms 19, 1900, par. 36*

In the Highways and Hedges

The command of Christ to His people is, “Go out into the highways and hedges, and compel them to come in, that my house may be filled.” [*Luke 14:23.*]*15LtMs, Ms 19, 1900, par. 37*

The call to the gospel feast is first to be given “in the highways”—to those who have an active part in the world’s work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. “What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” [*Mark 8:36, 37.*]*15LtMs, Ms 19, 1900, par. 38*

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church, for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf?*15LtMs, Ms 19, 1900, par. 39*

Some will ask, “Can we not reach them with publications?” No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God’s servants were sent

to tell those in high places that they could find peace and rest only in the Lord Jesus Christ. *15LtMs, Ms 19, 1900, par. 40*

From the light given me I know that a plain "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted, God will use them in His cause. *15LtMs, Ms 19, 1900, par. 41*

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock. *15LtMs, Ms 19, 1900, par. 42*

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of this work, and who will qualify themselves to labor successfully for these classes? *15LtMs, Ms 19, 1900, par. 43*

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully. *15LtMs, Ms 19, 1900, par. 44*

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. They are spending their money for that which is not bread, and their labor for that which satisfieth not. *15LtMs, Ms 19, 1900, par. 45*

Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin, there is a possibility of saving them. Many can

be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of our unselfish love, it will be easier for them to believe in the love of Christ. *15LtMs, Ms 19, 1900, par. 46*

This is not to be done by expensive institutions. We are not called to center all our interest and all our means in working in the slums of the great cities. The last message of warning must be given to the whole world, the ministry to the poor and neglected is but one part of the great work. This we are to do individually, working for individuals as God gives us opportunity. He who created all, cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity. *15LtMs, Ms 19, 1900, par. 47*

God delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. *15LtMs, Ms 19, 1900, par. 48*

John Bunyan was redeemed from profanity and reveling, John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men today. There are those who have had very meager opportunities, who have walked in ways of error because they know no better way, to whom beams of light will come. Many will come from the grossest error and sin, and will take the place of those who have had privileges and opportunities but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His kingdom, they will stand next His throne. *15LtMs, Ms 19, 1900, par. 49*

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. When God's people give themselves to Him, and work in His lines, they will see of His salvation. The truth will be magnified. It will go forth as a lamp that burneth. *15LtMs, Ms 19, 1900, par. 50*

In obedience to the commands of God, we shall receive the best of

everything. His richest blessings will be received when heart and mind and soul are consecrated to His service. Only thus can our service for Him be complete—a perfect ministry.*15LtMs, Ms 19, 1900, par. 51*

This is an individual work. 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.*15LtMs, Ms 19, 1900, par. 52*

Ms 20, 1900

Diary/"On Sabbath Willie accompanied me..."

Refiled as *Ms 85, 1894*.

Ms 21, 1900

God's Love Manifested

NP

February 16, 1900 [typed]

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True love is not merely a sentiment or an emotion. It is a living principle, a principle that is manifest in action. True love, wherever it exists, will control the life. Thus it is with the love of God. "God is love" [1 *John 4:8*], and in all His works, in all His dealings with mankind, His character is revealed. *15LtMs, Ms 21, 1900, par. 1*

God manifested His love in the work of creation. When the earth was created, it was holy and beautiful. God pronounced it "very good." [*Genesis 1:31*.] Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in perfect harmony with the voice of God. *15LtMs, Ms 21, 1900, par. 2*

The things of nature, upon which we look today, give us but a faint conception of Eden's beauty and glory; yet the natural world with unmistakable voice proclaims the love of God. Even now "the earth is full of the goodness of the Lord." [*Psalms 33:5*.] It still reveals the working of the great Master-Artist. It declares that One omnipotent in power, great in goodness and mercy, has created all things. *15LtMs, Ms 21, 1900, par. 3*

The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn silence of the night, the glory of the starry heavens, and the moon in its beauty all bear witness to His wonder-working power. Not a drop of rain falls, not a ray of light is shed upon our unthankful world, but it testifies to God's long forbearance and His great love. *15LtMs, Ms 21, 1900, par. 4*

Through tempting man to sin, Satan hoped to counteract the tide of divine love flowing to the human race; but instead of this, his work

resulted in calling forth new and deeper manifestations of God's mercy and His goodness.*15LtMs, Ms 21, 1900, par. 5*

In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable. "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.*]*15LtMs, Ms 21, 1900, par. 6*

When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become 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.*] Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men.*15LtMs, Ms 21, 1900, par. 7*

The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven.*15LtMs, Ms 21, 1900, par. 8*

The highest, who was with the Father before the world was, submitted to humiliation, that He might uplift humanity. Prophecy withdraws the veil, that we may behold the throne of heaven; that we may see upon that throne, high and lifted up, One who in human form, came to our world to suffer, to be lacerated with stripes, and bruised for our iniquities. "The chastisement of our peace was upon him, and with his stripes we are healed." [*Isaiah 53:5.*] Before the heavenly universe the Lord of glory suffered in human form, that sin might be pardoned and sinners redeemed. He died that the love of God, as a mighty helper, might flow to all suffering human

beings. *15LtMs, Ms 21, 1900, par. 9*

Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness and filled with Christlike love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of the God of love. [*Romans 6:13, 17, 18.*]*15LtMs, Ms 21, 1900, par. 10*

That this redemption might be ours, God withheld not even the sacrifice of Himself. He gave Himself in His Son. The Father suffered with Christ in all His humiliation and agony. He suffered as He saw the Son of His love despised and rejected by those whom He came to elevate, ennoble, and save. He saw Him hanging upon the cross, mocked and jeered at by the passers by, and He hid as it were His face from Him. He saw Christ bearing the sin of the world and dying in the sinner's stead. The human heart knows the love of a parent for his child. We know what a mother's love will do and suffer for her beloved one. But never can the heart of man fathom the depths of God's self-sacrifice. *15LtMs, Ms 21, 1900, par. 11*

O, the cross, the cross! It is set up that we may know the only true God, and Jesus Christ whom He has sent. Only the cross can measure the length and breadth, the depth and height, of infinite love, the greatness of the Father's sacrifice for lost humanity. *15LtMs, Ms 21, 1900, par. 12*

And the Lord Jehovah did not deem the plan of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, Christ's office work is to introduce us to God as His

sons and daughters. *15LtMs, Ms 21, 1900, par. 13*

Christ 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. In heaven His merits, His self-denial and self-sacrifice, are treasured as incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own 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 the Son. *15LtMs, Ms 21, 1900, par. 14*

This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate men in the scale of moral worth with God; that He should carry His adopted nature to the throne of God and there present His children to the Father, to have conferred upon them an honor exceeding that conferred upon the angels, this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart. *15LtMs, Ms 21, 1900, par. 15*

And God has manifested His love in ministry. In Him all unselfish ministry has its origin. Our Father in heaven is constantly engaged in upholding the things which He has created. Every leaf grows, every flower blooms, every fruit develops, by the power of God. In Him "we live, and move, and have our being." [*Acts 17:28.*] Each heartbeat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life—the inspiration of the ever-present God, the great I AM. The great and infinite God lives not unto Himself, but for the benefit and blessing of every being and every object of His creation. *15LtMs, Ms 21, 1900, par. 16*

Satan's principle is self-serving. The principle he attributed to God, misrepresenting His character to the world. And he led man to accept the principle of selfishness. He caused him to believe that in serving himself he would find happiness. By the Son of God this principle was to be demonstrated as false. By Him the Father was to be rightly represented. The ideal of true ministry God committed

to His Son, and bade Him work it out in humanity.*15LtMs, Ms 21, 1900, par. 17*

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set an example of true service. His whole life on earth was spent in ministering to others.*15LtMs, Ms 21, 1900, par. 18*

In all the afflictions of humanity He was afflicted. He saw the work of Satan revealed in all their woe, and He made every cause of sorrow His own. With a power that never quailed, He cast out the evil spirits that possessed both mind and body. The power of love was in all His healing, and of the suffering multitudes that were brought to Him it was said, "He healed them all." [*Matthew 12:15.*]*15LtMs, Ms 21, 1900, par. 19*

The Saviour saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. The sufferings of the body excited His pity, but He was moved to still greater pity by the need of the soul.*15LtMs, Ms 21, 1900, par. 20*

With a love that never faltered, Christ spoke to men the words of eternal life. The Word of God, which the teachers of Israel had obscured with their traditions and man-made commandments, Christ opened to the people in its purity and divine beauty. Men marvelled at His teaching, and said, "Never man spake like this man." [*John 7:46.*] To the weary and sin-burdened He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He invited 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 11:28-30.*]*15LtMs, Ms 21, 1900, par. 21*

Before men and angels, by His life of obedience and ministry, Christ represented the character of God. "God was in Christ, reconciling the world unto himself." [*2 Corinthians 5:19.*]*15LtMs, Ms 21, 1900, par. 22*

In His work on earth, Christ lifts the veil that conceals the invisible

world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued after His ascension to heaven. Through His representative the Holy Spirit, God in Christ still ministers to the children of men. *15LtMs, Ms 21, 1900, par. 23*

Before He ascended to heaven, Christ gave the disciples the promise, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him: for he dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you." *[John 14:16-18.]15LtMs, Ms 21, 1900, par. 24*

To those who in faith claimed this promise, it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul temples. Every heart was filled with the Spirit, whose influence came with copiousness and power as if it had been held in restraint for ages. What was the result? Thousands were converted in a day. The sword of the Spirit seemed new-edged with power, piercing to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places that had been barren and desolate sounded forth His praise. *15LtMs, Ms 21, 1900, par. 25*

The church became a vitalizing power. Believers, themselves reconverted, were a living power for God and for His kingdom. A new song was put into their mouth, even praises to our God. Every one converted saw in His 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 in kindly helpfulness, in kindly looks and brotherly love, all strove to see who could do the most for the

enlargement of Christ's kingdom. *15LtMs, Ms 21, 1900, par. 26*

This ministry is the great need of the church today. And in Christ's promise we are included. To us is offered the great and measureless gift of the Holy Spirit. It is not because of any restriction 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 the Spirit. When God's people will believe, when they will turn their attention to that which is true and living and real, the Holy Spirit, in strong heavenly currents, will be poured upon the church. *15LtMs, Ms 21, 1900, par. 27*

All the principalities and powers of the heavenly world are enlisted in the work of ministering for fallen man. Angels are actively engaged in executing God's plans to bring man back from rebellion to reconciliation with God. With intense earnestness they are cooperating with God to bring to man moral efficiency, that in Christ he may be more than conqueror. *15LtMs, Ms 21, 1900, par. 28*

Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength—"ten thousand times ten thousand, and thousands of thousands"—stand at His right hand, "all ministering spirits sent forth to minister for them who shall be heirs of salvation." [*Revelation 5:11; Hebrews 1:14.*] *15LtMs, Ms 21, 1900, par. 29*

God has manifested His love to men by making them partakers with Himself in the work of salvation. All to whom the heavenly inspiration has come are put in trust with the gospel. "We are laborers together with God," called to represent Him as ambassadors of love. [*1 Corinthians 3:9.*] We are to cooperate with the work of the delegates of heaven. And to us is committed a work which even the angels cannot do. Men must be the channel to communicate with men. *15LtMs, Ms 21, 1900, par. 30*

Through the ministration of angels, God sends light to His people,

and through His people the light is to be given to the world. Man is to be connected with his fellow men, and as God's instrumentality work in their behalf. *15LtMs, Ms 21, 1900, par. 31*

To us in a sense that angels cannot know it is given to unite with God in His travail for the salvation of humanity. To us it is given to swell the tide of His joy, and to bring honor and praise to His exalted name. *15LtMs, Ms 21, 1900, par. 32*

In creation and in redemption, by gift and sacrifice and service, God has manifested His love to us. And He invites us to show our love for Him. *15LtMs, Ms 21, 1900, par. 33*

He says, "Whoso offereth praise glorifieth me." [*Psalm 50:23.*] He desires us to appreciate the great plan of redemption, to realize our high privilege as the people of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because we have access to the mercy-seat, the throne of grace, because our names are written in the Lamb's book of life; because we may cast all our care on Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the robe of His saints, because we have the blessed hope of the soon coming of our Saviour. *15LtMs, Ms 21, 1900, par. 34*

To praise God in fulness and sincerity of heart is as much a duty as is prayer. We are to show to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fullness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service will be greatly increased by recounting His goodness and His wonderful works in behalf of His children. *15LtMs, Ms 21, 1900, par. 35*

Such a testimony will have an influence upon others. No more effective means can we employ for winning souls to Christ. *15LtMs, Ms 21, 1900, par. 36*

And our love is to be shown, not only in words, but in deeds, in personal ministry and sacrifice. Christ says, "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." [*Matthew 7:21.*] In His prayer to His Father He said of His disciples, "As thou hast sent me into the world, even so have I also sent them into the world." [*John 17:18.*] In the commission which He gave to His disciples He included all who should believe in Him to the end of time. "Go ye into all the world," He said, "and preach the gospel to every creature." [*Mark 16:15.*] "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." [*Matthew 10:8.*]*15LtMs, Ms 21, 1900, par. 37*

And by the Holy Spirit through the apostle Peter, we are admonished, "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 4:10.*]*15LtMs, Ms 21, 1900, par. 38*

Thus it is that God desires to fulfill for us His purpose of grace. By the power of His love, through obedience, fallen men, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels. Heaven will triumph, for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.*15LtMs, Ms 21, 1900, par. 39*

Ms 22, 1900

Witnessing for Christ

NP

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The book of Acts is a wonderful revelation of God. In it are recorded the acts performed by the apostles under the inspiration of the Holy Spirit. Just before His ascension Christ said to the disciples, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8.*] "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [*Luke 24:49.*]*15LtMs, Ms 22, 1900, par. 1*

The disciples did as they were commanded. We read, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." [*Acts 2:1-4.*]*15LtMs, Ms 22, 1900, par. 2*

As Peter spoke to the people with the power of the Spirit, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" This question was answered just as decidedly as it was asked. Peter said to them, "Repent and be baptized every one of you in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." [*Verses 37-39.*]*15LtMs, Ms 22, 1900, par. 3*

"Then they that gladly received his word were baptized; and that same day there were added unto them about three thousand souls.

And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things in common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." [*Verses 41-47.*]15LtMs, Ms 22, 1900, par. 4

"Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed to them, expecting to receive something of them." We can imagine his disappointment when Peter said, "Silver and gold have I none; but such as I have give I thee." [*Acts 3:1-6.*]15LtMs, Ms 22, 1900, par. 5

"In the name of Jesus Christ of Nazareth, rise up and walk," he added, taking him by the hand and lifting him up. "And immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him.15LtMs, Ms 22, 1900, par. 6

"And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, hath glorified his son Jesus; whom ye delivered up

and denied him in the presence of Pilate, when he was determined to let him go.*15LtMs, Ms 22, 1900, par. 7*

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised up from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before hath showed by the mouth of all his prophets, that Christ should suffer, so he hath fulfilled.” [*Verses 6-18.*]*15LtMs, Ms 22, 1900, par. 8*

The priests and rulers expected to find the disciples disappointed and discouraged after Christ’s death, but lo, they found them lifted above all fear and filled with the Holy Ghost. With earnestness and with the power of the Holy Spirit the disciples confirmed the word of prophecy and made the strongest appeals to the leaders of the nation. “Repent ye therefore,” they said, “and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.” [*Verses 19-21.*]*15LtMs, Ms 22, 1900, par. 9*

This is the very testimony that God designed should be borne. The seed of truth had been sown by Christ, the great Sower. Now the disciples were to witness to His death and resurrection.*15LtMs, Ms 22, 1900, par. 10*

“And as they spake unto the people, the priests, and the captains of the temple, and the Sadducees came upon them, being grieved that they taught the people and preached through Jesus the resurrection from the dead.” They did not believe the doctrine of the resurrection, and they were not pleased with the work the apostles were doing under the direction of the Holy Spirit. “They laid hands on them, and put them in hold unto the next day; for it was now eventide.” [*Acts 4:1-3.*]*15LtMs, Ms 22, 1900, par. 11*

Did the apostles think that they must cease to bear their testimony because the teachers of the people were annoyed and disturbed by their message? No, indeed; they knew that God had given them their message, and nothing could hinder them from proclaiming it. *15LtMs, Ms 22, 1900, par. 12*

“And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, By what power, or by what name have ye done this? And Peter filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed we have done to the impotent man, but what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” [*Verses 5-12.*] *15LtMs, Ms 22, 1900, par. 13*

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.” [*Verses 13-17.*] *15LtMs, Ms 22, 1900, par. 14*

“And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the

things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.” [*Verses 18-21.*]15LtMs, Ms 22, 1900, par. 15

The priests tried to hinder the advancement of the Word of God, but this Word could not be bound by any human authority; for Christ had said to the disciples, “Go ye into all the world, and preach the gospel to every creature.” “Lo, I am with you always, even unto the end of the world.” [*Mark 16:15; Matthew 28:20.*]15LtMs, Ms 22, 1900, par. 16

After the death of Ananias and Sapphira, “great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; ... insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.” [*Acts 5:11, 12, 15.*] Of themselves the apostles could not have performed these miracles. It was the presence of the Holy Spirit that enabled them to do the work.15LtMs, Ms 22, 1900, par. 17

God could work through them, for they were bearing witness of Him who had suffered humiliation and death at the hands of priests and rulers. Before these men, who in their wilful blindness had rejected the Hope of Israel, the name of the Lord was to be magnified. Those whom they had deceived and misled were to be given evidence of the Saviour’s healing power. “There came also a multitude out of the cities round about Jerusalem, bringing sick folks and them which were vexed with unclean spirits, and they were healed everyone.” [*Verse 16.*]15LtMs, Ms 22, 1900, par. 18

Did the priests and rulers rejoice at the good work done? Were they filled with gladness because the groans and signs of the sufferers were hushed? No; because this work confirmed the testimony borne by the apostles that He who had been crucified was indeed the Messiah. This work must not be permitted to continue; for it would bring on them the condemnation of the people for their cruel murder of the Christ.15LtMs, Ms 22, 1900, par. 19

“Then the high priest rose up and all they that were with him, (which

is the sect of the Sadducees,) and were filled with indignation.” [Verse 17.] Had they not chosen Barabbas instead of Christ? When Pilate had asked, “What will ye then that I shall do unto him whom ye call the King of the Jews?” and they cried out “Crucify him.” “We have no king but Caesar”? [Mark 15:12, 13; John 19:15.] And when Pilate took water and washed his hands, saying, “I am innocent of the blood of this just person,” did they not answer with angry vehemence, “His blood be on us and on our children”? [Matthew 27:24, 25.] But they were not so eager to have their cruel work appear in its true light. They were inspired by the spirit that inspires all who turn from light and evidence and place themselves under the black banner of rebellion, and “they laid hands on the apostles, and put them in the common prison.” [Acts 5:18.] *15LtMs, Ms 22, 1900, par. 20*

The heavenly universe was deeply interested in this transaction. Heaven would not allow the servants of the King of Righteousness to be hindered from doing the work He had given them to do. “The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people the words of this life.” [Verses 19, 20.] *15LtMs, Ms 22, 1900, par. 21*

“When they heard that they entered into the temple early in the morning, and taught. But the high priest came and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.” They were to be tried before a large and imposing council. “But when the officers came and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. *15LtMs, Ms 22, 1900, par. 22*

“Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been

stones. And when they had brought them, they set them before the council; and the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.*15LtMs, Ms 22, 1900, par. 23*

“Then Peter and the other apostles answered, and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” [*Verses 21-32.*]*15LtMs, Ms 22, 1900, par. 24*

Thus was the message given to these wicked teachers. Thus they were warned of their danger. God was testing them, to see if they were still imbued with the spirit which had led them to crucify His Son. Their actions showed that they were determined to follow in the path of opposition. When they heard the words of the apostles, they were “cut to the heart, and took counsel to slay them.” [*Verse 33.*] In their hearts there was no feeling of repentance.*15LtMs, Ms 22, 1900, par. 25*

“Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain; and all, as many as obeyed him, were scattered and brought to naught. After this man rose up Judas of Galilee, in the days of the taxing, and drew away such people after him; he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God.” [*Verses 34-39.*]*15LtMs, Ms 22, 1900, par. 26*

“And to him they agreed; and when they had called the apostles, and beaten them, they commanded them that they should not speak in the name of Jesus, and let them go.” [Verse 40.] The priests professed great piety, but they were set in determined opposition against the work to which God had put His hand. Angelic agencies were working in behalf of the truth. But the priests were inspired by a spirit from beneath. In the bitterness of their hatred they longed to stop the work which Christ had commanded the apostles to do. Had they dared, they would have killed those who were witnessing for Christ, but they feared the people. They vented their wrath by beating them, and then let them go, commanding that “they should not speak in the name of Jesus.” *15LtMs, Ms 22, 1900, par. 27*

The disciples “departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.” [Verses 41, 42.] *15LtMs, Ms 22, 1900, par. 28*

“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. And Stephen, full of faith and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. *15LtMs, Ms 22, 1900, par. 29*

“Then they suborned men which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.” [Acts 6:7-15.] *15LtMs, Ms*

22, 1900, par. 30

“Then said the high priest, Are these things so?” [*Acts 7:1.*] Then Stephen made his memorable defense, saying in conclusion, “Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before the coming of the Just One; of whom ye have been now the betrayers and murderers.” [*Verses 51, 52.*]*15LtMs, Ms 22, 1900, par. 31*

“When they heard these things they were cut to the heart, and gnashed on him with their teeth. But he being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man’s feet whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” [*Verses 54-60.*]*15LtMs, Ms 22, 1900, par. 32*

Thus men bearing sacred responsibilities ranged themselves in the side of the enemy to persecute those who were cooperating with Jesus Christ. This history will be repeated. There are men today who, if they dared, would act even as did the priests and rulers. As the truth is presented to the people, the religious leaders will do all they can to oppose God’s servants. But let the Lord’s people remember that He loves them, and that all heaven is interested in the great work in which they are engaged. Christ declared, “In this world ye shall have tribulation, but be of good cheer; I have overcome the world.” [*John 16:33.*]*15LtMs, Ms 22, 1900, par. 33*

Ms 23, 1900

Unfaithful Servants

NP

April 1, 1900 [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.

The church is very precious in God's sight. He values it, not for its external advantages, but for the sincere piety which distinguishes it from the world. He estimates it according to the growth of the members in the knowledge of Christ, according to their progress in spiritual experience. *15LtMs, Ms 23, 1900, par. 1*

It is of the church that the Psalmist writes, "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." [*Psalm 80:8, 9.*] And through the prophet Isaiah God declares, "Now will I sing to my well-beloved a song of my beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill; and he fenced it (with his commandments), and gathered out the stones thereof, and built a tower in the midst of it, and also made a winepress therein." [*Isaiah 5:1, 2.*]*15LtMs, Ms 23, 1900, par. 2*

Then he says, "The vineyard of the Lord of hosts is the house of Israel." [*Verse 7.*] God took the people of Israel into the land of Canaan, and there did for them the work represented by planting and hedging a vineyard. He was the foundation of all their religious ceremonies. Through them the way was to be prepared for the diffusion of His light to all the nations of the world. God furnished them with every facility to enable them to become under His Theocracy, the greatest nation on the earth. They were to honor Him by their steadfast adherence to the highest, noblest principles. They were to preserve practical godliness untarnished by idolatry. Thus in a fallen, wicked world they were to represent the family of heaven. *15LtMs, Ms 23, 1900, par. 3*

In the parable of the vineyard Christ represented the past and future history of His church. "There was a certain nobleman," He said, "which planted a vineyard, and hedged it round about, and digged a winepress in it, and let it out to husbandmen." [*Matthew 21:33.*] *15LtMs, Ms 23, 1900, par. 4*

God looked that His vineyard should bring forth grapes. But the husbandmen failed to fulfill His purpose for them. He sent His messengers to them, to receive the fruit of the vineyard, but instead of being welcomed, they were treated as enemies. The husbandmen persecuted and killed them. God sent still other messengers, but they received the same treatment as the first, only that the husbandmen showed still more determined hatred. *15LtMs, Ms 23, 1900, par. 5*

As a last resource, God sent His Son, saying, They will reverence My Son. But their resistance had made them vindictive, and they said among themselves, "This is the heir; come, let us kill him, and let us seize on the inheritance. We shall then be left to enjoy the vineyard, and to do as we please with the fruit." [*Verse 38.*] *15LtMs, Ms 23, 1900, par. 6*

The Jewish rulers did not love God; therefore they put themselves away from Him, and rejected all His overtures for a just settlement. Christ, the Beloved of God, came to assert the claims of the Owner of the vineyard, but the husbandmen treated Him with marked contempt, saying, "We will not have this man to rule over us." [*Luke 19:14.*] They envied Christ's beauty of character. His manner of teaching was far above theirs, and they dreaded His success. He remonstrated with them, unveiling their hypocrisy, and showing them the sure result of their course of action. This stirred them to madness. They smarted under the rebuke they could not prevent. They hated the high standard of righteousness which Christ continually presented. They saw that His teaching was placing them where their selfishness would be uncloaked, and they determined to kill Him. They hated His example of truthfulness and piety and the elevated spirituality He revealed in all He did. *15LtMs, Ms 23, 1900, par. 7*

His whole life was a constant reproof to their selfishness, and when

the final test came, the test which meant obedience unto eternal life or disobedience unto eternal death, they rejected the Holy One of Israel. When they were asked to choose between Christ and Barabbas, they cried out, "Release unto us Barabbas." [Luke 23:18.] And when Pilate asked, "What shall I do then with Jesus?" they cried fiercely, "Crucify him, crucify him." [Matthew 27:22; Luke 23:21.] "Shall I crucify your king?" Pilate asked, and from the priests and rulers came the answer, "We have no king but Caesar." [John 19:15.] When Pilate washed his hands, saying, "I am innocent of the blood of this just man," the priests joined with the ignorant mob in declaring passionately, "His blood be on us and on our children." [Matthew 27:24, 25.]*15LtMs, Ms 23, 1900, par. 8*

Thus the Jewish leaders made their choice. Their decision is registered in the book, which John saw in the hand of <One sitting on the throne,> which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah.*15LtMs, Ms 23, 1900, par. 9*

The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham they declared, and so firm did the foundation of their prosperity seem to them that they defiled earth and heaven to dispossess them of their right. But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God.*15LtMs, Ms 23, 1900, par. 10*

After Christ had portrayed before the priests their crowning act of wickedness, He asked, "When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?" The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves, they answered, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render to him the fruits in their season." Unwittingly they had pronounced their own doom. Solemnly and regretfully Christ asked, "Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes. Therefore I say unto you, The kingdom

shall be taken from you, and given to a nation bringing forth the fruits thereof. Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder.” [Matthew 21:40-44.]*15LtMs, Ms 23, 1900, par. 11*

Christ would have averted the doom of the Jewish nation if the people had received Him. But envy and jealousy made them implacable. They determined that they would not receive Jesus of Nazareth as the Messiah. They rejected the Light of the world, and henceforth their souls were surrounded with darkness as the darkness of midnight. The doom foretold came upon the Jewish nation. Josephus tells us that in the siege of Jerusalem more than one million people perished.*15LtMs, Ms 23, 1900, par. 12*

Let the church of today take warning from the church that separated itself from God and crucified the Lord of glory. Year after year the wicked husbandmen occupied God’s vineyard, and year after year God looked in vain for fruit. His messengers were shamefully treated. His beloved Son was crucified. The unfaithful husbandmen appropriated to their own use the goods entrusted to them. They selfishly enjoyed all the benefits of the vineyard, returning no fruit to God. Christ declared that the blessings and privileges which had been abused by the Jewish people would be transferred from them to the Gentiles.*15LtMs, Ms 23, 1900, par. 13*

Has this parable any application at this time? If professing Christians of today would study the matter carefully, they would see that they are following in the steps of the wicked husbandmen. If not, why are they stirred to anger when the claims of the law of God are kept before them. Satan is not dead, neither is he converted. He is converting church members to him, leading them to continue the warfare against God and His truth. Those who have yielded themselves up to do this work hate the light of the pure doctrines which Christ enforced. They rejected God by rejecting His truth, and the sacred trust committed to them will be taken from them and given to others.*15LtMs, Ms 23, 1900, par. 14*

Those religious teachers who refuse to accept the invitation to the gospel feast are following in the tread of the Jewish rulers. They will not see their peril. They are unwilling to make a candid investigation

of the Scriptures. When men close their eyes against evidence, they prepare themselves to continue in opposition. The first step taken, the second is easier. As they go on, they show that they hate the principles of Christ's character as verily as the Jews hated them.*15LtMs, Ms 23, 1900, par. 15*

What are men doing with their Lord's goods? Many of them are using these goods to dishonor the Giver. Liquor dealers are sustained in their deadly work by those who control in these matters. God looks down from heaven and sees men, some of them professing Christians, handing out licenses to saloon keepers.*15LtMs, Ms 23, 1900, par. 16*

It is Satan's work to lead church members to disobey the law of God. And he has so far succeeded that from the pulpits of the churches people are taught that the law of God is not binding upon them. The ministers read God's Word in the light of transgression. God calls them false shepherds; for them the light of truth comes to the people, they do all in their power to persuade them to reject it. They have committed a breach of trust.*15LtMs, Ms 23, 1900, par. 17*

Satan has stolen a march upon professing Christians. Many whose names are on the church roll stand on the same platform as Satan, at war with the law of Jehovah. Satan has put his mark upon men. Under his influence they work to perpetuate transgression. Satan was once the highest of created beings, occupying the place of covering cherub. But a desire to be supreme entered his heart. He instituted a rebellion in heaven, and with his sympathizers was cast out. Those who cherish sentiments of rebellion against God can never enter the heavenly courts. Those who knowingly break the law of God and teach others to break it can no more live in God's presence than could the angels who took part with the first great apostate.*15LtMs, Ms 23, 1900, par. 18*

A second probation, purchased by the death of the Son of God, has been granted to the human race. Those who do not respect the sacrifice enough to obey the law, which in dying Christ magnified, can never enter the city of God. On earth they form habits of disobedience and rebellion, and if permitted to enter heaven, they

would carry with them a spirit that would bring about a second rebellion.*15LtMs, Ms 23, 1900, par. 19*

There is no sin in heaven. Through its portals those who disregard the light sent them by God can never enter. This is why God sends men the message today, "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 22:14, 17.*]*15LtMs, Ms 23, 1900, par. 20*

Men and women place their names on the church roll, thereby testifying that, diseased by sin and often falling into temptation, they desire the remedy for sin and uncleanness prescribed in the Word of God. There are those who subscribe themselves as church members who do not realize that they are diseased, who do not take the gospel remedy for spiritual sickness. But others long for spiritual restoration; therefore the message must be given to the different churches. It was Christ's work to present the remedy for sin to the Jewish church, lest the whole body should become diseased beyond cure.*15LtMs, Ms 23, 1900, par. 21*

To the churches of today we are to give the startling message given by John the Baptist to the Jews, "Repent ye; for the kingdom of heaven is at hand." [*Matthew 3:2.*] As John prepared the way for the first advent of Christ, so we are to prepare the way for the second advent of the Saviour. We are to ask men and women the question, Are you following the great apostate, disobeying the law of God? or are you following Jesus, who declared, "I have kept my Father's commandments"? [*John 15:10.*] This is the line of demarcation between the true church and the world.*15LtMs, Ms 23, 1900, par. 22*

Every member of the church is called upon to do service for the Master, under the precious influence of the Holy Spirit. Everyone who claims to be a Christian should reflect to every other soul the healing rays of the Sun of Righteousness. He should be the plant of the Lord, whose example and godly conversation has a reviving influence upon other plants of the Lord. God's church is to increase

in power and influence as it lifts the standard of truth. Churches must be build in many places, that in these memorials God's people may assemble to worship Him. Thus Seventh-day Adventists can bear a living witness to the world. *15LtMs, Ms 23, 1900, par. 23*

Let not God's people, for the want of light, exert a destroying influence. Keep your light steadily burning, else you will fail where you ought to <show> success. God expects those who have a knowledge of Bible truth to use their knowledge aright. What is there that we can do? We can show the line of demarcation between God's people and the world. We can show that we are in harmony with heaven. We can show by our works that our conversion is genuine. We have no boasting to do; no airs of superior piety to put on. All God requires of us to do is to reveal the light that is in us. Thus we can show how much better is piety than ungodliness, faith than unbelief, liberality than selfishness. *15LtMs, Ms 23, 1900, par. 24*

Seventh-day Adventists need the transforming power of God in their hearts. Then they will reveal Christ in the home, in the church, and in the world. Let us remember that we have been redeemed by a costly ransom—the life of the Son of God. To Him we owe our all, for He has bought us with His blood. Let us remember that all we have and are belongs to God, and that He expects us to bear fruit to His glory. Let us look to Jesus, the Author and Finisher of our faith. Only thus can we represent His character. I call upon Seventh-day Adventists to heed the message, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.” [*Isaiah 60:1.*] Labor together with God for the enlightenment of the world. Live so that all with whom you come in contact will see that you have been with Jesus and learned of Him. *15LtMs, Ms 23, 1900, par. 25*

Ms 24, 1900

Words of Instruction to Physicians and Nurses

NP

April 3, 1900 [typed]

Portions of this manuscript are published in *SpTB #15 16-23*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Lord has instructed me to present the following Scriptures to our physicians: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. ... For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know now to possess his vessel in sanctification and honor." [*1 Thessalonians 4:1, 3, 4.*] "As ye have therefore received the Lord Jesus, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." [*Colossians 2:6-8.*]*15LtMs, Ms 24, 1900, par. 1*

Physicians are placed where peculiar temptations will come to them. If they are not prepared to withstand temptations by the practice of the principles of truth, they will fall when Satan tempts them. There are ministers of the gospel who are too weak to resist temptation. They may long have preached the gospel, and with marked success; they may have won the confidence of the people, but when they think they are strong, they show that they cannot stand alone without being overcome. Unless they govern their habits and passions, unless they keep close to the side of Christ, they will lose eternal life. If ministers are in such danger, physicians are even more so.*15LtMs, Ms 24, 1900, par. 2*

The perils surrounding physicians have been opened before me. The physicians in our sanitariums must not allow themselves to think that they are in no danger. They are in positive danger; but they may avoid the perils which surround them if they will walk humbly with God, taking heed not to be presumptuous. "Let him that thinketh he standeth take heed lest he fall." [*1 Corinthians 10:12.*] A power higher and stronger than human power must hold the fort in our medical institutions. *15LtMs, Ms 24, 1900, par. 3*

Connected with each sanitarium should be a man and his wife of mature age, who are as firm as a rock to the principles of the truth, who can act as guides and counsellors. The education of men and women in a sanitarium is a most important and delicate work, and unless physicians are constantly prepared for this work by the power of God, they will be tempted to look upon the bodies of ladies with an unsanctified heart and mind. *15LtMs, Ms 24, 1900, par. 4*

There should always be connected with our sanitariums women of mature age, educated and trained for the work, who are competent to treat lady patients. At whatever cost they should be employed; and if they cannot be found, persons having the right disposition and traits of character should be educated and prepared for this work. *15LtMs, Ms 24, 1900, par. 5*

Physicians must avoid all freedom of manner toward ladies, married or unmarried. They should ever be circumspect in their behavior. It is better that our physicians be married men, whose wives can unite with them in the work. Both the doctor and his wife should have a living experience in the things of God. If they are devoted Christians, their work will be as precious as fine gold. *15LtMs, Ms 24, 1900, par. 6*

Souls are always in peril. Even married physicians are subject to temptations. Some have fallen into the snares Satan has prepared for them. We are none of us safe from his wily, seductive power. Some are alive to their danger; they realize that Satan is making masterly efforts to overcome them, and by earnest prayer they brace themselves for duty. While in this lower apartment, the world, they are kept by the power of God. By trial they are fitted for conflict. They are cleansed from sin in the blood of the

Lamb. *15LtMs, Ms 24, 1900, par. 7*

No physician is secure who stands in his own strength. Physicians must not enter upon their work with careless, irreverent thoughts. Moment by moment they are to trust in Him who gave His life for fallen humanity, and who respects His purchased inheritance. Thus doing, they will rightly regard the purchase of the blood of Christ. They will gird on every piece of the heavenly armor, that they may be protected from the assaults of the enemy. This is a safeguard against sin of which the physician must avail himself if he would be successful in his work. *15LtMs, Ms 24, 1900, par. 8*

Our bodies belong to God. He paid the price of redemption for the body as well as for the soul. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are his." "The body is not for fornication, but for the Lord, and the Lord for the body." [*1 Corinthians 6:19, 20, 13.*] The Creator watches over the human machinery, keeping it in motion. Were it not for His constant care, the pulse would not beat, the action of the heart would cease, the brain would no longer act its part. *15LtMs, Ms 24, 1900, par. 9*

The brain is the organ and instrument of the mind, and controls the whole body. In order for the other parts of the system to be healthy, the brain must be healthy. And in order for the brain to be healthy, the blood must be pure. If by correct habits of eating and drinking the blood is kept pure, the brain will be properly nourished. *15LtMs, Ms 24, 1900, par. 10*

It is the lack of harmonious action in the human organism that brings disease. The imagination may control the other parts of the body to their injury. All parts of the system must work harmoniously. The different parts of the body, especially those remote from the heart, should receive a free circulation of blood. The limbs act an important part, and should receive proper attention. *15LtMs, Ms 24, 1900, par. 11*

God is the great Caretaker of the human machinery. In the care of our bodies we must cooperate with Him. Love for God is essential for life and health. Faith in God is also essential to health. In order to have perfect health, our hearts must be filled with love and hope

and joy.*15LtMs, Ms 24, 1900, par. 12*

The lower passions are to be strictly guarded. The perceptive faculties are abused, terribly abused, when the passions are allowed to run riot. When the passions are indulged, the blood, instead of circulating to all parts of the body, thereby relieving the heart and clearing the mind, is called in undue amount to the internal organs. Disease comes as the result. The mind cannot be healthy until the evil is seen and remedied.*15LtMs, Ms 24, 1900, par. 13*

“He that is joined to the Lord”—bound up with Christ in the covenant of grace—“is one spirit.” “Flee fornication.” [*Verses 17, 18.*] Do not stop for one moment to reason. Satan would rejoice to see you overthrown by temptation. Do not stop to argue the case with your weak conscience. Turn away from the first step of transgression.*15LtMs, Ms 24, 1900, par. 14*

Would that the example of Joseph might be followed by all who claim to be wise, who feel competent in their own strength to discharge the duties of life. A wise man will not be governed and controlled by his appetites and passions, but will control and govern them. He will draw nigh to God, striving to prepare mind and body to discharge aright all the duties of life.*15LtMs, Ms 24, 1900, par. 15*

I wish to impress upon the minds of physicians the fact that they cannot do as they pleased with their thoughts and imaginations, and at the same time be safe in their calling. Satan is the destroyer; Christ is the Restorer. I desire our physicians to fully comprehend this point. They may save souls from death by a right application of the knowledge they have gained, or they may work against the great Master Builder. They may cooperate with God, or they may counterwork His plans by failing to work harmoniously with Him.*15LtMs, Ms 24, 1900, par. 16*

All physicians should place themselves under the control of the Great Physician. Under His guidance they will do as they should do. But the Lord will not work a miracle to save physicians to recklessly abuse His building. As far as possible, physicians should observe regularity in their habits of eating. They should take a proper amount of exercise. They should be determined to cooperate with

the Great Master Worker. God works, and man must come into line and work with Him, for He is the Saviour of the body.¹⁵*LtMs, Ms 24, 1900, par. 17*

Physicians, above all others, need to realize the relation human beings sustain to God in regard to the preservation of health and life. They need to study the Word of God diligently, lest they disregard the laws of health. There is no need for them to become weak and unbalanced. Under the guidance of the heavenly authority, they may advance in clear straight lines. But they must give the most earnest heed to the laws of God. They should feel that they are the property of God, that they have been bought with a price, and that therefore they are to glorify Him in all things. By a study of God's Word they are to keep the mind awake to the fact that human beings are the Lord's property, by creation and by redemption. They are to say, I will do all in my power to save the souls and bodies of those for whom I work. They have been bought with a price, even the blood of Christ, and I must do all I can to help them.¹⁵*LtMs, Ms 24, 1900, par. 18*

The instruction I have for our physicians is that they must study the Word of God with earnestness and diligence. God says, "Come out. ... and be separate, and touch not the unclean." [2 *Corinthians 6:17.*] Obey this Word, at whatever cost to social position, worldly honor, or earthly wealth. Trust in the Lord. Walk in all humility of mind before Him. Holding by faith to His Word, you may go forward.¹⁵*LtMs, Ms 24, 1900, par. 19*

No physician is to trust to outward display, his elegant furniture, or stylish equipage to give him the favor and exalt the truth. Physicians who trust in these things are moved by a power from beneath. It is not the grandeur of the house, the elegance of the furniture, and outward display of any kind, that will gain for our sanitariums a true standard. Physicians who are bound up with God will do all in their power to crush out the inclination to vanity and display.¹⁵*LtMs, Ms 24, 1900, par. 20*

The instruction the Lord has given me for the physicians in our sanitariums is, Do not suppose that your reception of visitors will give you influence or prosperity. You may make an effort to present

an appearance which is not a true representation of the financial standing of the institution; but this will not give you influence. Modesty in poverty is much more commendable than an effort to keep up an appearance which is of no value to the institution. In order to have true success, our physicians must have a firm hold on God, ever moving onward and upward.*15LtMs, Ms 24, 1900, par. 21*

Humility, self-denial, benevolence, and the payment of a faithful tithe, these show that the grace of God is working in the heart. The greatest Teacher, the greatest Physician, the world has ever known gave many lessons on the need of humility. These lessons his followers are to bring into the practical life. They are to live lives of self-denial and self-sacrifice. To many this will be a new experience, but on it their salvation depends. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Following Christ produces the virtues of Christ's character. Humility is a precious grace, peculiarly pleasing to God. Christ says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Those who follow Christ will overcome temptations, and will receive the glorious reward of eternal life. And to Christ they will render all the praise and glory.*15LtMs, Ms 24, 1900, par. 22*

To the young men and young women who are being educated as nurses and physicians, I would say, Keep close to Jesus. By beholding Him you will become changed into His likeness. Remember that you are not training for courtship or marriage, but for the service of Christ. You may have a theoretical knowledge of the truth, but this will not save you. You must know by experience how sinful sin is, and how much you need Jesus as a personal Saviour. Only thus can you become sons and daughters of God. Your only merit is your great need.*15LtMs, Ms 24, 1900, par. 23*

Those selected to take the nurses' course in our sanitariums should be wisely chosen. Young girls of a superficial mold of character should not be encouraged to take up this work. Many of the young men who present themselves as desirous of being educated as physicians have not those traits of character which will enable them to withstand the temptations so common in the work of a physician.

Only those should be accepted who give promise of becoming qualified for the great and sacred work of imparting the principles of true health reform. *15LtMs, Ms 24, 1900, par. 24*

The young ladies connected with our institutions should keep a strict guard over themselves. In word and action they should be reserved. Never when speaking to a married man should they show the slightest freedom. To my sisters who are connected with our sanitariums I would say, Gird on the armor. When talking to men, be kind and courteous, but never free. Observant eyes are upon you, watching your conduct, judging by it whether you are indeed children of God. Be modest. Abstain from every appearance of evil. Keep on the heavenly armor, or else for Christ's sake sever your connection with the sanitarium, the place where poor, shipwrecked souls are to find a haven. Those connected with our sanitariums are to take heed to themselves. Never, by word or action, are they to give the least occasion for wicked men to speak evil of the truth. *15LtMs, Ms 24, 1900, par. 25*

There are only two kingdoms in this world, the kingdom of Christ and the kingdom of Satan. To one of these kingdoms each one of us must belong. In His wonderful prayer for His disciples Christ said, "I pray not that thou shouldst take them out of the world, but that thou shouldst 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." [*John 17:15-18.*] *15LtMs, Ms 24, 1900, par. 26*

It is not God's will that we should seclude ourselves from the world. But while in the world we should sanctify ourselves to God. We should not pattern after the world. We are to be in the world as a corrective influence, as salt that retains its savor. Among an unholy, impure, idolatrous generation we are to be pure and holy, showing that the grace of Christ has power to restore in man the divine likeness. We are to exert a saving influence upon the world. *15LtMs, Ms 24, 1900, par. 27*

"This is the victory that overcometh the world, even our faith." [*1 John 5:4.*] The world has become a lazar house of sin, a mass of

corruption. It knows not the children of God because it knows Him not. We are not to practice its ways or follow its customs. Continually we must resist its lax principles. Christ said to His followers, "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.] It is the duty of physicians and nurses to shine as lights amid the corrupting influences of the world. They are to cherish principles which the world cannot tarnish. *15LtMs, Ms 24, 1900, par. 28*

In order for the church to be healthy, it must be composed of healthy Christians. But in our churches and institutions there are many sickly Christians. The light which the Lord has given me is plainly expressed in the *third chapter of Philippians*. This chapter should be carefully read and studied. The lessons it contains should be practiced. *15LtMs, Ms 24, 1900, par. 29*

He who cooperates with the Great Physician will keep nerve, sinews, and muscles in the best condition of health. In order to do its work properly, the human machinery needs careful attention. The harmonious action of the different parts must be preserved. *15LtMs, Ms 24, 1900, par. 30*

So it is with the soul. The heart is to be carefully watched and guarded. "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.] Christ must abide in the heart by faith. His Word is the bread of life and the water of salvation. Truth in its fulness comes to us through constant communion with God. By eating the flesh and drinking the blood of Christ we gain spiritual strength. Christ supplies the lifeblood of the heart, and Christ and the Holy Spirit give nerve power. Begotten again unto a lively hope, imbued with the quickening power of a new nature, the soul is enabled to rise higher and still higher. *15LtMs, Ms 24, 1900, par. 31*

Paul's prayer to God for the Ephesians was, "That he would grant you, according to the riches of his glory, to be strengthened with all might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length,

and depth, and height; and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God.” [Ephesians 3:16-19.] *15LtMs, Ms 24, 1900, par. 32*

The blessing of grace is given to men that the heavenly universe and the fallen world may see, as they could not otherwise, the perfection of Christ’s character. The great Physician came to our world to show men and women that through His grace they may so live that in the great day of God they can receive the precious testimony, “Ye are complete in him.” [Colossians 2:10.] *15LtMs, Ms 24, 1900, par. 33*

Physicians are to reveal the attributes of Christ, steadfastly persevering in the work God has given them to do. To those who do this work in faithfulness angels are commissioned to give enlarged views of the character and work of Christ, and His power and grace and love. Thus they become partakers of His image, and day by day grow up to the full stature of men and women in Christ. It is the privilege of the children of God to have a constantly enlarging comprehension of the truth, that they may bring love for God and heaven into the work, and draw from others praise and thanksgiving to God because of the richness of His grace. *15LtMs, Ms 24, 1900, par. 34*

We have reason for everlasting gratitude to God in that He has left us a perfect example. Every Christian should strive earnestly to follow the footsteps of the Saviour. We should offer grateful praise and thanksgiving to God for giving us such a mighty Helper, a safeguard against every temptation, against every species of impropriety in thought, word, or deed. *15LtMs, Ms 24, 1900, par. 35*

Our only security against falling into sin is to keep ourselves constantly under the molding influence of the Holy Spirit, at the same time engaging actively in the cause of truth and holiness, discharging every God-given duty, but taking no burden which God has not laid upon us. Physicians must stand firmly under the banner of the third angel’s message, fighting the good fight of faith perseveringly and successfully, relying not on their own wisdom but on the wisdom of God, putting on the heavenly armor, the equipment of God’s Word, never forgetting that they have a Leader

who never has [been], and never can be, overcome by evil. *15LtMs, Ms 24, 1900, par. 36*

Ms 25, 1900

A Physician's Opportunities

NP

April 8, 1900 [typed]

This manuscript is published in entirety in *KC 41-43*.

Every physician should be a Christian. In Christ's stead he is to stand by the suffering, working as Christ worked, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. The physician should look to his Saviour, saying, "I sanctify myself through the grace freely given me, that those to whom I minister may also be sanctified." *15LtMs, Ms 25, 1900, par. 1*

An atheist or an irreligious man should never take up the work of a physician. The godless physician watches with human sympathy the sufferings of the afflicted; but he cannot do that which he might do did he realize that the One who gave His own life for the sufferer, even the Son of God, is watching the case with intense interest. How inconsistent for a physician to stand by the side of the suffering if he cannot point them to a sin-pardoning Saviour. How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. *15LtMs, Ms 25, 1900, par. 2*

The physician should look higher than himself. In simple, soothing words he should speak to the sufferer of the great Physician. He who cannot do this loses case after case which he might save if he were a Christian. If he could speak to the sufferer words that would inspire faith in the sympathizing Saviour who feels every throb of anguish the crisis would be passed safely. The sufferer would be strengthened to look and live. *15LtMs, Ms 25, 1900, par. 3*

The physician who has no practical knowledge of the great needs of the soul will look upon his patient merely from a scientific standpoint. He will trust to his own skill. If the patient recovers, he takes the praise, entirely forgetting the One who said, "Live, for I have taken pity on you, and will spare you that you may become

acquainted with me and believe on My name.”*15LtMs, Ms 25, 1900, par. 4*

Would that physicians might understand the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus and of His willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the Light of the world, and are in a far worse condition than the one who is suffering from physical disease.*15LtMs, Ms 25, 1900, par. 5*

Great opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sickroom as the One who can speak peace to the soul and give strength to the body. He can point the sufferer to the Lamb of God, who taketh away the sin of the world. The Lord will give such a physician great wisdom in his work.*15LtMs, Ms 25, 1900, par. 6*

The physician should be a man of earnest prayer, that he may impart to others the light and hope and faith which he receives. He should himself possess the hope which is sure and steadfast, the hope that Jesus is a very present help in every time of trouble. He should reverence the Word of God. This Word is exceedingly precious to the receiver, for it sanctifies the soul. The Christian physician studies the Word of God, and is prepared to soothe those who are tossed by doubt and fear. He knows the value of the Redeemer’s love and presence. He can speak with assurance to the soul hovering between life and death. Who knows but that in these last moments faith and hope may spring up in the heart and give inspiring energy to the apparently dying one? Who knows but that the compassionate Saviour may speak the word, “You shall live to sound forth my praises”?*15LtMs, Ms 25, 1900, par. 7*

The physician needs to have a very close connection with God. Never is he to lose his hold of God’s helpful, strengthening power. The fact that the physician acts so important a part in bringing relief

from suffering will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to a Christ as the One who is to receive all the praise.*15LtMs, Ms 25, 1900, par. 8*

When the sick are restored to health, the glory is often given to the physician, when it was the divine touch and healing balm of the Saviour that gave relief and prolonged life. If the one who has been restored gives the praise to the physician, it is the physician's duty and privilege to point him to the compassionate Saviour as the One who has spoken to him the Word of life and given him a new lease of life, to be used for a high and holy purpose. The Lord is the Worker; the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." [*John 15:5.*] He says to the faithful physician, "I will stand by your side. And as you tell those for whom you work that Christ is all and in all, that He died for their sins in order that they should not perish, but have everlasting life, I will impress their hearts."*15LtMs, Ms 25, 1900, par. 9*

Jesus is interested in everyone who is in need of His healing, vitalizing power. "Are not five sparrows sold for a farthing, and yet not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." [*Luke 12:6, 7.*]*15LtMs, Ms 25, 1900, par. 10*

What a blessing the Christian physician can bring to the sin-tortured soul! What peace comes to the [sufferer] as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey!*15LtMs, Ms 25, 1900, par. 11*

The physician who is acquainted with Christ, who realizes the preciousness of pure and undefiled religion, is indeed a representative of the great Physician. The physician who tells the sick and suffering of the love that Christ has for them is a true teacher of righteousness. He bears to the afflicted the very balm of Gilead.*15LtMs, Ms 25, 1900, par. 12*

What a sacred work is this, and how earnestly should those who are preparing as physicians labor to fit themselves for it! They

should make it their first business to become personally acquainted with the great Physician, that when in the sickroom they may recognize His presence and receive His counsel.*15LtMs, Ms 25, 1900, par. 13*

To us as a people God has given advanced truth, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the mighty Healer, who can curse the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Lifegiver will fill the heart with joy that will work miraculously.*15LtMs, Ms 25, 1900, par. 14*

Those thus born again will go from our institutions prepared to speak to others of the power of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." [*Isaiah 43:10.*] God grants them a renewal of life and health that they may impart to others the knowledge they have obtained. They go forth as new-born souls, converted and enlightened, knowing that by being temperate in all things and depending on Him who gave His life for them, they may work for God.*15LtMs, Ms 25, 1900, par. 15*

Our sanitarium is to be established in harmony with God's appointment. Those who act a part in connection with this institution are to be themselves buildings for the Lord. Writing by the Holy Spirit the apostle declares, "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*] God requires symmetry of character. His workers are ever to remember that self is to be hid in God. They are not to look to the men of the world for their strength, supposing that to gain a crumb of praise from them is something worth relating, even though those who give this praise are trampling God's commandments under their feet. When the great men of the world speak a word in toleration of the Author of Christianity, what they say is repeated as though worthy of being immortalized. But words are cheap. They cost nothing. The Lord is honored only by those who love and obey His commandments.*15LtMs, Ms 25, 1900,*

par. 16

Physicians should not suppose that it is right for them to make appointments or to travel on the Sabbath. Not only by precept but by example they should honor the true Sabbath, which is to be immortalized as the evidence that God created the world in six days, and rested on the seventh. God blessed the seventh day and hallowed it, placing the command concerning it in the very bosom of the Decalogue. It is to be sacredly observed.*15LtMs, Ms 25, 1900, par. 17*

Common, every-day treatment should not be given on the Sabbath. Let the patients know that physicians must have one day on which to rest. Often it is impossible for physicians to take time on the Sabbath for rest and devotion. They may be called upon to relieve suffering. Our Saviour has shown us by His example that it is right to relieve suffering on the Sabbath. But physicians and nurses should do no unnecessary work on this day. Ordinary treatment and operations which can wait should be deferred till the next day.*15LtMs, Ms 25, 1900, par. 18*

Ms 26, 1900

Diary

NP

April 18, 1900 [typed]

See also *Ms 92, 1900*. Previously unpublished.

To spend money, which is so hard to obtain, on materials with which to play tennis, and cricket, is not in harmony with the testimonies which have been given to our school in Battle Creek. The danger of playing these games was pointed out, and those in the school discarded them. *15LtMs, Ms 26, 1900, par. 1*

It has been understood all through our ranks that these games are not the proper education to be given in any of our schools. *15LtMs, Ms 26, 1900, par. 2*

The school in Avondale is to be a pattern for other schools which shall be established among our people. Games and amusements are the curse of the Colonies, and they must not be allowed in our school here. If those attending this school are not willing to come into line, if they refuse to act as it is their duty to act, let them return to their homes. *15LtMs, Ms 26, 1900, par. 3*

The only true way to educate is to create a conscientious fear and love for God. The truth is of the highest value. *15LtMs, Ms 26, 1900, par. 4*

Tuesday, April 17, 1900

We need men of moral backbone, who can manage this school discreetly. My heart was pained to hear that notwithstanding my talk before the school on Friday morning, when I read a testimony on amusements, and presented before the students the danger of games, the faculty had not wisdom or discernment to understand how to deepen the impression made. They did not give the students to understand that there is an Authority above human wisdom to which they must take heed. The inclinations of the students were

heeded, and contempt for the counsel of God was permitted to rule. *15LtMs, Ms 26, 1900, par. 5*

That night the case of Aaron was presented before me. While Moses was called to the Mount to receive the tables of stone written with the finger of God, Aaron was left in charge of the people. But he proved an unfaithful general. He failed to carry the people through the crisis of severe temptation to idolatry. He united with them in carrying out their plans, and the Lord declared that he certainly would have been slain had not Moses interceded in his behalf. *15LtMs, Ms 26, 1900, par. 6*

Let the faculty read this history and be afraid. Those who put their trust in God, and walk tremblingly for fear of offending Him, will walk safely. Those who are acting as guardians of the youth, and yet have not that education and tact which enables them to act wisely in an emergency, might better draw nigh to God and learn of the Great Teacher the lessons so essential for them to learn if they would be true shepherds, watching for souls as they that must give an account. *15LtMs, Ms 26, 1900, par. 7*

One thing is to be plainly and decidedly carried out. Amusements are not to be a part of the education given to the students in our school in this place. *15LtMs, Ms 26, 1900, par. 8*

Wednesday, April 18

I slept well last night. I thank the Lord for His goodness in relieving my mind of the great distress that came upon it. My heart has been sore and sick, but the Lord has blessed me, greatly blessed me, as I have taken my position in regard to the amusement question and the games which have been unwisely introduced by the faculty without one word of counsel with me. We should not forget the things which have happened in the past in America. Little did I suppose that these games would be introduced and carried on upon the anniversary of the opening of our school in Cooranbong. Was this the service of thanksgiving that should have been rendered to God? I feel so sorry as I think of this, and I am instructed to say, All these movements should be sharply rebuked, for there has been no sparing of instruction on this point. *15LtMs, Ms 26, 1900, par. 9*

Ms 27, 1900

Obedience or Disobedience

NP

May 6, 1900 [typed]

Portions of this manuscript are published in *UL 140; 1MCP 321*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Those who are carrying forward the work of God must stand firm and steadfast, as faithful sentinels in the Lord's army. They must stand under the bloodstained banner of Prince Emmanuel. The truth for the present time is to be made known. The last message of mercy is to be proclaimed. Men and women are to be aroused to prepare for the great issues before them. *15LtMs, Ms 27, 1900, par. 1*

At the time of Christ's first advent to our world, the ambitious projects of men had combined with the cruel inventions of Satan to array the world under the banner of rebellion. Eternal realities were hidden by the things of this earth. *15LtMs, Ms 27, 1900, par. 2*

In the face of every species of error and delusion, Christ stood forth, proclaiming, "I am the light of the world." [*John 8:12.*] When His ministry commenced, His followers numbered only a few illiterate fishermen. But though the world ignored these humble men, they were connected with the God of heaven. Christ was their Instructor. Drawing their power from the Source of all power, these men were to bear a testimony that would shake the world. *15LtMs, Ms 27, 1900, par. 3*

To John the Baptist was given the work of preparing the way for Christ's coming. By startling messages of warning he was to waken men from worldly dreaming. Through Him God called backslidden Israel to repentance. By His presentation of truth He exposed popular delusions. In contrast with the false teachings of the rabbis, truth stood revealed as an eternal certainty. "Repent ye; for the

kingdom of heaven is at hand,” John cried. [*Matthew 3:2.*]15LtMs, Ms 27, 1900, par. 4

“And the Jews’ Passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.” [*John 2:13, 14.*] Priests and rulers were in altercation with the people. The dealers were extorting money from those who had come from afar to attend the Passover, saying as they sold them sheep and oxen for the sacrifices, “It is naught, It is naught.”15LtMs, Ms 27, 1900, par. 5

Christ looked upon the distraction which had been introduced into the temple courts. Standing before the desecrators, He said in a clear, authoritative voice, “Take these things hence; make not my Father’s house a house of merchandise.” “And when he had made a scourge of small cords, he drove them all out of the temple, ... and poured out the changers’ money, and overthrew the tables.” [*Verses 16, 15.*]15LtMs, Ms 27, 1900, par. 6

By expelling those who were profaning the temple of God, Christ taught that a mere profession of religion is nothing in the sight of God. It is a pure, holy character, maintained with the strictest integrity, that is of value in His sight.15LtMs, Ms 27, 1900, par. 7

In the work of Christ we see our work. In the errors and delusions which flood the world today we see something of what He had to meet. Christ came to give the message of preparation for His kingdom. He calls upon those who live in this age to bear a clear, decided testimony.15LtMs, Ms 27, 1900, par. 8

Talking with Nicodemus, a member of the Sanhedrin, Christ insisted that he must be born again, or else he would never see the kingdom of heaven. He did not attach the slightest value to worldly position or wealth. In talking with the Samaritan women, He showed how worthless are the hopes of this world, and how necessary the water of life. “If thou knewest the gift of God,” He said to the woman, “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.”15LtMs, Ms 27, 1900, par. 9

“The woman saith unto him, 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 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 into everlasting life.” [John 4:10-14.] *15LtMs, Ms 27, 1900, par. 10*

Thus Christ declared that earthly blessings, however great or numerous, can never satisfy the mind or cleanse the soul. But every want is satisfied by the water of life which is imparted to the truly penitent, who receive the Word of God as thirsty men receive water. The truth of God is in them as a well of water, springing up unto everlasting life. As bread is to the hungry and water to the thirsty, so is the Word of God to those who love Him. *15LtMs, Ms 27, 1900, par. 11*

“If ye love me,” Christ says, “keep my commandments.” [John 14:15.] “He that willeth to do his will shall know of the doctrine.” [John 7:17.] He shall indeed know, not uncertainly, but with a knowledge that makes the soul brave and courageous, anxious to sow the seed of truth and reap the harvest. This work is the source of elevated, holy, and constantly refreshing joy. “The water that I shall give him,” Christ declares, “shall be in him a well of water, springing up into everlasting life.” [John 4:14.] *15LtMs, Ms 27, 1900, par. 12*

The reason why men and women today do not believe the truth is because it condemns their life-practices. They see that the truth calls for a reform, and they fight it because they hate the work involved in sanctification. *15LtMs, Ms 27, 1900, par. 13*

Today the Lord is speaking to His people, saying, “Repent ye; for the kingdom of heaven is at hand.” [Matthew 3:2.] “Cease to do evil; learn to do well.” [Isaiah 1:16, 17.] When men and women are thoroughly awakened to the need of a reformation, they will believe and do the words of the great Teacher, “Yet a little while is the light with you. Walk while ye have the light; lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth.”

[John 12:35.]*15LtMs, Ms 27, 1900, par. 14*

We have a message to bear, not only to worldlings, but to church members. Christ bore a message to the Jewish nation; and light is to shine forth from God's people to church members as well as to worldlings. As we present the Word of God just as it reads, the ministers will say that we are doing an unjust thing, for we are stealing members from their churches. But God has a people in their churches, a people who have been bought with a price. He has given us a message to proclaim to them.*15LtMs, Ms 27, 1900, par. 15*

We are not permitted to enter the churches to present the testing truths for this time; therefore we must hold camp meetings, planting in the sight of all the standard which has been trampled down. We are to lift the voice in warning.*15LtMs, Ms 27, 1900, par. 16*

God gave Noah a warning message to present in his day. The earth was to be destroyed by a flood, and God gave Noah directions to prepare an ark, into which all might enter who desired to be saved. This immense boat, standing on dry ground, was an evidence of Noah's faith. For one hundred and twenty years he warned the people of the coming flood, but they laughed him to scorn.*15LtMs, Ms 27, 1900, par. 17*

Christ says, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, when the flood came and destroyed them all. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." [Luke 17:26-30.]*15LtMs, Ms 27, 1900, par. 18*

Of the Jews it is written, "Though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias

said again, He hath blinded their eyes, and hardened their heart; that they would not see with their eyes, nor understand with their heart, and be converted, and I should heal them.” [*John 12:37-40.*]15LtMs, Ms 27, 1900, par. 19

Christ presented truths which if received would have purified the soul. But the Jews rejected the truth, and in the place of light came darkness. Those who cling to falsehood and error must, as the result, be surrounded by darkness.15LtMs, Ms 27, 1900, par. 20

“Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.” [*Verses 42, 43.*]15LtMs, Ms 27, 1900, par. 21

In His intense desire that men should receive the truth, and live, Jesus cried, “He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.” [*Verses 44-50.*]15LtMs, Ms 27, 1900, par. 22

There is a most solemn work to be done for the world and for the churches. The message is to be given to them, whether they will hear or whether they will forbear. We are to work for God in a world where the wickedness of the inhabitants has almost filled the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. He will not then interpose to save, to lift up a standard against the enemy.15LtMs, Ms 27, 1900, par. 23

The churches may unite with the world in a corrupt confederacy to

reject the light sent from heaven. Yet that light will not be put out. The counsels of heaven will not be thwarted. The efforts made to hinder the advancement of truth will be of no avail. God will overcome for His own name's glory. The Holy Spirit comes to all, to convince of sin. From those who refuse the truth it passes away. In the onward march of truth, some are left and others are taken. Whether men will hear or whether they will forbear, God will vindicate the work done by His faithful servants.*15LtMs, Ms 27, 1900, par. 24*

Receiving the truth means eternal life; rejecting it means eternal death. All are giving opportunity to obtain spiritual knowledge. We should be filled with gratitude to God for letting the light shine upon His Word, giving us spiritual understanding and a correct interpretation of His precepts. Christ declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*]*15LtMs, Ms 27, 1900, par. 25*

It is not enough for man to follow the dictates of his own conscience, for his conscience may not be in harmony with the Word. His mind must be enlightened. If a man wills to do the will of God, he will know of the doctrine. The will of man must be under the control of the Holy Spirit. If it is under the control of a spirit that leads him to disregard and disobey the expressed will of God, he cannot serve God. He refuses to obey the divine will, because obedience involves a cross, because in order to obey he would have to separate from the world in faith and practice.*15LtMs, Ms 27, 1900, par. 26*

He, who after hearing the truth turns from it because to accept it would retard his success in business lines, turns from God and the light. He sells his soul in a cheap market. His conscience will ever be unreliable. He has made a bargain with Satan, violating his conscience which, if kept pure and upright, would have been of more value to him than the whole world. He who refuses light partakes of the fruit of disobedience, as did Adam and Eve in Eden.*15LtMs, Ms 27, 1900, par. 27*

Shall we continue in transgression or shall we so value our peace of mind that we shall cease to transgress, and break off our

confederacy with the great apostate? Shall we dare to trifle with our eternal destiny? Shall we not turn away from the companionship of the enemy? “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.*]15LtMs, Ms 27, 1900, par. 28

He whose conscience is a sure guide will not stop to reason when light shines upon him out of God’s Word. He will not be guided by human counsel. He will not allow worldly business to stand in the way of obedience. He will lay every selfish interest at the door of investigation, and will approach the Word of God as one whose eternal interest is hanging in the balance.15LtMs, Ms 27, 1900, par. 29

There is a right side—the side of Him who declared, “I have kept my Father’s commandments.” [*John 15:10.*] “The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*]15LtMs, Ms 27, 1900, par. 30

There is a wrong side,—the side of the one who in heaven rebelled against God. With his sympathizers he was expelled from the heavenly courts, and from his action we may understand that no matter how high a position a man may occupy in the church or in the world, if he is disloyal to God, if he accepts human laws instead of the laws of Jehovah, he can never enter heaven; for he is living in direct opposition to God. He will receive punishment in accordance with the power of influence which instead of being placed on the side of God was placed on the side of Satan. The greater the talents and influence given him, the greater will be his punishment. God will require at his hands the souls he has turned aside from truth to falsehood. Instead of leading them to God, he led them away from God, and their blood will be charged to him. He will be punished as a seducer from the truth of heavenly origin, which God has commanded all to obey.15LtMs, Ms 27, 1900, par. 31

Under Satan’s direction men have set up an image to be worshiped, even as Nebuchadnezzar set up an image on the plains of Dura and commanded all men to fall down and worship it. They have exalted the first day of the week, putting it in the place of the

Sabbath of the Lord. *15LtMs, Ms 27, 1900, par. 32*

“The Lord spake unto Moses, saying, Speak ye also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that 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 for ever; for in six days the Lord made heaven and earth; and on the seventh he rested and was refreshed.” [*Exodus 31:12-17.*]*15LtMs, Ms 27, 1900, par. 33*

Those who read these words and obey them now will not be obliged to read them with self-condemnation in the day when the books are opened, and every one is judged out of the things written therein. *15LtMs, Ms 27, 1900, par. 34*

John writes, “I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [*Revelation 20:11-15.*]*15LtMs, Ms 27, 1900, par. 35*

What a terrible day that will be for those who have refused God's sign, who have exalted a spurious rest day, and have claimed authority over the consciences of their fellow men! They have disregarded the law of Jehovah, and Satan has deceived them, to

their ruin. They have received the falsehoods framed by him to make of none effect God's commands. As they stand before the bar of God, they will see the great sacrifice the Father made in giving His only begotten Son to the world, that men and women might hear the message of salvation, and live. Christ was the light of the world, but when He came to His own, they received him not. Inspired with the spirit of Satan, the Jewish leaders killed the Saviour because He condemned their practices.*15LtMs, Ms 27, 1900, par. 36*

In the day of judgment, those who have refused the light and have led others to honor the false Sabbath will see the course Satan has pursued in causing men to transgress the law of God. They will see and fully comprehend the virtue of God's sign. They will understand that they might have been saved had they accepted God's message of mercy to a fallen world. But they turned from the truth and rejected the sign of God.*15LtMs, Ms 27, 1900, par. 37*

John writes again, "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 the mark of the beast, and them that worshiped his image. These both were cast into a lake of fire burning with brimstone. And the remnant were slain with a sword of him that sat upon the horse." [*Revelation 19:19-21.*]*15LtMs, Ms 27, 1900, par. 38*

Then will be seen the persecutions Christians have endured at the hands of those under the control of the apostate. Nothing will be overlooked or forgotten by God, for seeking to compel men to do evil is a most heinous sin in His sight.*15LtMs, Ms 27, 1900, par. 39*

Read the *nineteenth chapter of Revelation*, and be afraid, all ye would insult your God by enforcing upon men the worship of the beast. Read the *fifty-eighth chapter of Isaiah*, and see whether those who walk in the light of God's commands are the ones who are to be maligned and persecuted.*15LtMs, Ms 27, 1900, par. 40*

God's people have a serious, solemn work to do. He bids them, "Lift up thy voice like trumpet, and show my people their transgression,

and the house of Jacob their sins." [Verse 1.]¹⁵*LtMs, Ms 27, 1900,*
par. 41

Ms 27a, 1900

God's Purpose for His People

NP

April 19, 1900 [typed]

Portions of this manuscript are published in *Ev 273*; *UL 123*; *6BC 1075*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Although our Lord held in His hand the entire map of truth from the commencement to the close of its history, He disclosed only those portions which relate to man's duty to God and to his fellow men, as he moves on, stage by stage in progressive warfare, in his journey to the promised land. *15LtMs, Ms 27a, 1900, par. 1*

Christ left an open path to heaven, which all may see. So plain is this path that the ignorant and uninformed need not become entangled in the sophistries of the world. Christ desires His people to keep this path plain and distinct before the eyes of all travellers, that none may err therein. *15LtMs, Ms 27a, 1900, par. 2*

Instead of theorizing on the subject of truth, as the Pharisees did, Christ presented truth as a message from God, to be received and acted upon. He said to His disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world." [*Matthew 28:19, 20.*]*15LtMs, Ms 27a, 1900, par. 3*

Mark bears testimony, "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name

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 16:14-18.] *15LtMs, Ms 27a, 1900, par. 4*

Baptism is a sacred rite, instituted by Christ, by which the human agent is dedicated to God. The ordinances of baptism and the Lord’s supper are two monumental pillars, one within and one without the church. Upon these ordinances Christ has inscribed the name of the true God. *15LtMs, Ms 27a, 1900, par. 5*

Christ made baptism the entrance to His spiritual kingdom. He made this a positive condition with which all must comply who wish to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. Those who receive the ordinance of baptism thereby make a public declaration that they have renounced the world and have become members of the royal family, children of the heavenly King. *15LtMs, Ms 27a, 1900, par. 6*

Those who do this are to make all worldly considerations secondary to their new relations. Publicly they have declared that they will not longer live in pride and self-indulgence. Christ enjoins those who receive this ordinance to remember that they are bound by a solemn covenant to live to the Lord. They are to use for Him all their entrusted capabilities, never losing the realization that they bear God’s <sign of obedience to the Sabbath of the fourth commandment,> that they are subjects of Christ’s kingdom, partakers of the divine nature. They are to surrender all they have and are to God, employing all their gifts to His name’s glory. *15LtMs, Ms 27a, 1900, par. 7*

Those who are baptized in the threefold name of the Father, the Son, and the Holy Ghost, at the very entrance of their Christian life declare publicly that they have accepted the invitation, “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.*] “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.] “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” [*Colossians 3:1.*]*15LtMs, Ms 27a, 1900, par. 8*

Let those who receive the imprint of God by baptism heed these words, remembering that upon them the Lord has placed His signature, declaring them to be His sons and daughters.*15LtMs, Ms 27a, 1900, par. 9*

The Father, the Son, and the Holy Ghost, powers infinite and omniscient, receive those who truly enter into covenant relation with God. They are present at every baptism, to receive the candidates who have renounced the world and have received Christ into the soul temple. These candidates have entered into the family of God, and their names are inscribed in the Lamb’s book of life.*15LtMs, Ms 27a, 1900, par. 10*

This does not please the backslidden church, and Satan inspires professing Christians with an intense opposition, which at times is more pronounced than at others. The enemy is stirred to anger when the message of truth regarding the commandments of God and the faith of Jesus is made prominent by the Lord’s watchmen.*15LtMs, Ms 27a, 1900, par. 11*

Christ came to this world to establish a kingdom which would be a pattern of His heavenly kingdom. Pure and undefiled, His church was presented in contrast with the powers of this earth, which in the visions of Daniel are symbolized by ferocious beasts. These kingdoms engaged in war and destruction to gain advantage for themselves. While nation was warring against nation, seeking to obtain the ascendancy by physical force, there fell from the lips of Christ the words, “He that taketh the sword shall perish by the sword.” [*Matthew 26:52.*] From the church of Christ all carnal weapons, all instruments of coercion, are to be banished.*15LtMs, Ms 27a, 1900, par. 12*

The Lord designs His church below to be a place where heaven is personified. Christ said, “Where two or three are gathered together in my name, there am I in the midst of them.” [*Matthew 18:20.*] The three highest powers of heaven combined to organize a church composed of members who would be distinguished from world-

lovers and world-servers by the spiritual nature of their profession and their practical godliness. *15LtMs, Ms 27a, 1900, par. 13*

Assimilation is a law of human nature. Satan works with untiring perseverance to use this law, ordained by God to be a power for good, to forward his plans. He seeks to blend together righteous and unrighteous principles, in order that through this union sin may lose its offensive appearance. He mixes chaff with the wheat. *15LtMs, Ms 27a, 1900, par. 14*

The righteous should associate with the wicked only to restore the principles of truth, which have been almost obliterated. He who seeks to help and bless others must depend wholly upon the unseen yet all-essential supply of grace and strength. He must cooperate with God if he would be successful in saving the souls ready to perish. He must associate closely with divine agencies, drawing by faith the grace so much needed to resist the elements of unrighteousness. *15LtMs, Ms 27a, 1900, par. 15*

Christ saw Satan patterning after heaven by the use of human association, thus extending the contagion of evil, and He determined to make His church a resisting element. His people are not to borrow the forms and customs of the world, but are to be instinct with the principles which make the church on earth a symbol of the church in heaven, a channel through which heaven's rich blessings can flow. *15LtMs, Ms 27a, 1900, par. 16*

Untold good may be accomplished by the righteous working with and for the wicked; but too often those who ought to lead sinners to God do not draw with Christ. Frequently the unrighteous are permitted to draw church members into scenes of frivolity and careless pleasure. Too often the principle of assimilation works in the wrong direction. Souls are drawn away from truth. The Lord is not pleased with the work left undone by the church members, for Him, for one another, and for the work. His people have not enough of the true missionary spirit. *15LtMs, Ms 27a, 1900, par. 17*

Church members are under a solemn pledge to form characters different in every way from the characters of worldlings. If a change does not take place in them prior to their union with the church, there is danger that though they have joined the church, they will

assimilate with worldlings. Satan triumphs when he sees the leaven of the world working in the church, to the destruction of its purity and holiness. *15LtMs, Ms 27a, 1900, par. 18*

It is God's plan that in His church heavenly influences shall be reinforced and stimulated by the cooperation of the members with Him. His people are to increase in strength and efficiency, knowing that the atmosphere which surrounds the souls of righteous believers is the same as the atmosphere in the heaven of purity and light and love. Through Christian fellowship they are to form their characters, assimilating them to the character of Christ. According to their faith will be their Christlike meekness and lowliness. *15LtMs, Ms 27a, 1900, par. 19*

As God's people seek to fulfill this plan, they are answering the prayer of Christ, "Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their words: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one: I in them, and thou in me: that they may be made perfect in one: and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:17-23.*] Wonderful, gracious words! *15LtMs, Ms 27a, 1900, par. 20*

Love for God is cultivated and developed by beholding Him who has bought us with His own life. Learn to serve Him, not under an oppressive restraint but with cheerful obedience. Thus you may represent Him to the world. We are to strive daily to increase in knowledge, multiplying our powers through the grace given. We are to grow in usefulness. Thus we may testify to the world that God has sent His Son to this earth to save men and women from sin. As God's followers manifest the mighty power of His grace to transform the heart, they show that they bear the true imprint of His name. *15LtMs, Ms 27a, 1900, par. 21*

Three distinct agencies, the Father, the Son, and the Holy Ghost, work together for human beings. They are united in the work of making the church on earth like the church in heaven. They place the resources of heaven at the disposal of those who will appreciate and impart these spiritual treasures, multiplying them by using them to the glory of God. Every diligent effort to improve adds to the gifts we have. The powers of heaven work with human beings on the plan of multiplication. *15LtMs, Ms 27a, 1900, par. 22*

Christ came to the earth to set in operation a vast missionary work. Those who compose His church are to cooperate with Him by revealing His attributes. They are to act under the dictation of the Holy Spirit. Heavenly angels cooperate with those who seek to give to humanity the impress of the divine nature. *15LtMs, Ms 27a, 1900, par. 23*

God will give those who do His will higher and still higher attainments in moral excellence, just as fast as they gain faith to receive them. The Lord has all power to impart to those who will seek earnestly to draw from the source of all power. Light and grace will be given to those who pray, studying the privileges and opportunities given them to restore in the world the principles of righteousness. If they fill their position as lightbearers in the church, shining forth as living stones, God will help them to labor with true piety and earnest zeal for those in the church and out of the church. *15LtMs, Ms 27a, 1900, par. 24*

Christ knew that as His people received His grace and attributes, they could indeed become a family united by holy love, co-workers with God because [they are] partakers of the divine nature. In His love Christ assigns duties to the members of His church, enjoining them to love and esteem one another. He baptizes them with the oil of His grace, and sets them at work for those whom Satan holds in the slavery of sin. He tells them that thus they can show their love for one another and for God. *15LtMs, Ms 27a, 1900, par. 25*

Ms 28, 1900

Obedience or Disobedience

NP

May 10, 1900 [typed]

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The Lord Jesus represents the whole of heaven's treasures which have been committed to Him to impart to the church in rich, full currents of love and grace and power. If an earthly father, being evil, gives his hungry child bread, not a stone; a fish, not a serpent; will God, being good and righteous, deny His children the gift of the Holy Spirit? Upon His children He bestows His blessings abundantly. "The Lord's hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear." [*Isaiah 59:1*.] *15LtMs, Ms 28, 1900, par. 1*

The reason why the churches do not understand the Word of God is given in the *fifty-eighth chapter of Isaiah*. In this chapter are laid down the conditions of receiving God's blessings. "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 springs of water, whose waters fail not." *15LtMs, Ms 28, 1900, par. 2*

"And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, 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 9-14.]*15LtMs, Ms 28, 1900, par. 3*

If men would receive the Word of God just as it reads, power from on high would be given them. Instead of working against God by their disobedience, they would seek to win souls to obedience.*15LtMs, Ms 28, 1900, par. 4*

“But your iniquities have separated you and your God, and your sins have hid his face from you, that he will not hear. ... None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. ... Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. ... Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.” [*Isaiah 59:2, 4, 6, 9.*]*15LtMs, Ms 28, 1900, par. 5*

The Lord’s ambassadors have a message to bear to the world. They are to lift up their voice like a trumpet, even as John the Baptist lifted up his voice in the wilderness, crying, “Prepare ye the way of the Lord, make his path straight.” [*Matthew 3:3.*] A decided testimony is to be borne. We must not serve with the sins of the people, for in so doing we shall minister to sin. Whatever the standing or position or the transgressors may be, we must let it be understood that we keep the law of God. By precept and example we are to give the message of truth, whether men will hear or whether they will forbear.*15LtMs, Ms 28, 1900, par. 6*

In our work we shall find a high profession of piety, and much outward exactness bound up with great inward wickedness. The people represented in (*Isaiah 58*) complain that the Lord allows their services to go unnoticed. This complaint is the expression of hearts unsubdued by grace, rebellious against the truth. Those who receive the truth which works by love and purifies the soul are loyal to God, honoring Him by obedience to His law, which is holy, just, and good. The spirit of true fasting and prayer is the spirit which yields mind, heart, and will to God.*15LtMs, Ms 28, 1900, par. 7*

Ministers of God have been guilty of the sin of disregarding a “Thus

saith the Lord.” They have led the members of their churches to observe rites which have no foundation in the Word of God, but are in direct opposition to His law. By perversion and misrepresentation of the Word of God, they have caused the people to commit sin. God will reward them according to their works. Even as did the priests and rulers in the time of Christ, they have caused the people to err. Christ says of them as He said of the Jewish leaders, “In vain they do worship me, teaching for doctrine the commandments of men.” [*Matthew 15:9.*]15LtMs, Ms 28, 1900, par. 8

If in this their day men would humble themselves before God, showing true contrition of heart for their disloyalty, God would greatly bless them. They would not longer stand under the banner of the first great rebel, who when expelled from heaven led a third of the heavenly host to unite with him in rebellion.15LtMs, Ms 28, 1900, par. 9

Precious light from the Word of God is shining upon us. Christ 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 not 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.*]15LtMs, Ms 28, 1900, par. 10

“If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*John 14:15, 21.*] “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.*]15LtMs, Ms 28, 1900, par. 11

“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.*] How sad it is that religious people will not come to the light in their examination of the Word. There is no safety for the churches except as the ministers enjoin upon the members of necessity of keeping the commandments. *15LtMs, Ms 28, 1900, par. 12*

“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 commandments of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea than much fine gold: sweeter also than honey in the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward.” [*Psalms 19:7-11.*]*15LtMs, Ms 28, 1900, par. 13*

The Word of God is our guide, the foundation upon which we must build. One statement regarding the immutability of the law of God should be all sufficient for us; but God has assured us over and over again that His law is unchangeable, and that obedience to it is the only hope of the human family. God gave His law for the government of all human intelligences, and He desires men and women to obey it. Their prosperity in this life and their eternal interests depend upon their obedience. *15LtMs, Ms 28, 1900, par. 14*

Satan was expelled from heaven because he rebelled against the law of God. Adam and Eve transgressed the law, and the flood gates of woe were opened upon our world. Christ died upon the cross of Calvary to give men and women an opportunity to gain back what they had lost. Now is our day of test and trial. Shall we not stand before the fallen sinful world, in union with Christ, striving

with hearts and mind and voice to persuade sinners to keep God's commandments and live? Shall we not exalt the law and make it honorable in the sight of the heavenly universe and in the sight of the fallen world? Shall we not do all in our power to restore the moral image of God in man?*15LtMs, Ms 28, 1900, par. 15*

Remember that Christ died to save the human race from hopeless sin and misery. By dying in order to give sinners an opportunity to gain eternal life, He bore witness that God's law is immutable, and that all who would be saved must render to it reverence and obedience. Those, who after hearing the warning message refuse to obey, must bear the penalty of transgression, even eternal death.*15LtMs, Ms 28, 1900, par. 16*

Those who say that Christ by dying on the cross abolished the law state the matter exactly opposite to the way in which it is stated in the Word of inspiration. The cross of Calvary will condemn every man and woman who having broken God's holy law has refused to repent.*15LtMs, Ms 28, 1900, par. 17*

God gave the Sabbath to man as a memorial of creation. The world has disregarded the Sabbath, because of those claiming to be God's stewards have taught error in the place of truth. The Christian world has accepted a spurious Sabbath, dishonoring God's memorial of creation. Thus men and women eat of the fruit of a forbidden tree, confirming themselves in disobedience. Thus Satan gains in the fallen world that which he failed to gain in heaven—power to change God's law.*15LtMs, Ms 28, 1900, par. 18*

The law of the Lord is immutable, enduring forever. It is perfect, converting the soul to perfect obedience to the Lawgiver, binding man up with his Creator, the owner and preserver of all things.*15LtMs, Ms 28, 1900, par. 19*

Those who come to the study of the Scriptures remembering the words God spoke to Moses, "Take off thy shoes from off thy feet; for the place whereon thou standest is holy ground," will see the truth. [*Exodus 3:5.*] But upon those who do not want to see it, spiritual blindness comes as their own choice. They have chosen their own way and disregarded the way of the Lord.*15LtMs, Ms 28, 1900, par. 20*

“In the beginning” the Word states, “God created the heavens and the earth.” “And God saw everything that he had made, and, behold, it was very good.” “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his works which God created and made.” [*Genesis 1:1, 31; 2:1-3.*] God has set us an example of what He wants us to do. He rested on the seventh day, sanctifying it and setting it apart as holy time. *15LtMs, Ms 28, 1900, par. 21*

He says to us, “Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” [*Exodus 20:8-11.*]*15LtMs, Ms 28, 1900, par. 22*

By this commandment God is pointed out as a God above all other gods, for He is the Creator of all things. As we rest upon the Sabbath, we are to look at the work of His hands, remembering His mighty power and wonderful goodness. *15LtMs, Ms 28, 1900, par. 23*

The song of Miriam was inspired of God. Led by her the children of Israel sang, “Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchest out thy right hand, the earth swallowed them. Thou in thy mercy hath led forth the people which thou hast redeemed: thou hast guided them in thy strength to thy holy habitation. ... Thou shalt bring them in, and plant them on the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established.” [*Exodus 15:11-13, 17.*]*15LtMs, Ms 28, 1900, par. 24*

When in awful grandeur the Lord proclaimed His law from Mount

Sinai, it was His purpose to impress the people with His majesty. It is impossible for the human intelligence to form too high or too pure a conception of God. Who is the God the Hebrews worshiped? The answer comes back, The God who created the heavens and the earth, who made the world in six days and rested on the seventh. He is not a god of wood or stone, the product of men's hands, but a living God, and His memorial of creation is the Sabbath. This is a sign between Him and His people. *15LtMs, Ms 28, 1900, par. 25*

“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.” [*Exodus 31:12-15.*] *15LtMs, Ms 28, 1900, par. 26*

How positive, how definite are these words. By the observance of the seventh day, we may show that we are the people of God. God designed the observance of the Sabbath to be a means of keeping His people separate from the world and of preserving a knowledge of Him. 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.*] A right knowledge of God is everything to the human family. Men and women become holy as they gain correct views of their Creator. The observance of the Sabbath is a sign of loyalty to God, and a pledge of His power and willingness to sanctify. “That ye may know,” He says, “that I am the Lord that doth sanctify you.” [*Exodus 31:13.*] This is His covenant of peace with all who obey Him, His pledge that He will do as He has promised. *15LtMs, Ms 28, 1900, par. 27*

The Lord passed by before Moses, and proclaimed, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the

guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.”
[*Exodus 34:6, 7.*] *15LtMs, Ms 28, 1900, par. 28*

If men and women would acknowledge the true Sabbath, they would not as they now do despise the Word of God. The observance of the seventh day would be a golden chain binding them to their Creator. But the commandment which points out who the true God is—Creator and Ruler of the earth—is dishonored and disobeyed. This is the reason why there is so little stability in the world. The churches have refused God's sign and misrepresented His character. They have torn down God's sacred rest day, exalting a spurious sabbath in its place. O, that men would cease to lock themselves out of heaven by their own perversities. *15LtMs, Ms 28, 1900, par. 29*

Ms 29, 1900

Faithful Stewardship

NP

May 21, 1900 [typed]

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“The end of all things is at hand: be ye therefore sober, and watch unto prayer.” [1 *Peter* 4:7.] This is the work of the human agent. Who will become discouraged in this work—in the life of self-denial and self-sacrifice? When trials press heavily and the opposition of satanic agencies are strong, we are to bear in mind that Christ, the only begotten Son of God, poured out His soul unto death to obtain for us the victories He has made it possible for us to obtain. Although [we are] tried [and] tempted—buffeted by Satan and by those human agents through whom Satan works to tempt, ensnare, and destroy by misrepresenting the truth or by open falsehood—yet angels of God are working to let the light shine upon our souls, that we shall be more than conquerors through the grace that shall come to us by the ministry of the Holy Spirit. Heavenly agencies are all ready to do their appointed work, and to man Christ says, “Let him take hold of my strength and make peace with me, and he shall make peace with me.” [*Isaiah* 27:5.] *15LtMs, Ms 29, 1900, par. 1*

Read carefully (*Isaiah* 53), and then answer the question, “Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.” [*Verses* 1-3.] How true this is, to the shame of all who shun the cross and are not willing to run any risk. Who will make a covenant with Christ by denying self? Who will surrender to walk in His footsteps? Who will say, Here am I, Lord, accept me to be a partaker with Thee of Thy suffering? *15LtMs, Ms 29, 1900, par. 2*

“Surely he has borne our griefs, and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.” [*Verses 4-9.*] *15LtMs, Ms 29, 1900, par. 3*

What! Shall we read these words, and then, through timidity or fear [of] the reproach of man, take the side of the transgressor of the law of God! Shall we imperil our own souls because we refuse to be partaker of Christ’s humiliation and sufferings? *15LtMs, Ms 29, 1900, par. 4*

The natural eye can never behold the comeliness and beauty of Christ. The inward illumination of the Holy Spirit, revealing to the soul its true hopeless, helpless condition without the mercy and pardon of the Sin-bearer—the all-sufficiency of Christ—can alone enable man to discern His infinite mercy, His measurable love, benevolence, and glory. *15LtMs, Ms 29, 1900, par. 5*

No one ever came to our world on such an errand of grace, infinite compassion, and unspeakable love as our Saviour; and none ever received such treatment at the hands of fallen man. “Ye are not your own; ye are bought with a price.” [*1 Corinthians 6:19, 20.*] We are Christ’s by creation, His by redemption. He is the only sinless being who endured suffering, shameful humiliation, and rejection in our behalf. He suffered for our sins. He bore our load of shameful guilt. Though guiltless, yet He suffered as guilty, that the guilty might be pronounced without guilt. *15LtMs, Ms 29, 1900, par. 6*

“Yet it pleased the Lord to bruise him; he hath put him to grief: when

thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.” [*Isaiah 53:10-12.*] With perfect meekness the Redeemer bore the ignominy of the cross; the Just, the Perfect bore the sins of many. *15LtMs, Ms 29, 1900, par. 7*

Then, how should those who become new creatures in Christ Jesus, saved by His merits, conduct the selves before the universe of heaven? Shall they complain? Shall they accuse one another? Would not a meek and submissive spirit be more becoming? “Learn of me,” said the great Teacher, “for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [*Matthew 11:29, 30.*] Shall we reveal this spirit in our characters? Shall we wear His yoke, and lift His burdens? *15LtMs, Ms 29, 1900, par. 8*

The knowledge of Christ has a power upon the human mind, for man discerns and believes in the efficacy of the atoning sacrifice for sins. Leave this out of the gospel, and it is no longer a power to sanctify the soul. It is another gospel. The love of God for fallen man must become the love of all who believe. God’s faithful, humble, believing people will cut the idolatry of self out of their hearts, and Christ will become all and in all. *15LtMs, Ms 29, 1900, par. 9*

When the shepherds of the flock are ignorant of the truth that works by love and purifies the soul, they become self-indulgent, directing their God-given powers to their own special interests. Then the flock is destroyed for want of being fed and strengthened by the truths of the Word. Churches under the charge of shepherds who refuse to accept the Word of God, who refuse to obey the commandments of God, become backslidden. *15LtMs, Ms 29, 1900, par. 10*

God’s ambassadors must be faithful to reprove the least injustice,

or any dishonest practice in deal, whatever may be the rank or standing of the evildoer. Plainness, fidelity, uprightness, must characterize the people who claim to be Christians.*15LtMs, Ms 29, 1900, par. 11*

The Lord Jesus has a special work appointed for each of the angelic family. Human agencies have also an appointed work to do in behalf of their own souls and the souls of others saved through their influence. The angels of God will make effectual the work of men. The Holy Spirit can convert souls that are becoming interested in the truth.*15LtMs, Ms 29, 1900, par. 12*

Surely our world is controlled by satanic agencies. Is God pleased to have it thus? No! no! Does not the Lord desire that the impenitent shall be saved? Certainly He does. Even one soul is of greater value than the whole world. Questions are often asked and answered in such a haphazard way that a correct impression of the work of the angels of God is not given. They have an intense desire that human agencies shall come where they will find a refuge. The angels had a constant guardianship over Christ from His birth until His reception into the heavenly courts.*15LtMs, Ms 29, 1900, par. 13*

The human family was the subject of the wonderful self-sacrifice and self-humiliation of Christ. This was made manifest in laying off His glorious majesty to become a teacher and a servant to the human race—in clothing His divinity with humanity, in become poor for our sakes, that we through His poverty might become rich. After such a manifestation of His love, that He might sow the world with truth, will the Lord leave the human family without special, active participation with Him in His work to engage the minds and souls of His heritage, of which He has the ownership? Never! Angels are working through human agents who will be worked, to bring sinners to God. But they are to be worked in God's way, not by any device of their own, choosing to make a great name as a memorial for themselves.*15LtMs, Ms 29, 1900, par. 14*

O that those who are halting between two opinions could only understand the agencies continually at work to keep at bay the armies of the power of darkness! By presenting earthly advantages or earthly obstacles to defeat the purposes of God, and by various

other methods, Satan would intercept every ray of light from the messengers of God. But if the curtain could be rolled back, and eyes now blind to the invisible agencies could view with restored spiritual vision the conflict continually going on in behalf of the souls perishing away from Christ, what a difference would be made in the working of the agencies in this world! Decided advance movements would be made. Without delay their entire influence for good would be thrown on the side of Christ. They would behold the intense interest of the angels of God in behalf of souls who are throwing away the opportunities and privileges now so valuable to them to obtain an experimental knowledge of God and of Jesus Christ whom He has sent. *15LtMs, Ms 29, 1900, par. 15*

Consider the prayer of Christ, "And this is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] Did Christ make a mistake in His prayer? The angels are waiting. How long shall they be grieved and disappointed, because you do not see how sad it is to live in transgression of the law of God? After you have been the subject of so much solicitude and work on the part of the heavenly agencies to sway back the powers of darkness, after the light has shone into the chambers of the mind and into the soul temple, will you turn from that light and close your eyes lest you shall see, and your ears lest you shall hear the heavenly invitation? All the universe of heaven is waiting. Will you obey, or will you dally and grieve the Spirit of God by your continual disobedience? *15LtMs, Ms 29, 1900, par. 16*

Holy, ministering agencies of heaven are co-operating with human agencies to lead into safe paths all who love truth and righteousness. It is the greatest joy of the angels of heaven to spread the shield of their tender love over souls who turn to God; and Satan fights determinedly to retain every soul that has had light and evidence. His fierce, unabated desire is to destroy every soul possible. Will you choose to stand under his banner? *15LtMs, Ms 29, 1900, par. 17*

Angelic agencies are standing firm, determined that he shall not obtain the victory. They would recover every soul in our world who is under Satan's banner if these poor souls would not so eagerly seek to keep out of and away from their merciful ministrations and

rescuing power. Their deep and earnest love for the souls for whom Christ has died is beyond measurement. They would make these deceived souls intelligent in regard to how they might arm themselves and break the spell which Satan has cast upon them. If they would only look unto Jesus, and for one moment discern truly, sincerely, what love has been expressed in the sacrifice which has been made for them! If only they could see the determined efforts of Satan to eclipse by his hellish shadow every ray of light that would come into the mind and heart of persons now dead in trespasses and sins! O, that they would awake from their torpor as the whole world will soon awake by the trumpet of God, which will announce His appearing!*15LtMs, Ms 29, 1900, par. 18*

Delay is dangerous business. Could all see Christ before the throne, waiting for their prayers, waiting for them to surrender their will, to cease their rebellion and come back to their allegiance to God, in deep penitence they would pray the Father to forgive their transgression of His law, and forgive them for the influence they have exercised in causing others to disregard the law of Jehovah. The confederacies of the enemy's army are triumphing in their delay. Will they longer remain under the condemnation of the law? Or will they stand on the side of Christ, and with their influence help the betrayed, rebellious race by their own experimental knowledge? Will they now become co-workers with Jesus Christ, who is making personal intercession for them before the Father?*15LtMs, Ms 29, 1900, par. 19*

Angels are keeping back the destroying agencies; for they have an intense interest for these rebellious sons, and they want to help them to return to the fold in safety and peace, that they may finally be overcomers, and be saved, eternally saved with the family of God in heaven.*15LtMs, Ms 29, 1900, par. 20*

All heaven is waiting the result of the struggle going on in the human soul. What will the decision be? The powers of darkness claim them, and point to their spotted garments of rebellion, and to the sign they bear in non-conformity to the laws of God's kingdom, as evidence of the justice of their claim. Shall Jesus, the High Priest, speak in your behalf, "Take away the filthy garments from him, ... and clothe him with a change of raiment"? [*Zechariah 3:4.*]

Christ has been pleading against strong and deceptive principalities and powers and spiritual wickedness in high places. *15LtMs, Ms 29, 1900, par. 21*

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan” (the mighty general of armies) “standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before them, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. *15LtMs, Ms 29, 1900, par. 22*

“And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of host: if thou wilt walk in my ways, and if thou will keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [*Verses 1-7.*] *15LtMs, Ms 29, 1900, par. 23*

Jesus is waiting, pleading for souls to honor God by rendering unto Him allegiance. The sure promise is given to all who will unite with Christ in holy confederacy, sealing, if need be, their fidelity with their blood. The Lord Jesus, the Prince of life, gave His blood to make it possible for man to keep the commandments. Then, who do not souls see their privileges, and grasp them, and turn to the Lord with full purpose of heart? *15LtMs, Ms 29, 1900, par. 24*

The Lord is soon coming, and the great conflict that Satan created in the heavenly courts will be forever decided. Blood-bought souls are ever dear to the Saviour. What these souls want is a plain “Thus saith the Lord.” What is truth? It is revealed in *Exodus 31:12-18*. “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. *15LtMs, Ms 29, 1900, par. 25*

“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.”
[*Verses 15-17.*]*15LtMs, Ms 29, 1900, par. 26*

The Lord Jesus, before the armies of heaven and the armies of Satan, uplifts the bloodstained banner of the cross. The words came from His lips, “The Lord rebuke thee, O Satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?” [*Zechariah 3:2.*] “Plucked out of the fire.” Only God and Christ know how much that means. God calls for agencies, ministers to serve, to engage heart and soul and voice, every entrusted capability, to work with the great Sin-bearer, the Saviour of a sinful race. *15LtMs, Ms 29, 1900, par. 27*

The glad message of (*Hebrews 1:14*) is for all. The entire chapter is a wonderful encouragement for every tried and tempted soul. “But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” [*Verses 13, 14.*] These messages are coming down along the line to our time, to them that shall be heirs of salvation. Angels actually come to our world. Nor are they always invisible. They sometimes veil their angelic appearance, and appearing as men, they converse with and enlighten human beings. *15LtMs, Ms 29, 1900, par. 28*

The work of preparation is going on. While some are in the valley of decision, angels are uniting with true, whole-hearted servants of Christ to help these needy souls. Some are to become workers

together with God in the very churches of which they were once members. Angels of God will work with them to bring men to repentance. There are many who feel too timid to make any effort to win souls, to enlighten the ignorant, or to relieve the oppressed. May the Lord help them to awake! The churches must be aroused; for the angels of heaven are waiting for human agencies to begin to work, as did the apostles at the descent of the Holy Spirit.*15LtMs, Ms 29, 1900, par. 29*

In every place where the apostle Paul was called to go after his conversion, he gave a vivid presentation of the ministration of heavenly angels in his conversion. The Lord calls upon those who bear the name of Christ to cooperate with Him. This is a real, genuine union in ministerial service. Church members who have had light upon the truth must be converted and become Christians in practice. They must obey the truth, else they will become Satan's vigilant church-workers, to annoy and perplex those who are weak in the faith. Christ and His angels are at work, and what are we as individuals doing? Read the message from the lips of Christ in (*Matthew 18*) and *Luke 15:10.15LtMs, Ms 29, 1900, par. 30*

Every soul that lives must give an account of His stewardship. Especially will those who are shepherds of the flock be called to account. Fathers and mothers, upon whom rests the fashioning and molding of the characters of their children from babyhood to years of accountability, are home-stewards, whom the Lord trusts with His goods.*15LtMs, Ms 29, 1900, par. 31*

In *Deuteronomy, chapters five and six*, the Word of the Lord is given unto Moses to be given to the people of Israel. *Chapter five* contains the Word of God, definitely specifying His commandments. "Thou shalt ... keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand

and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day.” [Verses 11-15.]15LtMs, Ms 29, 1900, par. 32

What could be stated more definitely than this requirement? The whole of *chapter five* is of sacred importance to all those who love and serve God. *Chapter six* continues this subject. “Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy sons son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that you may increase mightily, as the Lord God of thy fathers hath promised thee in the land which floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.” [Verses 1-5.]15LtMs, Ms 29, 1900, par. 33

This requirement takes the whole man into covenant relation with God. “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 6-9.]15LtMs, Ms 29, 1900, par. 34

These two chapters are the words of Jesus Christ, spoken to his servant Moses to give to more than a million people who had come out of Egypt.15LtMs, Ms 29, 1900, par. 35

Read carefully and with an attentive heart the entire *seventh chapter of Deuteronomy*. “For thou art an holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all

people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt. *15LtMs, Ms 29, 1900, par. 36*

“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.” [*Verses 6-11.*] *15LtMs, Ms 29, 1900, par. 37*

Ms 30, 1900

Diary

NP

June 18, 1900 [typed]

This manuscript is published in entirety in *KC 75-80*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Some things have been presented to me which are of great consequence to our people in Australia. The Lord has given me a message for Dr. Caro and Brother Sharp and for our ministers in this country. I was instructed that temptations would come to them which they did not suspect to be temptations, and the import of which they did not discern. The message was given me that Dr. Kellogg would be displeased if the medical missionary work in this country were connected with the work of the union conference. But there is to be no separation in the different lines of missionary work done by Seventh-day Adventists. *15LtMs, Ms 30, 1900, par. 1*

The different parts of the work are to combine to make a great whole. He who is the Strength of Israel has His army on earth. His soldiers are to stand united with the army of heaven in the work of giving truth to our world, in places nigh and regions afar off. His servants are to work in perfect harmony, those in a place which has been blessed with advantages supplying those in more destitute regions with facilities for the work. *15LtMs, Ms 30, 1900, par. 2*

Christ has given the divine principle by which His work is to be carried forward. Strength is to be continually added to it by the talent of means, the talent of speech, the talent of genius. These gifts are to be used to advance the work as a whole. *15LtMs, Ms 30, 1900, par. 3*

In the *fourth chapter of Ephesians* God has given instruction regarding the management of His work as a whole. The variety of gifts are to blend. I was instructed to warn Dr. Kellogg that he was

making a great mistake in treating God's ministers as he had done. They are doing the very work God has appointed them. When the medical missionary workers are educated to carry on their work independently of the ministry which God has ordained, they step off the Bible platform to devise human plans and methods, which cannot stand. *15LtMs, Ms 30, 1900, par. 4*

God's people have a great work to do. Seeds must be planted which will produce the right kind of harvest. The world must see in the church of God true order, true discipline, true organization. Paul wrote, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ." [*Philippians 3:13-18.*]*15LtMs, Ms 30, 1900, par. 5*

There is to be no schism in the body of believers. No confederacy is to be formed that will bind about the work or place all the means in the hands of one man. I was shown that the plan of placing all the power in the hands of one man is not of God but of man. *15LtMs, Ms 30, 1900, par. 6*

When there is presented, before any church or any company of believers in any country, the proposition to bind those who handle the health foods to a contract to conform to certain restrictions which man has made, the answer is always to be, No. God's work is not bound. *15LtMs, Ms 30, 1900, par. 7*

If God has given Dr. Kellogg wisdom from His immense fountain of supplies, if he has given him means and scientific knowledge to meet the emergencies of the present time, does this impartation give him a patent right to this gift, bestowed on him to show that God has not forgotten His people? This gift belongs not to Dr.

Kellogg, but to the great power beyond. Dr. Kellogg has forgotten that he is a man who has to be trained and educated like other men. God has greatly honored him, and will continue to honor him as long as he will wear Christ's yoke and learn in Christ's school His meekness and lowliness. But Dr. Kellogg did not create himself. He is not the only one who can drink from the fountain of knowledge. The Lord has other men whom He will instruct. Dr. Kellogg was not given his knowledge by God that he might carry it as a product of his own creating. *15LtMs, Ms 30, 1900, par. 8*

If through the wisdom donated by God for the benefit of His people Dr. Kellogg has discovered something in regard to health foods, why should he feel that these productions are his own? It is a part of God's work, and is very far from being perfect, yet every one connected with the Lord is at liberty to devise and plan and experiment from the wisdom which the Lord has in His bounty given him. God will give knowledge regarding the way in which to prepare food in the best and most wholesome manner, and the Lord forbid that any of His people should make one stroke with the pen in signing a contract saying they will do this or that in regard to the sale of these foods. *15LtMs, Ms 30, 1900, par. 9*

Great improvements will be made in the line of health foods. Some foods will be found not to be prepared in the best and most wholesome manner. The Lord calls for men and women who will not stop where they are, but will work under heaven's guidance until these productions are more perfect than they now are. Let skillful minds take up the matter of improvement. The Lord will give wisdom. But remember that when you begin to think that your wisdom is of your own creation, and that you have a right to bind about as you will the productions of this wisdom, you are off Christ's ground. You are making crooked paths for your feet, and many that are lame will be turned out of the way. *15LtMs, Ms 30, 1900, par. 10*

God calls for men who will receive to impart. The Lord's work is not to done in a corner. Impartial, unselfish witnesses are to give to others that which the Lord has given them, bearing a spontaneous testimony. One success in reform is to lead on to another and still another success. This result will be seen if God's workers are learning in the school of Christ. They will realize that they are not to

draw into their business transactions one thread of selfishness. *15LtMs, Ms 30, 1900, par. 11*

God says, "Ye are the light of the world." [*Matthew 5:14.*] We are to exhibit in our borders all the improvements that our God-given tact and knowledge have enabled us to make. Everything which has a practical bearing on the improvement of the work is not to become the property of one man, for it comes from the heavenly Father, who gave manna from heaven to the whole camp of Israel. That which men achieve by means of the wisdom God has given them is not to be used merely to advance one line of the work, but is to be used to promote the cause of God as a whole. *15LtMs, Ms 30, 1900, par. 12*

"Sunnyside," Cooranbong

I could not sleep tonight after half past eleven. After inviting sleep till half past one, I dressed, and commenced writing. Things which I could not interpret were presented before me. There has been a meeting, and the presentation of business matters in the meeting pained me to the heart. A company had assembled to make suggestions regarding the school at College View. The words and deportment and decisions of Dr. Kellogg and his associates grieved me beyond expression. "What does this mean?" I asked. "Why are these men so manifestly walking away from Bible principles?" *15LtMs, Ms 30, 1900, par. 13*

Last night a similar presentation was made to me. The business transactions were of such a character that I again turned away, with a burden of soul so heavy that I exclaimed, "The Lord pity you if this is your idea of how a Christian should act toward his fellow Christians!" A Christian is one who follows Christ through evil as well as good report. Christian discipleship in regard to business matters means more than many realize. Our Lord said, "I must be about my Father's business." [*Luke 2:49.*] If we follow in His footsteps, we must as His human agents, copy His divine example. We must be faithful financiers for the Father. True Christians will follow in Christ's footsteps. If, in the business connected with the cause and in our dealing with our brethren, we do not bring the

principles of the teaching of Christ, if we fail to obey the instruction He has given us, in the Old Testament as well as in the New, we are not true followers of His. *15LtMs, Ms 30, 1900, par. 14*

We have a most important work to do—the work of obeying Christ and bearing witness of Him. He said to His disciples, “And ye also shall bear witness of me, because ye have been with me from the beginning.” [*John 15:27.*] The disciples were to be honored by bearing witness concerning Christ’s mission. They had been with Him constantly and had gained a most valuable knowledge to impart to others. We cannot be with Christ in person, as were His first disciples, but He has sent His Holy Spirit to guide us into all truth, and through this power we too can bear witness for the Saviour. *15LtMs, Ms 30, 1900, par. 15*

The union of the branch to the vine is no more essential to the life and fruitfulness of the branch than a union with Christ is essential to the life and fruitfulness of the believer. Receiving Him by faith and trusting in Him, true believers become partakers of the divine nature. They not only bear testimony for Him with their lips, they witness for Him by their works. “If ye abide in me, and I in you,” He says, “ye shall ask what ye will, and it shall be done unto you. ... 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 7, 10-12.*] *15LtMs, Ms 30, 1900, par. 16*

“Ye are my friends, if ye do whatsoever I command you.” [*Verse 14.*] No one is to work evil to his brother’s interest with the excuse that it is to help in a certain line of the work of God. In doing that certain work he places his brethren in a position where they are hindered from doing the work the Lord would have them do in behalf of truth and righteousness. The Lord will not accept such an offering. It is gained by robbery, and He says, “I hate robbery for burnt offering.” [*Isaiah 61:8.*] *15LtMs, Ms 30, 1900, par. 17*

No man will be condemned for not accepting light he has never received, or for violating a law he never heard. But when light

comes to him from the Word of God, and he neglects to live by it, but in his business transactions in connection with the work and cause of God, and in his dealing with his brethren, uses oppression, because he supposes he has power to oppress, he does himself great harm. He will not receive from his injustice and oppression the advantage he expects to receive. *15LtMs, Ms 30, 1900, par. 18*

“I hate robbery for burnt offering.” [Verse 8.] A plea that it is to do good will not justify a man for working on wrong principles. God will bring those who deprive their fellow workers of their rightful advantage to a strict account. There are those who think they can do this work if they choose. Men often do, themselves, that which they condemn in others, without asking themselves, “Am I advancing the Lord’s work in right lines? Am I doing that which I would condemn if done by others? What would Christ do under such circumstances? Will the Lord be pleased if I bind about the work my brethren are doing in order to advance my own interests? Would this not be weaving into the web threads of selfishness which would spoil the pattern?” *15LtMs, Ms 30, 1900, par. 19*

Men make the cause of God an excuse for doing unjust actions, when in reality they wish to advance their own interests. God condemns such actions, for they are a misrepresentation of Christ’s character, a working out of Satan’s principles. Those who do this work are taking advantage of God’s patience and long-suffering to strengthen self-confidence and arbitrary exactions; they are encouraging others in sin rather than leading them to avoid it. By their actions they give the most decided evidence that they cannot be trusted as the Lord’s stewards to do His business. He will not sanction the use of common instead of sacred fire in His work, anymore than He would not excuse Nadab and Abihu in their departure from His requirements. *15LtMs, Ms 30, 1900, par. 20*

The Lord has not changed. Those in positions of trust who do anything that savors of oppression will find no favor from God in such work. They are using common fire, not the sacred fire of His kindling. To fill aright important positions of trust requires a baptism of the Holy Spirit. Only as they receive this baptism can men work the works of Christ and reveal pure, holy principles. The words and works reveal the spirit and principles which control the

heart. *15LtMs, Ms 30, 1900, par. 21*

God will not endorse one act of selfishness, one unrighteous deed. Men may claim high honor for their labor in God's service, but the way in which they accomplish their work testifies to their value. If they obey the law of Jehovah and cooperate with Him, witness is borne of them before the heavenly universe that they are true workers <with God.> God's ordinances and work are given to man to promote holiness of heart and purity of life. If this result is not seen, the object sought for by a righteous God is not accomplished. However zealous men may be in certain lines of work, which receive praise from men, God reads beneath the surface, and if the work is not <of> such <a character> as He can approve, the workers are not accepted by Him. *15LtMs, Ms 30, 1900, par. 22*

Sharp, critical self-examination is needed. Worldly principles are not to be woven into the web and made a part of the fabric. *15LtMs, Ms 30, 1900, par. 23*

So close is the union between Christ and the Father that as men treat Christ so they treat the Father. The greater the light and evidence God has given men regarding His character and will, the greater will be their guilt and condemnation if they do not love and obey Him. *15LtMs, Ms 30, 1900, par. 24*

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." [*Philippians 2:1-5.*] *15LtMs, Ms 30, 1900, par. 25*

The gospel inculcates universal humility and benevolence. It produces the virtues of Christ's character in all who savingly accept it. Christ made the sacrifice of Himself to furnish man with grace and power. All who receive His Spirit become sons of God, one with Christ in God. Those who attain to eternal life must overcome by the blood of the Lamb and the word of their testimony. In order to be saved, men must work out their own salvation with fear and

trembling, revealing a faith which works by love and purifies the soul. Love for God and man has been enjoined upon every human being. God works by His Holy Spirit in those who believe in Christ as their personal Saviour. He helps them to work out their own salvation, giving them grace for the grace which they impart to others. *15LtMs, Ms 30, 1900, par. 26*

The ministers of God, by the holy example they set, are constituted messengers of righteousness, and they should receive love and respect from those who cooperate with them. Let him who cherishes a spirit which leads him to accuse his fellow workers, who are proclaiming the message the Lord has given them, beware, for he is treading on holy ground, and might better take his shoes from off his feet. *15LtMs, Ms 30, 1900, par. 27*

God chooses His agents, and gives each an individual trial. He allows His workers to be tempted; thus He proves them to see whether they are building on the right foundation, whether they are doing what they know Christ would do under similar circumstances. Those whose lips are sanctified will utter no witticisms or sarcasms to hurt the Lord's purchased possession. Men and women are the Lord's heritage, and no man on the face of the earth has the shadow of a right to oppress those whom God has redeemed. Christ shed His blood to make it possible for them to be partakers of the divine nature. *15LtMs, Ms 30, 1900, par. 28*

Human beings are very dear to God's heart of love, and when He makes up His jewels He will gather to Himself those who love Him and believe in Him. In that great day when every case is settled forever, He will spare them as a man spareth his own son that serveth him. His chosen ones, who appreciate the value of redemption, will live through all eternity with Him whom they have served faithfully on this earth. *15LtMs, Ms 30, 1900, par. 29*

Ms 31, 1900

Diary

Summer Hill, Sydney, New South Wales, Australia

June 18, 1900 [typed]

This manuscript is published in entirety in *KC 80-82*. +NoteOne or more typed 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 has been a trying day for me. Things have been presented to me since coming to Sydney, and I cannot feel at rest until I shall give expression to the representations. *15LtMs, Ms 31, 1900, par. 1*

Propositions may be made by Dr. Kellogg and some in Africa regarding money matters that are not to be accepted. These propositions will arrange for bonds and a party negotiation, the profits to be under the control of certain individuals who are not and have not been for some time under the control of the great Head. *15LtMs, Ms 31, 1900, par. 2*

The word was spoken, Beware. Consider well before you use your pen to subscribe to any conditions which will place matters under the control of minds which are not guided by the Lord. Beware. You will have trials that you do not foresee. Arrangements will be proposed by the brethren in America and Africa that the Lord declares to be a snare. Leave yourselves wholly under the jurisdiction of the great Head. The Lord's cause is too sacred to be trifled with. In no case are His people to subscribe to conditions which will lead to endless perplexity, jealousy, evil-surmisings, suspicions, and temptations. God declares, "The gold and the silver are mine, from the first penny to the last, and for the abuse or misappropriation of My money I will call men to account." *15LtMs, Ms 31, 1900, par. 3*

God's ministers, God's missionaries, are to unite with Him. If they put their trust in Him, and commit the keeping of their souls to Him as unto a faithful Creator, He will keep that which is committed unto

Him against that day. He will honor those who honor Him.*15LtMs, Ms 31, 1900, par. 4*

The Lord has a great work to be done. Changes are continually taking place. In our association with those of different nationality, education, and experience we shall find that it is a life and death struggle to bear forward the gospel in all its purity. We are not to enter into confederacy with human agencies which will prove a snare.*15LtMs, Ms 31, 1900, par. 5*

Race is nothing in the sight of God. Christian experience and sanctification through the truth is everything in His estimation.*15LtMs, Ms 31, 1900, par. 6*

Venture nothing in business transactions unless the God of heaven signifies that such a venture will not prove a thorn in the religious life.*15LtMs, Ms 31, 1900, par. 7*

I tell you that there is a life and death struggle before us, a contest with human agencies who are not abiding in Christ, who have not proved themselves in any sense God's stewards. Men of strong temperament and almost unsubduable character will make propositions which God has shown me it will not be best to accept. Enter not into a confederacy with them, unless the propositions are conscientiously clear according to God's Word.*15LtMs, Ms 31, 1900, par. 8*

The only safety for the strong temperaments in Africa is to begin an entirely new chapter in their experience. Hearts must be softened. They must accept Christ's yoke, else they will never enter the kingdom of heaven. A strong spirit bears sway in Africa, which needs to be surrendered to the Spirit of God. There are those there with strong passions, which are easily excited. They lose control of themselves and become unreasonable. God's people must wait on Him. The welfare of the cause of God needs careful consideration. It must not, with its possibilities and probabilities, be bought or sold. We have one Master, even Christ.*15LtMs, Ms 31, 1900, par. 9*

The presentation before me is not encouraging. Divine foresight is needed to see the result of business transactions between parties that it is next to an impossibility to unify. The missionary work is a

great and grand work, and those whom God has made stewards in trust must not feel at liberty to unite in any confederacy which God, who sees the end from the beginning, cannot justify and endorse as glorifying His holy name. God must be consulted as to how His work shall be advanced without having woven into it one thread of selfishness. God will work. He will furnish means for the carrying forward of His work without entanglement. His work is not to be bound about because men choose to act out perverse human nature instead of submitting to be molded and fashioned after the divine similitude. *15LtMs, Ms 31, 1900, par. 10*

In Africa as well as in America and Australia men have been quarried out of the world, not to be left as rough stones, but to be taken into the workshop of God, and placed under the axe and hammer and chisel of gospel truth, till all the roughness disappears, and they are made ready for the heavenly polishing. The roughness has not yet been cut away. Many are not yet subdued by the Spirit of God. Because of this, the work in Africa and America and other parts of the Lord's vineyard has not advanced as it should. *15LtMs, Ms 31, 1900, par. 11*

We are doing what we can, according to the light given, for Australia. A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken world, who want the truth but do not know that they want it. Personal evangelistic work is to be done. People are to be reached by house-to-house labor. The women who have taken up this work do everything but preach the gospel from the pulpit. They carry the gospel to the homes of the people in the highways and the byways. They read and explain the Word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show them that the way to find peace and happiness and joy is to follow Jesus. *15LtMs, Ms 31, 1900, par. 12*

The Lord has permitted Brother John Wessels to go to Africa and Elder Daniells to accompany him. But I have been shown that there is in the hearts of the people of Africa something that will not be easily overcome, something that shows that <some> are not

converted. They are not under the discipline of God. They do not accept God's way of doing them good, but choose rather their own way. They have yet to learn in the school of Christ His meekness and lowliness. They have yet to learn with Paul that to suffer for the sake of Christ is for their present and eternal good. Paul looked upon present suffering as not worthy to be compared with the glory which was to follow. He desired heavenly treasure rather than earthly advantages. He did not see anything in the world worth living for but the joy of doing the will of God from the heart, trusting all the consequences to God.*15LtMs, Ms 31, 1900, par. 13*

God desires to see the souls of His people in Africa mastered by heaven-born purposes. But what a work needs to be done there! The people have not learned of the great Teacher. Human nature, when unsubdued, unsanctified, and depraved, is a very curious and wonderful thing. It assumes a great many forms, because it is not worked by the Holy Spirit. But when the Lord Jesus is an abiding presence in the soul, none need to question the value of the human being, man or woman.*15LtMs, Ms 31, 1900, par. 14*

Paul wrote to Timothy, his son in the gospel, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began." [2 Timothy 1:7-9.]*15LtMs, Ms 31, 1900, par. 15*

Peter declares, "Wherefore, laying aside all malice and all guile, and hypocrisy, and envies, and all evil-speaking, as new born babes, desire the sincere milk of the word, that ye may grow thereby; if so be 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, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth shall not be confounded."*15LtMs, Ms*

31, 1900, par. 16

“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, when to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.” [*1 Peter 2:1-9.*]*15LtMs, Ms 31, 1900, par. 17*

This entire chapter should be studied. It contains instruction which will sweep back the mist and fog of skepticism, the evil thing which Satan throws across the pathway to eclipse the light which comes from the Father of light.*15LtMs, Ms 31, 1900, par. 18*

Ms 32, 1900

Dangers in Amusements

NP

June 26, 1900 [typed]

Portions of this manuscript are published in *6BC 1068-1069, 1120; 12MR 257-258*. ⁺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.

In the amusements which were carried, on the school grounds on the occasion of the celebration of the opening of the school, Satan gained a victory, and the teachers were weighed in the balances and found wanting. *15LtMs, Ms 32, 1900, par. 1*

This beginning is the very thing that should have been zealously and jealously guarded. So many lines of work should not be undertaken that there is little time left in which to consider and mature plans for the uplifting and for the spiritual exercises of the school. *15LtMs, Ms 32, 1900, par. 2*

In the place of providing exhibitions which merely amuse, arrangements should be made for exercises that will be productive of good. The science of amusements and entertainments is a science in which Satan is educating his followers in the world, that they may through this means forget God. As teachers in our schools, you should have stood firm, and decided not to give place to the enemy in any such line. You have been making history, but it is a marred record, and the Spirit of God is grieved. The students have been encouraged in a way the effects of which will not easily be effaced. Once enter this path of amusement and there is no end to it; it is going just so many steps in a path in which Christ has not travelled. *15LtMs, Ms 32, 1900, par. 3*

On one occasion a view of these things was presented before me. The students were playing games of tennis and cricket matches. Then I saw an expression of the character of those amusements. It was presented to me as a species of idolatry, like the idols of the

nations. They were more than visible spectators on the ground; Satan and his angels were at work on human minds, making his impressions. Hearing a voice, I turned to see who spoke to me, when One with dignity and command said, "Is this the celebration of the opening of the school? Is this the gratitude offering you present to God for the blessings He has given you? The world could render as acceptable an offering to God on this memorial occasion. The teachers are making a mistake in the same line that has been done over and over again when the Lord has shown His disapproval. They should learn wisdom from these experiences of the past. The careless, godless world can offer an abundance of just such offerings as these." *15LtMs, Ms 32, 1900, par. 4*

Turning to the teachers, he said, "You have made a mistake in this action that will leave its slimy trail and will be hard to efface. The Lord God of Israel is not glorified in the school. If, at this time, the Lord should permit your life to end, many would be lost, eternally separated from God and the righteous." *15LtMs, Ms 32, 1900, par. 5*

These things are a repetition of the course of Aaron, who allowed the first beginning of wrong in permitting a spirit of hilarity and commonness with the armies of Israel. God and Moses were in the mount. The first men of the people of Israel were also in the mount, but they were not in communion with God as was Moses. Aaron was left in the responsible position of a general in Moses' place. He showed his weakness by not withstanding the propositions of the people. They ate and drank as they chose; they became so intemperate in eating and drinking that they afterward rose up to have a play, an innocent frolic, as they supposed. *15LtMs, Ms 32, 1900, par. 6*

Aaron could have exercised his authority to hold the people back, but just as in his home he failed with his children, so the same defective ministrations were shown in his management of the congregation of Israel. His weakness as a general was shown in his desire to please the people, even at the sacrifice of principle. As a result he lost his commanding power at the very first permission given. The spirit of idolatry came in, and the current [that was] agitated could not be stayed. *15LtMs, Ms 32, 1900, par. 7*

Now something decisive must be done. The Lord gave [His] commandments, and Moses stood in the gate of the camp and said, "Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves today to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." [Exodus 32:26-29.] A decided course taken by Aaron would have saved all these terrible consequences. His unfaithful course made sad work. *15LtMs, Ms 32, 1900, par. 8*

God bestows various talents and gifts upon men, not that they may lie useless, nor that they may be employed in amusements, or in selfish gratification; but that they may be a blessing to others in doing earnest, self-sacrificing missionary work. God grants time to man for the purpose of promoting His glory. When this God-given time is used in selfish pleasure and amusement, it is hours lost for all time and for eternity. *15LtMs, Ms 32, 1900, par. 9*

God calls for all who claim to have received Jesus Christ as their personal Saviour to educate themselves by precept and example to obey the words of Christ. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] "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. *15LtMs, Ms 32, 1900, par. 10*

"Wherefore also it is contained in the Scriptures, Behold, I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded. ... 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 2:5, 6, 9.] "But Christ as a son

over his own house; whose house are we, if we hold fast the confidence ... firm unto the end." [*Hebrews 3:6.*]*15LtMs, Ms 32, 1900, par. 11*

We do not meet God's standard. God's promises are connected with the obedience of His people, and cannot be fulfilled except His people hearken to His voice and carefully follow the self-denying, self-sacrificing path which our Saviour, the Prince of heaven, has appointed by His own example. God is the inexhaustible fountain of wisdom and strength. From age to age the Lord has raised up for His church all the human helpers and defenders which she has needed in her conflict with Satan's kingdom. With God's presence and favor His people are safe. Although there may be tares among the wheat, although some will turn away from faith in the living God and trust to their own power and riches, they shall be overthrown.*15LtMs, Ms 32, 1900, par. 12*

With all who are connected with our school there must be a devoted piety, for not one thread of self-exaltation or self-sufficiency is favored of God. The Lord has a message for His people, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they shall offer an offering unto the Lord in righteousness." [*Malachi 3:2, 3.*]*15LtMs, Ms 32, 1900, par. 13*

The minds of students and teachers should not be so much occupied with things of a business nature that they shall have no time to seek the Lord. "Ye have wearied the Lord with your words." [*Malachi 2:17.*] God calls for close examination. We are all under obligation to Him to receive every advantage offered in religious and spiritual lines. Neither principal, teachers nor students are walking safely unless they are under the guidance of the Holy Spirit.*15LtMs, Ms 32, 1900, par. 14*

What shall be done now? Believe the promise, "The meek will he guide in judgment: the meek will he teach his way." [*Psalms 25:9.*] Yea, saith the Lord, "I will instruct thee in the way which thou shalt go: I will guide thee with mine eye." [*Psalms 32:8.*] "Teach me thy

way, O Lord, and lead me in a plain path, because of mine enemies.” [*Psalm 27:11.*]*15LtMs, Ms 32, 1900, par. 15*

If the curtain could be rolled back, and each one could discern the constant activities of the heavenly family to preserve the inhabitants of the earth from Satan’s seductive wiles, lest in their careless attitude they should be led astray through satanic strategy, they would lose a large degree of their self-confidence and self-assurance. They would see that the armies of heaven are in continual warfare with satanic agencies to obtain victories in behalf of those who do not sense their danger, and who are passing on in unconscious indifference.*15LtMs, Ms 32, 1900, par. 16*

Right here in this school, right here, with all the advantages to obtain an experience that will be a safeguard to them all their life, many are failing. Self must pass through the severe conflict of death, that the human agent shall understand the language of Paul, “I live, yet not I, but Christ liveth in me.” [*Galatians 2:20.*] “For 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.*] “Thy word, O God, is truth.” [*John 17:17.*]*15LtMs, Ms 32, 1900, par. 17*

You are having the Scriptures presented before you daily, and you suppose that you understand them. But you are not gaining a saving understanding of the Word. There are those in this school who need to be converted. Their whole life experience has been a mistake, and it would be useless for me to explain matters to them in clear, plain lines, because they would not understand me. Unconverted souls (and there are many here) cannot understand. They do not obey the Word of God; they have not a Christian experience. I would advise that the time they devote to amusement be devoted to searching the Scriptures, that they may understand the words of Christ and have an intelligent knowledge of His divine character.*15LtMs, Ms 32, 1900, par. 18*

If you are to receive the virtues of His blood, even the forgiveness of your sins, you must consent to the conditions He imposes. “Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] Seeking true pardon of sin

from His cross, you will then seek direction from His throne. The windows of the soul must be closed earthward and opened heavenward. I point you to the cross of Calvary. Looking to and believing in Jesus Christ as your personal Saviour is your only hope of salvation. Receiving Christ in all His completeness, we are in truth able to sing:*15LtMs, Ms 32, 1900, par. 19*

“I will follow thee, my Saviour,
Wheresoe'er my lot may be.
Where thou goest I will follow;
Yes, my Lord, I'll follow thee.”*15LtMs, Ms 32, 1900, par. 20*

As followers of the Lamb of God we shall practice His virtues. All the cheap, common phase of character which we have received will appear disgusting and valueless.*15LtMs, Ms 32, 1900, par. 21*

Of the disciples of Christ we read that they understood not His disclosures in regard to His humiliation, His rejection, and His crucifixion. But when Christ was risen from the dead, they understood. When the Holy Spirit came upon them at the day of Pentecost, they understood. Look at the change wrought under the Holy Spirit's guidance in the faltering, stumbling, erring, misinterpreting, misunderstanding ones. Passages from the living oracles are seen in a new light. No comparison can be made with the disciple before the reception of the Holy Spirit, and the disciple renewed, converted, baptized by the Spirit of God.*15LtMs, Ms 32, 1900, par. 22*

Men may study and try to learn the living words of God, but unless the Holy Spirit shall unite with the human understanding, and the human unite with the divine by becoming partakers of the divine nature, they are blind and cannot see afar off, and have forgotten that they were purged from their old sins. But the touch of the Holy Spirit upon the human mind makes decided changes.*15LtMs, Ms 32, 1900, par. 23*

Behold those disciples, hidden in that upper chamber for fear of the priests and rulers. They were to go everywhere to preach the Word. They were to speak with new tongues, not a foreign language, but words eloquent from lips which had been touched with the live coal from off the altar. After the disciples had received the baptism of the

Holy Spirit, the priests and rulers marvelled at the words which they spake, for they knew them as unlearned and ignorant men. But they took knowledge of them that they had been with Jesus.¹⁵*LtMs, Ms 32, 1900, par. 24*

Their teaching was a second edition of the teachings of Christ, the utterance of simple, grand truths that flashed light into darkened minds, and converted thousands in a day. The disciples began to understand that Christ was their Advocate in the heavenly courts, and that He was glorified. They could speak because the Holy Spirit gave them utterance. "The entrance of thy word giveth light; it giveth understanding to the simple." [*Psalm 119:130.*]¹⁵*LtMs, Ms 32, 1900, par. 25*

Bible truth spoken by sanctified lips is eloquence and power. The disciples had a saving understanding of the words of Christ. Because they were united with Christ by eating His flesh and drinking His blood, the inspired book was to them spirit and life. We may understand the Bible as we understand other books, but it is not thus taken into our minds and hearts as the living bread from heaven.¹⁵*LtMs, Ms 32, 1900, par. 26*

When we partake of this bread intelligently, we shall practice the teachings of Christ, having upon us the spirit that inspired the words of life. Then, with the Bible in our hands, with a humble, meek, and lowly spirit of a learner, our hearts will be in a proper condition to enable us to read the Scriptures in a right spirit. When we do this, the obscurity in its meaning will be gone. Light proceeding from the heaven of light will so magnify and glorify the words of God that the whole book will express the glory of the golden truths which shine from it into the understanding. This pure light enables the true searcher after truth to see his way clearly in the narrow path and through the narrow gate to the broad, beautiful city beyond. Heavenly communications of light sharpen the memory, and the Word, through the light shining upon it, becomes a new revelation.¹⁵*LtMs, Ms 32, 1900, par. 27*

All who do not believe in Christ will be utterly without excuse. To all who receive Him, "to them gave he power to become the sons of God, even to as many as believe on his name." [*John 1:12.*] We

need at this period of time to inquire most diligently, Is it well with my soul? Is my name written in the Lamb's book of life?*15LtMs, Ms 32, 1900, par. 28*

Can we now be indifferent to the sayings of Christ in *John 14*? "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: ... I go to prepare a place for you." [*Verses 1, 2.*] When Christ saw His disciples sorrowing because He was about to leave them, He would have them believe in His love. Therefore He said, "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [*Verse 3.*] Who is thinking that this preparation is being made for them? Christ came into the world to redeem us. He went to heaven above to prepare a place for us. While He is getting ready His mansions for us, are we getting heart and character ready to be fitted for those mansions?*15LtMs, Ms 32, 1900, par. 29*

In bringing men to repentance, it is not the office work of the Holy Spirit to reveal new truths, but to present to the mind and urge upon the conscience the precious lessons which Christ has given in the Old and New Testaments. The *sixth chapter of John* bears the decided word from Christ Himself, the great Teacher, that the words contained in the Old Testament Scriptures are all-sufficient. Christ lived to save the souls of them in that age of the world, and if all believed the Old Testament Scriptures in this age, they would believe the New.*15LtMs, Ms 32, 1900, par. 30*

The Word of God is declared in the Holy Scriptures to be the truth. It encourages us individually to look to Christ in faith for pardon and acceptance. "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 1:22, 23.*]*15LtMs, Ms 32, 1900, par. 31*

By obeying every word that proceedeth from the mouth of God, we show that we have savingly—received it into our hearts, that we have it abiding in us. The Word of God is the divinely appointed

instrument of our salvation. Drawing nigh to God, being partakers of the divine nature, earth-born amusements sink into nothingness. Our minds will take a more elevated turn, and by beholding the character of the Lord Jesus, we shall strive to be like Him. Then, let our souls be absorbed in meditating on the rich truths of the Word of God. Let us gird up the loins of our minds, that our desires may not be for games or for pleasure. *15LtMs, Ms 32, 1900, par. 32*

Ms 33, 1900

Unfaithful Shepherds

NP

June 25, 1900 [typed]

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In the *thirty-fourth chapter of Ezekiel* is given a description of false shepherds. The prophet bears the testimony of the Lord, saying, "The word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. *15LtMs, Ms 33, 1900, par. 1*

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was drive away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. *15LtMs, Ms 33, 1900, par. 2*

"Therefore ye shepherds, hear the word of the Lord: As I live, saith the Lord, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock, ... I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which

was sick; but I will destroy the fat and the strong; I will feed them with judgment.” [*Verses 1-8, 16.*]15LtMs, Ms 33, 1900, par. 3

“Seemeth it a small thing unto you that ye have eaten the good pastures, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.” [*Verses 18, 19.*]15LtMs, Ms 33, 1900, par. 4

In the *fifty-eighth chapter of Isaiah* an explanation is given of this. Read this chapter in connection with the *thirty-fourth chapter of Ezekiel*. The law of God, the transcript of His character, which should ever be kept before the people, is not respected, but is trodden under the feet of men who attach Reverend to their names, but do not attach reverend to the law of Jehovah. They, the shepherds of the flock, destroy the plain paths. When the Lord sends His message of advanced truth, presenting that which is food for His flock, the ministers should be the first to receive the message. But they will not obey the Word of the Lord. They will not accept the truth because it involves self-denial. They accept that portion of the Word which does not conflict with their practice, but they transgress the law by treading underfoot a plain “Thus saith the Lord.” 15LtMs, Ms 33, 1900, par. 5

God declares, “If thou take away from the midst of thee the yoke, the putting forth of the finger (to speak scornful words of vanity), ... and if thou draw out thy soul to the hungry, and satisfy the afflicted soul (with words of truth and righteousness, the bread of life), then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” [*Isaiah 58:9-11.*]15LtMs, Ms 33, 1900, par. 6

Then comes the sum and substance of the chapter. Addressing those who have failed in their work as faithful shepherds, the prophet tells them what it is their privilege to become if they will return to their loyalty. “And they that be of thee shall build the old waste places; and thou shalt raise up the foundation of many

generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” [Verses 12-14.]15LtMs, Ms 33, 1900, par.

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God gave His people the Sabbath as a memorial of creation. It was to point to Him as the only true and living God. It was to be a sign between Him and His people, and was to be observed throughout their generations forever. In the *thirty-first chapter of Exodus* definite directions are given in regard to this sign: “The Lord spoke 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 doeth sanctify you. ...15LtMs, Ms 33, 1900, par. 8

“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.” [Verses 12, 13, 15-17.]15LtMs, Ms 33, 1900, par. 9

Directions more positive and definite than this could not be given. By the observance of the Sabbath on the part of His people, God designed that a knowledge of Him should be preserved.15LtMs, Ms 33, 1900, par. 10

There is a decided work of reformation to be done in the last days of this earth’s history. A people is to be raised up who keep holy the seventh day in obedience to the light God has given them, who acknowledge His sign and are distinguished from the world as God’s commandment-keeping people.15LtMs, Ms 33, 1900, par. 11

The ministers would please God if they would accept the last message of mercy that is to be given to the world. But God says, "Seemeth it a small thing unto you that ye have eaten up the good pasture, appropriating to yourselves the promises God has made to his commandment-keeping people? These promises are not for the false shepherds, because they keep from the people the truth which it is for their salvation to receive. Seemeth it a small thing unto you to have eaten up the good pasture, claiming all the advantages, thus eating up the richest portion of God's Word? But ye must break down with your feet the residue of your pastures. And to have drunk of the deep waters, but ye must foul the residue with your feet." *15LtMs, Ms 33, 1900, par. 12*

"You have claimed to be drinking the water of life, and have exalted yourselves as chosen by me, but at the same time you have despised my statutes and judgments. You have fouled the water which My flock has drunk. You have used your God-given talent of speech, given you to voice the words of my law, to speak contemptuously of that law. You have placed yourselves by the side of the great rebel, who brought sin into the world, and have made my law contemptible before a world lying in wickedness. The inhabitants of the world are reaching the point of transgression reached by the inhabitants of the old world. When a few more steps have been taken, when it is made a crime for my people to keep holy the Sabbath, then will I arise out of my place and punish the world for its iniquity, the earth shall disclose her blood, and shall not more cover her slain." *15LtMs, Ms 33, 1900, par. 13*

"Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood and your fingers with iniquity; your lips have spoken lies and your tongues have uttered perverseness. None calleth for justice, nor any pleadeth for truth." [*Isaiah 59:1-4.*] *15LtMs, Ms 33, 1900, par. 14*

Of the ministers who take away the key of knowledge from the people, refusing to enter in and hindering those who would enter, God says, "Therefore, O ye shepherds, hear the word of the Lord;

Thus saith the Lord God: Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.” [Ezekiel 34:9, 10.] *15LtMs, Ms 33, 1900, par. 15*

What shepherds are here meant? It is certainly those who claim everything in the promises of God which they have no right to claim, for they are transgressing His law. When God sends His messengers to speak His words and warn the people that they are trampling under their unhallowed feet the law of God, these false shepherds refuse to accept the message. They will accept the falsehoods of those who have apostatized from God and taken sides with the first great rebel, but they utterly refuse to investigate the Scriptures fairly, to see if the things which God’s messengers say are true. *15LtMs, Ms 33, 1900, par. 16*

The Word of God is the only true standard of faith. If the ministers of the different churches would meet together and lay their prejudice at the door of investigation, searching their Bibles to know what is truth, with a sincere desire to receive light, the Lord would respond to their prayers. Their research for truth would be rewarded. They would see that the commandments of God include the Sabbath. Receiving and believing His words, they would become lights in the world, shining amid the moral darkness. *15LtMs, Ms 33, 1900, par. 17*

God’s government is one of individual responsibility. No one can save the soul of another against his will. No man can perform the duty of another. It is a serious thing for men who claim to teach the Bible, to lay stumbling blocks before the feet of church members and unbelievers, to wrest the Scriptures to their hurt. God’s Word is misinterpreted and misapplied. Ministers teach for doctrine the commandments of men. They are both ignorant of the Scriptures and of the power of God. *15LtMs, Ms 33, 1900, par. 18*

Those who have a knowledge of the Scriptures are to search out the sheep who are hungry for the truth. They are to bear their message to all, that those who have not been fed with pure provender may have an opportunity to hear and understand for

themselves. God's faithful messengers must lift up the voice as did John the Baptist, proclaiming the message of warning, preparing the way for His second coming. God will not leave His people in darkness, to be led by men who, though they occupy the position of shepherds of the flock, are warring against God's commandments. *15LtMs, Ms 33, 1900, par. 19*

“Again the word of the Lord came unto me, saying, Son of man, speak unto the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet, and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hands.” [*Ezekiel 33:1-6.*] *15LtMs, Ms 33, 1900, par. 20*

This is the Word of the Lord. When The Lord sends His servants with a message to warn the members of the churches, to open before them the truth, many of those who claim to be shepherds refuse to examine the Word of the Lord for themselves, and commence a tirade against the messenger and message of truth, circulating bitter falsehoods originated by those who have apostatized from the truth. They receive these falsehoods and make every possible use of them in opposing those whom the Lord has sent with a message of warning to lead the people to search the Bible for themselves, with a sacred awe, fearing lest they shall be found fighting against God and committing blasphemy. God's messengers are charged with doing the work of Satan. But as they follow the example of the great Teacher, their work bears witness of them. Priests and rulers were continually on Christ's track, seeking His life because He spoke the truth concerning them. Men claiming to be teachers are in 1900 doing the same work that the Jews did. *15LtMs, Ms 33, 1900, par. 21*

The *thirty-third chapter of Ezekiel* should be carefully studied. Those who take upon themselves the responsibility of preaching the Word, and yet neglect to search the Scriptures prayerfully, those who entertain error and preach false doctrines contrary to a plain "Thus saith the Lord," will bring ruin upon themselves. Their condemnation will be proportionate to the influence their words and example have had upon men and women, in leading them into the path of transgression. He who has taken upon him the work of a minister is responsible to help the members of his church to be obedient to the Word of the Lord. But many ministers stand directly in the way of the people's obedience, they warn them against doing the very things God has told them to do. *15LtMs, Ms 33, 1900, par. 22*

Every man will be called to give a strict account for the way in which his influence has been exerted. Those who do the work the enemy of all righteousness did in the heavenly court, and still does on this earth, will know very well what it means to answer for professedly being on the Lord's side when in reality they were on the side of the enemy, hindering others from receiving the Word of the Lord. The blood of the souls who have perished through their unfaithfulness will be found upon their heads. *15LtMs, Ms 33, 1900, par. 23*

Those who have permitted themselves to be deceived will not be excused for neglecting to search the Word of God for themselves. They committed their souls to the minister, who was not diligent in searching the Word to know the truth. But the minister cannot pay the ransom for their souls. Christ gave His life to save them, to give them another trial, to make it possible for them to return to their loyalty. Those who have taken Satan's side of the question, who work to justify sin, must bear the penalty of sin. *15LtMs, Ms 33, 1900, par. 24*

"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 he abideth in him ought himself also so to walk, even as he walked.” [1 John 2:1-6.]*15LtMs, Ms 33, 1900, par. 25*

Then comes the condemnation of those who make a tirade against God’s commandment-keeping people, because they believe the Word of God just as it reads. Their life is a condemnation of their course of action. They wrest the Scriptures, misinterpreting them to suit their own disobedience. “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 wither he goeth, because that darkness hath blinded his eyes.” [*Verses 9-11.*]*15LtMs, Ms 33, 1900, par. 26*

“Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” [1 John 3:4-8.]*15LtMs, Ms 33, 1900, par. 27*

Those who walk contrary to the commandments of God, refusing to obey the Word of the Lord, feel greatly annoyed because the Lord’s delegated servants are sent to them, to show them that they are sinning in walking contrary to God’s Word. Inspired by the spirit of the great deceiver, they use their talent of speech to reproach God’s messengers.*15LtMs, Ms 33, 1900, par. 28*

“This then is the message which we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins,

he is faithful and just to forgive us our sin, and to cleanse us from all unrighteous. If we say that we have not sinned, we make him a liar, and his word is not in us.” [1 John 1:5-10.] *15LtMs, Ms 33, 1900, par. 29*

Here is plainly stated the duty of all who claim to believe the word of God. Ignorance of the Scriptures increases the danger of the people, for it enables false teachers, who are in darkness themselves, to delude and destroy souls. Men and women should read and study the Word of God for themselves. Satan will lead men to interpret the Scriptures to suit their own selfish indulgence. Mothers and fathers carry a heavy responsibility in regard to their children. Those parents who believe and study the Scriptures will realize that they must obey the commandments of God, that they must not walk contrary to His holy law. Those who allow anyone, even the minister, to lead them to disregard the Word of God, must at the judgment meet the result of their course. Parents are not to trust their own souls and the souls of their children to the minister, but to God, whose they are by creation and by redemption. Parents should search the Scriptures for themselves, for they have souls to save or to lose. They cannot afford to depend for salvation upon the minister. They must study the truth for themselves. *15LtMs, Ms 33, 1900, par. 30*

Instigated by the priests, a lawyer came to Christ with the question, “What shall I do to inherit eternal life?” This was a direct and positive question. Christ knew that the object of the priests was to find something whereby they could condemn him, and he said to the lawyer, “What is written in the law? how readest thou?” And 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.] Thus the Saviour met and defeated his adversaries. *15LtMs, Ms 33, 1900, par. 31*

Christ gave the lawyer the same instruction that He gave to Moses to give to the children of Israel. He gave the commandments from Sinai, and these commandments were once more rehearsed to the people by Moses, who said, “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.] *15LtMs, Ms 33, 1900, par. 32*

“The Lord our God is one God; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates.” [Deuteronomy 6:4-9.] *15LtMs, Ms 33, 1900, par. 33*

Yet notwithstanding this instruction, men close their eyes to the truth, and teach their children that the commandments of God are not obligatory, because the ministers say they are not. What will you do with the Lord’s words? It would be well for men and women to read the commandments over carefully, and see which one should be spared as nonessential. *15LtMs, Ms 33, 1900, par. 34*

Let ministers and people read the Word of the Lord on this point; for it is a life or death question. Will you obey the Word of the Lord, or will you walk contrary to a plain “Thus saith the Lord”? Parents, listen to the Word of the Lord, rather than to the word of men. Teach your children to obey the Word of God; for obedience means life and disobedience means death. *15LtMs, Ms 33, 1900, par. 35*

“And now, Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes.” [Deuteronomy 10:12, 13.] The Lord requires parents to teach their children to obey and reverence His law. Life and death are set before them, and the strongest motives are presented to induce them to choose life. *15LtMs, Ms 33, 1900, par. 36*

The words and actions of parents mold the characters of their children for this life and for the life to come. All will receive according to their works. When children are not diligently instructed to keep the way of the Lord, the enemy comes in to occupy the thoughts. God is forgotten. The deceiver takes control of the heart. Satan will stamp his image and principles upon the hearts of those who are not taught to obey God. Men and women transmit their characters, for good or evil, to their children and to their children's children. Curses are prepared for future generations by the doing of evil on the part of parents. *15LtMs, Ms 33, 1900, par. 37*

God's object is to test and try men, to see if they will reveal His character. Apostasy from Him begins in the heart. Those who desire to gain eternal life should study God's dealing with His people in the past. At each step they take they should inquire, "Is this the way of the Lord?" *15LtMs, Ms 33, 1900, par. 38*

Moses said to the children of Israel, "Ye stand this day before the Lord your God; your captains of your tribes, your elders, and your officers, with all the men of Israel. Your little ones, your wives, and the stranger that is in thy camp, from the hewer of wood unto the drawer of water; that thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day: that he may establish thee today for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, and to Isaac, and to Jacob. *15LtMs, Ms 33, 1900, par. 39*

"Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day; (for ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have seen their abominations and their idols, wood and stone, silver and gold, which were among them;) lest there should be among you man, or women, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I

walk in the imagination of mine heart, to add drunkenness to thirst; and the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie against him, and the Lord shall blot out his name from under heaven ... so that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, ... which the Lord hath laid upon it. ...*15LtMs, Ms 33, 1900, par. 40*

“Wherefore hath the Lord done this unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them out of the land of Egypt; for they went and served other gods, and worshiped them, gods whom they knew not, and whom he had not given them: and the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book.” [*Deuteronomy 29:10-20, 22, 24-27.*]*15LtMs, Ms 33, 1900, par. 41*

After the deliverance of the children of Israel from bondage, God gave them much instruction as to how they should keep in the right way. He stated plainly what the result would be if they forgot Him and became partakers of the idolatry of the nations round them. If they disobeyed, they would be punished.*15LtMs, Ms 33, 1900, par. 42*

Yet in His great goodness and mercy, the Lord told them that if after He had sent His judgments upon them, they would repent and acknowledge His faithfulness, He would pardon their transgression. Praise God for His mercy and long forbearance to the children of men.*15LtMs, Ms 33, 1900, par. 43*

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have

compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee.”
[Deuteronomy 30:1-3.]15LtMs, Ms 33, 1900, par. 44

“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. But if thine heart turn away, so that thou wilt not hear, but shall be drawn away, and worship others 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.”
[Verses 15-19.]15LtMs, Ms 33, 1900, par. 45

Those who, with the Word of God before them, continue to disobey, supposing that the Lord is too merciful to punish the evildoer, will find that they have not only brought ruin upon their own souls, but have led others astray by their false theories and suppositions. They must carry on their garments the blood of those whom they have led into sin.15LtMs, Ms 33, 1900, par. 46

What is the matter with the world today? The ministers have taught the people that the law of God is not binding. But God certainly does not say so, and in the day of judgment that law, written with the finger of God on tables of stone, will condemn all impenitent transgressors.15LtMs, Ms 33, 1900, par. 47

The Ten Commandments are an expression of the character of God. It is our duty to obey God’s Word, to love to do His will. It was ordained by God that faithful ministers should be appointed to study the Scriptures and feed the flock, not with the words of men, but with the living Word of God. The Lord is purifying unto Himself a peculiar people, who are to be sanctified and holy, and who are to keep His Sabbath, the seventh day, because He has commanded them to. They are to refuse any interpretation of the Scriptures which makes disobedience a trifling matter. So long as the people

of God obey His commandments, walking in the light of His Word, they will be prospered; but if they walk contrary to His plain requirements, He cannot give them clear spiritual perception. To those who do not appreciate God's Word, the light becomes darkness. They see not His grace. They enjoy not His infinite love. *15LtMs, Ms 33, 1900, par. 48*

God means what He says. "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 7:9-11.*] *15LtMs, Ms 33, 1900, par. 49*

Let the Word of the Lord be obeyed, for it is obedience that brings the blessing. God will for Christ's sake look upon as righteous only those who have respect unto His commandments. Those who obey God's law will be given the assurance that they are His sons and daughters, members of the royal family, children of the heavenly King, because through faith in Christ they have returned to their loyalty. *15LtMs, Ms 33, 1900, par. 50*

In the discharge of our duty we should work with an eye single to the glory of God. We do not despise those who are placing all possible contempt upon the law of Jehovah. Neither should we fear them, or pay attention to the statements they make which are not in perfect accord with God's Word. Individually we are to trust in the Lord at all times and in all places. We are to go forward humbly and trustingly, with an earnest desire to save perishing souls. We are to commit our ways to the Lord, following the path cast up for the ransomed of the Lord. *15LtMs, Ms 33, 1900, par. 51*

Ms 34, 1900

Faithful Stewardship

NP

June 26, 1900 [typed]

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Unity Among Believers

I speak to those who are acting as stewards in the cause of God. In your work for the advancement of the cause, act in such a way that the truth will be properly represented in all its lines. The ministry is not to be given an interior position. Those who disparage the gospel ministry give sure evidence that they have lost their spiritual discernment. They need a better understanding of the claims of God. The Lord's servants are to be given ample room to do their appointed work. As teachers of men, women, and children, they are to see and understand the work for this time. *15LtMs, Ms 34, 1900, par. 1*

We are all workers for the Master. The instruction given in the *eighteenth chapter of Matthew* shows how His work is to be done. Self is to be kept under the control of the great Teacher. Study your Bibles. I have been charged to tell you all to study your Bibles with an intense interest! Practice its teachings. When this is done, less human wisdom will be seen and more of the wisdom of God. A large amount of time and strength will be saved. *15LtMs, Ms 34, 1900, par. 2*

The world by wisdom knows not God. The men and women of the world do not realize that they are daily deciding their own destiny, and that it becomes them, <as believers in His Word,> to walk very softly before God. Immortality—a life that measures with the life of God—is not obtained through human beings, but through Christ, “who will render to every man according to his deeds; to them who

by patient continuance in well doing seek for glory, and honor, eternal life.” [*Romans 2:6, 7.*]*15LtMs, Ms 34, 1900, par. 3*

Christians will discern Christ in their fellow men. They will not pull apart. Strife for the supremacy is after the working of Satan. Satan was the most beautiful angel in the heavenly courts, the most highly gifted, the most richly endowed. But he fell through jealousy and selfish ambition. Why, I ask, are men not afraid of themselves? Why are they so anxious to do something wonderful, something that will lead people to say, This is the work of a great man? This is all vanity. Of ourselves we are weak and helpless. If the Lord has entrusted us with capabilities, let us remember that our gifts come from God. They are lent to us by Him, that by this He may test and try us. Let those who desire to win God’s approval walk humbly before Him. Remember that you are only one among the Lord’s agents. There are others whom He recognizes and whose work He endorses.*15LtMs, Ms 34, 1900, par. 4*

Our institutions will be safely conducted only when those who are carrying the responsibilities in them fear their own weakness. Let them not feel highly exalted because they receive praise from men who do not see the truth in the living oracles of God. Those who know the truth should show these commandment breakers that they regard the law of God as a savor of life unto life. All who know the truth are to honor the truth. God says, Them that honor Me I will honor. [*1 Samuel 2:30.*]*15LtMs, Ms 34, 1900, par. 5*

We are to respect God’s faithful servants, who preach His Word, and who seek to win souls to the truth. Let us not link up with unbelievers, giving them honor because we suppose that they have great wisdom. Let us not cherish their words of praise in our hearts, while at the same time we show disrespect for the Lord’s chosen instruments, regarding their counsel as unworthy of our notice. Association with those who believe not the truth will prove in time of temptation a savor of death unto death.*15LtMs, Ms 34, 1900, par. 6*

Those who claim to believe the truth should obey the Word of God just as it reads, practicing its instruction. Remember that those who love not their brethren deny the faith. Many because their brethren do not follow their leading, manifest toward them a spirit of hatred.

<Is this leading right? Is it wrong?> God has never bidden us follow the leading of any man, and He has said, “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 2:9-11.*] Can we not see from this what it means to be at variance?*15LtMs, Ms 34, 1900, par. 7*

Christ declares, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12.*] This light is all contained in the great commandment of love. “A new commandment I give unto you,” Christ said, “That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*]*15LtMs, Ms 34, 1900, par. 8*

The union between Christ and His people is to be living, true, and unailing, resembling the union that exists between the Father and the Son. This union is the fruit of the indwelling of the Holy Spirit. All true children of God will reveal to the world their union with Christ and with their brethren. Those in whose hearts Christ abides will bear the fruit of brotherly love. They will realize that as members of God’s family they are pledged to cultivate, cherish, and perpetuate Christian love and fellowship—in spirit, words, and action.*15LtMs, Ms 34, 1900, par. 9*

To be children of God, members of the royal family, means more than many suppose. Those who are accounted by God as His children will reveal Christlike love for one another. They will live and work for one object—the proper representation of Christ to the world. By their love and unity they will show to the world that they bear the divine credentials. By the nobility of love and self-denial, they will show those around them that they are true followers of the Saviour. “By this shall all men know that ye are my disciples, if ye have love one to another.” [*Verse 35.*]*15LtMs, Ms 34, 1900, par. 10*

In the Old Testament are recorded the laws which God gave for the guidance of His people. He would have His people today study

these laws. “The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy; for I the Lord your God am holy. ... When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vintage, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger; I am the Lord. Ye shall not steal, neither deal falsely, neither lie one to another. ... Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning.*15LtMs, Ms 34, 1900, par. 11*

“Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear the Lord thy God; I am the Lord. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shall thou judge thy neighbor. Thou shalt not go up and down as a talebearer among thy people; neither shalt thou stand against the blood of thy neighbor; I am the Lord. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him. Thou shalt not avenge nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.” [*Leviticus 19:1, 2, 9-11, 13-18.*]*15LtMs, Ms 34, 1900, par. 12*

Christ is deeply grieved when His professed followers, His disciples, neglect to cultivate Christian love, when they act in a way that causes pain to the hearts of their brethren in the faith. They injure their religious experience, laying stumbling blocks in their own way and in the way of others. They dishonor the truth they claim to believe. By their passionate words and overbearing actions in dealing with their brethren, they show that they are controlled by the spirit of the enemy of all righteousness. They use common fire in the place of the sacred.*15LtMs, Ms 34, 1900, par. 13*

The most powerful evidence a man can give that he has been born again and is a new man in Christ Jesus is the manifestation of love for his brethren, the doing <for them> of Christlike deeds. This is the most powerful witness that can be borne in favor of Christianity, and will win souls to the truth.*15LtMs, Ms 34, 1900, par. 14*

In His prayer for His disciples Christ said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; and that the world may believe that thou hast sent me." [*John 17:20, 21.*]*15LtMs, Ms 34, 1900, par. 15*

Christ brings all true believers into complete oneness with Himself, even the oneness which exists between Him and His Father. The true children of God are bound up with one another and with their Saviour. They are one with Christ in God.*15LtMs, Ms 34, 1900, par. 16*

"And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 22-26.*]*15LtMs, Ms 34, 1900, par. 17*

These are indeed wonderful words. They need to be thought of, studied, and brought into the practical life. They are to be lived out in the daily experience. Only thus can the result for which Christ prayed be produced.*15LtMs, Ms 34, 1900, par. 18*

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that which Christ prayed, is given to the world.*15LtMs, Ms 34, 1900, par. 19*

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer? Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm they have done to the cause of God by

pulling apart. Instead of cooperating with Christ, instead of laboring together with God, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to His people.*15LtMs, Ms 34, 1900, par. 20*

If God's followers would seek <in their religious life> to answer Christ's prayer, revealing by the transformation in their lives the power of the truth, what a wonderful testimony would be borne to the world. How powerfully the character and work of Christ would be made known, and the glory of God made revealed.*15LtMs, Ms 34, 1900, par. 21*

It is our God-given duty to love one another as Christ has loved us. The performance of this duty brings with it the blessedness of peace and quietude in the Lord and the ennobling and uplifting of the whole being. Those who neglect this duty can never reach perfection <of Christlike character.> Those who love as Christ loved are born of God, and are "kept by the power of God through faith unto salvation ready to be revealed in the last time." [*1 Peter 1:5.*]*15LtMs, Ms 34, 1900, par. 22*

"Wherefore laying aside all malice, and all guile, and hypocrites, and envies, and all evil-speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious. To whom coming as unto a living stones, 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. ... 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 2:1-5, 9.*]*15LtMs, Ms 34, 1900, par. 23*

I am instructed to say to our people, "Be ye doers of the word, and not hearers only, deceiving your own selves." There are many who are unprepared to meet Christ. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the

perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed.” [*James 1:22-25.*] *15LtMs, Ms 34, 1900, par. 24*

A sacred relationship exists between Christ our Saviour and the believer. He says, “I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.” [*Hosea 2:19, 20.*] “Thou shalt know.” Is not this the desire of the soul? There are many who ridicule the idea of there being any certainty in religious experience. Some cannot bear to hear sanctification and the higher attainments spoken about. But the Word says, “Thou shalt know the Lord,” and this means holiness and sanctification. *15LtMs, Ms 34, 1900, par. 25*

How may we know God? By doing His Word. We have the assurance of this. Read the *first chapter of Second Peter*. The entire chapter is an assurance to the true believer. “Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.” [*Verses 2-7.*] *15LtMs, Ms 34, 1900, par. 26*

We must work upon the plan of addition, adding to our character the graces here mentioned. *15LtMs, Ms 34, 1900, par. 27*

“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 and Saviour Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, but 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 8-11.] This is our life insurance policy. *15LtMs, Ms 34, 1900, par. 28*

“That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [Verse 4.] The lust here mentioned does not only mean a perverse, base passion. It includes an unholy desire for riches, for praise, for the possession of power. To fear God and obey His Word is the only way to gain true exaltation. But forgetting this, man presumptuously craves more and still more worldly power and honor. He devises and plans in every way to accomplish certain results, losing sight of justice and equity and love of God and his brethren. With a perversity that is blind to results, he sacrifices his peace of mind, his assurance of knowing God and Christ. *15LtMs, Ms 34, 1900, par. 29*

“When Ephraim spoke tremblingly, he exalted himself in Israel, and when he offended in Baal, he died. And now they sin more and more, and have made them molten images of their silver, and idols according to their own understanding, all of it the work of craftsmen; ... Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. Yet I am the Lord thy God from the land of Egypt; and thou shalt know no god but me; for there is no saviour beside me.” [Hosea 13:1-4.] *15LtMs, Ms 34, 1900, par. 30*

“O Israel, thou hast destroyed thyself, but in me is thy help.” [Verse 9.] “Return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn unto the Lord; say unto him, Take away all iniquity, and receive us graciously. ... I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. ... Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein.” [Hosea 14:1, 2, 4, 5, 9.] *15LtMs, Ms 34, 1900, par. 31*

The Lord is infinitely merciful and gracious. He is waiting for us to repent and turn to Him with humble confession, saying, We will take Thy way, O Lord; we will no longer walk in the way of our own counsels. Have mercy on us and save us and those who have erred in following a path not cast up for the ransomed of the Lord. *15LtMs, Ms 34, 1900, par. 32*

The time has come for the renunciation of all self-confidence. The time has come to follow the Lord's way. He has given instruction for all who will be guided by Him, who have faith in His Word and courage to go forward. God calls upon those who have walked in paths of their own choosing to return to Him. "Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [*isaiah 55:6-9*]. *15LtMs, Ms 34, 1900, par. 33*

"Be Ye Therefore Perfect"

The Lord estimates as of supreme value the holiness of His people, and He permits reverses to come upon individuals, upon families, and upon churches, that His people may see their danger and humble their hearts before Him in repentance. He will treat His backslidden ones with tenderness. He will speak pardon to them, and clothe them with the garments of Christ's righteousness. He will honor them with His presence. *15LtMs, Ms 34, 1900, par. 34*

In this, the great day of atonement, it is our duty to confess our sins and acknowledge God's mercy and love in pardoning our transgressions. Let us thank the Lord for the warnings He has given to save us from our perverse ways. Let us witness to His goodness by revealing a change in our lives. *15LtMs, Ms 34, 1900, par. 35*

If those to whom the Lord has sent reproof, warning them that they are not walking in His way, will repent and with humility and contrition of heart make confession, the Lord will surely receive

them again into favor. If they will honor God by obeying His commandments, they will be exalted by Him. He will teach them what constitutes true honor and strength and victory. Those who despise the Word of the Lord, who, although they have the oracles of God to reprove wrong and encourage righteousness, continue to walk in their own way, indulging their desire for self-exaltation and leading those who have confidence in them into wrong paths will, unless utterly forsaken by God, become weary of themselves.*15LtMs, Ms 34, 1900, par. 36*

God chastens His people, with the hope of saving their souls. The defections among God's people are keenly felt by Him who died to ransom them from Satan's power. The church is burdened and saddened. A cloud hangs over her. Let every soul seek God, inquiring, "Lord, is it I who have brought this discouragement upon Thy people? Is it because of my perversity that Zion is burdened? Have I given occasion for our enemies to triumph? If so, Lord, have mercy upon Thy sinful child, and save me for Thy mercy's sake."*15LtMs, Ms 34, 1900, par. 37*

Let there be a close examination of self. Do not seek to hide yourself under your citizen's dress, saying that you are doing as others do, and therefore you cannot be far out of the way. Yes, you may do as many apostates who live today have done. Some are even now travelling over this ground. But is the picture a pleasant one? If with the experience of others before us we walk contrary to the way of the Lord and are punished, whom have we to blame but ourselves?*15LtMs, Ms 34, 1900, par. 38*

O that a deep realization of the importance of these things may come to the people of God! O that all departure from the narrow path of obedience and holiness may be seen as it is! O that men and women may seek the Lord as they have never done before!*15LtMs, Ms 34, 1900, par. 39*

A season of great trial is before us. It becomes us now to use all our capabilities and gifts in advancing the work of God. The powers the Lord has given us are to be used to build up, not to discourage and tear down.*15LtMs, Ms 34, 1900, par. 40*

Those who are ignorantly deceived are not to remain in this

condition. The Lord says to His messengers, Go to them, and declare unto them what I have said, whether they will hear, or whether they will forbear. "Thou shalt speak my words unto them," God said to the prophet, "Whether they will hear, or whether they will forbear; for they are a most rebellious house. But thou, O son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house." [*Ezekiel 2:7, 8.*]*15LtMs, Ms 34, 1900, par. 41*

There are those claiming to be children of God whose course of action the Lord does not justify. Faithful work is to be done in giving reproof, as well as in giving encouragement. The cross is not to be shunned. No unchristlike course of action <to your brethren> is to be justified. The time is right upon us when persecution will come to those who proclaim the truth. Those who teach the truth, opening the Word of God to others, must surrender self entirely to God. To them the truth will bring its own reward, filling the soul with joy.*15LtMs, Ms 34, 1900, par. 42*

Will the people of God now humble their hearts before God, confessing and forsaking their sins, that they may receive the forgiveness and favor of God, and come into complete harmony with Him? It is not because of a lack of evidence that sinners perish, but because of their unwillingness to appropriate the means whereby God designs they shall learn His will. The ignorance of many is voluntary and inexcusable.*15LtMs, Ms 34, 1900, par. 43*

The outlook is not flattering, but notwithstanding this, let us not give up our efforts to save those <who have had an experience but are> ready to perish, for whose ransom the Prince of heaven offered up His precious life. When one means fails, try another way. Our efforts must not be dead and lifeless. As long as life is spared, let us work for God. In all ages of the church God's appointed messengers have exposed themselves to reproach and persecution for the truth's sake. But wherever God's people may be forced to go, even though, like the beloved disciple, they are banished to desert islands, Christ will know where they are, and will strengthen and bless them, filling them with peace and joy.*15LtMs, Ms 34, 1900, par. 44*

Soon there is to be trouble all over the world. It becomes every one

to seek to know God. We have no time to delay. With earnestness and fervor the message must be given: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy wine and milk without money and without price.” [*Isaiah 55:1.*]*15LtMs, Ms 34, 1900, par. 45*

“Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.” [*Isaiah 56:1-5.*]*15LtMs, Ms 34, 1900, par. 46*

God’s love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do. There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled.*15LtMs, Ms 34, 1900, par. 47*

“By their fruits ye shall know them.” [*Matthew 7:20.*] The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian, the outward adorning is always in harmony with the inward peace and holiness. Thus in the righteousness of the members shall the church be established. God’s people are to show a faith—<orderly,> steadfast, and immovable. The Bible is their standard. Rich currents of grace from heaven will produce light in

them, which they are to impart to others. In all its power the truth is to be proclaimed. Those who faithfully do this work, keeping the commandments of God in deed and in truth will be acknowledged as laborers together with God. *15LtMs, Ms 34, 1900, par. 48*

“The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.” [*Isaiah 32:17.*] From the beginning to the end of the history of the church, Christ will be to His people all that these words express if they will heed 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, ... and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [*Matthew 11:28-30.*]*15LtMs, Ms 34, 1900, par. 49*

Christ is to His people life and strength, efficiency and power, wisdom and holiness. When we realize this as we should, the prayer will go forth from unfeigned lips, “The Lord is exalted; for he dwelleth on high; he hath filled Zion with judgment and righteousness. And wisdom and righteousness shall be the stability of thy times and strength of salvation; the fear of the Lord is his treasure. ... The sinners in Zion are afraid; fearfulness hath surprised the hypocrites.” *15LtMs, Ms 34, 1900, par. 50*

“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 hand 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 water shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” [*Isaiah 33:5, 6, 14-17.*]*15LtMs, Ms 34, 1900, par. 51*

The Regions Beyond

Our world is a field of missionary toil. We are to present before the people the love of God, not only as the motive of effort, but as the model of all our plans. We must work in the way Christ worked. His example is to be our pattern. *15LtMs, Ms 34, 1900, par. 52*

The Lord has given men and women capabilities and tact and skill, to be used to His name's glory. When sincere, earnest efforts are put forth to win souls to God, we shall see of the salvation of God. Those who claim to be Christians should make an unreserved surrender of all they have to the Lord. Their time, their substance, and their influence <as a savor of life unto life> are required of them by Him who willingly gave Himself to save to the uttermost all who come to Him. Those who claim to be children of God should throw the whole weight of their influence on the side of Christ, for His sake practicing <His> self-denial and self-sacrifice.*15LtMs, Ms 34, 1900, par. 53*

There is need of close communion with God and entire conformity to His will. This is the secret of gaining the power that will convict and convert sinners. The church has failed because she has not come up to the help of the Lord, to the help of the Lord against the mighty influences of the satanic force. Church members have not, as they should, pressed back the powers of darkness. This is the reason of the deficiency in the church today. The quickening power of God is needed. Men and women who love God supremely and their neighbor as themselves are needed, men and women who crave the power of God, that they may bear witness to the love of Jesus.*15LtMs, Ms 34, 1900, par. 54*

Church members are to be God's instruments in seeking to save those ready to perish. Be they many or few, they are to confer together, laying before one another their designs and plans, and obtaining the benefit of one another's perception and foresight as to the best plans for securing success in the work. There are to be found no separate parties who shall supply themselves with all the facilities for ensuring success, at the same time leaving those who should have equal encouragement and means with which to carry on the work with nothing with which to do the work—which means the adding of new territory to the Lord's kingdom.*15LtMs, Ms 34, 1900, par. 55*

The many fields in the Lord's vineyard which have not been touched call upon the places in which institutions are already established to understand the situation. Let men curtail their ambition to branch out in a field which by God's appointment has

already been worked. Let there not be on the part of churches, families, or individuals any withholding of the means needed to furnish God's servants with facilities for doing the work in regions beyond.*15LtMs, Ms 34, 1900, par. 56*

Let not those in the fields where the work is established think of the great things they can do, and continue to expand self to large proportions, while other portions of the Lord's vineyard are destitute of the advantages by which the work might be properly done. This is a religion of selfishness, and is offensive to God. It is a selfish ambition which leads men to call for more facilities in a field already possessing ample facilities, while missionary fields are in need of the advantages which these worked fields have in abundance.*15LtMs, Ms 34, 1900, par. 57*

The Lord's work in new territories is to be carried forward to a successful accomplishment. In this work God's plan is to be followed, not the inclinations of those who would gather into the section over which they have supervision every possible advantage, to give, as they say, character to the work, while the utter destitution of other parts of the Lord's vineyard is forgotten. Every work will be tested by God. Every thread of selfishness drawn in will be drawn out.*15LtMs, Ms 34, 1900, par. 58*

After nine years of struggling, we begin to see some signs of success in this country. But the advancement has been made under the most trying circumstances. In order to advance the work we have been obliged to borrow thousands of dollars. I tell you in the name of the Lord that this need not have been. If our institutions, our sanitariums and publishing houses, had bound about their desire for more facilities, and had shown an unselfish interest in the work so constantly set before them, the cause in foreign fields would certainly have made much more advancement, and marked success would have attended the business of which they were stewards. The selfish desire which some have shown to use all the means to enrich one portion of the Lord's vineyard reveals unfaithful stewardship; and I am charged to make this appeal to God's people.*15LtMs, Ms 34, 1900, par. 59*

The great Head of the church has given talents to the company of

believers. He has given His Word to mold the character and His Spirit to bring all things to their remembrance. He desires His people to bring into their work the true <abiding> principles of missionary effort. Many of the Lord's servants are numbered with those of whom John wrote, "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.*] Those who are left to plant the standard in new places are to have a keen, sanctified interest in every plan which is related, directly or indirectly, to the great work of warning the world. *15LtMs, Ms 34, 1900, par. 60*

Those who have stood in positions of trust, faithful men who have been led and guided by God, are to thank him for his molding, fashioning power. They are to carry His work onward and upward to perfect accomplishment. They are to move with careful, prayerful consideration, lest they mar the influence of the work by changing the order which the Lord has said should be followed. As they advance step by step they are to mind the same things, to advance in the same lines, that the truth may never be dishonored or lose its sacred, holy influence in the sight of the world. *15LtMs, Ms 34, 1900, par. 61*

As those who took up the work at the beginning of the message have advanced by self-denial and self-sacrifice, God has given them His blessing. They have had much to learn, they have made mistakes, they have needed continual guidance and counsel; but they have had reason for constant gratitude, because the work has gone forward in spite of poverty and a lack of facilities. They strained every nerve ever to make the work a success, to establish those buildings which were necessary for the proper development of the work; and under all circumstances the Lord guided them. *15LtMs, Ms 34, 1900, par. 62*

Those who enter the work later, to find things ready to their hand should at least attempt to pay the debt they owe the Lord, and the workers who went before them, by carrying the truth into new territories, until it has gone to every nation, kindred, tongue, and people. In every country men and women are to be raised up to carry forward the very work begun by those who have been laid

away to rest. The memory of these pioneer workers is to be guarded, and from their treasure of experience the workers of today are to learn to pass from one line of advanced work to another, following the methods declared by the Holy Spirit to be in the order of God, asserting the principles enjoined in the Word, carrying the aggressive warfare into new fields. *15LtMs, Ms 34, 1900, par. 63*

Home and foreign missions are to share equally of God's trust money. In planning for the work, the difficulties to be met in foreign fields are to be considered. Let not those who have every advantage be niggardly in appropriating means for the advancement of the work in mission fields. For Christ's sake willing support is to be given to the work of the gospel, which is to be carried to all parts of the world. And by the work of the press the work is to be established and confirmed. *15LtMs, Ms 34, 1900, par. 64*

Christ should never again be dishonored and His cause put to shame by a lack of the true missionary spirit. A great mistake has been made. In their selfishness men have grasped means and advantages for their own field, though knowing the need of help in new fields. They have not supplied that which was necessary for the progress of the work. They have not helped their brethren fight the battle which once had to be fought in the fields they now occupy. *15LtMs, Ms 34, 1900, par. 65*

The work all over the world is to receive consideration. New fields are to be entered. Let those at the heart of the work remember that much means and much hard labor is required to accomplish the work in new fields. Let them be faithful stewards of the Lord's goods. Let them not feel that they are rich and increased with goods and have need of nothing, but let them practice true, Bible religion, which enjoins self-sacrifice at every step. They are to closely examine the needs of the work, reviewing the needs of all the fields, for they are God's agents <to do this. They are> set for the extension of the truth in all parts of the world. They are not excusable if they remain in blindness and ignorance regarding the needs of the work. They are to know the advantages and defects of each field, and then with a true spirit of unselfish interest they are to work for the accomplishment of the work as a whole. *15LtMs, Ms 34,*

1900, par. 66

In this work all the churches which have been established are to act a part, according to their several ability. If difficulties come up in missionary fields, let <interested> investigation be made without delay, lest the path of duty be hid or made obscure. As these questions come up before those who are wise in God's wisdom, examination will be united with the exercise of prudence. By using the knowledge God has given them men will gain a clear, sharp experience. By exercising their God-given ability in helping to plant the standard of truth in new territory, they will, receive great blessing. After they have unselfishly tried to gain a right understanding of the situation, they are to approach the mercy seat, asking for clear intuition and an unselfish purpose, that they may see the necessities of far-off fields. As they ask the Lord to help them to advance the work in regions beyond, they will receive grace from on high. Never will they seek the Lord in vain.*15LtMs, Ms 34, 1900, par. 67*

But when men close the eyes of their understanding, lest they shall see and the sympathies of their hearts be awakened, lest [they] feel and be obliged to act, they become hardened and selfish, unfitted to serve God in any capacity.*15LtMs, Ms 34, 1900, par. 68*

America was long the field of missionary conflict. God has prospered the work in that country. If those there had cherished the spirit of self-sacrificing missionary effort, fewer unnecessary buildings would have been erected, and the kingdom of Christ would have been extended to many regions. There would have been shown a missionary zeal which has not yet been developed by those whose duty it is to carry the needs of the work on their souls. Much more would have been done to plant the standard in other places besides America.*15LtMs, Ms 34, 1900, par. 69*

But selfishness, so abhorrent to God, came in. The work was neglected, when there was plenty of means to send missionaries abroad to preach the gospel, raise up churches, and erect meetinghouses. If men had worked actively on the Lord's plan, laboring earnestly and unselfishly to impart what God had given them, churches would have been established in many places. The

standard would have been planted in new fields. Witness would have been borne to the truth in many more cities. God's memorial of creation, the seventh day Sabbath, would have been honored. *15LtMs, Ms 34, 1900, par. 70*

The great Head of the church permitted a parable to be enacted in your midst at the last General Conference. You were led to expect, from one claiming to be converted, a large donation pledged to different branches of the work. Apparently the one who was to have made this donation was as sincere as any man in the conference, but he disappeared, and all came to nothing. *15LtMs, Ms 34, 1900, par. 71*

Just in this way has God been disappointed in his people, whom he has enriched abundantly with all good things, but who have failed to fulfill his expectations. *15LtMs, Ms 34, 1900, par. 72*

A straightforward plan is to be followed in dealing with believers in home and foreign fields. An unselfish equality is to be maintained among the working forces. Money is to be provided to support missionaries. An agent should be appointed to investigate the situation in foreign countries and to report. Those in the places where the work has been established should bind about their supposed wants, that the work in foreign fields may go forward. In the institutions which have been established there will be a desire to grasp more and still more advantages <to make a larger plant. Let them work economically, till they themselves succeed in doing this.> But the Lord declares that this should not be. The means in His treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means which come in to our conference and benevolent institutions. *15LtMs, Ms 34, 1900, par. 73*

Such high wages should not be paid to the men in our publishing institutions. The payment of such high wages has been a mistake. The extra money paid to a few should have been paid to missionaries in new fields, who were at a loss to know where the

means to advance the work was coming from. The extra amount drawn from the treasury for men who did not need it should have been appropriated for the benefit of fields which had no resources, for the support of laborers whose work it was to sow the world with truth. *15LtMs, Ms 34, 1900, par. 74*

The workers God sends into His field will, if they have the true missionary spirit, be more anxious to do the work than to get the wages. But because of this, they should not be neglected. The work of those in missionary fields calls for more self-denial than the work of those employed in our institutions who are not obliged to travel from place to place. Many calls are made upon those who begin work in a new field, and these workers are to be supported in accordance with their work. There should be more equality between the wages of those in our institutions and those who <are> in missionary fields <where there are no resources to draw from,> [and who] are wrestling with difficulty, doing the hardest and most laborious work. *15LtMs, Ms 34, 1900, par. 75*

God is not pleased with the way in which these things have been managed. He has a controversy with those who have shown no practical interest in the work of foreign missions, even though they knew what was required to make a beginning in a new field. The discernment of some at the heart of the work has been clouded. Their hands have been opened to grasp all the means they could possibly get, while in other parts of the Lord's vineyard the workers have been obliged to do with poor food and poor clothing, while at the same time some were told, You must sustain yourselves. *15LtMs, Ms 34, 1900, par. 76*

God calls sternly for an adjustment of these matters, for His name is reproached. He marks every move made by His missionary workers in improving his vineyard. He sees the unfair way in which these workers have been treated. There is need of a recognition of the rights of the missionaries sent by God to carry the gospel message to all parts of the world. These men and women take their lives into their hands, and for Christ's sake endure trial and hardships. Let men realize that God is a God of justice. His actual presence follows His missionaries from place to place as they try to do His will, devoting all their time and energy to His service. *15LtMs, Ms 34,*

1900, par. 77

Let those who have every convenience at hand for the work they are doing ask themselves, How is it with those who are breaking new fields? Can I not help those who are working in new fields, where the standard of truth has not been lifted? God requires those in our institutions to have their conception sharpened, their minds enlarged. He <will be pleased to have> foreign missionary work to become a burden that will weigh so heavily upon their minds that they will know the difference between the work of those in places where the work has been established and the work of those who engage in aggressive warfare. Let the true spirit of self-denial be learned out of the Word and brought into the practical life. *15LtMs, Ms 34, 1900, par. 78*

A work has been started in some cities which has absorbed much means, but which will bring small returns, for it has been done for a class who are not producers but consumers. The money invested in this work should have been used largely in <other channels,> supplying the regions beyond with facilities for the work of the Lord. In lines of work which God has not appointed much liberality has been shown, while His work in foreign fields has been left to languish. In a short time, if this management is continued, how will the cause of God <in the third angel's message> stand before the world? *15LtMs, Ms 34, 1900, par. 79*

Into foreign fields the Lord has sent experienced workers, who are capable for leading out in enterprises for the advancement of the work. But enough consideration has not been given by those at the heart of the work to foreign mission fields. Unless a decided change is made, we shall stand before the world humiliated, crippled, and disordered, because Christ's principles have not been carried into the work. *15LtMs, Ms 34, 1900, par. 80*

Among the people of God there is to be cooperation but not confederacy. The work is not to be bound about by bonds, limitations, or restrictions. Christian unity is not Free Masonry. The love of Christ is the golden chain which is to bind us to one another and to God. *15LtMs, Ms 34, 1900, par. 81*

Our offerings are not to be entrusted to any one person. We are to make no one man our steward. The third angel's message is to go to all parts of the world, and we are not to help in the creation of any interests which will absorb God's money in a work which has in it much which belongs not to the work for this time. *15LtMs, Ms 34, 1900, par. 82*

There is a power in the truth. When allowed to operate under favorable conditions, the gospel will gather a harvest of souls. Every truly converted man, firmly established in the truth, is a light-bearer to the world, for Christ shines through him. He shines in a world shrouded in moral darkness. A few truly converted souls are of infinitely more value than a large number who are unconverted, dead in trespasses and sins. *15LtMs, Ms 34, 1900, par. 83*

A work is to be done in the Lord's vineyard which will testify to the genuineness and value of the truth, and will glorify God. We are to labor for those who when converted will be a help in the work, producers not consumers. But the work done for the lowest class of outcasts is a very uncertain matter. Those who spend their time and strength in work for those who will never do anything but hang upon them for help, disqualify themselves for the position God would have them fill in His army. *15LtMs, Ms 34, 1900, par. 84*

Workers are greatly needed to labor for those who rightly handled will come to a knowledge of the truth, and will then do valuable service in the cause. But those who after being prayed with, say, I am saved, have no real understanding of what it means to receive Christ. No man can say, I am saved, until he has endured test and trial, until he has shown that he can overcome temptation. Those who fail to do the work which God has said should be done soon lose the right perception of spiritual things, and become blinded as to the character of truth. They are unfitted to do the work which would make them complete in Christ. *15LtMs, Ms 34, 1900, par. 85*

The churches must arouse. The members must awake out of sleep and begin to inquire, How is the money which we put into the treasury being used? The Lord desires that a close search be made. Are all satisfied with the history of the work for the past fifteen years? Where is the evidence of the co-working of God?

Where has been heard throughout the churches the prayer for the help of the Holy Spirit? Dissatisfied and disheartened, we turn away from the scene. *15LtMs, Ms 34, 1900, par. 86*

Our churches and institutions must return to where they were before the backsliding commenced, when they began trusting in man and making flesh their arm. Have we not seen enough of human wisdom? Shall we not now seek God in earnestness and simplicity, and serve Him with heart and mind and strength? *15LtMs, Ms 34, 1900, par. 87*

The children of Israel beheld the awful semblance of God's presence in the mount; but before Moses has been forty days away from them, they substituted a golden calf for Jehovah. Things similar to this have been done among us as a people. Let us now return to God in penitence and contrition. Let us trust in Him, not in man. *15LtMs, Ms 34, 1900, par. 88*

Ms 35, 1900

Our Work for this Time

NP

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In the *fifty-eighth chapter of Isaiah* is specified our work for this time. This chapter will be an eye-opener to all who pray from a sincere heart, "Open thou mine eyes, that I may behold wondrous things out of thy law." [*Psalm 119:18.*]*15LtMs, Ms 35, 1900, par. 1*

This chapter should be studied carefully and prayerfully. God's messengers are given a direct, forcible message to bear to the sinners in Zion. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression (of God's law), and the house of Jacob their sins." It is the professed people of God to whom the message is to be given—church members, those who really suppose they are righteous, who delight in approaching God. "They seek me daily," God declares, "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 God." [*Isaiah 58:1, 2.*]*15LtMs, Ms 35, 1900, par. 2*

But their delight in approaching God is a deception. They do not delight themselves in the truth. If they searched the Scriptures with a heart free from pride and prejudice, their eyes would be opened to see wonderful things in the law of God. But to accept the truth involves a cross, and therefore they are not willing to humble their hearts and search the Scriptures that they may understand what saith the Lord. They suppose themselves to be righteous, but their righteousness is self-righteousness.*15LtMs, Ms 35, 1900, par. 3*

They make complaint to God, not discerning that He has a controversy with them. He charges them with false pretense. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" And God says, "Behold, in the day of your fast ye find

pleasure, and exact all your labor. Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day, to make your voice to be heard on high." [*Verses 3, 4.*]15*LtMs, Ms 35, 1900, par. 4*

The message of warning must be given to all who are in the position pointed out in this chapter. Notice the work that is to be done, and by whom it is to be done. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Verses 12-14.*]15*LtMs, Ms 35, 1900, par. 5*

Those who do the work specified in this chapter do missionary work of the highest order. They keep the way of the Lord, and do aggressive work for Christ. And the Lord says to them, "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 10, 11.*]15*LtMs, Ms 35, 1900, par. 6*

The Lord has a special message for His ambassadors to bear. They are to give the people the warning, calling upon them to repair the breach that has been made by the papacy in the law of God. The Sabbath has been made a nonentity, an unessential requirement, which human authority can set aside. The holy day of the Lord has been changed to a common working day. Men have torn down God's memorial, placing a false rest day in its stead.15*LtMs, Ms 35, 1900, par. 7*

The Lord's messengers are not to sanction any plan whereby the

Sabbath will be trodden under foot. The Sabbath is God's memorial of creation. He did not make holy and bless the first day of His creation. After he had finished the work of creating the world, He blessed the seventh day, setting it apart for man to honor. *15LtMs, Ms 35, 1900, par. 8*

Human authority has taken the first working day and set it apart to be honored. But this act has not one word of sanction from the high and holy One who inhabiteth eternity. Thus God has been greatly dishonored. *15LtMs, Ms 35, 1900, par. 9*

God designed every Sabbath to be a day for religious meditation and worship. "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 put off from among his people. *15LtMs, Ms 35, 1900, par. 10*

"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 men 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.]15LtMs, Ms 35, 1900, par. 11*

The foundation of many generations is to be raised up from being trampled under the feet of men. It is to be exalted and called honorable. *15LtMs, Ms 35, 1900, par. 12*

Christ gave His life for sinful human beings. Thus He made it possible for them to win back by obedience what they had lost. He longed to save those who had been led into sin, and He gave His life as a sacrifice, that men and women might have ample opportunity and every incentive to return to their allegiance. Thus he made it possible for them to keep his holy law and to stand on vantage ground before the heavenly universe. *15LtMs, Ms 35, 1900,*

par. 13

“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever; neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth; and he went on frowardly in the way of his heart.¹⁵*LtMs, Ms 35, 1900, par. 14*

“I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners,” (if in contrition they repent of their transgression of the law). “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” (who continue in transgression) “are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Continually they accuse and falsify those through whom God is working. “There is no peace, saith my God, to the wicked.” [*Isaiah 57:15-21.*]¹⁵*LtMs, Ms 35, 1900, par. 15*

A message is to be borne to the churches who are walking in transgression of God’s law. God says, “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day,” no longer desecrating it, I will receive you as My children. [*Isaiah 58:13.*] God has a message for the sinners in Zion. The warning must be given to the churches. “Cry aloud, spare not, lift up thy voice like a trumpet.” [*Verse 1.*] Be decided and in earnest. Make no concessions with transgressors. Bear the message God has given, that transgressors may be given opportunity to repent and be restored to the favor of God.¹⁵*LtMs, Ms 35, 1900, par. 16*

This is the work before Seventh-day Adventists. They are to give the warnings to all peoples, nations, and tongues, telling them that God has a law which is as much above man-made laws as the heavens are above the earth. This law is to be proclaimed as the law of God’s kingdom. The truth is not to languish upon our lips. Our words must not be words of peace and safety. Say not to the transgressors, It does not matter what you believe. Bear the testing

message for this time. Say to the people as Christ said to Moses, "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." [*Exodus 31:15.*]15LtMs, Ms 35, 1900, par. 17

A message of eternal importance is to be given to those nigh and those afar off. There is to be no smoothing down of the truth to gain the favor or applause of those in the world. We are not to form confederacies with those who, after the light has been given them by God's faithful servants, refuse to search the Scriptures to see whether these things are so. God's messengers are not to bind themselves up with unbelievers, feeling that in them is their strength. I present this before those who have had the light, but are fast losing their bearings. Let not God's ministers become bound up in any way with those who have had the truth presented to them, but have refused to receive it.15LtMs, Ms 35, 1900, par. 18

Through Christ Jew and Gentile may enter the spiritual fold. God will receive all who hold the beginning of their confidence firm unto the end. These are the only ones with whom He will fulfill the covenant mentioned in the *thirty-first chapter of Exodus*, where God declares that the Sabbath is a sign between Him and His people for a perpetual covenant. [*Verses 16, 17.*]15LtMs, Ms 35, 1900, par. 19

Everywhere, in all ages of the world, God's words have proved true. He that fears the Lord and works righteousness is accepted by Him. But when the pastors of the churches are ignorant of the Scriptures, when they are too indolent and self-satisfied to fear in regard to their understanding of the Scriptures, but oppose the truth, and are devoted to selfish interests, the flock of God is not fed. The people are not instructed in regard to present truth. The unfaithfulness of the watchmen is the chief cause of the backsliding of the people. When iniquity abounds in a nation, the watchmen are to be wide awake; for it is when iniquity abounds that the love of many waxes cold.15LtMs, Ms 35, 1900, par. 20

The message God gives through His servants will be scorned and derided by the unfaithful shepherds, who tread down with their feet the feed of the pastures, giving the flock as food that which they

have defiled. "Woe to the pastors that destroy and scatter the sheep of my pastures," saith the Lord. [*Jeremiah 23:1.*] No outward nearness to God, no acceptance of sacred work, will screen from the divine wrath those who trample under feet the law of Jehovah. *15LtMs, Ms 35, 1900, par. 21*

God "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 to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every son of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; for not the hearers of the law are just before God, but the doers of the law shall be justified." [*Romans 2:6-13.*] *15LtMs, Ms 35, 1900, par. 22*

On what ground can those who have transgressed the law of God be justified? On the ground of faith in Christ and repentance toward God. "Faith without works is dead, being alone." [*James 2:17, 20.*] *15LtMs, Ms 35, 1900, par. 23*

God will not treat men according to the position they occupy, according to their color, or their poverty, but according to the character they have formed. Thus will be decided the destiny of every one. Those who have had opportunity to know the truth, who have had great light, but who in blindness of mind contend against God's messengers, contend against God and His truth. They do what they know to be contrary to the truth. Their punishment will be proportionate to the light they have received. God greatly favored them, giving them peculiar advantages and gifts, that they might let their light shine forth to others. But in their perversity they lead others astray. God will judge them for all the good they might have done and did not do. He will call them to account for their misused opportunities. *15LtMs, Ms 35, 1900, par. 24*

They turned from God's way to their own way, and God will judge them according to their work. They became fools in the sight of God

by turning the truth <of God> into a lie. By walking contrary to the principles of the truth they greatly dishonored God. As God has distinguished them above all other nations of the earth by His wonderful mercy and grace, so He will make their punishment conspicuous. This He will do that all may see that He is a God of justice, and that His ways are equal. *15LtMs, Ms 35, 1900, par. 25*

The strength and hope and salvation of churches, families, and individuals is in the Lord. He never misleads His flock. He is the great shepherd of the sheep. All power in heaven and in earth has been given to Him. He is the Lord our Righteousness. He only can pardon transgression and sin. He only can justify repenting sinners, restoring in them the moral image of God. He can bind the humble, contrite soul with Himself, at peace with God. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. ... As by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one (our Redeemer) the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [*Romans 5:1, 2, 18, 19.*] *15LtMs, Ms 35, 1900, par. 26*

Ms 36, 1900

Diary, The Canvassing Work

NP

July 5, 1900 [typed]

This manuscript is published in entirety in *19MR 152-156*. +^{NoteOne} or more typed 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 awakened to the necessities of the canvassing work. This work is not a work which every man can do successfully. In the canvassing work there is need of strong, well-educated, experienced men. The Lord desires this work to be done by men who are capable of educating others, who can awaken in promising young men and young women an interest in canvassing, leading them to take up the book work and handle it as it should be handled.*15LtMs, Ms 36, 1900, par. 1*

Brother Palmer has the talent, education, and ability, which would enable him to carry forward the work of educating the youth for the canvassing work in such a way that much more would be accomplished than is now being done.*15LtMs, Ms 36, 1900, par. 2*

The gospel ministry is one of the Lord's appointed means for reaching the people. But there is a line of work, of house-to-house labor, which canvassers can do more successfully than any others.*15LtMs, Ms 36, 1900, par. 3*

The lost sheep of God's fold are scattered in every place, and the work that should be done to save them is not being done. In the *fourteenth chapter of John* a true test is presented to every man. Here we are told of our obligation to obey the commandments of God. Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye see him: for he dwelleth with you, and shall be in you."

[*Verses 15-17.*]15LtMs, Ms 36, 1900, par. 4

“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.” [*Verses 21, 23.*] These words are not to be trifled with: for they bear witness to our obligation to obey all the commandments. This is where the churches are lacking. They do not keep the commandments of God, but are transgressors of the law. Those who have a genuine love for Christ will reveal this love by their obedience.15LtMs, Ms 36, 1900, par. 5

January 10

My mind is still weighed down. The importance of the canvassing work is kept before me. Those who have gained an experience in this work have a special duty to perform in teaching others. Canvassers and ministers have their appointed work to do. Paul wrote 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. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things ... do the work of an evangelist, make full proof of thy ministry.” [2 Timothy 4:1-5.]15LtMs, Ms 36, 1900, par. 6

The importance of the work of the ministry, in word and doctrine, is to be understood and appreciated. The preaching of the Word is the means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected and his work appreciated.15LtMs, Ms 36, 1900, par. 7

Genuine medical missionary work is bound up with the ministry. These two branches of the cause are never to be severed. We might as well cut off the hand from the body as to separate medical

missionary work from the ministry, for it is to the ministry as the hand is to the body. And the canvassing work is to be a part of medical missionary work and of the ministry. *15LtMs, Ms 36, 1900, par. 8*

The truth of God must be presented from His Word. It is a work of sacred importance to impress upon parents the need of teaching their children to obey the commandments of God, as directed by Christ before He assumed the garb of humanity. Read the Old Testament Scriptures, especially *Deuteronomy*, on this subject. God told Moses to say to the children of Israel. *15LtMs, Ms 36, 1900, par. 9*

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hands, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” [*Deuteronomy 6:5-9.*] *15LtMs, Ms 36, 1900, par. 10*

July 5

This morning I shall continue the subject begun some months ago in my diary. Properly conducted, the canvassing work is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people the books which are necessary for their spiritual education and enlightenment. There are many who though hungry for the bread of life have not the privilege of hearing the truth from the lips of God's delegated ministers. The canvasser may find these souls, and minister to them according to his God-given ability. *15LtMs, Ms 36, 1900, par. 11*

The Ten Commandments are the expression of God's will. With the finger of God they were written upon tables of stone. Not one was ever to be changed or erased. In all ages and in all countries the commandments are binding upon men. Only as we obey God can we be in harmony with Him. In accordance with His promise, the Lord will work for the highest good of those whom He sees can be

trusted, in filial obedience, to carry out His plans before the world. He builds, as it were, a wall of defense around them. He prohibits those sins which curse the world and encourages that which is for the good of His people. Obedience to God's commandments is to be taught by ministers in the pulpit and by parents in the home. Upon obedience depends the life and happiness, health and joy, of men, women, and children. Obedience is for their well-being in this life and in the life to come. *15LtMs, Ms 36, 1900, par. 12*

“The Lord commanded us to do all these statutes, to fear the Lord our God for our good always, that he might preserve us alive, as it is at this day. And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.” [*Verses 24, 25.*] Is not this the best receipt to bear to families? Is it not the highest kind of medical missionary work to show men and women the great blessing, physical and spiritual, which comes by obeying the law of God? If this law, given to establish righteousness, were taught in the home, if obedience were enjoined upon children from their earliest years, how different the world would be today. If God's commandments were obeyed with a willing mind, temperance, industry, and economy would be seen. Evil would be avoided; virtue would be preserved. *15LtMs, Ms 36, 1900, par. 13*

All the world is under the most solemn responsibility to obey God's law. Parents should educate their children line upon line, precept upon precept, <here a little and there a little,> not allowing any disregard of God's holy law. They should rely upon divine power, making the Lord to help them to keep their children true to Him who gave His only begotten Son to bring the disloyal and disobedient back to their allegiance. God longs to pour upon men and women the rich current of His love. He longs to see them delighting to do His will, using every jot of their entrusted powers in His service, teaching all who come within the sphere of their influence that the way to be treated as righteous for Christ's sake is to obey the law. Only those who walk in the light of God's Word have the evidence that they are accepted by Him. *15LtMs, Ms 36, 1900, par. 14*

The importance of the work of the ministry is unmistakable. This is one of God's means for enlightening the world. But He has other

means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward the gospel. They are the Lord's means of keeping the truth before the minds of the people. Thus He enlightens and confirms men and women, strengthening the gospel ministry in every way. *15LtMs, Ms 36, 1900, par. 15*

The work of the canvasser is a very important work. Thus the silent messengers of truth are placed in the house of the people. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser. *15LtMs, Ms 36, 1900, par. 16*

Ms 37, 1900

The Revelations of the Judgment

NP

July 8, 1900 [typed]

Portions of this manuscript are published in *UL 203*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To what end has man been endowed by God with superior gifts? That he may magnify the Lord God of Israel. A lawyer came to Christ with the question, "Good Master, what shall I do to inherit eternal life? ... And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." [*Luke 10:25, 27, 28.*] In his teaching Christ presented to man a noble and vastly important work. *15LtMs, Ms 37, 1900, par. 1*

In the day when every one shall be rewarded according to his work has been, how will transgressors appear in their own sight as for a few moments they are permitted to see the record of their life as they have chosen to make it, regardless of the law which through the eternal ages will govern the universe? They will then see what God desired them to do. They will realize that they should have used their blood-bought privileges in behalf of truth and righteousness. They will see that instead of placing their talents and influence on the side of rebellion, thus strengthening the forces of the enemy, they should have devoted their powers to being and doing good. *15LtMs, Ms 37, 1900, par. 2*

Christ gave His life to redeem transgressors, to save men from Satan's power, to enable them, by obedience, to vindicate the immutability of the law of Jehovah. He designed them to declare, by lives of consecrated service, that the law of the Lord is perfect, converting the soul. He died to make it possible for them to be

partakers of the divine nature. To them He gave the privilege of being sons and daughters of God, joint-heirs with Christ to an immortal inheritance. He pledged Himself to conform the nature of fallen man to the laws and authority of the kingdom of God. When in faith and love man submits to Him, He will fill his heart with His divine life. He will make him one with Himself, so that the thoughts and aims will be identical with the thoughts and aims of the Saviour. The man will be born again, not of flesh, but of the Spirit, and to obey will be to carry out his own will. *15LtMs, Ms 37, 1900, par. 3*

This work of conversion is a work which Christ alone can do. "Other sheep I have," He said, "which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." [*John 10:16.*] *15LtMs, Ms 37, 1900, par. 4*

In the day of judgment men will see what they might have become through the power of Christ. They will see the robbery that they have practiced toward God. They will realize that they have apostatized from their Creator. They will see the good they might have done but did not do. They utterly refused to be made better. The efforts put forth in their behalf were in vain. They knew the claims of God, but they refused to comply with the conditions laid down in His Word. By their own choice they were united with demons. The power given them to use in God's service they used in the service of self. They made self their god, refusing to submit to any other control. They deceived themselves, and made themselves contemptible in the sight of God. *15LtMs, Ms 37, 1900, par. 5*

As they worked on the side of the power of darkness, they encouraged others to do the same. They arrayed themselves, soul, body, and spirit on the side of the enemy, laying as a willing offering on the altar of Satan that which they should have given to God. *15LtMs, Ms 37, 1900, par. 6*

Although there was among themselves jealousy, envy, and discord, yet they were linked together as with iron bands in opposition to the laws which bring peace and harmony to the world. Fallen men and fallen angels are sure to join in desperate companionship. He who fell because of apostasy works constantly against goodness and

obedience. He is leagued with those who refuse to keep God's law.*15LtMs, Ms 37, 1900, par. 7*

In the day of judgment all this opens up before the impenitent. Scene after scene passes before them. As plainly as in the light of the noon-day sun, they <all> see what they might have been had they cooperated with God instead of opposing Him.*15LtMs, Ms 37, 1900, par. 8*

The picture cannot be changed. Their cases are forever decided. They must perish with the one whose ways and works they followed.*15LtMs, Ms 37, 1900, par. 9*

A flash of light will come to all lost souls. They will see clearly the mystery of godliness, which during their lifetime they despised and hated. And the fallen angels, endowed with higher intelligence than man, will realize what they have done in using their powers to lead human beings to choose deception and falsehood. All who have united with the deceiver, all who have learned his ways and practiced his deceptions, must perish with him <because they have the seeds of rebellion in them and have worked in their own way, carrying out their own devisings. Companies are formed in this world to strengthen Satan's methods to destroy the influence of God's appointed agencies. Where these should have been almost innumerable multitudes that expect to be saved, they have joined the rebel leader and would, if they only had a chance, carry on the work they began in this world to mold minds to their ideas. The Lord Jesus looks pityingly upon them and says, "Depart." At that time *Zechariah, chapters 3 and 4*, will be understood.>*15LtMs, Ms 37, 1900, par. 10*

Ms 38, 1900

Diary, The Canvassing Work

NP

July 8, 1900 [typed]

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Canvassers should not be called from their evangelistic work for the people in townships and cities to engage in other work. In this work they can gain access to many homes. *15LtMs, Ms 38, 1900, par. 1*

To those who are engaged in this work I would say, As you visit the people, tell them that you are a gospel evangelist, that you love the Lord, and that if they will permit you, you will read the Bible to them and pray with them. And as you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. As you learn the meekness and lowliness of Christ, you will know what you should say to the people. The Holy Spirit will tell you what words you ought to speak. Let your conversation be pure, elevating, ennobling. Show that you are thinking of heavenly things. *15LtMs, Ms 38, 1900, par. 2*

Do not seek a home in a hotel. Stay at a private house, and become acquainted with the family. There may be in it those who are sick or discouraged. Tell the discouraged ones that you have a prescription which will heal them. Point them to the *fifty-eighth chapter of Isaiah*. Take the sick to the Lord in prayer. *15LtMs, Ms 38, 1900, par. 3*

Canvassers should be able to give those with whom they stay instruction in regard to the way in which to treat suffering. They should be educated to the simple methods of hygienic treatment. Thus they may work as medical missionaries, God's doctors, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's

servants. *15LtMs, Ms 38, 1900, par. 4*

Canvassers should never be prohibited from speaking of the love of Christ, from telling their experience in their first service for the Master. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Souls will be reached in this way that would not be reached by the preaching of the gospel from the pulpit. This work is to be done in accordance with the directions given by Christ to His disciples as He sent them out on their first missionary journey. *15LtMs, Ms 38, 1900, par. 5*

Instead of locating where there are the greatest number of believers, families should see some place where they can do missionary work. For this reason our schools should be located where there will be opportunity to educate the youth in the same lines, as far as we know, as the youth were educated in the days of Samuel, Elijah, and David. The studies in the schools of the prophets were of a nature to give the youth a thorough knowledge of the Scriptures. Unless ministers and church members are diligent Bible students, learning daily of the great Teacher, they cannot enter into the spirituality of the divine thought. *15LtMs, Ms 38, 1900, par. 6*

After Christ ascended to heaven, He poured forth the Holy Spirit upon the disciples, "and they went everywhere preaching the Word." [Acts 8:4.] Thousands were converted in a day. Those who at this time will go forth without the camp, bearing reproach for Christ's sake, opening the Scriptures to men and women, and calling them to repentance, will receive rich blessing from on high. The disciples did not stay in Jerusalem or the cities near by, but went beyond, into the great thoroughfares of travel, seeking for lost sheep, that they might bring them to the fold. *15LtMs, Ms 38, 1900, par. 7*

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. Canvassers are to hold Bible readings with those who are interested. Thus they will discover who are searching for the truth. These Bible readings are just what the people need. God will use in His service those who show a deep interest in perishing

souls. Through them He will impart light to those who are ready to receive instruction. *15LtMs, Ms 38, 1900, par. 8*

Let new and inexperienced workers be connected with experienced workers, that they may learn how to carry on the work. Let them seek God most earnestly. Canvassers should do the work of evangelists, educating the people line upon line, precept upon precept. Thus young men may be better prepared for ministerial work than by spending many years in school. Let those who have been to school go out into the field and put the knowledge they have gained to a practical use. Their talents will increase by exercise. The education obtained in this practical work may properly be termed higher education. *15LtMs, Ms 38, 1900, par. 9*

The camp meetings held in different places will reach some of those who have been labored for by the canvasser. Angels of God will work with those who are willing to be guided by the Holy Spirit. If we would only do in Christ's way that which we can do, divine instructors would be with us. Let us work as if we could see the heavenly universe watching us. *15LtMs, Ms 38, 1900, par. 10*

Never will the true gospel worker more deeply feel his own weakness than when he is seeking to draw souls to Christ. His quiver must be full of the sharp arrows of the Mighty. Before those in transgression he must present the perils of disobedience and the joys of obedience. *15LtMs, Ms 38, 1900, par. 11*

If we only knew what is before us, we would not be so dilatory in doing the work of the Lord. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose. We are to help them to work intelligently and in the Lord's way. *15LtMs, Ms 38, 1900, par. 12*

Christ made sacrifices at every step, sacrifices that none of His followers can ever make because they have never occupied the position Christ occupied. He was the most exalted being in the heavenly courts. But He laid aside all His glory, and came to this earth to suffer for sinners. If we meet with hardships in our work, let us look to Him who is the Author and Finisher of our faith. Then we shall not fail nor be discouraged. We shall endure hardness as good soldiers of Jesus Christ. Remember what He says of all true

believers, "We are laborers together with God; ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*]*15LtMs, Ms 38, 1900, par. 13*

There is a world to be warned. The work has been entrusted to us. We are to be channels of light in the world, reflecting to others light from the great Light-giver. We must not confine our labors to one locality. We must not discourage our brethren, weakening their hands so that the work that God desires to accomplish through them is not done. I see no better way for the work to go forward than for young and old to consecrate themselves to God, doing their work in all humility of mind, under the control of the Holy Spirit.*15LtMs, Ms 38, 1900, par. 14*

I have a word to say. Do not call canvassing evangelists away from their work, to set them at work as business agents. Let them go forth with the Word of the Lord. Those who obey the commandments and teach others to obey them will receive God's special blessing. They will be rewarded by seeing souls converted. One soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory.*15LtMs, Ms 38, 1900, par. 15*

God calls upon us to lift up the standard. God's standard bearers are not to make an exhibition of what they can do. They are ever to show their colors. They are to reveal in their lives that they are keeping the commandments. Christ says, "If ye love me, keep my commandments, observing my ordinances and walking in my ways."*15LtMs, Ms 38, 1900, par. 16*

The words and works of all men will be tried. Have we not the Word of God to show that the end is near? Let us not be backward now. That which is to be done to warn the world must be done without delay. Let the books containing the light on present truth be placed before as many as possible. Canvassers have a great and important work to do. But the enemy will do his utmost to lead them to take up some line of work that is new to them.*15LtMs, Ms 38, 1900, par. 17*

God calls the canvassers back to their work. There is no higher missionary work than evangelists canvassing. We must change the order of things. The Lord will not excuse those who know the truth if

they do not in word and truth obey His commands. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must bind up the law and seal it among the disciples. There is to be no exalting of self. What have any of us that we have not received from Christ? We must love as brethren. We must be pitiful and courteous. This is the Word of the Lord to all. In the accomplishment of God's work we must press together. There is to be no drawing apart. The Lord will work with His people if they will labor unitedly, drawing in even cords, revealing their love and unity by helping one another. *15LtMs, Ms 38, 1900, par. 18*

I know that the Lord desires the light He has given on the Scriptures to shine forth in clear, bright rays. If those who know the truth would practice the truth, methods would be devised for meeting the people where they are. It was the providence of God which in the beginning of the Christian church scattered the saints abroad, sending them out of Jerusalem to many parts of the world. Today the Lord desires to see His workers in many places. Too much time has been occupied in fitting men up to do missionary work. Had they gone into the work with the ability God gave them, seeking counsel of Him, and uniting the work of the canvasser with that of the missionary evangelist, they would have learned more practical lessons than they could possibly learn in school. *15LtMs, Ms 38, 1900, par. 19*

The reason many have failed in the canvassing field is because they were not Christians. They had a theory as to how the work should be done, but they did not feel their dependence upon God. When men realize the time in which we are living, they will work as in the sight of heaven. *15LtMs, Ms 38, 1900, par. 20*

Let those who are attending school, in order that they may learn how to do the will of God more perfectly, remember that it is only by a daily consecration to God that they can become soul-winners. There are those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. And as they consecrated themselves to God, as did the disciples when they were called from their nets to follow Christ, they learned lessons from the

Saviour. *15LtMs, Ms 38, 1900, par. 21*

They linked themselves up with the great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Destitute of the knowledge obtained in school, they had not a lot to unlearn before the Saviour could educate them in straight lines. The renewing power of the Holy Spirit gave them practical, saving energy. God could work through them. They became wise counsellors because they were not too wise in their own estimation to need instruction. *15LtMs, Ms 38, 1900, par. 22*

The knowledge of the most learned man, if he has not learned in Christ's school, is foolish as far as leading poor, bewildered souls to Christ is concerned. God can only work with those who will accept 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.*]*15LtMs, Ms 38, 1900, par. 23*

Ms 39, 1900

Words of Instruction Regarding the Building of the Sanitarium

NP

July 13, 1900 [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.

God gives men talents, not to be used for selfish purposes, but to be used to His name's glory. These talents are not to be used for the gratification of human pride, but for the promotion and advancement of the work which the Lord desires to see established in our world. These talents are to be used for the benefit of needy, suffering humanity. *15LtMs, Ms 39, 1900, par. 1*

Different gifts are imparted to different men, that they may feel their need of one another and connect with one another in the work. They are to be a mutual help to one another in carrying forward the work that is to be done. The various enterprises that are to represent to the world the truth of heavenly origin are to be carried forward in the name of the Lord. Not one thread of selfishness is to be drawn into the web. No workers is to tear down the work of another man in order to please himself. The Lord is to be relied upon and consulted. We are to go to Him for wisdom. By faith we are to take hold of the unseen, that we may accomplish the work of preparing a people to cooperate with God in representing His power in the world. *15LtMs, Ms 39, 1900, par. 2*

God can communicate with His people today and give them wisdom to do His will just as He communicated with His people of old, and gave them wisdom in building the tabernacle. In the construction of this building God arranged every detail, in it He gave a representation of His power and majesty. His name must be honored by the work that is done for Him today. His work must not move forward shabbily. Faithfulness, stability, and fitness must be seen in every line of the work. Our buildings must correspond with

the providence of God and with their relation to the work to be done in other places. *15LtMs, Ms 39, 1900, par. 3*

Men are to follow God's design exactly in the formation and establishment of the work, small though this work may have to be in some places. Outward show and a large outlay of means are not necessary to gain the blessing of God. In the work we are called upon to do in building a sanitarium, strict economy must be exercised. The sanitarium is to be made as complete as possible for necessary usefulness, and gifts are to be secured in order that this may be done. But human taste, human devising, human inclination to ornament is not to be encouraged. The Lord is looking upon the work done in all parts of the world. If we enter into any unnecessary expenditure of money, this means that there will be less money to invest in other essential advantages in connection with the building. *15LtMs, Ms 39, 1900, par. 4*

"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. *15LtMs, Ms 39, 1900, par. 5*

"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; the tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place; according to all that I have commanded thee shall they do." [*Exodus 31:1-11.*]*15LtMs, Ms 39, 1900, par. 6*

This is a symbol. In the erection of the tabernacle, which was to be sacred for the service of God, everything that was done was to represent His perfection. The tabernacle was to stand continually in the sight of more than a million people as an illustration of the perfection and completeness of Christ's work. *15LtMs, Ms 39, 1900, par. 7*

Everything connected with the work of ministering before God is to be without a flaw. Those who are seeking to advance the work in its different lines should give God the very best they have, that His service and worship may be an object lesson to the world of the perfection He requires. Men should return to God in freewill offerings the very best of what He has given them, gratefully acknowledging Him as the Giver of all good. They are to regard nothing as too good to be devoted to the service of God. They should give freely to establish memorials of His goodness. The largeness of His blessings speaks to us of our obligation to return to Him His own. *15LtMs, Ms 39, 1900, par. 8*

Purity of heart and sanctification of spirit are to be seen in our representation of heavenly things. A house of worship must be erected on the sanitarium grounds just as soon as it is possible to get means for this. He who is the Author of every temporal and spiritual advantage is also the Finisher of our faith. All our work should be an illustration, not of display and extravagance, but of sanctified judgment. Every move must be made and every action performed with reference to the work in other places. Remember that in other parts of the field a work must be done similar to the work we contemplate doing on the sanitarium grounds. <Therefore use means with severe economy.> *15LtMs, Ms 39, 1900, par. 9*

Lines of work which will absorb means are not to be set in operation without reference to the work in other portions of the Lord's vineyard, where there are few facilities. This matter must receive critical consideration. It is the Lord's plan that His workers shall consult together, for the work in one institution will have an influence on the work of another institution. One institution is not to be regarded as a complete whole. The workers in it are not to feel that they need show no interest in other of God's institutions. We are not to work in accordance with human judgment. Those who

have any part to act in the work are to labor in connection with the whole heart [of the work]. No one is to work only for the special line under his supervision, feeling entirely independent of other institutions in the service of God. *15LtMs, Ms 39, 1900, par. 10*

Day by day we should feel the greatest anxiety for the constant intercession of Christ, that the institutions which are established may not be in vain. While the work is going forward on the sanitarium about to be erected, time should be taken, by those employed, to worship God and seek His counsel in humility and earnestness. The voice of prayer and the melody of holy song should ascend to God as sweet incense. The mingling of praise and prayer is a constant acknowledgement of Him who is the Giver of all our blessings. We should realize our entire dependence upon Him. As the work is being done, the workmen should remember that they are erecting an institution in which is to be carried forward a work for the uplifting and blessing of suffering humanity, and that in doing this work, they are to be laborers together with God. He Himself watches the work done. *15LtMs, Ms 39, 1900, par. 11*

God's people should mingle with all they do the incense of Christ's merits. In all their actions the fruits of His Spirit are to be revealed. *15LtMs, Ms 39, 1900, par. 12*

Those who take in hand the work on the sanitarium are to be self-sacrificing. Christ gave His life for us. He withheld nothing. Those who believe the truth must represent the truth by working in the Spirit and love of God. Every day, by faithful actions sermons are to be preached. If all will put their hearts into the work, this building will go up mingled with prayer and faith. Angels of God will move among the workers. *15LtMs, Ms 39, 1900, par. 13*

Let those who are planning the work remember that it is a work which needs to be done as speedily as possible. Let consecrated, zealous efforts be made. Let there be as little outlay of means as possible in hiring labor. Let the workers show a spirit of self-sacrifice and an earnest desire to carry the work forward with expedition. It is the will of God that those who are connected with this work shall do their very best during the hours that they work. Let them not feel obliged to work only eight hours a day. The Lord

Jesus says, "Are there not twelve hours in the day in which men ought to work? Work while the day lasts; for the night cometh in which no man can work." [*John 11:9; 9:4.*]*15LtMs, Ms 39, 1900, par. 14*

When Christ was on this earth He was a diligent worker. Learn lessons from Him as you work, and when you rest from your labor tell one another what your experience has been in gaining a knowledge of God. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9.*]*15LtMs, Ms 39, 1900, par. 15*

All spiritual illumination and perfection comes from Christ. He is able and willing to communicate in accordance with the wants of all in every line of work. He desires all to feel their need of Him, and to ask Him for the help of His Holy Spirit in the work they are called upon to perform. Holiness to the Lord was the great and all-prevailing characteristic of the Redeemer's life on earth, and it is His desire that this shall characterize the lives of His followers. His workers are to labor with unselfishness and faithfulness and with reference to the influence and usefulness of every worker. Intelligence and purity should ever characterize the followers of Christ in all their work and their business dealing. He is the light of the world. In His work there are to be no dark corners where dishonest deeds are done. Injustice is in the highest degree displeasing to God.*15LtMs, Ms 39, 1900, par. 16*

I present this matter as it has been presented to me. Some one said in the council, "We could wish that there was sufficient means to pay every worker full price for their labor." The response was made, "Then the lesson the Lord desires all who follow Him to learn would not be learned."*15LtMs, Ms 39, 1900, par. 17*

It is the Lord's design by His Word, His Holy Spirit, and His providence to direct His work. There are times when the Lord calls upon His workers to make a sacrifice, but there is to be no compulsion. The workmen will receive a blessing if they willingly work for less money. This is the way the Avondale church was built. If the workers on the sanitarium will give two or more hours a day, the work will be helped, and they will receive God's blessing.*15LtMs, Ms 39, 1900, par. 18*

Ms 40, 1900

A Work to be Done for God

NP

July 16, 1900 [typed]

Portions of this manuscript are published in *7BC 971-972*. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Workers for God need a thorough, all-round education. Organizers are needed to set people at work. There are many who would work for the Master if they knew how to begin. There are many who are willing to follow but not willing to lead. All their life, from childhood to manhood, they have waited to be told what to do. They see that it is their duty to do something in a good work; but how are they to take the first step? *15LtMs, Ms 40, 1900, par. 1*

There is work for all to do, even for those who are apparently the most inefficient. The very first steps need to be carefully considered. Before beginning to build the tower, set down and count the cost, lest you begin to build and then find that you are not able to finish. The first thing all need to do is to surrender the will wholly to God. Ask Him, with the humility of a child, for willingness to do the easiest, smallest things first. Do not be continually searching for some large thing to do. Those who are willing to do the smallest things faithfully will soon find themselves able to accomplish more important duties. If we look to God for guidance, if we are willing to do our best in small things, the Lord will most assuredly give us the ability and strength for greater things. *15LtMs, Ms 40, 1900, par. 2*

A true organizer knows that one correct example is worth more than many commands. Notice Paul's life of self-denial and self-sacrifice. As he worked at tent-making and other things, he became fitted to organize good works. When he wished to arouse the believers in Corinth to contribute to their suffering brethren in Corinth, he called

their attention to what the churches in Macedonia had done. "Moreover, brethren," he wrote, "we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record; yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the Lord." [2 *Corinthians* 8:1-5.]*15LtMs, Ms 40, 1900, par. 3*

The very first work for us to do individually is to put ourselves into the Lord's hands, giving ourselves to Him as willing and ready to do anything He sets before us, not in our way, or according to our plans, but in His way.*15LtMs, Ms 40, 1900, par. 4*

The Lord needs not our capabilities or our money. He is rich in resources. The gold and the silver are His. Our time, our talents, our money, all have been bought with a price. He calls upon us to return to Him His own that He may test and prove us. Every day we are to return to the Lord that which He has entrusted to us. And we are to ask Him, not only for temporal blessings, but for spiritual gifts. He who asks in faith, and believing that God will fulfill His word, and who acts in accordance with his prayer, doing those things that are for his best good, will receive rich blessings from on high. And as he receives, he is to impart both spiritual and temporal help to those who are in need.*15LtMs, Ms 40, 1900, par. 5*

God says, "My son, give me thine heart." [*Proverbs* 23:26.] When this request is complied with, when self is surrendered to the service of God, the Lord accepts the expression of loyalty. But whether or not we give mind, soul, and strength to God, it all belongs to Him. He is the owner of every human being. He says, "My son, give me your zeal, your capabilities, your energy." Our powers are ever to be employed to His glory. "Ye are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are his." [1 *Corinthians* 6:19, 20.]*15LtMs, Ms 40, 1900, par. 6*

There is much work to be done in every place. God calls upon all to enter His army as workers for Him, to obey the orders He has given in His Word, to make known His gospel, the commandments of God and the faith of Jesus. This is the present truth which is to go to all the world. Under Christ's guidance we shall find work enough to do. To every truly believing soul, the Word is made sanctification and righteousness and confidence and hope. *15LtMs, Ms 40, 1900, par. 7*

The Christian is to be quick to hear and obey the call, "Go work today in my vineyard." [*Matthew 21:28.*] He is to show by his daily life that he loves God supremely and his neighbor as himself. Love for God is the first arm of the divine requirements; love for one another is the second. On these two great principles hang all the law and the prophets. *15LtMs, Ms 40, 1900, par. 8*

To love God supremely and our neighbor as ourselves requires a pure, clean heart, a good conscience, and a faith unfeigned, a faith that works by love and purifies the soul from all defilement. If we have a steadfast faith in Christ as our accepted personal Saviour, we can do precious work for the Master. By our example of wholeheartedness in God's service, we shall advance His cause and bring to a personal knowledge of the truth many who will be chosen by God as laborers for Him, workers who can receive His orders and perform His work in the great harvest field. *15LtMs, Ms 40, 1900, par. 9*

Those who are truly consecrated, who keep self hid in Christ, will be qualified to work for souls. They will work with meekness, humility, and unselfish love, and with that obedience to God's commands that fills the soul with the joy of Christ. We may be all light in the Lord, rejoicing in the sense of the constant support of His grace. He can give us tact and wisdom which will enable us to win many to His great and good work. *15LtMs, Ms 40, 1900, par. 10*

The gospel dispensation is the last period of probation that will ever be granted to men. Those who live under this dispensation of test and trial and yet are not led to repent and obey will perish with the disloyal. They will have no second trial. The gospel that is to be preached to all nations, kindreds, tongues, and peoples presents

the truth in clear lines, showing that obedience is the condition of gaining eternal life. Christ imparts His righteousness to those who consent to let Him take away their sins. We are indebted to Christ for the grace which makes us complete in Him.*15LtMs, Ms 40, 1900, par. 11*

Momentous truth is conveyed to the mind through the reading of the Scriptures. Every word is a valuable pearl. No word is to lose its virtue and force. One word changed would injure the thought and destroy the lesson taught. By incorrect punctuation the meaning of the Word of God may be greatly altered. The Holy Spirit directed and impressed the writers of the Bible. These men did not write words of human wisdom, but words given them by God.*15LtMs, Ms 40, 1900, par. 12*

“What man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them; for they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” [1 *Corinthians 2:11-16.*]*15LtMs, Ms 40, 1900, par. 13*

Christ crucified for us as the great atonement for sin is the central truth of the gospel. Those who do not in loyalty to God obey His holy commandments cannot correctly explain the atonement. The truth is plainly and decidedly revealed in God’s Word, but those who refuse to obey the law of God are ignorant of divine things, because they love darkness rather than light.*15LtMs, Ms 40, 1900, par. 14*

We are to present the gospel as a powerful working agency. We need, as never before, to see the need of wrestling with God under a sense of the great responsibility resting upon us to faithfully discharge every duty, that we may win souls to the Saviour. The

weak are now to be as David, and David as the angel of the Lord.¹⁵*LtMs, Ms 40, 1900, par. 15*

Ms 41, 1900

Fragments

NP

July 23, 1900 [typed]

Portions of this manuscript are published in *MM 211-212; Ev 610-611; 2MR 244-246*. + 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.

Commandment Keeping

Man could never have kept God's law unless Christ had died. Christ's righteousness must be imputed to him, for Christ never transgressed the law. He takes the sinner's guilt upon Himself and suffers the penalty of the transgression of the law for the whole world, that His righteousness might be imputed to the sinner. Now the repenting sinner, through the merits of the righteousness of Christ, makes sincere efforts to overcome sin and in Christ and through Christ to keep the holy law of Jehovah. His efforts are wholly acceptable. *15LtMs, Ms 41, 1900, par. 1*

There is no such thing as his being saved by Christ while knowingly transgressing the Father's law, which is as immutable as His throne. There must be a change in the man; he must cease to transgress which is to cease to sin. Nothing but faith in Christ can produce this change. Repentance toward God and faith in our Lord Jesus Christ can work the change in the character that is presented as a crucifixion, a painful death of self. This creates in the heart a hatred for all sin. The heart thus imbued with the love of Jesus will teach the truth in righteousness. *15LtMs, Ms 41, 1900, par. 2*

A Beautiful Dream

July 10, 1896

Sunnyside

I had a very beautiful dream last night. My husband, James White, was by my side. We were upon our little farm in the woods in Cooranbong, consulting in regard to the prospect of the future returns of the labor put forth. I said, looking at outward appearances, everything is discouraging. We have no school yet, and no building for a school. Everything seems to be at a stand still. *15LtMs, Ms 41, 1900, par. 3*

We have to break the soil at a venture, plough in hope, in faith. We would see a measure of prosperity ahead, if all [would] work intelligently, and with earnest endeavor put in the seed. The present appearance is not flattering; but all the light that I can obtain is that now is the sowing time. We must sow our grounds in faith. We must not become discouraged, but reveal our faith by our works. The working of the grounds is our lesson book, for in exactly the way we treat the fields with the promise of future returns, so we must sow this missionary soil with the seeds of truth. *15LtMs, Ms 41, 1900, par. 4*

We went the whole length of the grounds we were cultivating. We then returned, conversing as we walked along. My husband said, "Ellen, do you remember when we first entered the field in Michigan? ..." *15LtMs, Ms 41, 1900, par. 5*

Meetings at Stanmore

November 23, 1897

Stanmore

I spoke to the people Sunday afternoon from *Luke 12:22-40*. The Lord raised me above my weakness and gave me a decided testimony to bear. Sabbath afternoon I read and made remarks from the *58th chapter of Isaiah*, reading in connection with this (*Exodus 31*), where Jesus Christ made to Moses positive requirements which he was to communicate to the whole encampment. Moses spoke through the trumpet; others gave the same words through the trumpets section by section, until the word

of the Lord was made known to all that vast congregation. The trumpet gave a certain sound. *15LtMs, Ms 41, 1900, par. 6*

I presented before the people the word of the Lord in regard to the Seventh-day Sabbath. Sunday I presented before them the necessity of being intensely in earnest. Every son and daughter of God should take up his appointed work. We are now the church militant, not the church glorified. We are now individually to accept the invitation of Christ, “Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light.” *[Matthew 11:28-30.]15LtMs, Ms 41, 1900, par. 7*

This is to be our daily experience as long as time shall last. There is no release in this warfare; each one must be at his post of duty, watching, praying, waiting, and working. Each sentinel must be at his post, each soldier in his place, every one doing his best. Strong enemies must be met. A very decided work is to be done, and our work must increase by exercise. “We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” *[Ephesians 6:12.]15LtMs, Ms 41, 1900, par. 8*

The day of knowledge has come, when we may know the truth if we have a desire to understand. Daniel declares the words of the angel, “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 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 12:9, 10.]15LtMs, Ms 41, 1900, par. 9*

Now is the time for us to understand. The book has been unsealed, and we have a message to bear to the world. Who are to engage in this work? All who understand the message—the purified, those who are made white, the tried, the wise. They are to let their light shine to others. They are not themselves to try to shine, but let the light that shines into their hearts and minds shine forth to others in clear, bright rays. The Lord designs that our work shall be of a character to refine, ennoble, elevate. He designs that it shall give a

clear and decided understanding of what constitutes the third angel's message. *15LtMs, Ms 41, 1900, par. 10*

Both on Sabbath and on Sunday I felt the Spirit of the Lord upon me to speak plainly of the condition of our world. The message God has given me is that many of our churches who know the truth are not converted. Our institutions are established, but perverted principles have so surrounded them that the love of many has waxed cold. The songs of praise and thanksgiving are seldom heard. Joy is to enter into every son and daughter of God, and the truth of Jesus is to be communicated to others. Songs of thanksgiving are to be sung. "Bless the Lord, O my soul, and all that is within me praise his holy name." [*Psalm 103:1.*] He has given us the bright beams of His righteousness; He has pardoned our transgressions; He has healed our diseases; He has crowned us with loving-kindness and tender mercies. *15LtMs, Ms 41, 1900, par. 11*

The Christian Physician

I wish that I could set before the medical student the true responsibility that rests upon him in his work. There is not one in a hundred who has a just sense of his position, his work, his accountability to God, and how much God will do for him if he will make God his trust. *15LtMs, Ms 41, 1900, par. 12*

The very first lesson that he should learn is dependence upon God. Make God your counsellor at every step. The nominal, worldly Christian may insinuate that if you would be successful you must be a policy man, you must at times depart from the strictest rectitude of faithfulness and truth; but be not deceived, be not deluded. These temptations find a ready welcome in the heart of man, but I speak that which I know. Pamper not self; throw not open a door for the enemy to take possession of the citadel of the soul. There is danger in the first, slightest departure from strictest veracity. In your work be true to yourself. In no case demean yourself. Preserve your God-given dignity in the fear of the Lord. There is in your case the necessity of getting hold and keeping hold of the arm of infinite

power.*15LtMs, Ms 41, 1900, par. 13*

Like Enoch, the physician should be a man who walks with God. There will then be a heavenly antidote to all the delusive, poisonous sentiments which make so many physicians infidels or skeptics. The true antidote for error is truth—the truth of God revealed in His Word, practiced in the life, and constantly guiding in all our concerns. With strictest integrity, your soul barricaded by heavenly principles, you may humbly yet confidently say, I will not fear the face of man. God is not unmindful of your struggles, of your conflicts to maintain the truth and obtain a personal, daily experience in walking in the ways of truth. When we appreciate every word that proceedeth out of the mouth of God as revealed in His Word, higher than worldly maxims, higher than worldly policy, higher than the assertions of erring man, we shall be guided into every good and holy way.*15LtMs, Ms 41, 1900, par. 14*

Let the Christian physician remember that he has pledged himself to represent Christ, the Physician-in-Chief, to others in practice, in character. If he does not strictly guard himself, that he shall not have spot or stain, Satan will overcome him with his specious temptations. He will have the barriers broken down, he will lose that strict conscientiousness, and his character will be blemished. This will tell in its evil workings upon the minds of others, and have a molding influence upon the characters of others.*15LtMs, Ms 41, 1900, par. 15*

God says, “I know thy works.” [*Revelation 2:2.*] The moral palsy of evil and sin will not only destroy the soul of the one who departs from strict principles, but will have a power to reproduce the same on others and wound them for life. It is not safe to be occasional Christians. We must be Christlike in all our actions. Then through grace we are safe for time and for eternity. The experimental knowledge of the grace received in times of trial is of more value than gold or silver. It confirms the trusting, believing one in faith, in confidence that he has an ever present helper in Jesus Christ, and it gives him a firmness, a boldness in God, that leads him to take God at His word and trust Him with unwavering faith when brought into most trying positions. The Wonderful Counsellor will be his strength.*15LtMs, Ms 41, 1900, par. 16*

The commonness of prevarication for the sake of policy only makes matters worse. Never, never should the physician feel that he should prevaricate. It is not always safe and best to lay before the invalid the full extent of his danger; the truth may not all be spoken on all occasions, but never speak a lie. If it is consistent for the good of the invalid not to be alarmed, for fear that this might prove fatal, yet do not lie to him, and never say that an honest, truthful physician cannot live. He can live, for he has God and heaven on his side, and the practice of fraud or deception will separate him from the God of truth, the great Physician.¹⁵*LtMs, Ms 41, 1900, par. 17*

Public Prayer

June 15, 1865

Janesville, Wisconsin

In your letter to me some weeks since, you inquire if we have any evidence in the Word of God for public prayer. You also inquire if I have ever seen in vision anything on that point.¹⁵*LtMs, Ms 41, 1900, par. 18*

I answer, I have been shown definitely upon the point of vocal, public prayer. It was shown me that as Moses entered the tabernacle he prayed vocally to God, and the people heard him in the door of their tents. God answered Moses in an audible voice. [See] *Exodus 33:11*.¹⁵*LtMs, Ms 41, 1900, par. 19*

After the temple was erected, Solomon prayed vocally, kneeling upon a brazen scaffold in the presence and hearing of the people of Israel. The words of Solomon are given in the Bible. After the prayer ended, the Lord sent fire from heaven and consumed the burnt offering. *2 Chronicles 6*. "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer." [*2 Chronicles 7:12*.]¹⁵*LtMs, Ms 41, 1900, par. 20*

Daniel prayed vocally in his chamber with his windows open toward heaven. The people could bring no evidence that his prayer was

offered to the God of heaven only as they heard the words which he used. *15LtMs, Ms 41, 1900, par. 21*

Christ gave His disciples instruction in regard to prayer. He saw the Pharisees' course of praying in the synagogue and market places, recounting their good deeds, and the alms that they had done. This had some influence upon His disciples. He would warn His followers against the hypocritical prayers of these Pharisees, who recounted a whole list of their good works exalting themselves. Jesus gave His disciples instruction to enter into their closet and pray to their Father in heaven. He gave them the substance of the prayer that they should use, exalting God and continually impressing upon man not some great and good deeds which they had done but their own dependence and weakness, and exalting God as their all, the beginning and the end. *15LtMs, Ms 41, 1900, par. 22*

Nothing in this instruction given by Christ to His disciples forbids public prayer, but rebukes the hypocritical, self-exalting prayers of the Pharisees. They have their reward, says Christ. They thus pray to obtain the praise of man. This they have, and that is all their prayers amount to, for God heareth them not. *15LtMs, Ms 41, 1900, par. 23*

Then Christ exhorts His disciples to cultivate what the Pharisees entirely neglected, that is, secret prayer. He exalts this Christian privilege of duty, telling His disciples that their Father, who would hear their humble prayers in secret, would reward them openly; that if at the very moment when praying in secret they felt that no special change or immediate answer, yet while about their business transactions, while brought into peculiar trying positions, at the very time when they need special help from God, they will receive an answer to the prayer offered to God in secret from the humble heart. *15LtMs, Ms 41, 1900, par. 24*

Literary Societies

The purpose and object for which literary societies are established

may be good, but unless wisdom from above, and continual reliance upon God, is preserved by all, there will be a decided failure in its exerting a saving influence. *15LtMs, Ms 41, 1900, par. 25*

When God's professed people voluntarily unite with the world or give men of short religious experience the preeminence in these literary societies, they do not have a high estimate of eternal things. They step over the line in the very first movement. There may be boundaries, set rules and regulations made; but notwithstanding all this, the worldly element will take the lead. Men on the enemy's ground, led and controlled by his power, will have a controlling influence unless there is an infinite power to work against them. Satan uses men as his agents to suggest, to lead out, to propose different acts, and a variety of amusing things which give no strength to the morals or elevation to the mind, but are wholly worldly. Soon the religious element is ruled out, and the irreligious elements take the lead. *15LtMs, Ms 41, 1900, par. 26*

Men and women who will not be ensnared, who will move straightforward in the path of integrity, loyal and true to the God of heaven whom they fear, love, and honor, can have a powerful influence to hold the people of God. Such an influence will command respect. But this vacillating between duty and the world gives the world all the advantage and will surely leave its molding power, so that religion, God, and heaven will scarcely enter the thoughts. *15LtMs, Ms 41, 1900, par. 27*

If youth, and men and women of mature age, should organize a society where Bible reading and Bible study should be made the prominent theme, dwelling upon and searching out the prophecies, and studying the lessons of Christ, there would be strength in the society. There is no book from the perusal of which the mind is so much elevated and strengthened and expanded as the Bible. And there is nothing that will so endow with new vigor all our faculties as bringing them in contact with stupendous truths of the Word of God, and setting the mind to grasp and measure those truths. *15LtMs, Ms 41, 1900, par. 28*

If the human mind takes a low level, it is generally because it is left

to deal with commonplace facts and not called out and exercised to grasp lofty, elevated truths, which are enduring as eternity. These literary societies and lyceums are almost universally exerting an influence entirely contrary to that which they claim, and are an injury to the youth. This need not be the case, but because unsanctified elements take the lead, because worldlings want matters to go to please themselves, their hearts are not in harmony with Jesus Christ; they are in the ranks of the Lord's enemies, and they will not be pleased with that kind of entertainment which would strengthen and confirm the members of the society in spirituality. There are brought in low, cheap matters which are not elevating or instructive, but which only amuse. *15LtMs, Ms 41, 1900, par. 29*

The way these societies have been conducted leads the mind way from serious reflection, away from God, away from heaven. By attending them, religious thoughts and services have become distasteful. There is less desire for fervent prayer, for pure and undefiled religion. The thoughts and conversation are not on elevating themes, but dwelling upon the subjects brought up in these gatherings. What is the chaff to the wheat? The understanding will gradually bring itself down to the dimensions of the matters with which it is familiar, till the powers of the mind become contracted, showing what has been its food. *15LtMs, Ms 41, 1900, par. 30*

The mind that rejects all this cheapness, and is taxed to dwell only upon elevated, ponderous, deep, and broad truths, will strengthen. A knowledge of the Bible excels all other knowledge in strengthening the intellect. If your lyceums and literary societies would be made an opportunity for searching the Bible, it would be far more an intellectual society than it can ever become through the attention being turned to theatrical performances. What high and noble truths the mind may fasten upon and explore in God's Word! The mind may go deeper and still deeper in its research, becoming stronger with every effort to comprehend truth, and yet there will be an infinity beyond. *15LtMs, Ms 41, 1900, par. 31*

Those who compose these societies, who profess to love and reverence sacred things, and yet allow the mind to come down to the superficial, to the unreal, to simple, cheap, <fictitious> acting,

are doing the devil's work just as surely as they look upon and unite in these scenes. Could their eyes be opened, they would see that Satan was their leader, the instigator, through agents present who think themselves to be something. But God pronounces their life and character altogether lighter than vanity. If these societies should make the Lord and His greatness, His mercies, His works in nature, His majesty and power as revealed in inspiration their study, they would come forth blessed and strengthened.*15LtMs, Ms 41, 1900, par. 32*

Workers in Our institutions

Whatever persons of different stamps of character are associated together in any institution, there must be firm, determined effort to keep the institution <pure, elevated, and noble,> that the wicked one shall not succeed in demoralizing it. There are unsanctified elements to meet, and if all are striving to do right and work righteousness and be a blessing to each other, the objectionable features will be overcome. This world is not heaven. In our duties of life we are not associating with angels, but with human beings who are liable to err.*15LtMs, Ms 41, 1900, par. 33*

Fanaticism

The eye of the soul needs to be anointed. Let each seek the Lord while He may be found; call upon Him while He is near. As the natural eyesight of persons becomes so impaired as to be almost useless, so in the case of religious fanaticism and extremists, the eye of the soul through which good and evil may be discerned becomes so perverted that nothing is distinguished clearly. A healthful discernment is ruined, so the spirit of truth and righteousness cannot be distinguished from the spirit of error and fanaticism. There is a disease of the spiritual faculties when a man or woman fancies that he sees things which do not exist. He is intoxicated with an illusion as verily as the liquor drinker becomes intoxicated by using strong drink. There is an inspiration, but not of

God. The mental faculties are perverted. Let every soul make God his trust and obtain an experience that is wholesome and healthy. *15LtMs, Ms 41, 1900, par. 34*

Unselfishness

Every soul who enters the portals of glory will know what it means to be partakers of the sufferings of Christ. They will practice self-denial; they will follow in the footsteps of Jesus. They will not keep their minds centered upon themselves. No, they will seek to make happy those with whom they associate. *15LtMs, Ms 41, 1900, par. 35*

Danger on a Flesh Diet

The food question has never been made a test. The principles of health reform have been kept before our people. From a health standpoint, there is great danger in the use of flesh meats. The curse of God is on the animal creation, and the disease communicated through meat is not discerned. We have treated this question from a health standpoint, but I will present one case. The Lord presented before me some facts in the danger of meat eating in its effects upon Brother Collins. Through severe inflammation of the eyes, which was the result of so free and abundant use of animal flesh, he nearly lost his eyesight. *15LtMs, Ms 41, 1900, par. 36*

Nehemiah Reading the Law

This occasion of reading the law to the people in the days of ancient Israel was not to be one of general sadness and gloom. It was to be regarded as a high privilege. The raised platform was occupied by the most influential, that dignity be given to the occasion. The people were not to weep, because it was to be a day of joy and

gladness as they heard the words of the law. When Nehemiah dismissed them he said, "Go your way, eat the fat, (not of beasts but of the land), and drink the sweet, and send portions unto those for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength." [Nehemiah 8:10.]¹⁵LtMs, Ms 41, 1900, par. 37

There had been great lamentations, because they realized that they had been long deprived of great blessings because of their disregard of the law of God. When now brought from their exile and restored to their privileges of hearing the declaration of the Scriptures, there was great weeping and mourning and lamentations, [and] breaking forth into confession of sins. "So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved." [Verse 11.]¹⁵LtMs, Ms 41, 1900, par. 38

Large numbers of the people were very ignorant, and those who were enlightened established themselves among the people to explain the Word to them. The reading of the law impressed minds and hearts, bringing to their remembrance the blessings pronounced for obedience and the denunciations for disobedience. It stirred their hearts to penitential sorrow as the painful remembrance of their national sins came up before them; for their national transgression of God's holy law was plainly set before them on that occasion, as the reason of their being scattered in their captivity. The people were now encouraged. They had every reason to rejoice and praise God for His great mercy.¹⁵LtMs, Ms 41, 1900, par. 39

True Religion

Will all bear in mind that true religion is from God, and in all its operations will express the attributes of God? The Christian must abandon his own individual, independent will, that God's will may be exercised. All who follow Christ will control their own impulses and passions. Christ is mirrored in the soul that believes and trusts in God. It becomes assimilated with God. No partition walls are built

up. *15LtMs, Ms 41, 1900, par. 40*

Pray, watch unto prayer, buckle on the armor, and having done all (that is in your human efforts through Christ) stand. "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.*] *15LtMs, Ms 41, 1900, par. 41*

The Scripture Cake

July 7, 1898

Stanmore, Sydney, New South Wales

Dear Brethren Smith and A. T. Jones:

My heart aches to see in *Review and Herald* such an article as "The Scripture Cake," with a recommendation that its readers try the same. How many such things will be tried, when there are so many poor people who are destitute of a crust of bread. This "Scripture cake" is a libel on the Scriptures. Words are picked up here and there without the least bearing upon the matter of the text. There was manna rained from heaven, and Christ Himself declares that He was the Bread that came down from heaven. The Bread from heaven is the Word of God. To give the name "Scripture cake," to such a concoction as the ingredients put together in this recipe, and put this into our church paper, makes my heart ache. What do these things mean? Have our editors parted with their senses? Has the watchmen on the walls of Zion nothing better than this to give to our people for spiritual benefit? *15LtMs, Ms 41, 1900, par. 42*

Danger in the Medical Missionary Work

The medical missionary work is to be connected with the most solemn, momentous work for these last days. In some respects it is bearing a wrong influence, and is leading away from the very things

that will give it the divine credentials. All men who are connected with this work have not the wisdom of God, or the education from God, that will make them men to be depended on to bring in correct principles and advances the work after God's order, so that evil will not be the result of their course of labor. I know it is not doing the work which God designs it shall do. The very work every one of them should be earnestly and understandingly doing in these last days of this earth's history is not being done. The medical missionary work is made the body and not the arm and hand, which the head and body control. *15LtMs, Ms 41, 1900, par. 43*

You are getting above the spirit and understanding and simplicity of the gospel of Jesus Christ, and separating yourself from the work which God has appointed you to do in connection with the message of truth for this time. There is danger that you will separate yourself from the only true Counsellor. God is not leading you to separation, but to unity. The medical missionary work, as you well know, has been presented as the hand and arm to the body, and you once accepted this as truth. But your imagination embraces much more. You are trying to make this branch supreme. In relation to the church, the medical missionary work is as the arm to the body. *15LtMs, Ms 41, 1900, par. 44*

Worldly Plans in the Publishing Work

December 10, 1897

Sunnyside, Cooranbong, New South Wales

Dear Brethren:

Many things of a corrupting nature, which should not be sanctioned for a minute have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions, especially of the publishing interests, seemed to have a superficial experience. Notwithstanding all the instruction and warnings and appeals given,

they went directly contrary to them, because they were not converted and were not prepared for the position they occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis was the time for more pronounced reforms to be made in the publishing work. *15LtMs, Ms 41, 1900, par. 45*

Ms 42, 1900

Words of Instruction Regarding the Sanitarium

NP

July 23, 1900 [typed]

Portions of this manuscript are published in *ML 54; 1BC 1087-1088; 1NL 48; 11MR 223-224; CTr 49, 56.* +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The time has come for us to arise and build the sanitarium without waiting for any one. This work is the work of the Lord, and it should have been done before this. The building of the sanitarium has long been contemplated, but the work has been delayed from positive necessity. The school buildings had to be erected, and this called for the means. We need now to walk by faith. The Lord will help us if we will arise and build.*15LtMs, Ms 42, 1900, par. 1*

The light which the Lord has been pleased to give me is that in the work of establishing the sanitarium, we should ask our people for donations and loans. All the donations possible are to be obtained, and then our brethren are to be asked to loan their money, without interest or at a low rate of interest. But we are not to borrow money from the banks, even though we are obliged to put up the building piece by piece. In this matter let us [work] with an eye single to the glory of God.*15LtMs, Ms 42, 1900, par. 2*

The sanitarium is to be established as an instrumentality for representing our work and reaching the people. It is to be an agency for showing people the evil of disregarding the laws of health and life, and for teaching them how to preserve their bodies in the best condition of health. It is God's desire that we shall reach the people where they are, in their suffering.*15LtMs, Ms 42, 1900, par. 3*

There is great need of this work. The prophet Hosea gives a description of the condition of the world at the present time. "Hear the word of the Lord, ye children of Israel; for the Lord hath a

controversy with the inhabitants of the land; because there is no truth nor mercy nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away." [*Hosea 4:1-3.*]15LtMs, Ms 42, 1900, par. 4

The condition of the world today resembles the condition which existed before the flood. Then "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them with the earth." [*Genesis 6:5, 11-13.*]15LtMs, Ms 42, 1900, par. 5

What does God see as He looked upon the earth and its inhabitants today? The same condition of things that He saw in Noah's day. Christ declared, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [*Matthew 24:37-39.*] The *twenty-first chapter of Luke* should be studied by those who have respect for their own souls and for the souls of their fellow men. In this article I can merely call your attention to these things; it is essential that you study them for yourselves. We are living in the last days of this earth's history.15LtMs, Ms 42, 1900, par. 6

From the instruction given us in the Old and New Testaments God desires us to learn that we are not to place ourselves and those connected with us in intimate connection with the most depraved and demoralized, who are corrupt in thought, word, and action. If workers of limited experience are placed in close connection with this class, there is danger that they will by beholding become changed into the same image, that the standard of holiness and

truth will be lowered. There is danger that corruption will cease to appear in its vileness to those who are trying to bring about a reform, and that the truth will become confused with that which is common and low. Many who have been placed in positions of teachers are not prepared to stand the test.*15LtMs, Ms 42, 1900, par. 7*

The difference between a good man and a wicked man is not always caused by natural goodness of disposition. Goodness is the result of divine power transforming human nature. By believing in Christ, the fallen race He has redeemed may obtain that faith which works by love and purifies the soul from all defilement. Then Christlike attributes appear, for by beholding Christ men become changed into the same image from glory to glory, from character to character. Good fruit is produced. The character is fashioned after the divine similitude, and integrity, uprightness, and true benevolence are manifested toward the sinful race. It is God's desire that men and women shall have that genuine faith in Christ which conforms the life to His likeness. He desires them to surrender the entire will to Him, that He may sanctify them daily, enabling them to keep all His commandments.*15LtMs, Ms 42, 1900, par. 8*

It is not necessary for man to degrade himself with the wicked associations of society around him. He who is compelled by circumstances he cannot control—to be where wickedness, deep and pronounced, is all around him—may remember that God and the angels are with him. His only safety is to keep looking to Jesus, the Author and Finisher of his faith. His father, mother, brothers, and sisters may be on the side of the enemy, but he has the assurance that he is guarded by the Lord. It may cost him his life to stand for the truth, yet he will be saved when the wicked are destroyed. If men are saved, they must believe in God and Jesus Christ, whom He has sent. They must keep His commandments as the light comes to them as His Word is preached by His messengers.*15LtMs, Ms 42, 1900, par. 9*

Enoch walked with God, though living in a time no more favorable to perfection of Christian character than the time in which we live. He did not make his abode with the wicked. He did not locate in

Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible. Then at times he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. He saw and understood something of the leprosy of sin. After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers, and died before the flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness. They did not retain their purity of faith, but returned to their former customs and practices.*15LtMs, Ms 42, 1900, par. 10*

“Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men’s persons in admiration because of advantage.” [*Jude 14-16.*]*15LtMs, Ms 42, 1900, par. 11*

As Noah proclaimed his warning message, some listened, and worked with him in building the ark. But they did not endure. Evil influences prevailed. They turned away from the truth to become scoffers.*15LtMs, Ms 42, 1900, par. 12*

Thus it will be in the last days of this earth’s history. Those who today hear the message of truth, but do not believe, will fall amid the moral infidelity, even as in Noah’s day those who were not firmly grounded failed to stand till the end of their probation. When the Lord rewards every man according to his deeds, these men will understand that God is truth, and that his message would have been their life and salvation if they had accepted the evidence given and practiced the condition laid down. Then they will see that they might have been saved had they not rejected the only means of salvation.*15LtMs, Ms 42, 1900, par. 13*

The trials of God’s people may be long and severe, but the Lord

never forgets them. Those who believe the truth and obey the commandments will find refuge in Christ. They will have the effectual protection of His ever-loving care as long as they take their position on the side of God and His law, which ever has governed, and ever will govern, His kingdom. Those who hold fast the beginning of their confidence firm unto the end will find that God is faithful and that He will fulfill His covenant to His commandment-keeping people. *15LtMs, Ms 42, 1900, par. 14*

Those who have charge of the work of erecting the sanitarium should remember that over them there is a Builder who understands all about their character-building. He wants His workmen to put the very best work into the building of the sanitarium and into everything that needs to be done on the grounds, tilling the soil or gathering the fruit. *15LtMs, Ms 42, 1900, par. 15*

God's people are to rise higher and still higher. The reformatory process is to go forward day by day, hour by hour. Ever they are to remember that God is the builder of character. They are to seek to have the very best material put into their character building, that God may say to them, Come up to me into the mount, that I may communicate to you the principles to be given to the people. *15LtMs, Ms 42, 1900, par. 16*

The Lord is speaking to His people in these last days, calling upon them to do a work which will arouse the world. The members of the different churches are to be given opportunity to know that they are not walking in the truth. There is to be no mingling of truth and error. This will not accomplish the work essential to be done in the world. The message we are to bear is grand and solemn, and decided in its results. By obedience or disobedience the case of every one is to be decided. *15LtMs, Ms 42, 1900, par. 17*

Desire for the pre-eminence is a besetting, soul-deceiving, spirit-blinding sin, which has caused the loss of millions and millions of souls, the loss even of those working as ministers and missionaries.

God's blessing comes to the lowly in heart, not to souls uplifted with pride and clothed with selfish vanity. Those men who are the most humble are the men to whom God will say, Come up higher. I can work with you because you are willing to wear My yoke and desirous of learning of Me My meekness and lowliness.*15LtMs, Ms 42, 1900, par. 18*

In the future sudden changes will unexpectedly take place. The Lord will choose whom He can use. The usefulness of any man God alone can estimate. Man must go about his work with earnest fidelity, cleansing himself from all filthiness of the flesh and of the spirit. He who walks humbly in the path of God's appointment is always safe.*15LtMs, Ms 42, 1900, par. 19*

Ms 43, 1900

Fragments, The Prophet, Enoch

NP

August 2, 1900 [typed]

Portions of this manuscript are published in *AH* 28, 197, 202, 245, 255; *CG* 92, 123, 195, 216-217, 230, 433-434; *UL* 228; *1BC* 1088; *3MR* 218; *6MR* 146-147, 274; *7MR* 8; *CTr* 50-51.

God had a church when Adam and Eve and Abel accepted and hailed the joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in their midst. Wherever Enoch found one or two who were willing to hear the message he had for them, Jesus joined with them in their worship of God. In Enoch's day there were some among the wicked inhabitants of earth who believed. The Lord never yet has left His faithful few without His presence nor the world without a witness. *15LtMs, Ms 43, 1900, par. 1*

Enoch was a public teacher of the truth in the age in which he lived. He taught the truth; he lived the truth; and the character of the teacher who walked with God was in every way harmonious with the greatness and sacredness of his mission. Enoch was a prophet who spake as he was moved by the Holy Ghost. He was a light amid the moral darkness, a pattern man, a man who walked with God, being obedient to God's law—that law which Satan had refused to obey, which Adam had transgressed, which Abel obeyed, and because of his obedience was murdered. And now God would demonstrate to the universe the falsity of Satan's charge that man cannot keep God's law. He would demonstrate that though man had sinned, he could so relate himself to God that he would have the mind and spirit of God and would be a representative symbol of Christ. This holy man was selected of God to denounce the wickedness of the world, and to evidence to the world that it is possible for man to keep all the law of God. *15LtMs, Ms 43, 1900, par. 2*

Wherever there is genuine piety there will be pure morality. How

little is said of Enoch, a man who walked with God, one whom God did not permit to come under the domain of death! How short is this brief biography! How many volumes are written of Napoleon. How much is said of Caesar, and of the other great men of the world. Their works and exploits are recorded and sent through the length and breadth of the earth, and yet we have no evidence that these men honored God, or that God honored them. "Enoch walked with God, and was not; for God took him." [*Genesis 5:24.*] How much is said in these few words. *15LtMs, Ms 43, 1900, par. 3*

Enoch walked with God, while of the world around him sacred history records, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [*Genesis 6:5.*] Enoch's righteous life was in marked contrast with the wicked people around him. His piety, his purity, his unswerving integrity was the result of his walking with God, while the wickedness of the world was the result of their walking with the deceiver of mankind. There never has been and never will be an age when the moral darkness will be so dense as when Enoch lived a life of irrefragable righteousness. *15LtMs, Ms 43, 1900, par. 4*

Enoch was the first prophet among mankind. He foretold by prophecy the second coming of Christ to our world, and His work at that time. His life was a specimen of Christian consistency. Holy lips alone should speak forth the words of God in denunciation and judgments. His prophecy is not found in the writings of the Old Testament. We may never find any books which relate to the works of Enoch, but *Jude*, a prophet of God, mentions the work of Enoch. Enoch was a representative man, but he is not praised, he is not exalted; he simply did that which every son and daughter of Adam may do. *15LtMs, Ms 43, 1900, par. 5*

God said to Cain, "If thou doest well, shalt not thou be accepted? and if thou doest not well, sin lieth at the door." [*Genesis 4:7.*] Reflections are not to be cast upon God's holy law, intimating that it is defective and needs improvement, as Satan has declared. God had made every provision that sinful man might overcome through faith in the promised Saviour. The law of God was just what God saw was for the good of the universe, and for the good of

mankind. *15LtMs, Ms 43, 1900, par. 6*

The Wealthy to Labor

How many who have been entrusted with talents of influence and means have lost sight of the Pattern, and follow the standard of the world instead of the example of Christ. Men and women who have been blessed with an abundance of money, with houses and with lands, generally train their children to a life of idleness and selfish indulgence. Thus they are made useless for this life, and unfit for the future, immortal life. Christ in His life gave men an altogether different example. In His youth He worked with His father at the carpenter's trade; but the youth of today are educated to believe that it is the money that makes the man. The sure result of such education is seen in the pride, the vanity, the love of pleasure, the sinful practices that are so prevalent in this degenerate age. *15LtMs, Ms 43, 1900, par. 7*

Where there is an abundance of idleness, Satan works with his temptations to spoil life and character. If youth are not trained to useful labor, whether they be rich or poor, they are in peril, for Satan will find employment for them after his own order. The youth who are not barricaded with principle do not regard time as a precious treasure, a trust from God for which every human being must give an account. Money is also a trust from God. It is not given to parents to use in an extravagant way to gratify pride to the ruin of themselves and their children, but that they may be the means of doing good to their fellow men. *15LtMs, Ms 43, 1900, par. 8*

Living Connection with God

Enoch not only meditated and prayed, and put on the armor of watchfulness, but he came forth from his pleadings with God to plead with his fellow men. He did not mask the truth to find favor with unbelievers, thus neglecting their souls. This close connection with God gave him courage to work the works of God. Enoch

walked with God and “had the testimony that his ways pleased God.” [*Hebrews 11:5.*] This is the privilege of every believer today. It is men dwelling with God, and God taking up his abode with man. “I in them, and thou in me,” says Jesus. [*John 17:23.*] To walk with God and have the witness that their ways please Him is an experience not to be confined to Enoch, to Elijah, to patriarchs, to prophets, to apostles, and to martyrs. It is not only the privilege but the duty of every follower of Christ to have Jesus enshrined in the heart, to carry Him with them in their lives, and they will indeed be fruit-bearing trees. *15LtMs, Ms 43, 1900, par. 9*

Correcting Mistakes

I hardly know how to express my gratitude to my Heavenly Father for the privilege we have of rectifying the mistakes which we make in this life. I am so thankful that it is not too late for wrongs to be righted. *15LtMs, Ms 43, 1900, par. 10*

Human influence is a talent to be used for good. It is also sad to contemplate that it is a power for evil. No man liveth to himself. *15LtMs, Ms 43, 1900, par. 11*

Follow Me

I must speak to my brethren in America and in Australia and with my pen reach the people of God all over the world. What are you doing for the Master who hath said to you, “Follow me, and ye shall not walk in darkness.” [*John 8:12.*] Has the Lord not said, “Follow me, and ye shall not walk in darkness”? Has the Lord not said, “Follow me?” Then shall we follow or shall we refuse to obey. “He that will come after me, let him deny himself, and take up his cross and follow me.” [*Mark 8:34.*] Love of the world, love of dress, unless we are constantly on guard, will largely occupy our thoughts; but these matters do not lie at the root. The burden that rests upon my soul is, Have you given your heart to Jesus Christ, and do you love with your whole heart, your whole soul, your whole mind, and your

whole strength? This is required of all who become children of God. Do we give Him who gave His life for us that confidence, that faith that works by love and purifies the soul? Self love and self indulgence will become our master is we do not guard against the temptation. *15LtMs, Ms 43, 1900, par. 12*

Personal Labor for the Lost Sheep

I am burdened in mind for a lost sheep whom I fear no one is feeling any burden to look up. Many are the lost sheep that will never find their way back to the fold unless some one will feel an interest to go out, their hearts beating with human sympathy, and seek to save them to Jesus Christ. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." [*Galatians 6:1.*] My heart is pained to see this work so sadly neglected. When a sheep strays from the fold it never finds its way back; the shepherd must seek after the straying sheep and bring it back in his arms, rejoicing at every step that he has found his sheep that was lost. I am sick today as I think of the poor sheep that have strayed from the fold. Who, I inquire, feels the burden of souls to save, and will save the lost sheep? *15LtMs, Ms 43, 1900, par. 13*

Echo Office, and Commercial Work; Sale of our Literature

Special talent is to be invested in the sale of our books, papers, leaflets, and pamphlets. The constant and earnest efforts to sell the *Echo* is doing something, but a broader field is to be entered, a greater work is to be done. Papers such as *The Present Truth* that carry a greater variety of matter and would do more good in reaching more minds, should be circulated. Solicitors who are kept in the field trying to get work for the office are accepting an inferior class of work. These men can carry a more important work. Pamphlets and books treating on present truth must be circulated. *15LtMs, Ms 43, 1900, par. 14*

No kind of honorable work is degrading to God, but to engage in work that sows the seeds of infidel sentiments in reference to the incarnation of Christ is a great displeasure to God. The Echo office has put into the hands of some of its workers a class of work which is of a character to cheapen the experience of every one who handles it, while at the same time there is a great dearth of intelligent workers who should unite in the work of strengthen the faith of all with whom they come in contact. *15LtMs, Ms 43, 1900, par. 15*

Let not that class of work come into the office which is of a character to sow seeds of doubt in reference to the truth. All who touch this work are working on the side of the enemy of God, making of none effect the commandments of God by their traditions, teaching for doctrines the commandments of men. Better cut out all this kind of education, and take hold of that kind of literature which will strengthen the faith of those who already know the truth, and carry conviction to the hearts of those who have not as yet a knowledge of the truth. But let it never be said that the press is doing a work which is against the truth which should go everywhere, speaking in positive tones. How much will this busy activity do for the office? Our work is to advance the truth. As we do this we should keep in touch with the world, that the truth may be as a light set on a candlestick to give light to all that are in the house. *15LtMs, Ms 43, 1900, par. 16*

My mind is exercised in regard to our people in California. I cannot keep out of mind the words, "Seek ye the Lord while he may be found; call ye upon him while he is near." [*Isaiah 55:6.*] *15LtMs, Ms 43, 1900, par. 17*

Those who claim to believe the solemn message of warning of the third angel which is now being given to the world must be in earnest, as that message is in earnest. Their works should correspond with their faith. Faith without works is dead, being alone. There is great danger of our sinking into a state of apathy. Cold formality is to be dreaded. Every one who ministers in sacred things should be earnest and zealous. *15LtMs, Ms 43, 1900, par. 18*

Many say they believe the truth, but they are not sanctified through the truth. What will it avail if we have a theory of truth, but are not sanctified by it? We want vitality in our religion; we want the softening, subduing power of God, else our claim to be children of God is valueless. It is the life and power of Christ that is wanting. How can we warn the world unless we reveal the saving power of truth and its sanctifying influence upon our lives and characters? We, as a people to whom God has committed a most sacred trust, are yet far from being what we should be and far from correctly representing the truth which we profess. *15LtMs, Ms 43, 1900, par. 19*

Exceeding great and precious promises are left on record for those who are obedient and faithful. The increased light which shines upon our pathway condemns our cold formality. The Lord holds His church accountable according to the grace and truth given them. He cannot accept less than an obedience, perfect and entire. The church is responsible for all the talents committed to her trust. Christians must stand upon the holy, elevated ground which advanced truth requires of them, and the spirituality will be of that character that will have a convincing power upon the world. Their unity and love for Christ and for one another is to be after the order of heaven, in which they are to unite in one family. We need the grace of Christ; we need more faith; we need deeper and more earnest love for God and for one another. Do we believe the promises of God? Do we study His Word with a determination to obey the Word of God in every particular? *15LtMs, Ms 43, 1900, par. 20*

Faith believes God, His naked promise without waiting for a special exercise of feeling. *15LtMs, Ms 43, 1900, par. 21*

The Love of God

Even the most trifling things which are worth doing at all should be performed exactly as God would wish to have them done. Weave

faithfulness into your life practice, in little things, as though you could see the eye of God inspecting all your works, however small. Then, and not till then, will you have an eye single to the glory of God.*15LtMs, Ms 43, 1900, par. 22*

If we love God supremely and our neighbor as ourselves, we shall glorify God. The love of God is wanting. True love to God cannot exist without true love to our neighbor. When our love to God is shown by pure love to our fellow men, then the earnest constant prayer is, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Then we come under the influence of motives which ennoble and elevate the character far above being a mere creature of impulse, to being more fit candidates for immortality and everlasting life. Then it will be our meat and drink to have every thought and action right. We shall live for the good of others, and answer the end [i.e., purpose] of our creation.*15LtMs, Ms 43, 1900, par. 23*

It is of the greatest importance to have an elevated aim in life. Many have too long followed fallen humanity, and taken them as a pattern. They might have had a valuable experience, but they have had no anchor. They have been changeable, let by feelings and impulse. Their life has been, as it were, thrown away. In their own strength they cannot redeem the time, but they can be transformed by the renewing of their minds.*15LtMs, Ms 43, 1900, par. 24*

Caring for Poor, Sick, and Aged

Without date, written from a camp meeting in M_____.*15LtMs, Ms 43, 1900, par. 25*

The light given me of God has been clear and distinct. Every church has its own burdens to bear. Through circumstances some will become poor. It may be they were not careful, that they did not know how to manage. Others through sickness or misfortune are poor. Whatever is the reason, they are in need, and to help them is an important line of home missionary work. These unfortunate, needy ones should not be sent away from home to be cared for. Let each church feel her responsibility to have a special interest in the

feeble and the aged. One of two among them can certainly be taken care of. The tithe should not be appropriated for this work. The Word of God has specified how the tithe should be used. Both rich and poor are stewards to bring a faithful tithe into the treasury, according to their several ability. To every one the Lord has given his work, proportioned to the ability of each. The churches are not to lay their personal cares upon others. This is not right. *15LtMs, Ms 43, 1900, par. 26*

The Plan of Salvation

The first gospel sermon was preached in Eden. Adam and Eve had transgressed the commandments of God, the simple command of their Maker. Eve had believed the misrepresentation of Satan, and harkened to his suggestions, and eaten of the fruit of the forbidden tree. The plan of salvation was announced in Eden after the sin of Adam. God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] Christ laid aside His glory. He, "for the joy that was set before him endured the cross, despising the shame." [*Hebrews 12:2.*] *15LtMs, Ms 43, 1900, par. 27*

For Christ to undertake the rescue of the world from Satan's power was a very great undertaking in the greatest work that could be done in our world. Christ understood this. He became the object of the concentrated jealousy and revenge of the angelic fallen order. Satan was the prince of that order. Christ as the Commander of all heaven had pledged Himself to be bruised, if man whom He created should be deceived by the deceptive power of the fallen foe. Christ pledged Himself that He would bear the penalty of God's violated law. Did He engage to annul that law? No, because that could never be done. Christ Himself declared that not a jot nor a tittle of it could be destroyed as long as the heavens and the earth remained. Read *Matthew 5:17-20.* *15LtMs, Ms 43, 1900, par. 28*

I wish to arouse parents to a sense of their God-given responsibilities. There are but very few who take time to carefully consider what an amount of knowledge both of temporal and eternal things may be gained by the child during its first twelve or fifteen years. Not only should children in these first years of life be obtaining book knowledge, but they should be learning the arts essential for practical life; the latter should not be neglected for the former. In the discipline given during the first years of childhood, parents are making lasting impressions upon the minds of their children. It is in these early years that they are laying the foundation of character. *15LtMs, Ms 43, 1900, par. 29*

“Train up a child in the way he should go, and when he is old he will not depart from it,” are the words of the wise Solomon. [*Proverbs 22:6.*] In the earliest years children may receive those principles which will determine their future life and destiny. The education and training of youth commences with the child in its mother’s arms. At this early age the temper and spirit of the child may be encouraged or repressed. *15LtMs, Ms 43, 1900, par. 30*

When I have called attention of parents to the wrong habits which they were encouraging in their very young children, some parents have appeared entirely indifferent; others have said with a smile, “Little darlings! I cannot bear to cross them in any way. They will do better when they get older. They will then be ashamed of these passionate outbursts. It is not best to be too particular and strict with the little ones. They will outgrow these habits of telling lies and deceiving and being indolent and selfish.” A very easy way indeed for mothers to dispose of the matter, but this does not meet the will of God. *15LtMs, Ms 43, 1900, par. 31*

Very many parents view these things in a wrong light. They neglect the work which God has given them in training and educating their children from infancy. They allow the field to remain uncultivated and soon there springs up a crop of rank and noxious weeds, which is very difficult to exterminate. To neglect the work of disciplining and training the little ones in correct habits in childhood is giving Satan every advantage to preoccupy the soil. It is positively essential to begin the work with the earliest years of the child’s life in order to exclude wrong habits and injurious tendencies. The soil

of the heart needs continual working to subdue the natural sinful inclinations. *15LtMs, Ms 43, 1900, par. 32*

Parents who love and fear God can do this great work much more perfectly and courageously than others; for in the government of their children they are controlled by principle, not by impulse, and they perform their work with the consciousness that God is their Helper and Counsellor. Parents who acknowledge the claims of God upon themselves and have brought their own will into subjection to the will of God, and are obedient children to their heavenly Parent, can much better teach their children the grace of submission. God-fearing parents may lead their children to regard God as their best Friend ready to help and bless them when they shall seek His favor. Such parents can teach by example as well as by precept the most precious lessons to their children. Parents who are learning daily in the school of Christ are taking important lessons in the way and manner of properly educating their children to practice self-denial, self-control, and obedience. *15LtMs, Ms 43, 1900, par. 33*

Mothers who do their duty to their little ones, educating them with reference to their future good in this life and the future immortal life will not find time for gossip, or for needless trimming of their own or their children's dresses. The education of the little ones, that they may have pleasant dispositions, that they may develop symmetrical characters which God will approve, will be of far more consequence to them than any outward adorning. *15LtMs, Ms 43, 1900, par. 34*

If a field is left uncultivated, a crop of noxious weeds is sure to appear which will be very difficult to exterminate. Then the soil must be worked and the weeds subdued before the precious plants can grow. Before these valuable plants can grow, the seed must first be carefully sown. If mothers neglect the sowing of the precious seed and then expect a harvest of precious grain, they will be disappointed, for they will reap briars and thorns. Satan is ever watching, prepared to sow seeds which will spring up and bear a plentiful harvest after his own satanic character. *15LtMs, Ms 43, 1900, par. 35*

In order to prevent Satan from doing his work, parents must

preoccupy the soil. The mother especially must give thought and care in regard to the character of the seed which she places in the soil of the heart, or her reaping will be with bitterest regret. In neglecting the work of disciplining and training until a perverse disposition has become strengthened, is doing the children a most serious wrong; for they grow up selfish, exacting, and unlovable. They cannot enjoy their own company any better than can others; therefore they will ever be filled with discontent. The work of the mother must commence at an early age, giving Satan no chance to control the minds and dispositions of their little ones. *15LtMs, Ms 43, 1900, par. 36*

It is positively essential that your children have a mother's care. Whatever shall arise, her children are her first charge. She should avoid being a slave to her children, but should teach them every day to care for themselves. She should teach them lessons which will be beneficial in their future life. One precious lesson which the mother will need to repeat again and again is that the child is not to rule; he is not the master, but her will and her wishes are to be supreme. Thus she is teaching them self-control. Give them nothing for which they cry, even if your tender heart desires ever so much to do this, for if they gain the victory once by crying they will expect to do it again. The second time the battle will be more vehement. *15LtMs, Ms 43, 1900, par. 37*

Mothers should teach their children that they do not live to eat, but that they eat to live. Many mothers shamefully neglect their children, that they may gain time to embroider the clothing or to put needless trimming upon the little garments of their children. When the children are tired and really need their care they are neglected or given something to eat. They not only did not need the food but it was a positive injury to them. What they did need was the mother's soothing embrace. Every mother should have time to give her children these little endearments which are so essential during infancy and childhood. In this way, the mother would bind up the child's heart and happiness with her own. She is to them what God is to us. *15LtMs, Ms 43, 1900, par. 38*

Children should be kept as free from excitement as possible; therefore the mother must be calm and unhurried, free from all

excitement and nervous haste. This is a school of discipline to herself as well as to the child. While teaching little ones the lesson of self-denial, she is educating herself to be a pattern to her children. While with tender interest she is working the soil of their hearts, that she may subdue the natural sinful inclinations, she is cultivating in her own words and in her own deportment the graces of the Spirit. *15LtMs, Ms 43, 1900, par. 39*

Mothers who sign for a missionary field have one at hand in their own home circle. This is a missionary field of the highest importance where they may labor with untiring energy, and their labor will endure not only through time but through eternity. They exercise the spirit of patience, love, and forbearance, as well as tact and skill to save souls. Are not the souls of her own children of as much value as the souls of the heathen? With what care and tenderness should she watch their growing minds and connect God with all their thoughts. Who can do this as well as a loving, God-fearing mother? *15LtMs, Ms 43, 1900, par. 40*

Aided by the grace of Christ, women are capable of doing a great and grand work. For this reason Satan works with his devices to invent fashionable dress, that love of display may so absorb the mind and heart and affection of even professed Christian mothers in this age, that they have no time to give to the education and training of their children or to the cultivation of their own minds and characters, that they may be examples to their children, patterns of good works. When Satan secures the time and affections of the mother, he is fully aware of how much he has gained. In nine cases out of ten he has secured the devotion of the whole family to dress and frivolous display. He reckons the children as among his spoils, for he has captivated the mother. *15LtMs, Ms 43, 1900, par. 41*

She thinks more of show and what visitors say and think of her than of the souls under her charge. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with fashion, she finds it necessary to tax her mind, and she becomes wearied and worn out with remodelling the old garments and making new ones. She has no strength or disposition to attend religious meetings, to read her Bible, or to pray. New schemes are constantly invented to occupy her time and attention. She becomes

perplexed and distressed. The yoke which she has submitted to carry is very galling, yet she imagines it must be borne, and martyr-like she toils on, bearing her self-imposed burdens. Jesus the true Shepherd is seeking to make His voice heard, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and lean 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.*] *15LtMs, Ms 43, 1900, par. 42*

The Rich Young Ruler

The Lord presented before the rich young ruler the course which he must pursue to secure a treasure in heaven. Christ’s words on this occasion answer the question of all who are hesitating between Christ and the world. Jesus speaks to them to deny self, to take up the cross, and follow Him. *15LtMs, Ms 43, 1900, par. 43*

Christ has given them an example in His own human life—He who made so great a sacrifice in leaving the heavenly courts [and] clothing His divinity with humanity—that in thus doing He might lift up the souls that are ready to perish through temptations which Satan has prepared to fit every case. For our sakes Christ, the Majesty of heaven, became poor, that we through His poverty might be made rich. But how few appreciate the sacrifice! *15LtMs, Ms 43, 1900, par. 44*

In these words the Lord points out the only way for rich men to enter the kingdom of heaven: “Go and sell that thou hast, and give to the poor,” (those who are in need of temporal and spiritual food) “and thou shalt have treasure in heaven: and come and follow me.” [*Matthew 19:21.*] Did not Christ know what a struggle that ruler would have? He did; and as soon as he should consent to place his feet in the footsteps of his Lord, then, through the grace given him, the way would be made easy. This is the course all must pursue to obtain the prize of a home in God’s kingdom, a possession that will never pass away. *15LtMs, Ms 43, 1900, par. 45*

Jesus knows what your besetting sin is, just as well as He knew

what was the danger and peril of the ruler's losing life, eternal life. He knew that the amputation must be made to save his soul from selfish indulgences and the sure result of transgression. Selfishness is a great sin. The truth of God must be the truth to cut this out of the character, else there is no hope for life eternal. *15LtMs, Ms 43, 1900, par. 46*

The prize which Jesus presented was valuable beyond our computation, and to obtain it earnest, untiring, persevering efforts must be made, efforts proportionate to the value of the object to be won, else there will be a decided failure. Christ says, "Withdraw your heart from your love for your possessions. Take up the cross and follow Me." This is Christ's close and searching test. Then "follow me, and ye shall have treasure in heaven, an enduring sustenance that will be yours through eternal ages." What a glorious offer! Will you refuse the terms of God? Will you say, Heaven is a great way off; the world is close at hand? *15LtMs, Ms 43, 1900, par. 47*

Jesus loved the young ruler, but He must point out the idol which he cherished, for this would be his loss of heaven. His only hope was in the remedy described. And Jesus looked round about, and saith unto His disciples, "How hardly shall they that have riches enter into the kingdom of God! And His disciples were astonished at His words. But Jesus answereth again and saith unto them, Children, how hard it is for them that trust in riches to enter into the kingdom of God! 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 heaven. And they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible." *[Mark 10:23-27.]15LtMs, Ms 43, 1900, par. 48*

The very same danger threatens the sons of our beloved Sister Wessels. These men are precious in the sight of God, but if they suppose that in following their own ideas and doing as they please, they will finally secure the precious life which runs parallel with the life of God, they will be terribly disappointed. These brothers have invested in the cause in various lines, and are ready to do something yet, provided they can do it in their own way. This is

Brother Peter's great opportunity of doing good, and investing his means where the blessing of the Lord can cause it to accumulate. *15LtMs, Ms 43, 1900, par. 49*

A Model Home

Women have need of great patience before they are qualified to become mothers. God has ordained that they shall be fitted for this work. The work of the mother becomes infinite through her connection with Christ. It is beyond understanding. Woman's office is sacred. The presence of Jesus is needed in the home, for the mother's ministries of love may shape the home into a Bethel. The husband and the wife are to cooperate. What a world we would have if all mothers would consecrate themselves on the altar of God, and would consecrate their offspring to God, both before and after its birth. The presence of Christ alone can make men and women happy. All the common waters of life Christ can turn into the wine of heaven. The home then becomes as an Eden of bliss, the family a beautiful symbol of the family in heaven. *15LtMs, Ms 43, 1900, par. 50*

The Christian's Conflict

Between Christians and worldlings there will be a perpetual conflict on this earth. For this reason we have need of eternal vigilance. We are called to work while it is day, for the night cometh in which no man can work. The Lord knows how weak we are. He knows that our infirmities are numerous. Heavenly agencies have been set to work for the purpose of enlightening ignorance, and overpowering the sinfulness of the world, and surrounding the people of God with an element of light and loveliness. Down along the lines to our time come the words of encouragement, "Be of good cheer, I have overcome the world." [*John 16:33.*] The Battle, invisible to mortal eyes, is going on, and if we are in agreement with God, we may triumphantly exclaim, "Because He lives, I shall live also." [*John 14:19.*] *15LtMs, Ms 43, 1900, par. 51*

The Teacher's Work

Teachers are to be laborers together with God in promoting and carrying forward the work which Christ by His own example has taught them to do. They are to be indeed the light of the world, because they manifest those gracious attributes revealed in the character and work of Christ which will enrich and beautify their own lives as Christ's disciples. *15LtMs, Ms 43, 1900, par. 52*

What a solemn, sacred, important work is this endeavor to represent Christ's character and His Spirit to our world! This is the privilege of every principal and of every teacher connected with Him in His work of educating our youth. In this work of educating, training, and disciplining the minds of youth, they must be under the inspiring and assuring conviction that they are indeed wearing the yoke of Christ and carrying His burdens. *15LtMs, Ms 43, 1900, par. 53*

Trials will be met in this work, discouragements will press in upon the soul, as teachers see that their labors are not always appreciated. Satan will exercise his power over them in temptations, in discouragements, in afflictions of bodily infirmities, hoping that he can cause them to murmur against God, and close their understanding to His goodness, His mercy, and His love, and the exceeding weight of glory that is the reward of the overcomer. *15LtMs, Ms 43, 1900, par. 54*

But God is leading those souls to more perfect confidence in their heavenly Father. His eye is upon them every moment, and if they will lift their cry to Him in faith, if they will stay their souls upon him in their adversity and perplexities, the Lord will bring them forth as gold purified. The Lord Jesus has said, "I will never leave thee nor forsake thee." [*Hebrews 13:5.*] *15LtMs, Ms 43, 1900, par. 55*

God may permit a train of circumstances to come, that they might flee to the stronghold, urging their faith to the throne of God amid the thick clouds of darkness; for even here His presence dwells concealed. He is ever ready to deliver all that trust in Him. Gained

in such a way, the victory will be more complete, the triumph more sure, for the tried, sore-pressed and afflicted one has said, "Though he slay me, yet will I trust in him." [*Job 13:15.*] "Although the fig tree shall not blossom, neither fruit be in the vine; the labor of the olive shall fail, and the field shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." [*Habakkuk 3:17, 18.*]¹⁵*LtMs, Ms 43, 1900, par. 56*

Ms 44, 1900

Jots and Tittles

NP

July 24, 1900 [typed]

Portions of this manuscript are published in *CG 113; Ev 18; WM 232-233, 238; 2MR 41; 11MR 196-197; 19MR 370*. +NoteOne or more typed 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 Last Days

Let us lift up our hearts to God daily, and lift up our eyes that we may see—what? “Say not ye, There are four months, and then cometh the 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.*] We see a great work to be done both in sowing and in reaping. We are cramped for means, cramped for workers. *15LtMs, Ms 44, 1900, par. 1*

There should be twenty men where there is now one to take advantage of circumstances, [men] who will never look down but up, up to the rainbow above the throne, which is ever repeating, “Mercy and truth have met together, righteousness and peace have kissed each other.” [*Psalms 85:10.*] Lift up your hearts! Lift up your heads! Then lift up the hands that hang down! All are to be lifted up together, and to be kept uplifted. The heart must see and sense that “God is, and that he is a rewarder of all who diligently seek him.” [*Hebrews 11:6.*] “Out of the heart are the issues of life.” [*Proverbs 4:23.*] God’s message to each of us is, “My son, give me thine heart.” [*Proverbs 23:26.*] That heart is Mine. I have given My life for it. Then open the heart to the divine Spirit and you will appreciate the value of the human soul. *15LtMs, Ms 44, 1900, par. 2*

There is a yearning in the heart for peace, for happiness. Look, O look unto Jesus, the Sun of Righteousness! May the Spirit of life touch hearts! We want hearts that shall respond to the touch of God. If His life be in us, we will always see light in His light.*15LtMs, Ms 44, 1900, par. 3*

The words of Jesus Christ are spoken to us living down here in the close of this earth's history, "When these things shall begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." [*Luke 21:28.*] The nations are in unrest. Times of perplexity are upon us. The waves of the sea are roaring; men's hearts are failing them for fear, and for expectation of those things that are coming upon the earth; but those who believe on the Son of God will hear His voice amid the storm saying, "It is I, be not afraid." [*Matthew 14:27.*] We must have the baptism of the Holy Spirit of God. We see the world lying in wickedness and apostasy. Rebellion to the commandments of God seems almost universal. Amid the tumult of excitement, with confusion in every place, there is a work to be done in the world.*15LtMs, Ms 44, 1900, par. 4*

We have located our school in Cooranbong that we may educate <and discipline> and train the young to seek the Lord. There must be a work done to discipline the youth for a higher sphere of service.*15LtMs, Ms 44, 1900, par. 5*

Criticizing the Testimonies

My brother, I do not understand your words, and will not endeavor to refute them until I know what you mean. If you mean the work which the Lord has laid upon me to do, and which I have tried to do in bearing the messages of warning and reproof to the erring, and to seek to set before them where they are injuring their own souls and the souls of others through the malarious atmosphere which surrounds their own souls, I have only to say, The Lord pardon your mistake and error, because you do not know of what you are speaking.*15LtMs, Ms 44, 1900, par. 6*

Influences in the World

How blind are many to the real forces that are working in this world! The power of the Holy Spirit is drawing to God all who will be drawn. He is convincing men that the commandments of God are a life and death question with them. *15LtMs, Ms 44, 1900, par. 7*

Parable of the Rich Man

A certain man is represented in the parable as binding himself up with his treasure. He measures his own value by the great increase of his ability and wealth. He does not reason that all he is receiving from God cannot add to his value only as he shall show his wise stewardship for the Lord. *15LtMs, Ms 44, 1900, par. 8*

No man is worse or better because of the abundance of his blessings, but because of the attributes of character which he develops under the blessing received. If he does not glorify God through his wealth, then he is in the sight of God just to that degree deficient in his value of character. All that he has received increases his responsibility and accountability. When self is tested, he can reveal just how much he feels his dependence upon God. His gratitude to God will be shown in doing the good work which the Lord designs he shall do by transferring his goods to the very members of the human family who need these very things. Had he done this the Lord would have said to him, I can entrust him with goods; for as he receives abundantly he transfers to the very ones who need abundantly. *15LtMs, Ms 44, 1900, par. 9*

This man thought he would pull down his barns and build larger so that he could store his goods for many years. He convinced himself that the future would be full of plenty. He would say to his soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." [*Luke 12:19.*] The soul of this man could never be happy in thus doing. The soul of that man could not be invested in any amount of goods. No man can thus advance in making his character of greater value in the sight of heaven. *15LtMs, Ms 44, 1900, par. 10*

These goods had been acquired by the rich blessing of God. His fields had yielded largely, but this was the result of God's blessing in giving sunshine and rain. The Lord's watchcare was over his goods, yet in this year of plenty, he ignored God altogether. He manifested no gratitude; he gave the Lord no thanks; he relieved not those who were [in] suffering need. He should have recognized that his wealth of goods came to him direct from the hand of God by recounting His goodness and showing forth His benevolence in dividing his goods. But he made his calculations to hold the gift, consuming it upon himself, and the Lord's poor were not relieved. *15LtMs, Ms 44, 1900, par. 11*

Care of the Aged and Orphans

Men should not be employed to give their time and talents to the work of bringing the aged or the orphans together in to a company to be fed and clothed. This is not the best way to manage these cases. The Lord would have every church consider it a religious obligation resting upon them to adopt the babies of those whose parents have died in the faith. Let families take these little orphans. Nor is it best to erect buildings for old men and old women that they may be in a company together. Let them be helped in the very places where they can be helped. Let relations take care of their own poor relations, and let the church take care of its own needy members. This is the very work God would have the church do, and they will obtain a blessing in doing it. *15LtMs, Ms 44, 1900, par. 12*

1889

Denver, Colorado

Dear Brother Smith:

I have had your case forced upon my mind by the Spirit of God. Your position, your dangers, your peril, have frequently been presented at different points in your experience. Again the matter has been presented to me in the night season. *15LtMs, Ms 44,*

1900, par. 13

I was shown that you have been setting yourself in opposition to the Spirit and work of God. You have been placing yourself in a position where the light that God sends to you will not be recognized or accepted by you as light. A most solemn sense of your true state, now as never before rests upon me, and I cannot keep silent; for you are in peril as surely as were the unbelieving leaders of the people in the days of Christ. Darkness to your own soul is the result. *15LtMs, Ms 44, 1900, par. 14*

Light and truth, which I know to be thus, you declare to be darkness and error. You have had opportunity; you have had the privilege of accepting the light, which has been light and precious truth and meat in due season to the hungry, starving flock of God; but you would not acknowledge it as light, as truth, as food. If you could prevent it from coming to the people of God, you would do so; but this you cannot do. God will have His light come to the people, and you cannot prevent it. You may misrepresent it, you may misinterpret it, you may interpose yourself as you have done, between God's working and the people; but your efforts, every one that you have made to resist light and the impressions of the Spirit of God, have been as a extra step farther and farther from the light and from the Lord. "If the light that is in thee be darkness, how great is that darkness!" [*Matthew 6:23.*] *15LtMs, Ms 44, 1900, par. 15*

Prejudice is prejudice whether indulged by those who claim to believe that the Lord is soon coming, or by those who refused the light in the days of Christ. You are passing over the very same ground as the rejectors of Jesus Christ passed over. You use the same arguments and excuses that they used; you exert the same influence which they exerted, and it may be that souls will hang on you as in the days of Christ souls hung upon their leaders. Poor deluded souls will be led to think that because Elder Smith does not accept the light and the message which has come to His people, light which is the very message for this time, that it must be error and delusion. But can you bear this responsibility? *15LtMs, Ms 44, 1900, par. 16*

Give God the Glory

The Lord's messengers are not to think that the credit of their work must be given to them, because all credit is to be given to God. His name is to have all the glory. God would have us see and understand that we are only instruments in His hands; that the God, the living God, slumbers not. He is working constantly and can run His great work harmoniously. The Lord's hand can keep in perfect order the work that to finite minds looks entangled and complicated. The Lord is the Master Worker and every sharp thought, every talent, is entrusted to be improved in doing the work that the Lord bids us to do, and all the praise and all the glory is to be given to God. Men are not to take credit for anything, because the Lord is their wisdom; it is His mind that accomplishes the work. *15LtMs, Ms 44, 1900, par. 17*

Each worker is only an instrument in God's hands. The wakeful vigilance of the heavenly beings, the unceasing employment in the heavenly ministry connected with the beings of earth, shows us that God's hand is guiding the wheel within a wheel. Different work and employment enlists the energies of God's heavenly messengers. "Come" said a voice to John, "and I will show thee things which must be hereafter." [*Revelation 4:1.*] The divine Instructor is saying to every actor in the work, as He did to Cyrus of old, "I girded thee, thou hast not known me." [*Isaiah 45:5.*]*15LtMs, Ms 44, 1900, par. 18*

Heaven is a world of order. "Justice and judgment are the habitation of his throne. Mercy and truth go before his face." [*Psalms 89:14.*] We are apt to think that we are carrying great loads when we have the satisfaction of knowing that Jesus carries them all for us. "The Lord reigneth, let the people tremble. He sitteth between the cherubims: let the earth be moved. The Lord is great in Zion: and he is high above all the people: let them praise thy great and terrible name for it is holy." [*Psalms 99:1.*]*15LtMs, Ms 44, 1900, par. 19*

Christian Courtesy

Many need the softening pencil of the Master Worker in the filling out of their character, else they will become sour and uncivil to their fellow men. Those who live engrossed in lovesick attentions to a few favorite ones cannot do faithful work for the Master. Such sentimentalism completely unfits them to treat others with kindness and courtesy. This soft affection unbalances the mind and deforms the character, so that kindness, cheerful words, and attention which ought to be given to all with whom we come in contact are not bestowed. Kindness and condescension flow in a wrong direction. The oracles of God are our lesson book in regard to good manners and the way we should treat others. *15LtMs, Ms 44, 1900, par. 20*

The Lord does not merely give us the lessons as to how to deal with the grosser vices and the more refined virtues, but He takes up every phase of character. It molds the whole man, externally as well as internally, by abasing his pride and teaching him the grace of humility that he will, if a Bible Christian, be Christlike, kind, amiable, [and] condescending. Christians must cultivate the habits of true politeness and courtesy to one another, and be tender and courteous to all. What a lesson does the life of Christ exhibit in genuine courtesy, giving shades of softness and beauty and heavenly beams to His whole life! *15LtMs, Ms 44, 1900, par. 21*

Mind Disease

The Lord has given us physical and mental powers which He designs shall be used. He has given many who are self-made invalids a work to do which He does not propose to do for them. We should move out from principle, in harmony with natural law, irrespective of feeling. We should begin to act upon the light that God has given us. We may not be able to do this all at once, but we can do much by moving out gradually in faith, believing that God will be our Helper, that He may strengthen us. If the hands were more often employed, physical and mental strength would increase. The brain would not be idle but there would be corresponding labor on the part of other organs of the body. Exercise, to be a decided advantage, should be systematic and brought to bear upon the debilitated organs that they may be strengthened by use. The

movement cure is a great advantage to a class of patients who are too feeble to exercise, but for all who are sick to rely upon it, making it their dependence, is a great mistake. *15LtMs, Ms 44, 1900, par. 22*

Thousands are sick and dying around us who might get well and live if they would, but their imagination holds them. They fear that they will be made worse if they labor, when this is just the change they need to make them well. Without this, they can never improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels. *15LtMs, Ms 44, 1900, par. 23*

Many think they are unable to perform their own domestic duties and so depend upon others. Sometimes it is exceedingly inconvenient for them to obtain the help they need. They frequently expend double the strength required to perform the task in planning and searching for some one to do the work for them. If they would only bring their mind to do these little acts and family duties themselves, they would be blessed and strengthened in it. *15LtMs, Ms 44, 1900, par. 24*

God made Adam and Eve in Paradise, and surrounded them with everything that was useful and lovely. He planted for them a beautiful garden. No herb nor flower nor tree was wanting which might be for use or ornament. The Creator of man knew that the workmanship of His hands could not be happy without employment. Paradise delighted their souls, but this was not enough; they must have labor to call into exercise the wonderful organs of the body. The Lord had made the organs for use. Had happiness consisted in doing nothing, man, in his state of holy innocence, would have been left unemployed. But He who formed man knew what would be for his best happiness, and He no sooner made him than He gave him his appointed work. In order to be happy, he must labor. *15LtMs, Ms 44, 1900, par. 25*

God has given all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blessed. *15LtMs, Ms 44, 1900, par. 26*

Benefits of Exercise

One of the first laws the Creator has established in our being is that of action. Every organ has its appointed work, upon the performance of which its development and strength depend. The normal action of all the organs gives strength and vigor, while the tendency of disuse is toward decay and death. *15LtMs, Ms 44, 1900, par. 27*

Many regard riches and idleness as blessings indeed; but this is not the case. Through lack of mental stimulus and physical exertion, many a woman loses her health, and is driven to seek some medical institution for treatment. Here attendants are hired at great expense to rub, stretch, and exercise the muscles which have become weakened through inaction. She hires servants to exercise the muscles enfeebled by disuse. What consummate folly! How much wiser and better for women, young and old, to renounce a life of fashionable idleness, and obey the dictates of common sense and the laws of life! By the cheerful performance of domestic and other duties, idle daughters of wealth might become useful and happy members of society. For many, such labor is a more effective and profitable “movement cure” than the best invention of the physicians. *15LtMs, Ms 44, 1900, par. 28*

Parents Need to Study and Teach Health

Parents should early awaken in their children an interest in the study of physiology, and should teach them what are and what are not correct physical habits. This knowledge is invaluable to the young. They need to understand their own bodies. An education in the things that concern life and health is more important to them

than a knowledge of the sciences usually taught in the schools, and should be as early obtained. But there are few of them who have any definite knowledge of the human organism or of the mysteries of life. *15LtMs, Ms 44, 1900, par. 29*

Very often parents themselves are ignorant of the living machinery, with the relation and dependence of all its complicated parts. They do not understand the influence of the body upon the mind, or the mind upon the body; and they do not see the need of teaching these things to their children. They venture to assume the sacred family relationship, and to undertake to form the character and habits of their children, when they are ignorant in regard to both the physical and the moral education their offspring should receive; and many seem to be scarcely less indifferent in the matter than are the dumb animals. *15LtMs, Ms 44, 1900, par. 30*

There can never be better physical conditions until children are trained more judiciously. And it is impossible that they should be thus trained while parents are so ignorant and indifferent on the subject, and feel that conformity to social customs is of more consequence than the physical and moral welfare of the children. In many homes time, strength, and money are devoted to the unworthy object of keeping pace with the customs of fashionable society in eating and drinking, and the health of body and soul is sacrificed to this end. The human family are successfully destroying themselves and deteriorating the race; and then they charge the result of their recklessness to a "mysterious Providence." *15LtMs, Ms 44, 1900, par. 31*

There is need of reform. Parents should live more for their children, and less for society. Study health subjects, parents, and put your knowledge to a practical use, and we shall soon see decided improvements. Teach your children to reason from cause to effect. Tell them that if they violate the laws of nature, they must pay the penalty by suffering. If you do not see as rapid improvement as you desire, do not be discouraged, but patiently continue your work. *15LtMs, Ms 44, 1900, par. 32*

Christian mothers, be entreated by a mother to realize the responsibility resting upon you. Teach your children from the cradle

to practice self-denial and self-control. Bring them up to have sound constitutions and good morals. Impress upon their tender minds the truth that God does not design that we shall live for present gratification merely, but for our ultimate good. These lessons will be as seed sown in fertile soil, and they will bear fruit that will make your hearts glad. *15LtMs, Ms 44, 1900, par. 33*

Unity in the Church

“And whether one member suffer, all the members suffer with it.”
“But now hath God set the members every one of them in the body, as it hath pleased him. ... And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.” [*1 Corinthians 12:26, 18, 21.*]*15LtMs, Ms 44, 1900, par. 34*

The bonds of unity which unite member with member of the church are to be as <firm and> harmonious in their operation as are the different parts of the natural body. The hands, head, and feet are so closely united, and so mutually dependent, that one member cannot live and act independently of the other members. The life and Spirit of Christ sustains and causes to flourish every particular member of his own body, and they live because Christ lives in them. As the branch cannot live or bear fruit except it abide in the vine, no more can ye except ye abide in Christ. The apostle writes, “Bear ye one another’s burdens, and so fulfil the law of Christ.” [*Galatians 6:2.*] “For ye are members of his body, of his flesh, and of his bones.” [*Ephesians 5:30.*]*15LtMs, Ms 44, 1900, par. 35*

Unfaithful Parents

Unfaithful parents will have a sorrowful account to render to the God of heaven for their wicked indulgence of wrong in their children. Through firmness and decision, they might have closed the door of temptation, which because of their irresolution in dealing with the desires and requests of their children, they here left open,

thus making an easy entrance for the enemy to come in and to mold and fashion their children's character after his own similitude. When home duties are ignored and neglected, children grow up to bring their parents to shame. They go into society with perverse tempers, with untamed, ungoverned wills, and in their turn they mold the characters of others who are weak and foolish. In this way they swell the ranks of Satan's army that wars against divine order and authority. *15LtMs, Ms 44, 1900, par. 36*

The parent who professes to be a Christian, and yet who has chosen to act the part that seemed easiest, and in so doing has given Satan a chance to solicit the minds of his children, and to subvert them in evil ways, will carry this same disposition into his church relations, and will act over the same course in connection with sacred interests. *15LtMs, Ms 44, 1900, par. 37*

Courtesy among Brethren

Bear in mind that every unkind work, every ruthless thrust, is recorded in the books of heaven as given to Christ in the person of His suffering ones. Is it not Christlike to speak kind words, comforting words, even though you feel inclined to do otherwise? Is it not Christlike to help lift the burdens when they press heavily upon souls whom God has valued so highly as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life? *15LtMs, Ms 44, 1900, par. 38*

It is of great importance what attitude we assume toward those who are laborers together with God. The Lord withholds many blessings which He longs to bestow upon those who have a knowledge of the truth; He cannot pour out His blessing upon the human agents because of their attitude toward their fellow laborers and their fellow men. Many who claim to be members of Christ's body allow their own fancies, their likes and dislikes, to shape their conduct toward even God's own delegated servants. *15LtMs, Ms 44, 1900, par. 39*

What power prompts to such action? The power from beneath. After Christ has made the infinite sacrifice to redeem us from the

oppressive power of Satan, shall we fail to pity and help those who are fallen and sinful like ourselves? Shall one man usurp an authority over his brethren and hurt their souls because he imagines that he has authority and can do this work?*15LtMs, Ms 44, 1900, par. 40*

Need of Home Religion

Every one should understand that every member of the human family sustains an important relationship to every other member of the human family, and forms a link in the great chain which binds man to his fellow man. By the most sacred responsibilities, the Christian is bound to exercise his influence for Christ; and if he does this, he will love God with all his heart, and his neighbor as himself.*15LtMs, Ms 44, 1900, par. 41*

If the Christian is to exert an influence on the side of Christ in the world, then how much more should his influence be felt in his own home? The promise of God is to him and to his children, and he should see to it that his connection is so close with God that nothing but hallowed influences may breath within the family circle. Parents should seek to comprehend the fact that they are to train their children for the courts of God. When they are entrusted with children, it is the same as though Christ placed them in their arms and said, "Train these children for Me, that they may shine in the courts of God."*15LtMs, Ms 44, 1900, par. 42*

One of the first sounds that should attract their attention is the name of Jesus, and in their earliest years they should be led to the footstool of prayer. Their minds should be filled with stories of the life of the Lord, and their imagination encouraged in picturing the glories of the world to come. Christian parents, you are charged with the responsibility of presenting to the world the power and excellence of home religion. Let those who have erred in training their little ones, who have failed to represent Christ in their home life, now repent of their mistakes before it is everlastingly too late. Then let Christian parents resolve that they will be loyal to God.*15LtMs, Ms 44, 1900, par. 43*

Overcoming Temptations

The soul's supply for nutrition is in Jesus Christ. A legal religion will always be a very troublesome guest. A natural religious life is a deception. A Christlike religious life is full of self-distrust, but grasps the hand of Christ firmly and still more firmly as temptations press their hellish shadow upon the soul. It is to fight inch by inch the good fight of faith by the weapon of the Word of God, "It is written." Thus meet every advance of the enemy, and in doing this you are educating and training the soul for more stern tactics of the enemy. Truth, the Word of God, and faith in His Word is to be your armor and furnish you with weapons of warfare. With these you will be supplied with a sensitiveness and a keen perception, so that you will not be ignorant of Satan's devices. *15LtMs, Ms 44, 1900, par. 44*

Parents Responsibility for Condition of Society

If parents had educated their children to reverence the law of God as Christ enjoined that they should educate them, we should not see wickedness reaching so great proportions. Through disobedience, the world is fast becoming as it was in the days before the flood, and as it was in the days of Sodom and Gomorrah. The church has taken the world into her fellowship, and has given her affections to the enemies of holiness. The church and the world are standing on the same ground in transgression of the law of God. The church prefers to assimilate to the world rather than separate from its customs and vanities. *15LtMs, Ms 44, 1900, par. 45*

But God will bless all those who do His commandments. He will give grace upon grace to all them that fear Him, and walk in the light of truth as they find it by diligently and prayerfully searching the Scriptures. *15LtMs, Ms 44, 1900, par. 46*

Health and Education

Many of the youth who attend the school have not, in their previous life had the advantages that would give them the best health or the best mold of character. They need to be instructed in regard to themselves, that they may know how to preserve the health of both mind and body. Teachers must see that their pupils do not over labor, and must be prepared to illustrate their teachings by their own practice. There is so close a relation between the mind and the body that it is not possible to secure the health of the one without giving special care to the other. *15LtMs, Ms 44, 1900, par. 47*

Many conscientious Christians have become diseased and their mental powers have been greatly weakened through the neglect of taking fresh air and exercise. Through such neglect ministers and teachers come to really dislike physical exercise, forgetting that in order to have a healthy body they must not allow their organs to rust from disuse. Sedentary habits, for those who can exercise the physical organs God has given them, is sin. Those who will not exercise their reason, but work some part of the human machinery while the other organs are left to rust from inaction, give to God a lame, crippled offering. The mind can do only a limited amount of work, compared with what it is capable of doing when every part of the living machinery is in good working order. *15LtMs, Ms 44, 1900, par. 48*

Ms 45, 1900

What is the Chaff to the Wheat?

Hamilton, New South Wales

April 28, 1900 [typed]

Portions of this manuscript are published in *UL 221; 4BC 1157; 5MR 88-89, 340-342*. +NoteOne or more typed 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 that as Seventh-day Adventists we need to drink deeper and still deeper of the waters of life. We work altogether too much in our own strength to make a success, and do not watch and pray and work. Prayer to our God in faith will bring us returns. We need to see the importance of being worked by the Holy Spirit. Its efficiency is waiting our demands upon it. Although the great Teacher held in His possession the entire map of truth, He disclosed only as much of the truth as His hearers could assimilate. *15LtMs, Ms 45, 1900, par. 1*

The question which the lawyer put to Christ, "What shall I do to inherit eternal life?" was one of vital consequence. [*Luke 10:25.*] The Pharisees who had prompted the lawyer to ask this question were expecting the Lord Jesus to answer it in such a way that they could find something against Him whereby they might accuse and condemn Him before the people. The self-possession of Christ, the wisdom and authority by which He spake, was something they could not interpret. *15LtMs, Ms 45, 1900, par. 2*

When this question was asked by the lawyer, Christ knew that the suggestion came from His bitterest enemies, who were setting a trap to catch Him in His words. The Lord Jesus responded to the question by placing the burden upon the lawyer to answer his own question before that crowd. Addressing the lawyer, He said, "What is written in the law? How readest thou?" "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself. And he said

unto the lawyer, Thou hast answered right: this do and thou shalt live.” [Verses 26-28.] Eternal life is the price [reward] of obedience to the commandments of God. *15LtMs, Ms 45, 1900, par. 3*

There is a very broad and deep work to be accomplished in fallen humanity. The law of the Lord is perfect, converting the soul. This is the true interpretation of genuine conversion. The answer to this question, as given by the lawyer, comprehends the entire duty of man, who is seeking eternal life. The lawyer was unable to evade the question so directly and pointedly expressed as to the conditions of eternal life. He understood its bearings, and the necessity of answering the demands of the law in loving God supremely, and his neighbor as himself. *15LtMs, Ms 45, 1900, par. 4*

He knew he had not done either of these, and the conviction of his neglect to obey the first four commandments and the last six commandments plainly specified in the words of the holy oracles of God was impressed by the Holy Spirit upon his heart. He saw himself weighed in the balances of the sanctuary and found wanting. He did not serve God supremely because he had not loved Him supremely, with his whole heart, with all his soul, and all his strength, and with all his mind. Lacking decidedly in this requirement of Jehovah’s law, he failed decidedly to love his neighbor as himself. *15LtMs, Ms 45, 1900, par. 5*

Thus, before the multitude, he himself had given in concise words the gospel conditions of eternal life for every member of the human family, who are standing before God today in the year 1900. The conditions are unchangeable, eternal. The lawyer was self-condemned, but to ease his conscience of the sting of neglect, to turn away the shaft which had wounded his self sufficiency and his self-righteousness he, though a lawyer, asked as though ignorant of the principles of law, “Who is my neighbor?” [Verse 29.] *15LtMs, Ms 45, 1900, par. 6*

Christ takes up events and converts them into a parable, making a living reality that had recently taken place the basis of His lesson. In a most impressive manner He opens before them who is their neighbor, and that they are to love their neighbor as themselves. He lays before them all the circumstances as they had recently

occurred, the neglect of the priests and the Levite, who seeing the distressed object of humanity, did nothing for one so greatly in need of sympathy and help, but passed by on the other side, so as to get as far as possible from the disagreeable scene. *15LtMs, Ms 45, 1900, par. 7*

But a Samaritan, one of the class whom they as a people had looked upon to be despised and rejected, came that way, and taking in the situation, he did not pass by on the other side, but dismounted and going to the poor sufferer, he looked upon him, and in pity, gave him all the attentions he could to relieve him. Then, in a voice so clear, so impressive and authoritative that it struck to their hearts, Christ asked the question, "Which now of these three thinkest thou was neighbor to him that fell among the thieves?" The lawyer and others who stood listening answered, "He that showed mercy on him." This was a good testimony, and the enemies of Christ were disappointed. Then said Jesus, "Go, and do thou likewise." [*Verses 36, 37.*] This is gospel ministry practically acted. *15LtMs, Ms 45, 1900, par. 8*

These words are just as much for the benefit of church members and all who are not church member in 1900 as they were for those who listened to the words of Christ, and were self-convicted. There is a necessity for sowing the seeds of the gospel, and upon the practical doing of the truth depends the salvation of the human soul. "This do, and thou shalt live,"—shalt have eternal life. [*Verse 28.*] *15LtMs, Ms 45, 1900, par. 9*

In regard to entering into the subject of the divine mystery of the essence of God, Christ ever maintained a wise reserve. He did this that He might close the door where human conjectures should not be encouraged. The most sacred, holy, and eternal mysteries which God has not revealed are but speculations when considered from a human standpoint, mere theories that confuse the mind. There are those who know the truth but do not practice it. These greatly long for some new, strange thing to present. In their great zeal to become original some will bring in fanciful ideas which are but chaff. Even now there is a descending from the sublime and living issues for this time to the ridiculous and fanciful, and sensational minds stand ready to catch up suppositions and guesses and human

theories and false science as truth to be accepted and taught. *15LtMs, Ms 45, 1900, par. 10*

These put the test of salvation on speculation without one plain, "Thus saith the Lord." They thus bring in a mass of rubbish, wood, hay, and stubble, as precious material to be laid upon the foundation stone. This will not stand the test of fire, but will be consumed, and if the ones who have made themselves believe these theories are so self-deceived and know not the truth yet are converted, their life is saved as by fire through repentance and humiliation before God. They have been dealing in common things in place of the sacred. Many catch up ideas which are of no consequence and place them before the flock of God as food, when they are only chaff which will never benefit or strengthen the flock of God, but will keep them in the lowlands, because they are feeding upon that which contains not the least virtue or nourishment. What is the chaff to the wheat? *15LtMs, Ms 45, 1900, par. 11*

We have God's truth, and why do those living in 1900 manufacture fables and teach them as truth? This some are doing, and if those who do such things and teach them as essential for salvation are saved, it will be through the purification and trial represented as being saved by fire. What is the chaff to the wheat? A stubble to be consumed, and their life brings them no reward. *15LtMs, Ms 45, 1900, par. 12*

Those who are doing this work reveal that they are not safe persons to instruct the people. They need to learn the very first principles of truth, that the law of the Lord is perfect, converting the soul. We have a work to do to bring to the foundation of the building gold, silver, and precious stones, and all the weak, foolish, insipid things, which are the productions of fancy, should find no encouragement among the people of God. *15LtMs, Ms 45, 1900, par. 13*

What all need now is that the genuine truth be the burden of their message. "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.¹⁵*LtMs, Ms 45, 1900, par. 14*

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” [*Revelation 14:9-14.*]¹⁵*LtMs, Ms 45, 1900, par. 15*

Here is the message we are now to give to the world. We hear no voice, but the work to be done is represented by the third angel. Our work is to voice the third angel’s message, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [*Verse 12.*] “And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.” [*Revelation 18:1.*]¹⁵*LtMs, Ms 45, 1900, par. 16*

Those poor souls who are building upon the sand of human ideas and speculations would better learn “what is truth?” [*John 18:38.*] They would better eat the flesh and drink the blood of the Son of God, which is a figure used by Christ to illustrate that obedience to the Word of God in keeping His commandments is the condition of eternal life, given in the Word by Him who is the Son of God, our Redeemer. He explains by saying that the flesh profiteth nothing; “the words that I speak unto you, they are spirit and they are life.” [*John 6:63.*] The Word of God brought into the soul through the understanding is Spirit and life, and the spiritual experience is demonstrated by the food given the mind and heart.¹⁵*LtMs, Ms 45, 1900, par. 17*

All will bear in their religious experience the impression of, and reveal in their words the sort of, material they are feeding upon. That which constitutes their ideal of Christian perfection, true Bible

religion, is no fiction, no novel; it is a sacred, pure, holy, elevated experience. As is represented to me, none of this chaff will be introduced into the teaching of those who feed on the precious words of truth for this time. Practical truths must compose our spiritual diet. *15LtMs, Ms 45, 1900, par. 18*

All who love God supremely and keep His commandments will bear the sign of God as brought to view in *Exodus 31:12-18*. Here is the knowledge of what constitutes true sanctification. "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.*] *15LtMs, Ms 45, 1900, par. 19*

Second Peter 1 gives the genuine work of sanctification. Read and understand this chapter. There is need that the grace of God be seen and realized in our influence in the religious life and character. "Grace and peace be multiplied unto you through the knowledge of God, and Jesus our Lord." [*Verse 2.*] Then comes the true fruit of genuine conversion in living on the plan of addition. These precious, elevating principles are to be brought into our daily experience. The promises of God accepted in genuine faith have a fragrant influence upon the life and the character, making the human agent to reflect the image of the Divine. *15LtMs, Ms 45, 1900, par. 20*

The plan of progression in sanctification is brought to view in this chapter in plain, clear lines. "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." [*Verse 4.*] Then the progression and growth in grace and qualification of character are given, working on the plan of addition. *15LtMs, Ms 45, 1900, par. 21*

God works for the striving ones who exercise faith and practice godliness in the home life, in the church life, and in the small and larger interests that will unfold as we advance upward, climbing on the ladder that Peter has presented to every believer. If these practical workings of duties are faithfully attended to, God works on His part on the plan of multiplication, imparting grace to the one who imparts in his life the grace given him in representing genuine sanctification to the world in his own character. "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 (the true representation of Christ's character) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [Verses 8, 9.]*15LtMs, Ms 45, 1900, par. 22*

Here great and positive truth is stated. "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.]*15LtMs, Ms 45, 1900, par. 23*

[Here] is the life insurance policy for every soul that shall strive in the right way and upon the right principles. They shall never fall, but shall have their eternal life insurance papers in the sign given in (*Exodus 31:12-18*), in the observance of the Lord's Sabbath. This means obedience to all His commandments, for the keeping of the Sabbath which God has sanctified and blessed at creation, "is a sign between me and you throughout your generations" "forever," "that I am the Lord that doth sanctify you." [Verses 13, 17.]*15LtMs, Ms 45, 1900, par. 24*

Here is our test which God has made, and He will fulfil His word, if human agents will show their love to God in keeping all His commandments. If they reverence the Sabbath, which is engraved on the first table of stone, they will keep the first three commandments, and the last six which reveal the duty of man to his fellow man; for the Sabbath sign is the covenant between God and man. It is the golden clasp which unites man to God in supreme obedience and reverence, and which unites man to his fellow man.*15LtMs, Ms 45, 1900, par. 25*

Love to God and love to our neighbor are the two great principles upon which hang all the law and the prophets. Here is truth that comprehends the whole duty of man. Then let all these vagaries of human brains be treated just as such sentiments deserve, as chaff in contrast with the wheat, which is sound doctrine.*15LtMs, Ms 45, 1900, par. 26*

Ms 46, 1900

The Temperance Work

NP

July 25, 1900 [typed]

Portions of this manuscript are published in *AH 394; 4MR 133-136*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Medical missionary work is never, never to assume the character of extortion or oppression, to suit any man's devising. The bookkeeping accounts should be passed for examination into the hands of the one selected to do this work, and a correct report be given of each person's standing. If some are found to be in debt and really unable to meet their obligations, they should not be pressed to do that which is beyond their power. They should be given a favorable chance to discharge their indebtedness, and not be placed in a position where they are utterly unable to free themselves from debt. Though such a course might be considered justice, it is not mercy and the love of God. None should, in order to meet any man's propositions, be compelled to attach his name to contracts which will disable him from prosecuting the very work which he may be called of the Lord to do.*15LtMs, Ms 46, 1900, par. 1*

The true medical missionary work is expressed in tender compassion to the Lord's poor, and in doing good to all the needy and suffering of the household of faith whose necessities in the providence of God come to our knowledge and require our notice. Every soul is under special tribute to God to notice with particular compassion God's worthy poor. Under no consideration are these to be passed by under the false pretense that charity makes provisions to reward the doers of evil who have ruined themselves through sinful indulgence, those who are not the friends of God.*15LtMs, Ms 46, 1900, par. 2*

There are two classes of poor whom we have always within our borders—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. Many of the Lord's poor are daily in suffering need, and in some cases their families may have to be provided for. There are many others who when helped will continue to make themselves special subjects of necessity. We are to love our neighbor as ourselves, and then toward all these classes we shall do the right thing under the guidance and counsel of sound wisdom. The Lord's poor subjects are to be helped in every case where it will be for their benefit. They are to be placed where they can help themselves. We have no question in regard to the cases of this class of poor. The best methods of helping them are to be carefully and prayerfully considered. *15LtMs, Ms 46, 1900, par. 3*

The Lord lays this responsibility upon every church. That love, sympathy, and compassion is to be exercised toward them within their borders that Christ would exercise were He here in our places. We are to be disciplined in this way, that we may be prepared to work in Christ's lines. God suffers His poor to be in the borders of every church. They are always to be among us. The orphans, the poor, the aged children of God, are not to be removed away and placed in large numbers by themselves, but the church members are to exercise their God-given tact and ingenuity to bear the responsibilities of caring for these, the Lord's people. In doing this they practice the truths of the *fifty-eighth chapter of Isaiah*. *15LtMs, Ms 46, 1900, par. 4*

They are not to pass by the Lord's poor and do their work by proxy, but they are to deny themselves of luxuries of bows and ribbons, and the wearing of gold as an ornament, that they may make the suffering, needy ones comfortable. After this they may reach still farther to help those who are not of the household of faith, if they are the proper subjects to be helped. *15LtMs, Ms 46, 1900, par. 5*

But God does not expect those to whom He has given a special work to take on the depraved, the lowest specimens of humanity, using up the treasury money in this work, and teach them only a few jots and tittles in spiritual lines. Let the light of the truth of God

for this time flash into the mind. While you can show that you are willing and grateful to receive any ideas in regard to the methods and plans of this work which will be a help and a blessing to our own people, your influence should be exerted in every way possible to let the light of truth shine into their minds. *15LtMs, Ms 46, 1900, par. 6*

The light which I have to give to our people is, Let no condemnatory speeches be printed in our papers. A large number of precious souls are groping in darkness, yet longing and weeping and praying for light. Thus it is in churches everywhere. If the efforts, the talent, the labor, the money, which have been thrown into Chicago for the last several years, had been appropriated toward acquainting with the truth of God for these last days a class of people who could have been reached with wise, well-directed efforts, many would have received the truth who would now be working to give it to others of their own class. When our people become acquainted with this higher class of people, they will have an opportunity to disabuse the minds of very many of them of prejudice and opposition to things which they suppose our people believe, but which they do not entertain at all. *15LtMs, Ms 46, 1900, par. 7*

I feel to the depths of my soul that as a people we must not move in wrong lines in this matter, of so-called medical missionary work. But we should go to work for a class of people with whom we can unite on the subject of temperance. Then, by their own request, we can lead them to the Bible and give them the light on the Sabbath question. Seventh-day Adventists are in danger of pharisaism, and this must not be. *15LtMs, Ms 46, 1900, par. 8*

More strenuous efforts must be made to become acquainted with the Women's Christian Temperance work, and with individual members of this body. These will not only impart, but as learners will receive all the advantages possible. In this way, both they and we shall be benefitted. We are to go forth to our sacred work, wise as serpents and harmless as doves. While we hold ourselves so far distant from them, we cannot expect to help them. We must come in touch with them, and thorough association plan and devise ways to get hold of their confidence and their hearts. Let them have the evidence that we are Christians. *15LtMs, Ms 46, 1900, par. 9*

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza which is desert. And he arose and went: and behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit of the Lord said unto Philip, Go near, and join thyself to this chariot. *15LtMs, Ms 46, 1900, par. 10*

“And Philip ran thither to him, and heard him read the prophet Esaias, and said, understandest thou what thou readest? And he said, How can I, except some man would guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? *15LtMs, Ms 46, 1900, par. 11*

“Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.” *[Acts 8:26-40.]15LtMs, Ms 46, 1900, par. 12*

From this God would teach His workers to be on watch and be ready to help every case that shall come to their notice. This man was converted through Philip’s preaching the gospel of the Word to him. Through him the light of truth was shining to the higher

classes. It is the plan and constant effort of Satan to entangle the work of God in a supposed beneficent and excellent work, so that doors cannot be opened to enter new fields and work with people who have an advanced acquaintance with temperance principles. To unite with them in their work would be to do a special work for this time, without taking on the responsibilities of a work which will enforce an expenditure of means in establishing buildings that will embarrass the conferences, a work which will absorb and consume but not produce. *15LtMs, Ms 46, 1900, par. 13*

The temperance work is a part of the work which God has laid upon His people to do in giving the warning message to the world. It is of no use to stand off and condemn a people, who have never been enlightened in regard to certain points of Bible truth, for not knowing and acting upon these principles of truth. When the gospel is fully preached and accompanied by the Holy Spirit, men and women of all classes will embrace the truth, but the leaven of truth must first be put into the meal before it can do its work of leavening the whole lump. *15LtMs, Ms 46, 1900, par. 14*

Many have followed artful deceivers, persons, both men and women, of strong influence, and they have taken along with them into darkness and error very many who have been led to regard a "Thus saith the Lord" as a dangerous element. There are those in the W.C.T.U. who are in decided and most bitter opposition to the Seventh-day Adventists. But men of tact, ministers and others who are sound as a rock to principle, who are proved, and are God's chosen workers, have something to do which will be most earnest, Christlike work. They are to devise plans to obtain influence by uniting with them as far as possible without yielding a jot or tittle of the principles of truth. They are to try to let their light shine forth to this body of religious people. *15LtMs, Ms 46, 1900, par. 15*

In every church there are Christians who know not the truth, but who are living up to the best light they have. Methods can be devised to save these souls, but it will never be done by piling up condemnation against them. While many of them are living in error in worshipping an idol sabbath, they are as conscientiously serving the Lord as was Paul when he was doing his work against Christians, sending men and women to prison and to death. But

after a while the Lord Jesus revealed Himself to Paul.*15LtMs, Ms 46, 1900, par. 16*

“And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and 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.*15LtMs, Ms 46, 1900, par. 17*

“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. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus: for, behold, he prayeth, and hath seen in vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.*15LtMs, Ms 46, 1900, par. 18*

“Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for my name’s sake.*15LtMs, Ms 46, 1900, par. 19*

“And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that

appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God.” [Acts 9:1-20.] Read this whole interesting chapter. *15LtMs, Ms 46, 1900, par. 20*

“And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who before was a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.” [1 Timothy 1:12-14.] *15LtMs, Ms 46, 1900, par. 21*

There is need of all who believe the truth having their pens dipped in the holy oil and their tongues sanctified by the Holy Spirit. Very much less work in the line of preaching might be done for those already established in the faith, and more might be written and said upon temperance subjects. Very much more can be done to reach a class that needs all the precious Spirit of truth to enlighten them; but be guarded that you do not build up barriers to prevent the work of grace and close the windows of the soul that nothing can reach them. There is need for more music in the soul, for more praise of God from human hearts and lips touched by the divine love of Jesus Christ. Every phase of the soul’s genuine experience finds expression in language softened and subdued by the Holy Spirit of God. The heart must be inspired to speak as Christ would speak. *15LtMs, Ms 46, 1900, par. 22*

Ms 47, 1900

Christian Liberty

NP

August 6, 1900 [typed]

Previously unpublished.

“Will a man rob God? and yet ye have robbed me, even this whole nation, but ye say, Wherein have we robbed thee? In tithes and in offerings.” [*Malachi 3:8.*] Wherein we have shown neglect to answer to God’s claims, we will repent, and show our repentance by our good works. Shall we now respond to the claims of God? He has given to us regularly and without stint, and His favors have not been withheld. *15LtMs, Ms 47, 1900, par. 1*

I have been shown that the robbery which has been practiced toward God by our people is fearful. Its extent far exceeds our comprehension. There is great and important work to be done for God in the salvation of souls. The bountiful Giver has placed sufficient in our hands to amply sustain His cause, that it shall not languish if all will act their part and do their work as stewards of God. According to the multitude of His mercies He has provided for every necessity His cause demands. *15LtMs, Ms 47, 1900, par. 2*

God does not need our bounties, but in the great plan of salvation, Christ came down from heaven to give us an example of self-denial and self-sacrifice, and by thus doing to exemplify His love to fallen humanity. When He ascended to heaven He left the work in the hands of those who should believe on His name. They were to practice His virtues and disinterested benevolence, and by their beneficences and their influence show their love for souls in carrying forward to perfection the work left them to do. *15LtMs, Ms 47, 1900, par. 3*

Let our tithes and offerings be brought, not with grumbling and unwillingness, but with cheerfulness and gladness, showing that we consider it our highest privilege to do what little we can do, and thus be co-laborers with the Master. God requires the best and holiest

service; He demands the first fruits, the choicest of our possessions. And is not all we have His? Has He not a right to it all? Will not gratitude and love prompt us to a hearty acknowledgement of His righteous requirements? God is the rightful Owner of the universe. All the good which we have in this life is His. He only requires that you shall consecrate to Him the first fruits and bring a tribute to His treasury as a token of gratitude for His continual gifts. *15LtMs, Ms 47, 1900, par. 4*

Dear brethren and sisters, I was shown that there was a fearful withholding from God, and as the result, the withdrawal of His special blessing. I would ask you to look carefully at the matter and investigate your own course critically, wherein you have been deficient in the tithes and offerings and thus robbed God. Make it up speedily. Do not let it stand thus in the books of heaven. Repent and show your repentance by your works. Make up your deficiencies without delay. *15LtMs, Ms 47, 1900, par. 5*

There has been a wonderful robbery committed against God by those who have been entrusted with the greatest amount of capital to use for the Master. They have strangely forgotten that they were stewards, entrusted with a surplus of means, to see and understand where it would be needed to advance the work of God upon the earth. Those who have felt at liberty to use extravagantly the means thus entrusted to them in embellishing their own dwelling houses, at the same time thinking any place good enough for the worship of God, dishonor the Redeemer. *15LtMs, Ms 47, 1900, par. 6*

Let us come to God with our grateful offerings. These we should continually present to Him. It is an endless offering. The proportion given to God sanctifies the balance that is used for our benefit. When the portion which God claims is withheld, His curse is upon our possessions. At whatever cost or sacrifice to ourselves, we must respond to the claims of God. *15LtMs, Ms 47, 1900, par. 7*

There are men of property who love their money too well even to trust to the Lord that which He has lent to them. It is their god. They worship money. For it they sacrifice their present happiness and future reward in the city of God. *15LtMs, Ms 47, 1900, par. 8*

Let no one cherish the idea that the tithe is the end of liberality. The

requirements of God upon the Jews demanded various offerings as well as the tithe. As the work of God is extending in the earth, many calls are coming in for help. Opportunities are continually opening for the truth to be presented. Offerings returned to God, laid upon His altar, will sustain and carry forward the work. *15LtMs, Ms 47, 1900, par. 9*

“Bring ye all the tithes into the storehouse, that there may be meat in mine house.” This means a surplus in the treasury to amply advance the work of God in its various branches. “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.” [*Verse 10.*] There is to be a continual flowing out, in deeds of mercy and benevolence, from those whom God is blessing. As we continually are receiving, we are to be continually giving. *15LtMs, Ms 47, 1900, par. 10*

We should feel that it is a privilege to give liberally and cheerfully to promote every good work. This is scattering, that through the blessing of God we may be this very means be continually increasing. Ye are not your own, ye have been bought with a price, even the precious blood of the Son of God. Christ has purchased us with an infinite price. Our soul, body, talents, and possessions are the Lord's, not ours. All that we have and are He calls into His service to advance His work upon the earth, and thus glorify our Lord and Saviour Jesus Christ. *15LtMs, Ms 47, 1900, par. 11*

I entreat all who profess to love God and keep His commandments to cease robbing God. Bring all, not one quarter or two thirds, but all your tithes and offerings into the storehouse and prove our Lord therewith, and see if He will not open you the windows of heaven and pour you out a blessing. Shall we not from henceforth work upon the principle that is laid down in the Word of God? The naturally selfish and covetous should work in an opposite direction and give where they have withheld. This is the only way in which they can obtain the victory and finally inherit eternal life. *15LtMs, Ms 47, 1900, par. 12*

Ms 48, 1900

A Warning for This Time

NP

1900

Portions of this manuscript are published in *4BC 1150, 1152; 5MR 32-33*.

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?” *Isaiah 58:1-3*. In this connection, read *Exodus 31:12-18. Isaiah 56:1-18 [1-8?], Isaiah 55.15LtMs, Ms 48, 1900, par. 1*

The people here described realize that they have not the favor of God; but instead of seeking His favor in His own way, they enter into a controversy with God. They ask why, since they observe so many ceremonies, the Lord does not give them special recognition. God answers their complaints: “Behold, in the day of your fast, ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high.” [*Isaiah 58:3, 4.*]*15LtMs, Ms 48, 1900, par. 2*

These fasts are only outward show, mere pretense, a mockery of humility. These worshipers, while mourning and lamenting, retain all their objectionable traits of character. Their hearts are not humbled, nor cleansed from spiritual defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of the heavenly influence. They manifest no repentance, nor faith that works by love and purifies the soul. They are unjust and selfish in their dealings, mercilessly oppressing those whom they regard as their inferiors. Yet they charge God with a neglect to manifest His power to them

and exalt them above others because of their righteousness. The Lord sends them a message of positive reproof, showing why they are not visited by His grace. *15LtMs, Ms 48, 1900, par. 3*

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?" [*Verse 5.*] Will they accept this reproof and pray for true repentance? Will they put away their sins and seek for pardon? *15LtMs, Ms 48, 1900, par. 4*

There is a work for them to do. They are to bring the atmosphere of heaven into their families, and into their association with their fellow men. They are to represent the character of God, even as it was revealed to Moses. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." *Exodus 34:5-7. 15LtMs, Ms 48, 1900, par. 5*

They are to deal with existing evils as the Lord has directed them. They are not to bind themselves in a covenant with the world. The instruction which God gave through Moses to Israel is for His people today: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land, whither thou goest, lest it be for a snare in the midst of thee," for Satan works through those who know not God, those who do not acknowledge Him as their Creator and Ruler. "But ye shall destroy their altars, break their images, and cut down their groves," the groves in which they erected their idol altars, "for thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." [*Verses 12-14.*] *15LtMs, Ms 48, 1900, par. 6*

When men will cease to depart from the principles established by Jehovah, a reformatory influence will be received from God, and will be imparted through His consecrated agencies. Their connection with the living God will be shown by their obedience to the laws of His kingdom. They will put away all coarseness and harshness.

Then His ordinances will be correctly represented as holy, just, and righteous. *15LtMs, Ms 48, 1900, par. 7*

The Lord says, “Is not this the fast that I have chosen? to loose the band of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?” *Isaiah 58:6, 7. 15LtMs, Ms 48, 1900, par. 8*

Here are set forth the duties devolving upon the members of the church. All who are connected with the God of Israel will represent His character, and will cooperate with Him, as having a real interest in His great work. *15LtMs, Ms 48, 1900, par. 9*

“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. *15LtMs, Ms 48, 1900, par. 10*

“And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.” [*Verses 8-14.*] *15LtMs, Ms 48, 1900, par. 11*

Where do we find the people who are thus addressed? Who is it that shall build the old waste places, and raise up the foundation of many generations? Where are the people who have had light from heaven to see that a breach has been made in the law of God?*15LtMs, Ms 48, 1900, par. 12*

In the Revelation, John says, “The temple of God was opened in heaven, and there was seen in his temple the ark of his testament.” *Revelation 11:19*. John saw in vision the Lord’s people looking for His coming and searching for truth. As the temple of God was opened unto His people, the light of the law of God, which was in the ark, shone forth. Those who receive this light are brought to view in the proclamation of the third angel’s message.*15LtMs, Ms 48, 1900, par. 13*

This angel is seen flying in the midst of heaven, “saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. ... Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus.” [*Revelation 14:9, 10, 12.*]*15LtMs, Ms 48, 1900, par. 14*

This is the people that are repairing the breach in the law of God. They see that the Sabbath of the fourth commandment has been supplanted by a spurious sabbath, a day that has no sanction in the Word of God. Amid great opposition they become loyal to their God, and take their position under the standard of the third angel.*15LtMs, Ms 48, 1900, par. 15*

To John was presented a view of the persecution of God’s people in the last period of the earth’s history. The description of the persecuting power is given in *Revelation 13*. The churches and the world are united in trampling upon God’s commandments, and all who obey His precepts they threaten with death.*15LtMs, Ms 48, 1900, par. 16*

In (*Revelation 12:17*), we read, that “the dragon was wroth with the woman, and went to make war with the remnant of her seed, which

keep the commandments of God, and have the testimony of Jesus Christ.” This explains the working of patience in the saints.*15LtMs, Ms 48, 1900, par. 17*

But “he that shall endure unto the end, the same shall be saved.” [*Matthew 24:13.*] John sees “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 he says, “They sang the song of Moses, the servant of God, and the song of the Lamb.” [*Revelation 15:2, 3.*] This is the same company mentioned by Isaiah, to whom it was promised that they should ride on the high places of the earth, and be fed with the heritage of Jacob their father.*15LtMs, Ms 48, 1900, par. 18*

Ms 49, 1900

“I may soon be called to lay off...”

Refiled as *Ms 178, 1899*.

Ms 50, 1900

Christ Our High Priest

NP

March 28, 1900 [typed]

Portions of this manuscript are published in *1SM 340-344; 7ABC 485*.

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon. *15LtMs, Ms 50, 1900, par. 1*

Man through sin has been severed from the life of God. His soul is palsied through the machinations of Satan, the author of sin. Of himself he is incapable of sensing sin, incapable of appreciating and appropriating the divine nature. Were it brought within his reach there is nothing in it that his natural heart would desire it. The bewitching power of Satan is upon him. All the ingenious subterfuges the devil can suggest are presented to his mind to prevent every good impulse. Every faculty and power given him of God has been used as a weapon against the divine Benefactor. So, although He loves him, God cannot safely impart to him the gifts and blessings He desires to bestow. *15LtMs, Ms 50, 1900, par. 2*

But God will not be defeated by Satan. He sent His Son into the world, that through His taking the human form and nature, humanity and divinity combined in Him would elevate man in the scale of moral value with God. *15LtMs, Ms 50, 1900, par. 3*

There is no other way for man's salvation. "Without me," says Christ, "ye can do nothing." [*John 15:5*.] Through Christ, and Christ alone, the springs of life can vitalize man's nature, transform his taste, and set his affections flowing toward heaven. Through the union of the divine with the human nature, Christ could enlighten the understanding and infuse His life-giving properties through the soul dead in trespasses and sins. *15LtMs, Ms 50, 1900, par. 4*

When the mind is drawn to the cross of Calvary, Christ by imperfect sight is discerned on the shameful cross. Why did He die? In consequence of sin. What is sin? The transgression of the law. Then the eyes are open to see the character of sin. The law is broken but cannot pardon the transgressor. It is our schoolmaster, condemning to punishment. Where is the remedy? The law drives us to Christ, who was hanged upon the cross that He might be able to impart His righteousness to fallen, sinful man and thus present men to His Father in His righteous character.*15LtMs, Ms 50, 1900, par. 5*

Christ on the cross not only draws men to repentance toward God for the transgression of His law—for whom God pardons He first makes penitent—but Christ has satisfied Justice; He has proffered Himself as an atonement. His gushing blood, His broken body, satisfy the claims of the broken law, and thus He bridges the gulf which sin has made. He suffered in the flesh, that with His bruised and broken body He might cover the defenseless sinner. The victory gained at His death on Calvary broke forever the accusing power of Satan over the universe and silenced his charges that self-denial was impossible with God and therefore not essential in the human family.*15LtMs, Ms 50, 1900, par. 6*

Satan's position in heaven had been next to the Son of God. He was first among the angels. His power had been debasing, but God could not reveal it in its true light and carry all heaven in harmony with him in removing him with his evil influences. His power was increasing, but [the] evil [was] yet unrecognized. It was a deadly power to the universe, but for the security of the worlds and the government of heaven, it was necessary that it should develop and be revealed in its true light.*15LtMs, Ms 50, 1900, par. 7*

In carrying out his enmity to Christ until He hung upon the cross of Calvary, with wounded, bruised body and broken heart, Satan completely uprooted himself from the affections of the universe. It was then seen that God had in His Son denied Himself, giving Himself for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered. Christ was God, and condescending to be made flesh,

He assumed humanity and became obedient unto death, that He might undergo infinite sacrifice. *15LtMs, Ms 50, 1900, par. 8*

Whatever sacrifice a human being could undergo Christ endured, notwithstanding Satan put forth every effort to seduce Him with temptations; but the greater the temptation, the more perfect was the sacrifice. All that was possible for man to endure in the conflict with Satan, Christ endured in His human and divine nature combined. Obedient, sinless to the last, He died for man, his substitute and surety, enduring all that men ever endure from the deceiving tempter, that man may overcome by being a partaker of the divine nature. *15LtMs, Ms 50, 1900, par. 9*

Pure truth was found to be a match for falsehood, honesty and integrity for subtlety and intrigue, in every one who is, like Christ, willing to sacrifice all, even life itself, for the truth's sake. To resist Satan's desires is no easy task. It demands a firm hold of the divine nature from beginning to end, or it cannot be done. Christ, in the victories achieved in His death on Calvary's cross, plainly lays open the way for man, and thus makes it possible for him to keep the law of God through the Way, the Truth, and the Life. There is no other way. *15LtMs, Ms 50, 1900, par. 10*

The righteousness of Christ is presented as a free gift to the sinner if he will accept it. He has nothing of his own but what is tainted and corrupted, polluted with sin, utterly repulsive to a pure and holy God. Only through the righteous character of Jesus Christ can man come nigh to God. *15LtMs, Ms 50, 1900, par. 11*

Christ as high priest within the veil so immortalizes Calvary that thou He liveth unto God, He dies continually to sin, and thus if any man sin, he has an Advocate with the Father. *15LtMs, Ms 50, 1900, par. 12*

He arose from the tomb enshrouded with a cloud of angels in wondrous power and glory—the Deity and humanity combined. He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. The songs of triumph echoed and re-echoed through the worlds. Angel and archangel, cherubim and seraphim, sang the triumphant song at the

amazing achievement. *15LtMs, Ms 50, 1900, par. 13*

Let no one take the limited narrow position that any of the works of man can help in the least possible way to liquidate the debt of his transgression. This is a fatal deception. If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement. This matter is so dimly comprehended that thousands upon thousands claiming to be sons of God are children of the wicked one, because they will depend on their own works. God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail. Christ is able to save to the uttermost because He ever liveth to make intercession for us. All that man can possibly do toward his own salvation is to accept the invitation, "Whosoever will, let him take the water of life freely." [*Revelation 22:17.*] No sin can be committed by man for which satisfaction has not been met on Calvary. Thus the cross, in earnest appeals, continually proffers to the sinner a thorough expiation. *15LtMs, Ms 50, 1900, par. 14*

As you near the cross of Calvary, there is seen love that is without a parallel. As you by faith grasp the meaning of the sacrifice, you see yourself a sinner, condemned by a broken law. This is repentance. As you come with humble heart, you find pardon, for Christ Jesus is represented as continually standing at the altar, momentarily offering up the sacrifice for the sins of the world. He is a minister of the true tabernacle which the Lord pitched and not man. The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made, but the atoning sacrifice through a mediator is essential because of the constant commission of sin. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner. *15LtMs, Ms 50, 1900, par. 15*

Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world; the Spirit works upon our hearts, drawing out prayers and penitence, praise and thanksgiving. The gratitude which flows from our lips is the

result of the Spirit striking the cords of the soul in holy memories, awakening the music of the heart. *15LtMs, Ms 50, 1900, par. 16*

The religious services, the prayers, the praise, the penitent confession of sin, ascend from true believers as incense to the heavenly sanctuary, but passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the intercessor who is at God's right hand presents and purifies all by His righteousness, it is not acceptable to God. All incense from earthly tabernacles must be moist with the cleansing drops of the blood of Christ. He holds before the Father the censor of His own merits, in which there is no taint of earthly corruption. He gathers into this censor the prayers, the praise, and the confessions of His people, and with these He puts His own spotless righteousness. Then, perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable. Then gracious answers are returned. *15LtMs, Ms 50, 1900, par. 17*

O, that all may see that everything in obedience, in penitence, in praise and thanksgiving, must be placed upon the glowing fire of the righteousness of Christ. The fragrance of this righteousness ascends like a cloud around the mercy seat. *15LtMs, Ms 50, 1900, par. 18*

Christ gives through John the words to be given to the churches. He holds in His right hand the seven stars which represent the angels of these churches, and He walketh in the midst of the seven golden candlesticks. *15LtMs, Ms 50, 1900, par. 19*

Ms 51, 1900

Knowledge, Spurious and Genuine

NP

1900

This manuscript is published in entirety in *20MR 40-44*.

There is a spurious knowledge, the knowledge of evil and sin, which has been brought into the world by the cunning of Satan. The pursuit of this knowledge is prompted by unsanctified desires, unholy aims. Its lessons are dearly bought, but many will not be convinced that they are better left unlearned. The sons and daughters of Adam are fully as inquisitive and presumptuous as was Eve. They venture, contrary to the will of God, to gain knowledge which results, as did Eve's, in the loss of Eden. Satan found only one tree by which he could endanger the safety of Adam and Eve. There was no danger to them in approaching any but the tree of knowledge. He planned to attract the holy pair to that tree, and thus lead them to do the very thing which God had forbidden. *15LtMs, Ms 51, 1900, par. 1*

When will men learn that which has been so fully demonstrated in the history of the past? The workings of Satan show that he can be neither idle nor harmless. Yet how pleasing men and women still find Satan's allurements. Today his arguments are the same that he presented to Eve. He still uses flattery; he still creates envy and distrust, and excites the desire for self-exaltation. *15LtMs, Ms 51, 1900, par. 2*

In educational pursuits as in all others, selfish, earthly aims are dangerous to the soul. In educational lines many ideas are advanced which proceed not from the High and Holy One who inhabiteth eternity, but from those who make scholastic studies an idol and worship a science that divorces God from the education. Yet because these errors are clothed in an attractive garb, they are widely received. The minds of many are not so closely connected with God that they can distinguish between the holy and the unholy, the sacred and the common. *15LtMs, Ms 51, 1900, par. 3*

It is well to gain a knowledge of the sciences. But the acquirement of this knowledge is the ambition of a large class who are unconsecrated, and who have no thought as to the use they will make of their attainments. The world is full of men and women who manifest no sense of obligation to God for their entrusted gifts. They do not realize that God has entrusted them with talents, not for self-glorification but for His own name's glory. They are eager for distinction. It is the object of their lives to obtain the highest place. They do not use their endowments in bringing their fellow men to Jesus. They are not helping others to study His life and character. They are not bringing them in contact with the divine life, and inspiring them with zeal to impart the light of truth. *15LtMs, Ms 51, 1900, par. 4*

There are men whom God has qualified with more than ordinary ability. They are deep thinkers, energetic, and thorough. But many of them are bent upon the attainment of their own selfish ends, without regard to the honor and glory of God. Some of these have seen the light of truth, but because they honored themselves, and did not make God first and last and best in everything, they have wandered away from Bible truth into skepticism and infidelity. *15LtMs, Ms 51, 1900, par. 5*

When these are arrested by the chastisements of God, and through affliction are led to enquire for the old paths, the mist of skepticism is swept from their minds. Some of them repent, return to the old love, and set their feet in the way cast up for the ransomed of the Lord to walk in. No longer are they actuated by the love of money or by selfish ambition. The Spirit of God working upon the heart is valued by them more highly than gold or the praise of men. When this amazing change is wrought, the thoughts are directed by the Spirit of God into new channels, the character is transformed, and the aspirations of the soul reach out toward heavenly things. *15LtMs, Ms 51, 1900, par. 6*

True religion has power today. It enables men to overcome the stubborn influence of pride, selfishness, and unbelief, and in the simplicity of true godliness to reveal a living connection with heaven. The grace which Christ imparts makes it possible for men to rise superior to all the infatuating temptations of Satan. It will lead

them to the cross of Jesus as active, devoted, loyal workers for the advancement of the truth of heaven. *15LtMs, Ms 51, 1900, par. 7*

Fidelity to God has marked the heroes of faith from age to age. As they have been brought conspicuously before the world, their light has shown forth. Their obedience to the command of Christ, "Go forward" [*Exodus 14:15*], has led others to glorify God. *15LtMs, Ms 51, 1900, par. 8*

There are today moral heroes, men and women who are living noble lives of self-denial. They have no ambition for worldly fame. Their will is subordinate to the will of God. The love of God inspires their ministry. To do good and to save souls is their highest aim. *15LtMs, Ms 51, 1900, par. 9*

These have gained genuine knowledge, even the knowledge set forth by Christ in the words, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." *John 17:3. 15LtMs, Ms 51, 1900, par. 10*

Trained Workers Needed

There is a great work to be done in the Master's vineyard. To accomplish this work, God calls for men to whom He has given ability for service. He does nothing without man's cooperation. *15LtMs, Ms 51, 1900, par. 11*

Whenever the Lord has a work to be done, He calls not only the commanding officers, but all the workers. He calls young men and women who are strong and active in mind. He desires them to bring into the work their fresh, healthy powers of brain, bone, and muscle. They are to take part in the conflict against principalities and powers, and spiritual wickedness in high places. *15LtMs, Ms 51, 1900, par. 12*

Men have nothing but that which God has given them in trust. They are not to indulge pride or to boast of their talents. They owe to God all that makes it possible for them to labor for Him. Yet every man has a part to act in preparing himself for service. By earnest study, taxing effort, he is to cultivate all his powers. Then divine power will

surely combine with his efforts. *15LtMs, Ms 51, 1900, par. 13*

Some young men are urging their way into the work who have no real fitness for it. They do not understand that they need to be taught before they can teach. They point to men who with little preparation have labored with a measure of success. But if these men have been successful, it is because they put their heart and soul into the work. And how much more effective their labors might have been if, at the very start, they had received suitable training. The cause of God needs efficient men. Education and training are rightly regarded as an essential preparation for the work of school teaching, and not less essential is thorough preparation for the work of presenting God's last message of mercy to the world. *15LtMs, Ms 51, 1900, par. 14*

This training cannot be gained merely by listening to preaching. Young men and women must be brought into our schools. They should have thorough training under experienced managers in the various lines of work. They should make the best possible use of their time in study, and put into practice the knowledge acquired. Hard study and hard work are required to make a successful preacher or a successful worker in any line. Nothing less than constant cultivation will develop the value of the gifts which God has bestowed upon them for wise improvement. *15LtMs, Ms 51, 1900, par. 15*

The Training Our Schools Should Give

The teaching in our schools is not to be the same as in other colleges and seminaries. It is not to be of an inferior order, but the knowledge essential to prepare a people to stand in the great day of God is to be made the all-important theme. The students are to be fitted for God's service not only in this life but in the future, immortal life. The Lord requires that our schools shall be training schools for the kingdom to which we are bound. Without previous training, none will be prepared to blend in the holy, happy harmony of the redeemed. *15LtMs, Ms 51, 1900, par. 16*

Many teachers will be in danger of making their training mechanical. There is danger that a ceremonial service will take the place of

genuine heart work. Thus religion will become little more than a form. The students in our schools, the members of our churches, need something deeper than this. *15LtMs, Ms 51, 1900, par. 17*

Redemption, what is it? It is the training process for heaven. This training means more than a knowledge of books. It means a knowledge of Christ, emancipation from ideas, habits, and practices that have been gained in the school of the prince of darkness. The soul must be delivered from all that is opposed to loyalty to God. Resistance of evil must be encouraged. *15LtMs, Ms 51, 1900, par. 18*

Teachers in our schools must have a deep religious experience. An intellectual religion will not satisfy the soul. Intellectual training must not be neglected, but it is not sufficient. Students must be taught that the fear of the Lord is the beginning of wisdom. They must be taught to place the will on the side of God's will. *15LtMs, Ms 51, 1900, par. 19*

There are very many whose sympathies are corrupt and debased. Such cannot sing the song of the redeemed in heaven. They would be unhappy in heaven. They would not feel at home in the society of the pure and holy. With their darkened minds and their untrained powers, they would be out of harmony with the heavenly host. They could not unite with them in ascribing praise to God and to the Lamb. *15LtMs, Ms 51, 1900, par. 20*

God's Word declares that the saints are to judge the world. But men and women who are not obedient to the law of God will never be entrusted with the judgment of the world. They have no respect for a "Thus saith the Lord." They do not conform to that law which is holy, just, and good. Therefore they are not saints—holy ones. God could not trust them to act as His representatives in the judgment. *15LtMs, Ms 51, 1900, par. 21*

God gives all an opportunity in this life to develop character. All may fill their appointed place in His great plan. The Lord accepted Samuel from his very childhood because his heart was pure, and he had reverence for God. He was given to God, a consecrated offering, and the Lord made him, even in his childhood, a channel of light. A life consecrated as was Samuel's is of great value in God's

sight. If the youth of today will consecrate themselves as did Samuel, the Lord will accept them and use them in His work. Of their life they may be able to say with the psalmist, "O Lord, thou hast taught me from my youth, and hitherto have I declared thy wondrous works." [*Psalm 71:17.*] *15LtMs, Ms 51, 1900, par. 22*

Christ's Ambassador

The faithful ambassador of Christ is not ashamed of the banner of truth. He does not cease from proclaiming the truth, however unpopular it may be. In all places, in season, out of season, he heralds the glad tidings of salvation. Missionaries for God are called to face dangers, endure privations, and suffer reproach for the truth's sake, yet amid dangers, hardships, and reproach they are still to hold the banner aloft. *15LtMs, Ms 51, 1900, par. 23*

The third angel proclaims his message in no whispered tones, in no hesitant manner. He cries with a loud voice, while flying swiftly through the midst of heaven. This shows that the work of God's servants is to be earnest and rapidly performed. They must be brave witnesses for the truth. With no shame upon their countenances, with uplifted head, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth declaring the last message of mercy to the world. *15LtMs, Ms 51, 1900, par. 24*

These last day witnesses are bold soldiers of Jesus Christ. They have tasted of the powers of the world to come. Their feet are not on sliding sand, but on solid rock. They are not easily moved away from the faith once delivered to the saints. These will be strengthened by their Leader to cope with difficulties. They are messengers of righteousness, representatives of Christ, revealing the triumphs of grace. *15LtMs, Ms 51, 1900, par. 25*

From these chosen men of God the truth will shine forth. It will be heard from their lips, reflected in their countenances, and demonstrated in their lives. They will be marked by purity and uncorruptness. The grace of Christ has a refining, ennobling influence on the character. Many men and women of ability, refinement, and education will throw their all on the Lord's side.

Many will part with friends, and will sacrifice every worldly interest in order to proclaim the unsearchable riches of Christ. Their lives give evidence to the world of the power of Christianity. They witness that the gospel is what it purports to be, the power of God unto salvation. Bright beams of gospel truth are flashed from them upon the path of those who are in darkness. Their unswerving fidelity is registered in the books of heaven. *15LtMs, Ms 51, 1900, par. 26*

Ms 52, 1900

The Work to be Done

NP

February 28, 1900 [typed]

Portions of this manuscript are published in *Te 203, 242-243; Ev 584; 7BC 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.

There is a work to be done for the world, a work that has not been done. The Lord's warning to His people is: "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white; for they are worthy." [*Revelation 3:3, 4.*]*15LtMs, Ms 52, 1900, par. 1*

This message is to come to the people: "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." The churches that are not obeying the truth are to hear His words. They are a message of life or death to them.*15LtMs, Ms 52, 1900, par. 2*

Is every effort being put forth whereby the professed Christian churches may be reached? A special message is to be given. "He that hath an ear, let him hear what the Spirit saith unto the churches." See *Revelation 3:6-13*. Their eternal interest is involved.*15LtMs, Ms 52, 1900, par. 3*

Here is a message which we are commanded to bring before the churches that are living in transgression of the law of God. In every church will be found those who are addressed. "He that hath an ear, let him hear what the Spirit saith unto the churches." It is not the common sinner, not the class that makes no profession of piety, who are here addressed. The voice is to be heard by the churches.

See *Revelation 3:14-16*.*15LtMs, Ms 52, 1900, par. 4*

Here is a people that demand labor, persevering effort, to set before them their true condition. They feel perfectly satisfied. But the world's Redeemer has weighed them in the balances of the sanctuary, and He pronounces them wanting. In their present condition they are offensive in the sight of God. Their disobedience and transgression makes them so lukewarm, their ways and works develop in them traits of character so objectionable, that Christ cannot take their name upon His lips. With abhorrence He will sprue them out of His mouth as disgusting.*15LtMs, Ms 52, 1900, par. 5*

Because they have so great satisfaction in their own human endeavors, "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" (faith and love) "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.*]*15LtMs, Ms 52, 1900, par. 6*

Here is a message of close, clean-cut warning, like a sharp, twoedged sword. This message is to come to all the churches. Cannot we see the work that is to be done for those who have fallen from their first love, those who have lost their first zeal and interest in spiritual things? The message is to be proclaimed to the churches, to those who claim to be in the highways of Christian experience.*15LtMs, Ms 52, 1900, par. 7*

The *third chapter of Revelation* is appropriate to the time in which we now live. "Unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." [*Verses 1, 2.*] "Thou art weighed in the balances, and art found wanting." [*Daniel 5:27.*] When carnal security, pride, and contempt of God's holy law and His service are expressed by those who profess to be God's people, the Lord declares that unless they

repent He will punish them. [*Revelation 3:3.*] *15LtMs, Ms 52, 1900, par. 8*

There are true worshippers and there are false worshippers. In the fallen churches of today the Lord God recognizes every soul that is drawing nigh unto Him, but there are many who are indulging a false hope. At the very time when they are loudest in its praise, the commandment goes forth. "Hew down the tree, and cut off his branches." [*Daniel 4:14.*] Many claim to be Christians, when their hearts are set on worldly pleasure and worldly gain. A witness is present in all the scenes of mirth and revelry, and in a moment He can change the features of the scene, even as He did on the night of Belshazzar's sacrilegious feast. *15LtMs, Ms 52, 1900, par. 9*

Men must be warned of their danger. Meetings are to be held everywhere. In our large pavilion tents the people can be gathered. They will come in large numbers to hear the new, strange things that they have been told about but never listened to. All classes of people, rich and poor, high and low, white and black, are made welcome. There is a work to be done in connection with the gospel ministry, yes, as a part of it. Careful attention is to be given to helping those who are enslaved by evil habits. They are to bear discourses from the Word of God concerning Christian temperance. We must lead them to the cross of Christ. *15LtMs, Ms 52, 1900, par. 10*

Persons who have not entered a church for nearly a score of years have come to such gatherings and have been converted. The result was, they discarded tea and coffee, tobacco, beer, and liquor. Most marvelous changes in character have taken place. While many thus receive the light, others reject it, to their own eternal loss. This work costs time and wearing effort, and it causes much anguish of soul to see so many hear and understand, but, because of the cross, refuse to accept of Jesus Christ. *15LtMs, Ms 52, 1900, par. 11*

"As many as I love, I rebuke and chasten: be zealous therefore and repent." It is true conversion of the whole man that God requires. "Behold," He says, "I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with

me in my throne, even as I also overcame, and am sat down with my Father in his throne.” [Revelation 3:19-21.]15LtMs, Ms 52, 1900, par. 12

A special work is to be done for the churches. The commission is given by Christ to His disciples: “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, 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.] (See also Mark 16:14-18.)15LtMs, Ms 52, 1900, par. 13

Here is set forth the work of God’s ministers who give the last message of warning to the world. There is to be a power in the gospel ministry. The three angels’ messages are to be combined, giving their threefold light to the world. In the Revelation, John says, “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 a cage of every unclean and hateful bird. ... 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 partake not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” [Revelation 18:1, 2, 4, 5.] This represents the giving of the last and threefold message of warning to the world. (See also Revelation 22:10-17.)15LtMs, Ms 52, 1900, par. 14

There are Christian churches that are standing in defense of the principles of temperance. We want them to stand shoulder to shoulder with us. There are many of every nationality who have wealth and intellectual powers. It is the Lord Jesus who has given them their ability and their wealth. These gifts are a trust wherewith the Lord’s vineyard is to be worked. Now the teaching of our workers is to be such as to awaken in these souls a sense of their responsibility to be laborers together with God. We want them as colaborers, and Christ wants them. He says, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is

light.” [*Matthew 11:29, 30.*]*15LtMs, Ms 52, 1900, par. 15*

There is a world to be warned, and we have been very delicate about calling upon rich men, either church members or worldlings, to aid us in the work. We would that all professed Christians stood with us. We would that their souls might be drawn out in liberality to aid us in building up the kingdom of God in our world. We should call upon great and good men to help us in our Christian endeavor work. They should be invited to second our efforts in seeking to save that which is lost. *15LtMs, Ms 52, 1900, par. 16*

God wants the ministers of the gospel to be saved. These men can have immortality only through faith and obedience to Jesus Christ; we must labor for them earnestly, that they may obtain it. God wants them to have a part in His special work for this time. He wants them to be among the number who are giving to His household meat in due season. Why should they not be united with us in the grand work of seeking to save the lost? *15LtMs, Ms 52, 1900, par. 17*

Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a new and noble life. If we would help others, the work must begin with ourselves. Then let the prayer ascend with intense earnestness from every soul, “Help me, Saviour, to come after thee, to deny self, to lift the cross. Help me to cherish every virtue, to resist every vice. Open Thou mine eyes, that I may behold wondrous things out of Thy law.” *15LtMs, Ms 52, 1900, par. 18*

All who love Jesus will desire to be partakers with Him of His self-denial and suffering. If they are partakers of His suffering, they will be partakers of His glory. Every blessing comes to man through Jesus Christ. All are gifts of Christ, entrusted to man for use in the work of God in various lines. Will he by misusing these gifts cause them to prove the loss of his soul? Will he keep back from God His own? Will he allow himself to bury in the earth the talents which God has given him to use in saving perishing souls? Every jot and tittle used for the gratification of pride or for self-indulgence is a hindrance to the soul. It prevents the growth of the soul to the full stature of a man in Christ Jesus. *15LtMs, Ms 52, 1900, par. 19*

God desires us to be full of spiritual intelligence and discernment, that in all things we may cooperate with Christ. We must be more decidedly in earnest. We must talk the truth in private and in public, presenting every argument, urging every motive of infinite weight to draw men unto the Saviour uplifted on the cruel cross. God desires every man to attain unto eternal life. A character like Christ's is essential. We need far more of the revival spirit. We need the vital current from the Lifegiver. With all our power we must urge souls to look unto Jesus. It will do no harm to let them know that you expect them to cooperate with you, that you expect them to give joy to the heart of Christ by using every one of His gifts in honoring His name. Mark, if you will, how all through the Word of God there is manifest the spirit of urgency, of imploring men and women to come to Christ, to deny appetites and passions that corrupt the soul. Men are urged to put away covetousness, and to sell that they have, and give alms. *15LtMs, Ms 52, 1900, par. 20*

Let there be no defilement in thought, let no impurity enter the secret chambers of the soul. Keep the mind uplifted. Let the will be brought into subjection to Christ. Look steadfastly unto Jesus, the Author and Finisher of our faith. Give prominence to the temperance reform, and call for signers to the temperance pledge. Everywhere call attention to this work, and make it a living issue. *15LtMs, Ms 52, 1900, par. 21*

Our camp meetings are one of the most important agencies in our work. At every camp meeting work should be done for the children. Let suitable workers be constantly educating the children. Ask the blessing of the Lord on the seed sown, and the conviction of the Spirit of God will take hold of even the little ones. Through the children, many parents will be reached. *15LtMs, Ms 52, 1900, par. 22*

Carry the revival services from the beginning to the end of the meeting. As souls are converted, let them be baptized. Let baptism be administered in an open stream if possible, and give to the occasion all the solemnity and importance that can be brought into it. The angels of God are always present at these services. *15LtMs, Ms 52, 1900, par. 23*

After the camp meeting the work should be continued. A number of workers should remain, and a suitable place should be provided for a mission home. Consecrated women should engage in Bible work from house to house. Thus they come close to the people. Finding the sick, they pray with them, and do what they can for their relief from suffering. Thus an interest is awakened, and hearts are won. The work is not left in uncertainty. The workers do not follow impulse. Their work is to arouse the churches to do their duty as Christians. Thus the ensign of truth is to be uplifted.*15LtMs, Ms 52, 1900, par. 24*

In every place where no suitable building can be secured, a church should be erected. And those who have received the truth are to be instructed to look after the poor and the orphans. We are commanded to do good to all men, but especially to those that are of the household of faith. It is right that we should expect help from the community where the work is carried on. But it will be necessary for us all to practice economy. The needs of the work are great, and we must all bring to God not only our tithes but gifts and offerings.*15LtMs, Ms 52, 1900, par. 25*

Funds are not to be gathered from our people from one end of the earth to the other to sustain a line of work such as is carried forward in Chicago. Such a work for the benefit of the poor the world could be drawn upon to sustain. Let the people be aroused, let the denominational churches be canvassed by men who feel a necessity for something to be done in behalf of the orphans, the widows, and the fatherless. In every church, there is wheat among the tares; there are those who fear God. Let these be appealed to.*15LtMs, Ms 52, 1900, par. 26*

The institutions for the poor are not to be sustained by the people to whom God has given a special work in bringing Bible truth before all nations, kindreds tongues and peoples. Those who establish these institutions must have solicitors to present their necessities and raise funds. They must not draw upon the people to whom the Lord has given the most important work ever given to the world; for the Lord's treasury must have a surplus to sustain the aggressive warfare. The Lord has His representatives in all the churches in the world. These representatives have not had the light of truth

presented to them under circumstances that brought convictions to their hearts and minds; therefore they have not severed their connection with God. These are the leaven of influence still remaining in the church that may continue to work in leavening others for good. *15LtMs, Ms 52, 1900, par. 27*

The Lord has instituted a means to arrest the attention of worldly men and of the denominational churches. It is the large camp meeting. In many places where there is a church of Seventh-day Adventists, they have been spoken against by those who have not become acquainted with them. They have been called fanatics who were ignorantly keeping Saturday for Sunday. The reasons of their faith are not understood by the people. At a camp meeting many come from curiosity, to hear what these people do believe. They find that we have the Word of God, and are more familiar with a "Thus saith the Lord" than is the minister who has warned them not to go to the tent to hear the people who keep Saturday for Sunday. Often hundreds and thousands attend these meetings. *15LtMs, Ms 52, 1900, par. 28*

Those who wish to understand the truth as proved by God's Word say that the Bible has become a new book to them. They are convicted. Then the conflict begins. The ministers come with their subtle reasoning and misinterpret the Word. All the false statements that were made concerning Christ, the greatest Teacher in our world, will be repeated concerning His followers who eat the flesh and drink the blood of the Son of God by receiving the Word of God. *15LtMs, Ms 52, 1900, par. 29*

God sends His messengers to enlighten the world that they are not keeping the Ten Commandments given in Eden, and again given to the people whom the Lord delivered from bondage in Egypt. The Lord God stood upon Mount Sinai and in awful grandeur proclaimed His ten holy precepts, that men might understand and obey the commandments of God. In (*Exodus 31:12-18*) the special requirement of God is presented. The ministers see the force of the truth, but because obedience involves a cross, they will not open their eyes to behold wondrous things out of God's law. *15LtMs, Ms 52, 1900, par. 30*

The Sabbath of the fourth commandment is plain and decided, and the shepherds of the flock who claim to be watching for souls as they that must give an account will not be vindicated by God in rejecting His claim. They turn from a plain "Thus saith the Lord" to repeat fables—a thus saith the papacy. The authorities of the Roman Catholic Church have taken upon themselves the responsibility of thinking to change times and laws; they have acted as if it were their prerogative to change the law of God, and the world wondered after the papal authority. *15LtMs, Ms 52, 1900, par. 31*

Through Satan's special working the people have been turned from the observance of the true Sabbath to that of the spurious. Human authorities have accepted this child of the papacy and have presented it to the Protestant world as the true Sabbath. This is why Seventh-day Adventists are not as a general thing permitted to preach in the churches of those who observe the first day of the week. *15LtMs, Ms 52, 1900, par. 32*

This is why we erect our cotton cities in which to worship God, and here is where we may present the work that needs to be done in our churches in missionary lines. But we are not to draw upon the treasury of Seventh-day Adventists in order to erect orphans' homes or institutions for the poor. *15LtMs, Ms 52, 1900, par. 33*

The people of the world have had the use of the Lord's vineyard, and have brought in little in return. *15LtMs, Ms 52, 1900, par. 34*

Messengers should be appointed who can present the Word of God from city to city upon the subject of temperance. These men can draw as largely as they please in behalf of the poor. This is a work that needs to be done in our world where intemperance has become so widespread. The church members have not all lost their generous impulses. Let it be set before them that the Lord expects them as His representatives to relieve suffering humanity. The grace of God will move upon the hearts of those who desire to obey God, and there are those, both high and low, who will contribute to the funds for the benefit of the poor. *15LtMs, Ms 52, 1900, par. 35*

But the Lord has a special work for His delegated messengers. They are to give the invitation, "Come, for all things are now ready."

[*Luke 14:17.*] This invitation is to be given to those who have not taken their position to obey the fourth commandment. These will rejoice that they have not been cut down as cumberers of the ground while living in disobedience to the commandments of God. When they become enlightened, there is a vast reformation wrought in the whole religious life. They can say as did the blind man whom Jesus healed, "Whereas I was once blind, now I see." [*John 9:25.*]*15LtMs, Ms 52, 1900, par. 36*

The work of presenting the warning message to our world is a great and solemn work. The world has a right to know why we believe as we do. The camp meetings afford opportunity for giving the information they desire. This work is plainly foretold in Isaiah. See *chapters 41, 42, 43, 49, [and] 55-58.* This is the work to be done.*15LtMs, Ms 52, 1900, par. 37*

This presentation of truth requires money. The establishment of sanitariums in different parts of the world is essential. These will be an educating power to reform the people and restore in them the moral image of God. Through the knowledge of the Word of God, men will become converted and they in turn will use their means and ability in extending a knowledge of the truth.*15LtMs, Ms 52, 1900, par. 38*

There is a work as essential to be done in the camp meetings to be held in various places. The workers are to arouse the slumbering senses of the people to see how far they have departed from the Lord's ordinances by adopting worldly policy and conforming to worldly principles. These have brought them into transgression against the law of God. The Lord bids His servants, "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.*]*15LtMs, Ms 52, 1900, par. 39*

Here is the work to be done. How can we perform it? Some of the messengers of God should, as faithful sentinels be present in religious gatherings in other churches and take part in them. Jesus, when 12 years old, went into the temple and asked questions of the dignitaries. In the temple schools, studies were conducted daily, somewhat as we conduct Bible studies. Jesus asked questions as a

learner, but every word was a lesson for those learned priests and teachers to think upon. The very same kind of work might be done today. Wise young men should be appointed to attend the meetings of the Young Men's Christian Association, not for the sake of contention, but in order to become acquainted with the members, search the Scriptures with them, and suggest helpful questions. *15LtMs, Ms 52, 1900, par. 40*

There are many ways in which the truth might find access to those who desire light and are searching the Scriptures as did the Ethiopian eunuch. The Lord was acquainted with this case, and He commanded Philip to go where he would find him and be invited into his chariot. Thus the man received light. There are many ways of reaching those who are interested and inquiring. How did this Ethiopian become interested but by hearing Christ's sermons to the people? *15LtMs, Ms 52, 1900, par. 41*

Camp meetings must be held. The dearth of means makes it difficult to provide the tents needed and to meet the other necessary expenses. But this method of presenting the truth is through the devising of our God. Thus He designs that through His people shall be communicated to others the truth essential for their present enlightenment and their eternal salvation. *15LtMs, Ms 52, 1900, par. 42*

No one can afford to miss these opportunities, for God and angels are walking through the encampment, beholding the order and arrangement in every tent. Every family should feel that as a family they are representative of the truth of heavenly origin. *15LtMs, Ms 52, 1900, par. 43*

The ministers are to keep their own souls in the love of God, and the meeting should be furnished with workers who are earnest, prudent, full of the Spirit and the love of God. (See *Ephesians 4:11-13*.) *15LtMs, Ms 52, 1900, par. 44*

This Scripture presents a large circumference of work that may appropriately be brought into our camp meetings. All these religious gifts are to be in exercise. All the most faithful workers, those fitted for this kind of labor are to minister for the end presented, the perfecting of the saints. *15LtMs, Ms 52, 1900, par. 45*

This is the very work to be done in every sanitarium and in every publishing house. There is to be just this work done in our schools and colleges. The work is to be carried on as an educating school. Let no class say, "We have no time for prayer and religious conversation." In all our institutions more time is lost in desultory movements. Let the workers be taught that these institutions are ordained of God, and that their work is to be done after the divine similitude. Thus the missionary work will be carried on and will make room for the cooperation of heavenly messengers. Human beings would become laborers together with God.*15LtMs, Ms 52, 1900, par. 46*

In these institutions there are many difficulties to be met and adjusted. If the divine administration were recognized, acknowledged, and respected by the directors and responsible men, there would be far less jangling and unfaithful service; much more work would be accomplished. Those who think they cannot take time to honor God, to invite His presence and His administration, will find it a difficult matter to maintain order and good management. All our institutions were established to be a blessing to the employees as well as to others. The managers need first to know that they themselves are under the management of God to do this very class of work. Then with God to work for them, everything becomes easy. If more praying were done in the institutions, and greater care were exercised by the managers to conduct themselves so as to be safe examples, what a heavenly atmosphere would pervade the institution! The windows looking heavenward would be open as wide as possible; the windows looking earthward would be closed.*15LtMs, Ms 52, 1900, par. 47*

What changes would be wrought in the youthful apprentices! However parents and guardians may be respected, a good character is not transferred as a father's estate descends to his heirs. The children must by their own merit win respect. So the managers can obtain respect and confidence only as their own conduct is in accordance with Bible principles. A good character cannot be bought or sold. It can be obtained only through Jesus Christ, by patient continuance in well-doing. It is obtained by persevering industry and faithful toil. This alone will procure that which is worthy and pure and exalted.*15LtMs, Ms 52, 1900, par. 48*

The Lord desires every working force to be under the special influence of His grace. (See *Ephesians 4:11-16.*) There are various gifts brought in to accomplish the great end—completeness in Jesus Christ. *15LtMs, Ms 52, 1900, par. 49*

When every institution is under the divine direction, this fact will be revealed in all our institutions and in all our camp meetings. The Lord works through all who serve Him, all who have made their record by avoiding evil practices, corrupting associations, and vicious examples. *15LtMs, Ms 52, 1900, par. 50*

We have reason to be thankful for every admonition, every reproof, every warning, and every encouragement that will aid in laying the foundation for virtuous habits. It should ever be kept before the mind that the fear of the Lord is the beginning of wisdom. In the name of the Lord I admonish teachers not to be grown-up children with all the ill habits indulged before they became men. If we are workers together with God, we shall exert the very best influence for time and for eternity. The spotless wreath of honor that shall rest upon all who prove true to sacred service will testify to victories gained, worthy and far-reaching in influence. *15LtMs, Ms 52, 1900, par. 51*

The Lord means that our camp meetings shall be the most holy convocations in His special service. Here the standard is to be raised, the ensign of our faith and practice inscribed. “Here are they that keep the commandments of God and the faith of Jesus.” [*Revelation 14:12.*] None are to take advantage of these occasions for reaching the greatest number of people in order to introduce special interests, or to raise means for sustaining the various benevolent objects that are becoming so numerous. The work of God in the ministry of the Word, the promulgation of the truth in the regions beyond, the work to be done in new fields in behalf of the great interests of education, and the establishment of sanitariums in connection with the work of the gospel ministry—these are objects that should be presented to the people in our camp meetings. *15LtMs, Ms 52, 1900, par. 52*

Ms 53, 1900

The Simplicity of Christ's Teaching

NP

April 3, 1900

This manuscript is published in entirety in *16MR 97-99*.

The simplicity of Christ's teaching was in harmony with the whole purpose and work of His earthly mission.*15LtMs, Ms 53, 1900, par. 1*

He came to draw all men unto Himself. He desired to uplift them from their earthliness and sensuality. And in order to accomplish this, He Himself came near to the fallen race.*15LtMs, Ms 53, 1900, par. 2*

For thousands of years man had been in thralldom to a degenerating power. Satan had perverted their conceptions of God and of the plan and work of salvation. He had brought their minds so fully under his control that every heavenly attribute had been well nigh destroyed. Of himself man had not one thought or impulse of a spiritual nature. He could do nothing to save himself. Only as Christ should draw him could he take one step in repentance or reform.*15LtMs, Ms 53, 1900, par. 3*

It was necessary that men should be brought to see this. They must look to Christ as their helper. Then He could free them from Satan's control. He could impart to them those attributes of character which had been lost through sin. His grace would enable them to regain Eden.*15LtMs, Ms 53, 1900, par. 4*

The Truth, the Life, and the Light of the world was to find a place in the hearts of men. For this, Christ clothed His divinity with humanity. This was the only means by which He could reach humanity. "The Word was made flesh, and dwelt among us." [*John 1:14*.] Christ became one with the human family. He spoke in the language of man. He bore with them their trials and their poverty. He ate with them at their tables, and shared their toils. Thus He assured them

of His complete identification with humanity. *15LtMs, Ms 53, 1900, par. 5*

It was necessary that He should do all this. Though He came in human form, His wonderful works and the mystery of His character inspired the people with awe, and tended to shut them away from Him. But by Himself coming in close contact and sympathy with men, Christ broke down the barriers. *15LtMs, Ms 53, 1900, par. 6*

In His teachings, Christ did not conform to the practices of the great men of the world or of the divinity teachers. Their teachings made dark and intricate that which was plain. They made a show of possessing great knowledge, knowledge which the common people could not comprehend. But their wisdom was foolishness. Christ's knowledge was great, His wisdom deep; but it was without pretense. It found expression in words beautiful with the grace of simplicity, yet clothed with dignity and power. *15LtMs, Ms 53, 1900, par. 7*

Christ, the Author of truth, did not disdain to present truths that were old and familiar. The great purpose of His mission was ever kept in view. When this purpose could be served by the repetition of familiar truths, He employed them. By unsanctified minds, many of these truths had been disconnected from their true position and had been employed to strengthen error. Christ recovered and replaced them as links in the great chain of redemption. *15LtMs, Ms 53, 1900, par. 8*

Many precious gems of light had lost their lustre; they were buried beneath a mass of tradition and superstition. As the Author of truth Christ was able to distinguish every precious gem. His hand removed the rubbish of false teaching and recovered the lost treasures. In all their original freshness and beauty, He set them in the framework of the gospel, and commanded that they should stand fast forever. In His teaching, Christ reached the minds of men by the path way of their familiar associations. He linked His lessons with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great book of nature, from the life experience of His hearers, from the treasury of household ties and affections. The simple lily of the field in its

freshness and beauty was presented in the lessons of the great Master Artist. With the common duties of life He bound up the most precious treasures of divine truth. The regenerating power of His grace is represented by figures which all could comprehend. Thus He made truth and life a part of the daily appointments. Everything connected with the common routine of life was invested with a solemn dignity and shown to be related to eternal interests. *15LtMs, Ms 53, 1900, par. 9*

Christ taught the people that all true knowledge is divine, and that, acted upon, it would lead them heavenward. In all His teachings there was suggested to His hearers a new train of thought, in harmony with the transforming principles of truth. By meeting the people where they were, He was able to carry them with Him to a higher plane of thought and life. Their hearts were prepared to receive the rays of light from the great Light of the world. *15LtMs, Ms 53, 1900, par. 10*

Though Christ had taken upon Himself human nature, yet His divinity flashed through humanity. In all His education and discipline His superiority was revealed. In their simplicity the lessons which fell from His lips possessed a power and attractiveness which none of the world's great men could equal. "The common people heard him gladly," and the testimony borne to His teaching was, "Never man spake like this man." [*Mark 12:37; John 7:46.*] *15LtMs, Ms 53, 1900, par. 11*

Ms 54, 1900

“In the beginning was the Word...”

Refiled as *Ms 24, 1890*.

Ms 55, 1900

The First Love

NP

1900

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“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 has labored, and hast not fainted.” [*Revelation 2:1-3.*] *15LtMs, Ms 55, 1900, par. 1*

Here is presented a high state of advancement in spiritual knowledge. But Christ speaks of a decline in spirituality. “Nevertheless,” He says, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ... He that hath an ear to hear, let him hear what the spirit saith to the churches; To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.” [*Verses 4, 5, 7.*] *15LtMs, Ms 55, 1900, par. 2*

Will those in our churches take heed to this instruction? Will they by faith secure the heavenly anointing, that they may discern their defects, their destitution of the love of God? When first Christ was received, the love of God, with its energizing, transforming power, pervaded the soul. Then how simple was the faith, how trustful the confidence in the Lord, how precious the name of Jesus. His love melted and subdued the proud heart! His knock at the door of the heart met with a hearty response. But earnest, vital love has been dying out of the church. Let the members of the church arouse, and put on Christ; let them heed the words of the Saviour, “Remember therefore from whence thou art fallen, and repent, and do thy first

works.” [Verse 5.] *15LtMs, Ms 55, 1900, par. 3*

“Behold,” Christ says, “I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:20.] Thus the world’s Redeemer illustrates the work of the Holy Spirit upon the heart. The human agent by an act of faith places himself in the hands of the Lord, that in His own time the Saviour may work out His good pleasure in him. In order to abide in Christ we must constantly exercise faith. This requires constant discipline of the mind and heart, that Christ may do His great work in us. Self dies, and Christ’s will becomes our will; His way becomes our way. We become instruments in God’s hands to reveal the righteousness of Christ. We cooperate with God. With our consent, the grace of God works constantly to perfect a Christlike character. In the divine arrangement, God does nothing without the cooperation of man. He compels no man’s will. The will must be surrendered to the Lord, else He cannot accomplish the work that He desires to do through us. *15LtMs, Ms 55, 1900, par. 4*

Jesus declared that in a certain place He could not do many mighty works among the people because of their unbelief. [Matthew 13:58.] He wanted to do the work that needed to be done for the people, but He could not because unbelief barred the way. The Potter cannot mold and fashion unto honor that which has never been placed in His hands. The Christian life is one of daily surrender, submission, and continual overcoming. Every day fresh victories will be gained. Self must be lost sight of, and the love of God must be constantly cultivated. Thus we grow up into Christ. Thus the life is fashioned according to the divine model. *15LtMs, Ms 55, 1900, par. 5*

Said the apostle Paul, “Know ye not that the unrighteous shall not 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.” [1 Corinthians 6:9, 11.] Sanctification of the entire man comes through Jesus Christ, our righteousness. When the first new love pervades the heart, it manifests itself not only in ardent love to God, but in love to man formed in His image. A soft, heavenly light shines in the soul. But it

is not hidden there. It shines forth to others. There is a living, active love, sanctified in Christ Jesus. *15LtMs, Ms 55, 1900, par. 6*

All the powers must be used to save souls for whom Christ has made the infinite sacrifice of His own precious life. Daily we need to seek wisdom, that we may know how to deal with souls entrapped by Satan. There are many erring, yet well-beloved by God, whom we, if imbued with the Spirit of Christ, may win back to Him. Notwithstanding their sins and follies, the Lord loved them. He gave His only begotten Son to save them. It was because He loved them that He sent His Son into the world. We must ever keep close the Christ, that we may constantly partake of the divine nature, and reveal the same love for others that He has manifested for us. *15LtMs, Ms 55, 1900, par. 7*

The Law and the Gospel

In the teachings of Christ the law and the gospel are closely connected. They cannot be separated. But by religionists generally, they have been divorced. Some reject the law, others by rejecting the doctrine of justification by faith, reject the gospel. They do not dwell upon Christ and His matchless love, but bring in theories and reasonings. Many who preach to the people are themselves unconverted. Their hearts have never felt the sweet evidence of the forgiveness of their sins. How then can they present to others the love of God? Only those who have themselves seen the Saviour can reveal Him. Look at the cross of Calvary and you will have desire to point others to the cross. Behold Him in whom dwelt all the fulness of the Godhead bodily. Behold the sacrifice of God's dear Son, and the heart will be melted and broken. It will surrender all to God. *15LtMs, Ms 55, 1900, par. 8*

Let this point be fully settled in every mind. If we accept Christ as Redeemer, we must also accept Him as Ruler. We cannot have perfect, confiding trust in Christ as our Saviour until we surrender ourselves to obey His commandments. Thus we give evidence of our allegiance to God. Then our faith works by love. *15LtMs, Ms 55, 1900, par. 9*

Say from the heart, "Lord, I believe that thou hast died to redeem

my soul. Since Thou hast given Thy life for mine, I give my life with all its possibilities into Thy keeping.” *15LtMs, Ms 55, 1900, par. 10*

The will must be brought into complete harmony with the will of God. When this is done, rays of light will shine into the heart, and fill the chambers of the soul. *15LtMs, Ms 55, 1900, par. 11*

The Safeguard Against Extremes

Let none be afraid of going to extremes while they are close students of the Word, following Christ in humility of soul. Christ was our example. He never went to extremes, never lost self-control. He never violated the law of good taste. He knew when to speak, and when to keep silent. He was ever self-possessed. Though He walked in humility and patience, He had true dignity. He never erred in His judgment of men or of truth. He was never deceived by appearances. He never raised a question that was not clearly appropriate. He never gave an answer that was not right to the point. He silenced the voice of the cavilling priests by penetrating beneath the surface and reaching the heart, flashing light into the mind, and awakening the conscience. *15LtMs, Ms 55, 1900, par. 12*

If those who claim to receive the precious rays of the Sun of Righteousness will follow the example of Christ, there will be no extremist. Calmness and self-possession will be cultivated. If Christ is abiding in our hearts by faith, we shall become like Him, pure, peaceable, and undefiled. We shall reveal Christ in our character. We shall not only receive light, but shall also diffuse it. We shall have more clear and distinct views of what Jesus is to us. The loveliness that was seen in the life of Christ will shine forth in our lives. *15LtMs, Ms 55, 1900, par. 13*

Unbelief

Unbelief cherished in the soul has a bewitching power. The seed which it has sown produces its harvest. Every fiber of the root of unbelief must be removed from the soil of the heart. The seeds of faith and love must be planted, cultivate, and cherished there. *15LtMs, Ms 55, 1900, par. 14*

Many have educated themselves in skepticism and have cherished unbelief, weaving questions and doubts into their experience. Under the conviction of the Spirit of God, they see that it is their duty to confess their unbelief, and open their hearts to accept of the light sent them. Then they step by faith over the line from wrong to right, from doubt to faith. They consecrate themselves unreservedly to God to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light, and the light will continue to grow brighter and brighter unto the perfect day. *15LtMs, Ms 55, 1900, par. 15*

Ms 56, 1900

Preparation for Baptism, Part 1

NP

August 12, 1900 [typed]

This manuscript is published in entirety in *6MR 155-165*. +^{NoteOne} or more typed 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 preparation for baptism is a matter that needs to be carefully considered. The new converts to the truth should be faithfully instructed in the plain, "Thus saith the Lord." The Word of the Lord is to be read and explained to them point by point. *15LtMs, Ms 56, 1900, par. 1*

All who enter upon the new life should understand, prior to their baptism, that the Lord requires the undivided affections. In the Sermon on the Mount are given most precious lessons from the lips of the great Teacher. He says, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." [*Matthew 6:24.*] Again 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. ... 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." [*Matthew 7:13, 14, 21.*] *15LtMs, Ms 56, 1900, par. 2*

The practicing of the truth is essential. The bearing of fruit testifies to the character of the tree. A good tree cannot bring forth evil fruit. The line of demarkation will be plain and distinct between those who love God and keep His commandments and those who love Him not and disregard His precepts. There is need of a thorough conversion to the truth. We are not only to say, I believe, but to

practice the truth. The light of the Word carefully studied, the voice of conscience, the strivings of the Spirit, produce in the heart genuine love for Christ, who gave Himself a whole sacrifice to redeem the whole person, soul, body, and spirit. *15LtMs, Ms 56, 1900, par. 3*

The question put to Christ by a lawyer was, "What shall I do to inherit eternal life?" There stood the wily priests and rulers expecting to hear from the lips of Christ an answer that would give them opportunity to condemn Him. He who reads every heart as an open book understood their purpose. Turning to the lawyer, Christ said unto him, "What is written in the law? how readest thou?" He gives him an opportunity to answer his own question. And the lawyer 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. *15LtMs, Ms 56, 1900, par. 4*

"And he said unto him, Thou hast answered right: This do, and thou shalt live." [*Luke 10:25-28.*] Christ will not accept a divided heart. The life of the receiver of truth should witness to the change wrought by the transformation of character. "Ye are my witnesses, saith the Lord." [*Isaiah 43:10.*] Why? Because they have an indwelling Saviour, who works the mind and heart to reveal that love for Christ which leads them to do His will, not their own. They have that faith which works by love and purifies the soul. *15LtMs, Ms 56, 1900, par. 5*

There is need of a much more thorough preparation of the candidates for baptism than has been given them. Satan does not want anyone to see the necessity of an entire surrender to God. When the soul fails to make this surrender, sin is not forsaken; appetites and passions are striving for the mastery; temptations confuse the senses, so that true conversion may not take place. Whenever one renounces sin, which is the transgression of the law, his life will be brought into conformity to the law, into perfect obedience. This conformity to the mind and will of Christ is the work of the Holy Spirit. *15LtMs, Ms 56, 1900, par. 6*

Before baptism there should be a thorough inquiry as to the experience of the candidate. Let this inquiry be made, not in a cold

and distant way, but kindly, tenderly, pointing the new converts to the Lamb of God, who taketh away the sin of the world. Bring the requirement of the gospel to bear upon the candidates for baptism. Christ is represented as bearing the griefs and sorrows caused by sin, and He does this, not only as our sympathizing friend, but as our substitute. Therefore our sins of selfishness, of unamiable temper, of indolence, of wrong habits and practices, are to be positively and firmly put away. The one who breaks with Satan is to give no place to his temptations. *15LtMs, Ms 56, 1900, par. 7*

Let the souls who come to Christ consider that He is the Sin-bearer, “wounded for our transgressions, bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” [*Isaiah 53:5.*] “Himself took our infirmities, and bare our sicknesses.” [*Matthew 8:17.*] All this is done for the sinner, and as the sinner comes to Christ, helpless, penitent, and humble; as he views the expensive expiation made in his behalf, let the repenting soul lay hold by faith of the provision made to save him, not in his sin, but from his sin. Christ the Sin-bearer must take away the sin and rescue the sinner from his morbid spiritual condition. As he asks for a change of heart, the answer comes, “My son, give me thine heart.” [*Proverbs 23:26.*] “A new heart will I give thee.” [*Ezekiel 36:26.*] I will restore you to a pure, holy atmosphere, that you, being dead to sin, may live unto righteousness. *15LtMs, Ms 56, 1900, par. 8*

“Thy sins be forgiven thee.” [*Matthew 9:2.*] These words are spoken to the repentant, believing soul. Wonderful Saviour! All need to understand the process of conversion. The fruit is seen in the changed life. True repentance will be shown to be sincere by producing fruit in good works. None can depend upon their profession of faith as proof that they have a saving connection with Christ. It is by conformity to the will of God in our words, our deportment, our character that we prove our connection with Him. We cannot depend on the other one to do our work for us. We must perform our duties for ourselves. We must work the will of God, and delight to do His commandments. Then we shall not lean upon any one but Jesus Christ for support and efficiency. *15LtMs, Ms 56, 1900, par. 9*

One of the points upon which those newly come to the faith will need faithful instruction is the subject of dress. In the examination of candidates for baptism this subject should not be lost sight of. Let the new converts be faithfully dealt with. Are they vain in dress? Do they cherish pride of heart? The idolatry of dress is a moral disease. It must not be taken over into the new life. In most cases submission to the gospel requirements will demand a decided change in the dress. True conversion of the heart will work wonderful changes in the outward appearance.*15LtMs, Ms 56, 1900, par. 10*

There should be no carelessness in dress. Teach the young converts that dress is a talent. For Christ's sake, whose property we are, we should seek to make the best of our appearance. In the tabernacle service, God specified every detail concerning the garments of those who ministered before Him. Thus we are taught that the Lord has a preference in regard to the dress of those who serve Him. Very particular were the directions given in regard to Aaron's robes, for his dress was symbolical. So the dress of Christ's followers should be symbolical. In all things we are to be representatives of Him.*15LtMs, Ms 56, 1900, par. 11*

Good taste should be exercised in the selection of appropriate colors should ever be a matter of consideration. Our dress should be tidy and well-fitting. The hair should be carefully arranged. Our appearance in every respect should be characterized by neatness, modesty, and purity. But the Word of God gives us no sanction in making changes in our apparel merely for the sake of fashion, that we may appear like the world. When the desire for display in dress absorbs the mind, vanity is manifested. All this must be put away.*15LtMs, Ms 56, 1900, par. 12*

The words of Scripture in regard to dress should be carefully considered. The Holy Spirit through the apostle Paul says, "In like manner also, let women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [*1 Timothy 2:9, 10.*] And through the apostle Peter the instruction is given, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or

of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [1 *Peter* 3:3, 4.]*15LtMs, Ms 56, 1900, par. 13*

Christians are not to decorate the person with costly array or expensive ornaments. All this display imparts no value to the character. The Lord desires every converted person to put away the idea that dressing as worldlings dress will give value to our influence. The ornamentation of the person with jewels and luxurious things is a species of idolatry. This needless display reveals a love for those things which are supposed to place a value upon the person. It gives evidence to the world of a heart destitute of the inward adornment. Expensive dress and adornments of jewelry give an incorrect representation of the truth that should always be represented as of the highest value. An overdressed, outwardly adorned person bears the sign of inward poverty. A lack of spirituality is revealed.*15LtMs, Ms 56, 1900, par. 14*

Extravagance in dress requires the expenditure of means that is needed to advance the work of the Lord. Extra ribbons and bows mean pennies and shillings spent needlessly. The trimming of ladies' hats with high-standing bows is a needless expense, and it is unbecoming to a Christian. In the house of God the overtrimmed hats are a positive annoyance. The congregation desire to see the face of the speaker, as well as to hear his voice; but the ladies' hats with their high-standing ribbons and bows obscure the view. Many in the congregation may be seen peering this way and that to get a glimpse of the speaker; but often their efforts are in vain. Their enjoyment of the service is marred, and the minister, who observes all this, is disturbed.*15LtMs, Ms 56, 1900, par. 15*

Satan has a snare laid to captivate unwary souls by leading them to give more attention to the outward adorning than to the inward graces which love of truth and righteousness display as the fruit borne upon the Christian tree. If the enemy can keep the minds of believers centered upon their dress and outward appearance, he is well pleased. They injure their influence, and the cause of truth which they profess to love.*15LtMs, Ms 56, 1900, par. 16*

Many indulge a passion for dress. They spend their money for that which is not bread, and are as foolish as was Esau, who sold his birthright for a mess of pottage. Many bar their own souls from entering the strait gate because they cannot indulge their love for display and yet believe in Christ and walk in His footsteps.*15LtMs, Ms 56, 1900, par. 17*

“If any man will come after me,” said Christ, “let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] Self-denial and self-sacrifice will mark the Christian’s life. Evidence that the taste is really converted will be seen in the dress of all who walk the narrow path of holiness, the path cast up for the ransomed of the Lord to walk in.*15LtMs, Ms 56, 1900, par. 18*

Christians should not neglect to search the Scriptures on these points. They need to understand that which the Lord of heaven appreciates in even the dressing of the body. Those who are earnest in seeking for the grace of Christ will heed the precious words of instruction inspired of God. Even the style of the apparel will express the truth of the gospel. Their dress bears its testimony to their own family, to the church and the world, that they are being purified from vanity and selfishness. They demonstrate that they are not idolaters.*15LtMs, Ms 56, 1900, par. 19*

Wherever the grace of humility, a meek and quiet spirit, is cherished, the whole person will express the same. The grace of Christ in the heart finds expression in a dignified, decorous deportment. The truth is manifest in the flesh. And truth lived always has an influence in favor of the truth, testifying of practical godliness. All such experiences are of the highest value. The usefulness of the Christian testifies to the genuineness of his conversion.*15LtMs, Ms 56, 1900, par. 20*

As those who claim to believe the truth give expression to the truth in appropriate dress and in their words and conduct, they are living epistles for God, known and read by all who behold them. Their chaste conversation is a sign of the inward adorning. They have enlarged influence; a field of usefulness is ever open before them. They are as signs in the world, perpetuating a saving knowledge of divine truth, as salt that has not lost its savor.*15LtMs, Ms 56, 1900,*

par. 21

“And the Word was made flesh, and dwelt among us”—the same Word that was in the beginning with God, and was God. [*John 1:14, 1.*] Through His own life in human nature, Christ has revealed to us His methods of usefulness in saving souls. His character is to be revealed in His followers. The reception of the great testing truths for these last days never makes the receiver coarse and rough and uncourteous, harsh in conversation and spirit. The truth genuinely believed is a reality to the receiver. It never degrades, but always refines, elevates, and ennobles the receiver. Through sanctification of the Spirit it makes him an agency through whom the unseen angels of God work out His holy principles.*15LtMs, Ms 56, 1900, par. 22*

The principles of the Christian life should be made plain to those who have newly come to the truth. Faithful Christian men and women should have an intense interest to bring the convicted soul to a correct knowledge of righteousness in Christ Jesus. If any have allowed the desire for pleasure or the love of dress to become supreme, so that any portion of their mind, soul, and strength is devoted to selfish indulgences, the faithful believers should watch for these souls as they that must give an account. They must not neglect the faithful, tender, loving instruction so essential to the young converts, that there may be no halfhearted work. The very first experiences should be right.*15LtMs, Ms 56, 1900, par. 23*

If those who have been long in the way will try to help the one who is just beginning the Christian course, they will often be as the Lord's living agencies. All who will be true and faithful in the performance of their duty are representatives of Christ, the true Shepherd. If all realized the conflict which each soul must wage with satanic agencies that are seeking to ensnare and entice and deceive, there would be much more diligent labor done for those who are young in the faith.*15LtMs, Ms 56, 1900, par. 24*

The atmosphere of the world is charged with spiritual malaria. All who accept of Jesus Christ as their personal Saviour must count themselves dead to all things in their life conduct that Christ would not approve. These newborn souls seldom have sufficient

instruction. They are left too much to themselves, and are often tempted, and do not discern the evil of the temptation. Let these souls newly come to the faith feel that it is their privilege to solicit counsel. If they seek the society of those who can help them, they will soon possess the refined taste that will ever choose the company of those who love and fear God. Our conversation with these souls should be of a spiritual, encouraging character. The Lord marks the conflict of every weak, doubting, struggling soul, and He will help all who call upon Him. They will see heaven open before them, and angels of God ascending and descending the ladder of shining brightness which they are trying to climb. *15LtMs, Ms 56, 1900, par. 25*

After the believing soul has received the ordinance of baptism, he is to bear in mind that he is dedicated to God, to Christ, and to the Holy Spirit. These three all co-operate in the great work of the covenant made by baptism in the sight of the heavenly universe. The Father, the Son, and the Holy Spirit receive the believing soul into covenant relation with God. *15LtMs, Ms 56, 1900, par. 26*

All who study the life of Christ and practice His teaching will become like Christ. Their influence will be like His. They will reveal soundness of character. They are established in the faith, and will not be overcome by the devil because of vanity and pride. They seek to walk the humble path of obedience, doing the will of God. Their character exerts an influence that tells for the advancement of the cause of God and the healthful purity of His work. *15LtMs, Ms 56, 1900, par. 27*

By the reception of the doctrines revealed and the performance of the duties required in the Word of God, the professed followers of Christ are to witness to the world of their unity with Christ. They are to show that they have been given to Christ by His Father, and are overcomers through the blood of the Lamb and the word of their testimony. They love Him who hath redeemed them. They increase in knowledge of Christ through exemplifying His character. And they cherish expectations that will not be disappointed: they expect to see His face and to rejoice in the sunshine of His countenance. *15LtMs, Ms 56, 1900, par. 28*

In these thoroughly converted souls the world has a witness to the sanctifying power of truth upon the human character. Through them Christ makes known to the world His character and will. In the lives of God's children is revealed the blessedness of serving the Lord, and the opposite is seen in those who do not keep His commandments. The line of demarkation is distinct. All who obey God's commandments are kept by His mighty power amid the corrupting influence of the transgressors of His law. From the lowliest subject to the highest in positions of trust, they are kept by the power of God through faith unto salvation.*15LtMs, Ms 56, 1900, par. 29*

In His prayer to the Father, Christ says of His followers, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [*John 17:22, 23.*] O, what possibilities and probabilities are for God's people if they will humble themselves and exalt the Lord Jesus.*15LtMs, Ms 56, 1900, par. 30*

In His prayer the Saviour says further, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hast not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." [*Verses 24-26.*]*15LtMs, Ms 56, 1900, par. 31*

The knowledge of God and of Jesus Christ expressed in character is an exaltation above everything that is esteemed in earth or in heaven. It is the very highest education. It is the very key that opens to us the portals of heaven, that we may obtain eternal life, an immortal inheritance, and eternal substance. All who have this knowledge are constantly advancing heavenward. They have a good report in their own family, in the church, and in the world.*15LtMs, Ms 56, 1900, par. 32*

Ms 57, 1900

Preparation for Baptism, Part 2

NP

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The Parents' Work

Parents whose children desire to become candidates for baptism have a work to do, both in self-examination and in giving faithful instruction to their children. Baptism is a most sacred and important ordinance, and there should be a thorough understanding as to its significance. It means repentance of transgression and sin, and the entrance upon a new life in Christ Jesus. There should be no undue haste to receive the ordinance. Let both parents and children count the cost. Parents, in consenting to the baptism of their children, have sacredly pledged themselves to be faithful stewards over these children, to guide them in their character building. They have pledged themselves to guard with special interest these lambs of the flock, that they may not dishonor the truth they have professed to accept. *15LtMs, Ms 57, 1900, par. 1*

Religious instruction should be given to children from their earliest years. It should be given, not in a condemnatory spirit, but in a cheerful, happy spirit. Mothers need to be on the watch constantly, lest temptation shall come to the children in such a form as not to be recognized by them. The parents are to guard the fort with wise, pleasant instruction. As the very best friends of their inexperienced children, they should help them in the work of overcoming, for it means everything to them to be victorious. *15LtMs, Ms 57, 1900, par. 2*

The parents should consider that their own dear children, who are

seeking to do right and to be followers of Christ, are the younger members of the Lord's family, and they should feel not merely a casual but an intense interest in helping these inexperienced children to make straight paths in the King's highway of obedience. With loving interest they should teach them day by day what it means to be a child of God and to yield the will in obedience to the will of God. Teach them that obedience to God involves obedience to their parents. This must be a daily and hourly work. Watch, watch and pray, and make your children your companions. *15LtMs, Ms 57, 1900, par. 3*

When the happiest period of their life is come and they in their hearts love Jesus and want to be baptized, then deal faithfully with them. Before they receive the ordinance, ask them if they feel that it is their first purpose in life to work for God. Then, fathers and mothers, if you are Christians, tell them how to begin. It is the first lessons that mean so much. Teach them how to do their first service for God. Come right down in simplicity and make the work as easy to be understood as possible. Explain what it means to give up self to the Lord, to do His way, submit to do just as His Word directs, under the counsel of Christian fathers and mothers. *15LtMs, Ms 57, 1900, par. 4*

After faithful labor, if you as parents are satisfied that your children understand the meaning of conversion and baptism, and are indeed converted to God, then let them be baptized. But you are not to give consent to this unless you yourselves are prepared to act your part as faithful shepherds over the lambs of the flock, guiding their inexperienced feet in the strait and narrow way of obedience. God must work in the parents that they may give to their children a right example, an example in words, in unity, in acts of love, courtesy and Christian humility, and in an entire giving up of self to Christ. If you consent to the baptism of your children and then leave them to do as they choose, feeling no special burden to keep their feet in the straight path, then you are responsible if they lose faith and courage and interest in the truth. *15LtMs, Ms 57, 1900, par. 5*

The Pastor's Work

Candidates who have grown to manhood and womanhood

understand their duty better than do the younger ones; but the pastor of the church has a duty to do for these souls. Have they wrong habits and practices that they have not reformed? It is the duty of the pastor to have special meetings with them. Give them Bible readings, converse and pray with them, and plainly show the claims of the Lord upon them. If they give evidence that a change of heart has taken place, let them be baptized. Let the teaching of the Bible in regard to conversion be solemnly read to them. Show what is the fruit of conversion, the evidence that they love God.¹⁵*LtMs, Ms 57, 1900, par. 6*

True conversion is a change of heart and thoughts and purposes. Evil habits, tobacco-using, liquor-drinking will be given up. Coffee is a stimulant, and its use is a warring lust, destructive to soul and body. This also is to be put aside. As the candidate enters upon the work of serving the Lord, the sins of evil-speaking, of jealousy, of disobedience are seen in their true character. The warfare is begun, to be continued against every evil trait of character. Then the believing one can understandingly take to himself the promise, "Ask and ye shall receive." [*John 16:24.*]¹⁵*LtMs, Ms 57, 1900, par. 7*

All who come to Christ sincerely receive a full, precious, gracious welcome. All who will believe the words of Christ unwaveringly will surely receive. All who accept Christ as their personal Saviour are received as children of God. The sinner who takes God at His Word and trusts His promises has the assurance that he is accepted. And if he will rely implicitly upon God he will have a most precious experience in giving up self to God, to do Him service. Our first business is to work for God. We are to bring God into every business transaction. Ever should we bear in mind the words of the Holy Spirit, "Ye are not your own; ye are bought with a price." [*1 Corinthians 6:19, 20.*]¹⁵*LtMs, Ms 57, 1900, par. 8*

He who studies and obeys the Word of God is like a man following a light which goes before him amid the moral darkness of this world. Christ's righteousness goeth before him. Therefore the Lord says to every soul, "My son, give me thine heart." [*Proverbs 23:26.*] "You have a work presented to you. Go labor in My vineyard. Occupy till I come." [*Matthew 21:28; Luke 19:13.*] Here is presented our stewardship. We are to work for the Master.¹⁵*LtMs, Ms 57, 1900,*

par. 9

In baptism we are given to the Lord as a vessel to be used. Baptism is a most solemn renunciation of the world. Self is by profession dead to a life of sin. The waters cover the candidate, and in the presence of the whole heavenly universe the mutual pledge is made. In the name of the Father, the Son, and the Holy Spirit, man is laid in his watery grave, buried with Christ in baptism, and raised from the water to live the new life of loyalty to God. The three great powers in heaven are witnesses; they are invisible but present. *15LtMs, Ms 57, 1900, par. 10*

Election

In the *first chapter of Second Peter* is presented the progressive work in the Christian life. The whole chapter is a lesson of deep importance. If man, in acquiring the Christian graces, works on the plan of addition, God has pledged Himself to work in his behalf upon the plan of multiplication. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." [*Verse 2.*] The work is laid out before every soul that has acknowledged his faith in Jesus Christ by baptism, and has become a receiver of the pledge from the three persons—the Father, the Son, and the Holy Spirit. *15LtMs, Ms 57, 1900, par. 11*

"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. *15LtMs, Ms 57, 1900, par. 12*

"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. Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall.” [*Verses 2-10.*]15LtMs, Ms 57, 1900, par. 13

Here is the condition of the only saving election in the Word of God. We are to become partakers of the divine nature, having escaped the corruption that is in the world through lust. We are to add grace to grace, and the promise is, “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.*]15LtMs, Ms 57, 1900, par. 14

There is no such thing in the Word of God as unconditional election—once in grace, always in grace. In the *second chapter of Second Peter* the subject is made plain and distinct. After a history of some who followed an evil course, the explanation is given: “which have forsaken the right way, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; ... These are wells without water, clouds that are carried with the tempest; to whom the mist of darkness is reserved forever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.”15LtMs, Ms 57, 1900, par. 15

“While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.” Here is a class of whom the apostle warns, “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” [*Verses 15, 17-21.*]15LtMs, Ms 57, 1900, par. 16

The condition of salvation is plainly stated: “Behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good?

There is none good but one, that is God; but if thou wilt enter into life, keep the commandments." [*Matthew 19:16, 17.*]*15LtMs, Ms 57, 1900, par. 17*

Just before His ascension, Jesus gave the message to His disciples, "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.*]*15LtMs, Ms 57, 1900, par. 18*

There is truth to be received if souls are saved. The keeping of the commandments of God is life eternal to the receiver. But the Scriptures make it plain that those who once knew the way of life and rejoiced in the truth are in danger of falling through apostasy and being lost. Therefore there is need of a decided, daily conversion to God.*15LtMs, Ms 57, 1900, par. 19*

All who seek to sustain the doctrine of election do this against a plain, "Thus saith the Lord." In Ezekiel we read, "If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." [*Ezekiel 18:21; 33:13.*] This is plain, decided Bible truth.*15LtMs, Ms 57, 1900, par. 20*

Let every soul be careful how he shall conduct himself after he has made his profession before many witnesses. Who are these witnesses? The Father, the Son, and the Holy Spirit, and all the heavenly universe are witnesses of that burial in the water in the likeness of Christ's death. Those who have been truly converted have been buried with Christ in the likeness of His death, and raised from the watery grave in the likeness of His resurrection, to walk in newness of life. By faithful obedience to the truth these are to make their calling and election sure.*15LtMs, Ms 57, 1900, par. 21*

Christ's Example in Baptism

John, the forerunner of Christ, administered baptism to large numbers who repented under his administration and his prophetic warnings and appeals. Christ received baptism at the hand of John. When John drew back from performing this ordinance, saying, "I have need to be baptized of thee, and comest thou to me?" Christ answered him, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." [*Matthew 3:14, 15.*] The steps to be taken in conversion are repentance, faith, baptism. Christ as the Head of humanity was to take the same steps that we are required to take. Although sinless, He was our example in fulfilling all the requirements for the redemption of the sinful race. He bore the sins of the whole world. His baptism was to embrace the whole sinful world who by repentance and faith would be pardoned. *15LtMs, Ms 57, 1900, par. 22*

"After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." [*Titus 3:4-8.*]*15LtMs, Ms 57, 1900, par. 23*

Man was brought again into favor with God by the washing of regeneration. The washing was the burial with Christ in the water in the likeness of His death, representing that all who repent of the transgression of the law of God receive purification, cleansing, through the work of the Holy Spirit. Baptism represents true conversion by the renewing of the Holy Spirit. *15LtMs, Ms 57, 1900, par. 24*

Ms 58, 1900

The Law and the Gospel

NP

August 14, 1900 [typed]

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“Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you or letters of commendation from you?” [*2 Corinthians 3:1.*] *15LtMs, Ms 58, 1900, par. 1*

These words were written by the apostle Paul *in the second epistle to the Corinthians*. Some had charged Paul with self-commendation in his former epistle. Paul refers to this matter in putting the question to them if they thus judge his motives. Did he or his fellow laborers need any recommendation or testimony to their Christian character? Men had come in among them with letters of commendation from other churches, but the leading workers, the founders of these churches, the apostles of Christ, had no need of these epistles of recommendation. The Corinthians who had been brought from the worship of idols to the faith of the gospel were themselves all the epistle needed. The truth which had been brought home to their heart, the reformation seen in their lives in response to the labors of the apostle, was a testimony speaking to all nations, tongues and peoples. The Corinthian Christians were living epistles, known and read of all men. *15LtMs, Ms 58, 1900, par. 2*

Paul and his fellow laborers valued the Corinthian brethren as their testimonial. He loved them, for they were the fruits of his labor in Christ. The work of reformation in them was sufficient evidence of his authority to counsel, reprove, exhort, and command as a minister of the gospel of Christ. “Forasmuch,” he says, “as ye are

manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” [2 *Corinthians* 3:3.]*15LtMs, Ms 58, 1900, par. 3*

The conversion of sinners and their sanctification through the truth which they have received is the very best proof a minister can have of his genuine calling to the ministry. If these evidences attend his labors, he will need no better recommendation. The usefulness of a minister of Christ is declared by the fruit following his labors. The evidence of his apostleship is written upon the heart of the converted one, testifying openly through their reformed lives. Those who have the truth in the heart have Christ formed within, the hope of glory. They will be zealous for the truth they have professed. They will remember that their temper and conduct must correspond to the truth. As the truth unfolds more and more, the providence of God designs that His people should keep pace with it.*15LtMs, Ms 58, 1900, par. 4*

The ministers of Christ in our day should have the same fruit as their recommendation that the Corinthian church bore to Paul’s ministry. But in our day the fruit of many who profess the religion of Jesus Christ is pride, self-confidence, love of the world, self-boasting, censoriousness, faultfinding, bitterness, envy, clamor, evil speaking. Their deportment is in wide contrast to the character of Christ. Such an epistle to be known and read of all men is, alas, a sad testimony of the character of the ministerial labor under which these souls received their mold. Christ had no connection with these spurious conversions. In some instances, it is true, men may in their lives present such an epistle as will do no honor to God, while the minister under whose labors they profess to receive the truth may have been faithful, sincere, and thorough in preaching God’s Word. But this is seldom the case.*15LtMs, Ms 58, 1900, par. 5*

When men profess the truth and in their lives adorn it, copying the example of their Lord, they recommend the truth and the faithful ministers who preached it. The minister of Christ is greatly strengthened in his work by these seals of his ministry. It is the greatest honor to be found an able minister of the gospel of Christ.

In this age of the world there are many preachers, but there is a wonderful scarcity of able, holy ministers, men who have that love burning upon the altar of the heart which dwelt in the bosom of Christ. But those whom the Lord has blessed with ability and power will not boast or be lifted up. They will acknowledge their entire dependence upon God. They have no sufficiency of themselves. Paul says, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life." [*Verses 5, 6.*]*15LtMs, Ms 58, 1900, par. 6*

There are many ministers who lose their efficiency because they do not make God their trust. They do not rely upon His strength and have increased faith in His power. Many church members act unwisely toward the ministers. If a teacher of the truth has a measure of success in his labors, churches that have the benefit of his labors spoil him. He is petted and praised by the people, and begins to cherish admiration of himself. He imagines that he has superior qualifications and becomes careless. He does not watch unto prayer. Thus Satan obtains an easy victory over him.*15LtMs, Ms 58, 1900, par. 7*

Christ was man of sorrows and acquainted with grief. A minister of Christ will do the work of the Master. He will realize its importance and his own responsibility as one who has charge of the flock of God. In a degree he sustains to the church and to the world the same relation that Christ sustained. He will be interested in everything which concerns the salvation of men. He will work to bless his fellow men whom Jesus deemed of so great value as to leave heaven, leave His honor, His glory, and riches, and choose a life of poverty, shame, reproach, weariness, and suffering, in order to elevate man to His throne. Ministers of Christ should work in harmony with Christ, possessing His meekness and wisdom. They will relieve the miseries of their fellow men, winning them from a life of sin to a nobler, higher life, that they may finally obtain the reward of immortality.*15LtMs, Ms 58, 1900, par. 8*

Paul presents to his brethren the dignity of their calling. God had made them able ministers of the new testament, not of the letter,

but of the spirit. *15LtMs, Ms 58, 1900, par. 9*

The greatest difficulties Paul had to meet arose from the influence of Judaizing teachers. These had made much trouble and caused dissensions at Corinth. Paul is writing to the church in order to settle their minds in reference to the gospel of Christ. The Judaizing teachers were continually presenting the virtues of the law and the ceremonies, exalting these above the gospel of Christ, and bringing Paul under condemnation because he did not urge upon the people the ceremonies that typified Christ and were therefore of no value since Christ's death. *15LtMs, Ms 58, 1900, par. 10*

Paul took them on their own ground. He says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." [*Verses 7-9.*] The law of God given in awful grandeur from Sinai was the utterance of condemnation to the sinner. The transgressor died without mercy. The proclamation of that law and the repetition of it in the holy mount was so sacred and so glorious that upon the face of Moses was reflected a glory which the people could not look upon without pain, so that Moses covered his face with a veil. *15LtMs, Ms 58, 1900, par. 11*

"Much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." [*Verses 9, 10.*] It is the province of the law to condemn, but there is no power in the law to pardon. The glory that shone upon the face of Moses was the righteousness of Christ in the law. He saw to the end of that which was to be abolished when type should meet antitype in Jesus Christ. In consequence of the transgression of the law of God, death was introduced into the world. The slain lamb typified the Lamb of God that was to take away the sin of the world. The full significance of the typical offerings pointing to Christ was unfolded to Moses. Death came in consequence of sin. Sin was the transgression of the law. *15LtMs, Ms 58, 1900, par. 12*

Christ revealed in the gospel was the propitiation for man's sins, the transgression of the law. His perfection of character was placed in man's behalf. The curse of the law Christ took upon Himself. It was the seeing to the end of that which was to be abolished, that which brought to light the plan of salvation in Christ—it was this that illuminated the face of Moses. If the typical sacrifices, which were done away, were to be done away were glorious because Christ was revealed by them as the sin-pardoning Saviour, much more that which remains is glorious. *15LtMs, Ms 58, 1900, par. 13*

The moral law was bondage and death to those who remained under its condemnation. The law was ordained to life, that those who were obedient, walking in harmony with its claims, should have the reward of the faithful—eternal life. *15LtMs, Ms 58, 1900, par. 14*

Moses saw that only through Jesus Christ could man keep the law of God. Paul says, "The commandment, which was ordained to life, I found to be unto death"—death to the sinner. [*Romans 7:10.*] The types and ceremonies, with the prophecies, gave ancient believers a veiled or indistinct discovery of the mercy and grace to be brought to light through the revelation of Jesus Christ to our world. The law itself would have no glory were it not that Christ is embodied in it. The revelation of Jesus Christ cast its glory back into the Jewish age. The law had no power to save. It was lusterless, only [i.e., except] as Christ was represented in the law as the One full of righteousness and truth. *15LtMs, Ms 58, 1900, par. 15*

And when Christ was revealed in His advent to our world, and died man's sacrifice, type met antitype. Then the glory of that which is not typical, not to be done away, but which remaineth—God's law of Ten Commandments, the standard of righteousness—was plainly discerned as immutable by all who saw to the end of that which was abolished. *15LtMs, Ms 58, 1900, par. 16*

Paul would have his brethren discern that Christ, pointed out in types and shadows, had come, and the greater glory of a sin-pardoning Saviour gave significance to the entire Jewish economy. Without Christ the law of itself was only condemnation and death to the transgressor. It has no saving quality—no power to shield the transgressor from its penalty. The full penalty of the law will be

executed upon the transgressor if he does not receive Christ as his atoning sacrifice and personal Saviour. *15LtMs, Ms 58, 1900, par. 17*

The proclamation of the law upon Mount Sinai was a wonderful exhibition of the glory and majesty of God. How did this awful exhibition of God's power affect the people? They were afraid. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, speak thou with us, and we will hear; but let not God speak with us, lest we die." [*Exodus 20:18, 19.*] They wanted Moses to be their mediator. They did not understand that Christ was their appointed mediator, else they would certainly be consumed. *15LtMs, Ms 58, 1900, par. 18*

"Moses said unto the people, Fear not; for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was." [*Verses 20, 21.*]*15LtMs, Ms 58, 1900, par. 19*

The pardon of sin, justification by faith in Jesus Christ, access to God only through a mediator because of their lost condition, their guilt and sin—of these truths the people had little conception. In a great measure they had lost the knowledge of God and of the only way to approach Him. They had lost nearly all genuine sense of what constitutes sin, and of what constitutes righteousness. The pardon of sins through Jesus Christ, the coming Messiah whom their sacrificial offerings represented, was dimly understood by all, and had become entirely extinct in the minds of many. *15LtMs, Ms 58, 1900, par. 20*

Directions were given for building an altar for the offering of sacrifices, an service which had been almost wholly discontinued. While in Egyptian bondage the people's ideas of sacrifice had been largely molded by the ideas of the Egyptians who had themselves learned from Israel when they first went into Egypt, but who had mingled with truth the falsehood of idolatry. They had most indecent practices in connection with the worship at their heathen altars. The

law given in Eden and repeated on Sinai was essential for the Israel of God, for during the bondage in Egypt the claims of God and His commandments had been lost sight of. This is why the Lord uttered His holy law with an audible voice in the hearing of all the people. He desired that they should hear His commandments and obey them. *15LtMs, Ms 58, 1900, par. 21*

Especially were the Israelites plainly shown the sin of idolatry. The Lord commanded them, “Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.” [*Verse 23.*] “And in all things that I have said unto you be circumspect: and make no mention of the name of the other gods, neither let it be heard out of thy mouth.” [*Exodus 23:13.*] “Behold, I sent an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.” *Exodus 23:20-23.* (Read the following verses to the close of the chapter.) *15LtMs, Ms 58, 1900, par. 22*

The Lord said to unto Moses, “Come up unto the Lord, thou, and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord; but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord.” “And he took the book of the covenant and read in the audience of the people.” [*Exodus 24:1-4, 7.*] *15LtMs, Ms 58, 1900, par. 23*

All repeated the words of promise spoken and they said, “All that the Lord hath said we will do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Then went up Moses, and Aaron, Nadab, and Abihu,

and seventy of the elders of Israel. And they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink. And the Lord said unto Moses, Come up to me in the Mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister, Joshua; and Moses went up into the mount of God.”
[Verses 7-13.]15LtMs, Ms 58, 1900, par. 24

Then the Lord gave Moses the directions in regard to building a sanctuary and the pattern of the ark also was given him. When the people saw that Moses did not come down from the mount, they became discontented. Their unbelief began to reveal itself in a marked manner. (See *Exodus 32.*)15LtMs, Ms 58, 1900, par. 25

We can see why the Lord charged Israel not to make gods and not to practice idolatry nor even to suffer the names of other gods to pass their lips, for many of them were affected with idolatry, having witnessed it in Egypt. The absence of Moses revealed the true, deplorable condition of their minds. Yet not all joined in the idolatry. Some stood filled with disgust and abhorrence at the scene enacted before them. But Aaron did as the people desired him to do, and his sin was great. The Lord told Moses what was going on in the plain below. When Moses beheld the scene he broke the tables beneath the mount. He did this not in rash madness of temper, but from indignation too big for utterance. The breaking of the tables declared to the people that God had broken His covenant with them, and now they were exposed to His indignation. Moses destroyed their idol. After he had destroyed the object of their worship, he stood in the gate of the camp and said, “Who is on the Lord’s side? Let him come unto me.” (Read *verses 26-35.*)15LtMs, Ms 58, 1900, par. 26

Were there in our day sudden retribution to follow transgression as in the instance when the punishment fell so heavily on Israel, there would be a wonderful reformation wrought. But as God bears long with the transgressor, and sentence against an evil work is not speedily executed, therefore the heart of the sons of men is fully set

in them to do evil. In the withdrawal of divine favor because of Israel's transgression we see how God regards all those who have had the light and yet have disregarded its claims. In the example of Moses we see an illustration of genuine sanctification. He does not take the position that Israel's sin is not so grave and heinous as God has made it. He bows his soul in humility and says, Ye have committed a great sin. He acknowledges the aggravated character of the sin, while he throws himself and all Israel upon the mercy of God.*15LtMs, Ms 58, 1900, par. 27*

Here is a point worthy of the attention of all. Moses had to separate himself from the sinful people in order for God to communicate with him. Moses was continually reaching a high point of holiness when he deplored and repented for the sin of the people because they had trampled upon God's law. God is as jealous for His holy law today as in the days of Moses. There is a time in human iniquity when it is necessary for God to interpose. We are not to excuse sin or to palliate it in the least. We are not to claim that God is too good and merciful to punish those who have set light and truth at defiance in transgressing His law. Those who thus justify the course of the transgressor show contempt for God's law.*15LtMs, Ms 58, 1900, par. 28*

God is slow to anger. He gave the wicked nations a time of probation, that they might become acquainted with Him and His character. According to the light given was their condemnation for refusing to receive the light and choosing their own ways rather than God's ways. God gave the reason why He did not at once dispossess the Canaanites. The iniquity of the Amorites was not full. Through their iniquity they were gradually bringing themselves to the point where God's forbearance could no longer be exercised and they would be exterminated. Until the point was reached and their iniquity was full, the vengeance of God would be delayed. All nations had a period of probation. Those who made void God's law would advance from one degree of wickedness to another. Children would inherit the rebellious spirit of their parents and do worse than their fathers before them until God's wrath would fall upon them. The punishment was not less because deferred.*15LtMs, Ms 58, 1900, par. 29*

The ministration of the law written and engraven in stone was a ministration of death. The transgressor was left under its curse, with no hope of pardon. It had no glory of itself, but the promised Saviour, revealed in types and shadows, made that law glorious. When Christ bore the curse of the law, suffering its penalty, carrying to completion the plan of salvation whereby man could be exalted in the scale of moral value with God, so that he could keep God's law and if obedient be accepted through the merits of Christ, then a halo of glory was shed upon the law, revealing to man its changeless and exalted character. *15LtMs, Ms 58, 1900, par. 30*

The law Paul declares to be holy, just, and good. [*Romans 7:12.*] The ceremonial law was to have no force after Christ died as a sin-offering. Yet it was connected with the ten moral precepts, and was glorious. The whole bears the stamp of divinity, and expressed the holiness, justice, and righteousness of God. The emblem of His divinity was reflected in the face of Moses when he came down from the mount, having in his hand the tables of stone with the law of God engraved upon the tables by the finger of God. The children of Israel could not look upon his countenance for the glory. If the ministry of that dispensation which was to be abolished at the death of Christ was glorious, how much more when the substance typified, the reality, was indeed reached—the life-giving, sanctifying spirit given through Christ to all who believe, how much more must that excel in glory! *15LtMs, Ms 58, 1900, par. 31*

Paul did not represent either the moral or the ceremonial law as ministers in our day venture to do. Some cherish such antipathy to the law of God that they will go out of the way to denounce and stigmatize it, calling it an old thunder and lightning law. Thus they despise and pour contempt upon the awful majesty and glory of God. *15LtMs, Ms 58, 1900, par. 32*

It was Christ who spoke the law from Mount Sinai. The authority by which He spoke was expressly His own; yet it was the authority of the Father also. The Son of God cannot be separated from His Father. The law of God is the express character of the Father and the Son. He placed Himself on a line with the eternal throne, so that its glory was shed in clear rays directly upon Him and was by Him reflected back, mingled with the luster of His own greatness. While

He stood forth distinctly in His own personality and spoke in His own name, He was one with the Father. His voice was the living oracle the center of glory. After He assumed humanity He said, "I am in the Father, and the Father in me." [*John 14:10, 11.*] "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and he to whom the Son shall reveal him." [*Matthew 11:27.*] "He that hath seen me hath seen the Father." [*John 14:9.*] "I and my Father are one." [*John 10:30.*]*15LtMs, Ms 58, 1900, par. 33*

Paul said, "Seeing that we have such hope, we use great plainness of speech; and not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which was abolished." This was Christ, the Righteousness of the law. "But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even to this day, when Moses is read, the vail is on their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." [*2 Corinthians 3:12-16.*]*15LtMs, Ms 58, 1900, par. 34*

As the Jews refused to accept Christ as the Messiah, they cannot see the significance of the sacrifices and offerings, and their ceremonies are meaningless. In stubborn unbelief the vail drawn by themselves is still before their minds. It would be removed, if they would accept Christ, the Righteousness of the law. The Christian world also have a veil before their eyes and heart. They cannot see to the end of that which was abolished. They cannot discern that in the death of Christ the typical offerings ceased because type had met antitype. But the moral law never was a type or shadow. The grand precepts of God's law existed before He created man, and will continue as long as the heavens and the earth remain. The transgression of God's law made the death of Christ essential to save man and yet maintain the dignity and honor of the law. Christ took upon Himself the condemnation of sin. He opened His bosom to the woes of man. He who knew no sin became sin for us.*15LtMs, Ms 58, 1900, par. 35*

God could not change or alter one precept of His law in order to save fallen man, for the law was His character. It was

unchangeable, unalterable, infinite, and eternal. God gave Himself to save man. Christ, the dearly beloved Son of God, one with the Father, died for us, thus expressing the love of God for sinful man. *15LtMs, Ms 58, 1900, par. 36*

Men claim that God's law died with Christ. Heavy is the veil which obscures their understanding. They are in a deception similar to that of the Jews. They cannot see to the end of that which was abolished. Pride, bigotry, and love of sin lead men to despise the foundation of God's government, which is despising God Himself. *15LtMs, Ms 58, 1900, par. 37*

Paul says, "Seeing then that we have such hope, we use great plainness of speech." [*Verse 12.*] He does not veil the truth in order to meet the unbelief of the people in reference to Christ. He exalts Christ, presenting Him to the Jews as the end of that which was to be abolished. He shows that their ceremonial sacrifices were of no avail, for type had met antitype in the death of Christ. As the veil in regard to Christ remained in their minds because of their unbelief—their unwillingness to accept of Christ—so it is with the Christian world in regard to the law of God. Their carnal hearts are at war with God's law. They are not subject to His law, neither indeed can be. Only as they shall come into harmony with the rule of God's government and obey His law, will Christ be of any avail to them. They may talk of Christ as their Saviour; but He will eventually say of them, "I know you not. You have not exercised repentance toward God for the transgression of His holy law, and you cannot have genuine faith in Christ the world's redeemer, whose mission it was to exalt God's law and through His own righteousness put men where it is possible for him to obey its precepts." *15LtMs, Ms 58, 1900, par. 38*

"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." [*Verse 18.*] Those who accept the gospel of Christ behold Him with open face as in a mirror. They see the mission and work of Christ in relation to the law and acknowledge the wisdom and glory of God as revealed in the person of His Son. The relation of Christ to the law is plainly discerned by but few. He is the sinner's Advocate. "If any man sin, we have an advocate with

the Father, Jesus Christ the righteous.” [1 *John* 2:1.] The glory of Christ is reflected upon the law, which is a transcript of His character, and His transforming efficacy is felt upon the soul until man becomes changed to Christ’s image of righteousness and purity. He becomes a partaker of the divine nature, growing more and more like his beloved Saviour in all the heavenly attributes, advancing step by step in conformity to the will of God from glory to glory till perfected in heaven. *15LtMs, Ms 58, 1900, par. 39*

“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, not 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 which believe not.” [2 *Corinthians* 4:1-4.] The apostle greatly extols the ministry entrusted to him. He magnifies the grace and mercy of God which has been shown to him in his miraculous conversion and the sacred trusts committed to him as a minister of Christ. In view of God’s abundant mercies he is sustained under his afflictions, difficulties, and dangers. He has not walked in craftiness nor handled the Word of God deceitfully. He has been unselfish, showing no avarice or sensual indulgence. *15LtMs, Ms 58, 1900, par. 40*

He had not modelled his faith and teaching to suit the carnal heart. He had not kept back truths profitable to his hearers in order to make his preaching less offensive to them. He had not clouded the practical truths of God’s Word as the false shepherds always do so that their clear meaning should not be understood. On the contrary, with simplicity and feeling the weight of his calling, he had presented the truth, clear and connected, before his hearers in the most forcible manner to impress the mind, and to convict and convert the soul. As God’s standard-bearer he had endeavored to have his conduct in harmony with the sacred truths presented, that the truth might commend itself to every man’s conscience. By many conviction would be thrown off, hearts would rise up against the truth, be it presented ever so wisely. But the apostle would not permit this to turn him from his work or discourage him in his labor. *15LtMs, Ms 58, 1900, par. 41*

If after all his efforts in accordance with the will of God the gospel so plainly revealed in God's Word, and so plainly presented by the minister of Christ, were hid or covered with a veil, neither the truth nor the minister sanctified through the truth was at fault. But the carnal hearts of the people, their prejudice and ungodly lusts paralyzed their senses, so that they could not discern eternal things. *15LtMs, Ms 58, 1900, par. 42*

In this age of the world we find men and women professing godliness, even ministers and teachers, who refuse to understand the plainest Scripture statements. They refuse every ray of light which reveals that they have greater truths to accept from the Word of God, truths that involve a cross, and would make them in character and in faith more distinct from the world. They refuse to see the sacred claims of God's law. In order to justify their course of conduct and their doctrines they misinterpret the plainest statements of Scripture. With the love of the world in their hearts and unwilling to make any sacrifice for the truth, they say, I cannot see, I cannot see. *15LtMs, Ms 58, 1900, par. 43*

To walk according to the law of the Lord would promote the reputation of a people for wisdom and understanding. Read *Deuteronomy 4:1-9*. *15LtMs, Ms 58, 1900, par. 44*

To all who refuse to open their eyes and hearts to the truth, the words of Paul are applicable, "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 which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." [2 *Corinthians 4:3, 4*.] The Christian world in general are crying, Christ, Christ, give us Christ; but the law of God we cannot see, we will not accept. The gospel of Christ is the image of God, it is the true representation of the Father's law. In refusing the law, men refuse the Father whose image is borne by the Son. The greatest number of Satan's subjects are kept from hearing the gospel. Many who do hear are through love of the world and the temptations of Satan led to oppose and reject truth in order to avoid the cross. *15LtMs, Ms 58, 1900, par. 45*

Satan is persevering and untiring in his efforts to keep the

illuminating, transforming light away from the understanding and hearts of men. But those who do not wilfully oppose, those who like Paul, war against the truth ignorantly, may after a season become converted. Yet it remains a stern, lamentable fact that among professed believers as well as among unbelievers the enemy blinds the eyes of the mind to their ruin, because they have no disposition to investigate the inspired Word for themselves. The solemn inquiry should be in every mind, What shall I do to be saved? I must know for myself what is truth, that I may be sanctified through the truth and obtain a moral fitness for the higher life.*15LtMs, Ms 58, 1900, par. 46*

“For we preach not ourselves, but Christ Jesus the Lord; and are 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.” [*Verses 5, 6.*] (Read to the end of chapter.) The object of the apostles’ ministry was not to exalt themselves. They did not covet authority, reputation, or preeminence. They preached Christ Jesus. This great and important subject was their theme continually. They hid self behind the cross of Christ. The great plan of salvation, the life and ministry of Christ the Author and Finisher of this plan, were exalted before them. Christ, Christ, yesterday, today, and forever, was the burden of their teaching.*15LtMs, Ms 58, 1900, par. 47*

If the ministers of today would cease to glory in self, and would exalt the cross of Christ, their ministry would be far more successful. But very few bear the burden of the message or have any just estimate of the worth of souls. If they can induce men to give one earnest look at the cross, and can impress the mind of the sinner so that he will obtain a distinct and full recognition of the Son of God crucified on Calvary to save perishing souls, everything is gained. Christ’s death testifies to the value of the souls of men. His life was the ransom paid for their redemption. The cross teaches the great lesson of salvation.*15LtMs, Ms 58, 1900, par. 48*

The example of Christ was perfect. There was not one inconsistent act in His life. In every precept taught, He was expounding His own life. He did not point the people to the tables of stone. He invited

them to learn of Him, for He was the embodiment, the living representation of the law. He could say, "Which of you convinceth me of sin?" Righteousness and truth never languished on His lips. He said, "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth." [*John 18:37.*] Satan's work was to make the truth of no effect. *15LtMs, Ms 58, 1900, par. 49*

He was a sinner because he transgressed the law. Since his fall his efforts have ever been to perpetuate sin. He seeks to make it appear that the law of God is not perfect, but a yoke of bondage, unjust and tyrannical. That Satan's power might not be victorious, Jesus came to represent the law by fulfilling all its claims as the representative of the human race. Thus He showed that through His righteousness man might be righteous. Alive to all the horrors of our condition He came to save us by bringing us the message and the means of deliverance. He brought from heaven an assurance of complete salvation, that we might not perish but have everlasting life. *15LtMs, Ms 58, 1900, par. 50*

Many ministers today are not themselves saved by the truth they present to the people, for they do not practice the truths they preach. The apostles and evangelists were men of like passions with men of today. They were subject to temptation. Their bodies were subject to disease, susceptible to pain, suffering, hardships, and peril. Hunger and cold were as severe to them as to men of today. Fear, anxiety, and disquietude annoyed them as they annoy us. If Paul refused to glory in anything save the cross of Christ, this is also our privilege and duty. All that we have, came through the mercy of One who loved us and gave Himself for us. His whole divine and eternal Self is expressed in the law. Are then our unworthy selves and our all too much to give for Jesus? He died for us. Is it too much for us to live for Him and to have our life hid with Christ in God? *15LtMs, Ms 58, 1900, par. 51*

The Monarch of heaven was crucified in shame. He suffered intense agony of soul and body that men debased by sin might be exalted through His righteousness and crowned with eternal glory. Christ became a servant in order that through a life of humble obedience fallen man might be made kings and priests of God, and

come into possession of the incorruptible inheritance. *15LtMs, Ms 58, 1900, par. 52*

It is because the cross is shunned by the Christian world that they are so weak and inefficient. The earnest, constant view of the sufferings and death of God's dear Son is the only means by which we may conceive of the depth of His love and the value of even one soul for whom He paid the infinite price. Remove the cross from the Christian and it is like blotting out the sun which illumines the day, and dropping the stars and moon at night out of the firmament of the heavens. *15LtMs, Ms 58, 1900, par. 53*

The cross of Christ brings us nigh to God, reconciling man to God, and God to man. The cross, the Father looks upon it, upon the suffering He has given His Son to endure in order to save the race from hopeless misery and to draw man to Himself—He looks upon it with the relenting compassion of a Father's love. The cross has been almost lost sight of, but without the cross there is no connection with the Father, no unity with the Lamb in the midst of the throne in heaven, no welcome reception of the wandering who would return to the forsaken path of righteousness and truth, no hope for the transgressor in the day of judgment. *15LtMs, Ms 58, 1900, par. 54*

Without the cross there is no means provided for overcoming the power of our strong foe. Every hope of the race hangs upon the cross. In full view of the cross, taking in all that it embraces, the Christian may advance with the step of a conqueror, for light is before him in the cross, shining amid the woeful, discouraging darkness that enshrouds the world. When the sinner has indeed reached by faith the foot of the cross, when he looks to Christ who was lifted up to save him, then he may rejoice, for he has pardon. In his prostration at the foot of the cross he has reached the highest elevation to which man can attain. *15LtMs, Ms 58, 1900, par. 55*

Paul continues: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [2 *Corinthians* 4:6.] Paul speaks as one who has an experimental knowledge of Christ and the Father. He refers to his conversion and

to the change wrought in the minds and hearts of all the true followers of Christ. The same power affects the hearts of all. The length and breadth of the love of Christ is displayed in man's redemption. The deep angry darkness of sin and guilt enshrouding man is lifted. The cloud of vengeance is rolled back. The light of the knowledge of the glory of God is revealed in the face of Jesus Christ, and His merciful lips utter the words of His Father, "Live, O ye guilty sinners, live. Your tears, your repentance, is accepted, for there is found a ransom." The darkness like the pall of death hanging about the soul is transfigured, changed from threatening to glory. In the face of Jesus Christ is reflected the mercy of God. *15LtMs, Ms 58, 1900, par. 56*

The gulf of sin is bridged by the Son of the infinite One. The character of God, heretofore looked upon as awful and terrifying, now assumed an appearance of beauty and attraction, drawing to Himself the hearts of sinful but repenting and believing men. The glory of the Father shining in the face of His divine Son attracts the willing and obedient soul, and in response to the accents of parental love men make melody to God in their hearts. *15LtMs, Ms 58, 1900, par. 57*

Through the cross of Christ we learn that we have a Father who loves us with infinite and everlasting love, who pities us with the tender pity of a loving mother, and who draws us to Himself with more than a mother's yearning sympathy for a wayward child. The Father gave His Son for our salvation. What self-forgetting generosity! The mighty Jehovah is revealed as a compassionate and forgiving Father. *15LtMs, Ms 58, 1900, par. 58*

The light of this knowledge, shining in the chambers of the mind and in the soul temple, is more valuable to us than all the learning to be acquired in schools of science or philosophy. The mind accustomed to dwell only upon the justice, the greatness, and severity of God, contemplates but one side of His character. His greatness appears in such contrast to our feebleness that we feel desolate and helpless. We fear that because we are sinners that His power may crush us, His justice may condemn us. His truth exposes our guilt, and we dare not lift our eyes before Him. But when we look upon the face of Jesus Christ we see light; there

peace is expressed. *15LtMs, Ms 58, 1900, par. 59*

The god of this world has blinded the minds of men, lest they should discern in the face of Christ the light of God's glory. The face of Moses was covered, that the glory of God might not shine forth to the beholders, for they were transgressors. Satan had control of their thoughts and their affections. But in the face of Jesus the glory of God is not displayed transiently as on the face of Moses, for that glory passed away. On the face of Christ it ever remained, and all who look may live. That glory may be reflected upon them. Christ our Righteousness sheds light and brightness and glory and joy into the law of God, for every precept obeyed is our expressed promise. *15LtMs, Ms 58, 1900, par. 60*

“But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us”—even the light of the knowledge of the glory of God in the face of Jesus Christ. [*Verses 6, 7.*] The important mission of preaching Christ was entrusted to men, as the treasure to earthen vessels. God could have proclaimed His truth by sinless angels, but this was not His plan. He could have accepted only the ones admired by the world, those who possessed wealth, authority, and genius, learning and eloquence. But this also was not His plan. He chose the willing service of men of like passions with ours—men acquainted with poverty, hardship, and suffering, compassed with human infirmities; men who could sympathize with and reach persons of all classes. *15LtMs, Ms 58, 1900, par. 61*

The power of truth must not be accredited to men. The man must not be praised, petted, and glorified. The excellency of the power must ever be accredited to God, not to the superior endowments of men. This was why men subject to infirmities and suffering were chosen to meet men in the same condition as themselves, and as earthen vessels to convey to them the glorious truth. God will accept these apparently unattractive ones, and will let the light of the knowledge of His glory in the face of Jesus Christ shine upon them. He will make a revelation to man's intellectual nature which will enrich his mind with the highest and most sacred knowledge, and will shed a flood of light upon the atonement. The beaming light of the Saviour's countenance renders all things bright and glorious.

The knowledge of God in the face of Jesus Christ is the consummation of all knowledge. "Every one that is of the truth," said Christ, "heareth my voice." [*John 18:37.*] *15LtMs, Ms 58, 1900, par. 62*

Paul refers his Corinthian brethren to his experience in connection with the service of Christ. He seeks to impress their minds with the fact that such a life would not be chosen if he were prompted by selfish or mercenary motives. The Christian path was beset with difficulties and trials. His fellow laborers in the gospel were "troubled on every side, yet not distressed." They did not regard their case as peculiarly discouraging. "We are perplexed, but not in despair; persecuted, but not forsaken." God was their Helper, and He did not permit their enemies to triumph over them. "Cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." [*2 Corinthians 4:8-10.*] *15LtMs, Ms 58, 1900, par. 63*

Although the apostles were often cast down in the conflict with evil men and the powers of darkness, yet they were enabled to press again to the conflict, having before them triumph or death in the effort. In their own bodies, in bruises and wounds and stripes received for the sake of Jesus, they carried the evidence of the crucifixion of Christ, that they were partakers with Him of His sufferings. *15LtMs, Ms 58, 1900, par. 64*

Their very deliverance and preservation under manifold difficulties and trials testified that Jesus lived, and because of His power they lived also. The life of Jesus was proved by their protection, deliverance, support, and consolation and fortitude to stand steadfast under so much trial, and as ministers of Christ endure danger and suffering for His sake. *15LtMs, Ms 58, 1900, par. 65*

Paul reminds his brethren that as Christ's messengers they were constantly in peril, while the hardships they endured were telling upon their strength. "So then," he says, "death worketh in us, but life in you." [*Verse 12.*] While these ministers of the truth were wearing physically through privation and hardship, they were conforming to the death of Christ. But that which was working death in them was bringing life and spiritual health to the Corinthians. While the

Corinthians were not suffering persecution, they were, through their belief in the truth, made partakers of life eternal through Jesus Christ. In view of this they should be careful not to increase the burdens of the laborers, and by neglect and disaffection add to their trials. *15LtMs, Ms 58, 1900, par. 66*

Paul continues, “We having the same spirit of faith, according as it is written,” referring to the words of David: “I believed, and therefore have I spoken; we also believe, and therefore speak.” [*Verse 13; Psalm 116:10.*] Believing that the truth entrusted to him was a reality, nothing could induce him to handle the Word of God deceitfully, or to conceal the conviction of his soul. He would not purchase wealth, honor, or pleasure by a cowardly conformity to the opinions of the world. He was in daily expectation of martyrdom for this same faith which he had preached to the Corinthians. But he was not intimidated; for as Christ died and rose again, so the apostle had the assurance that the mighty power of Christ would raise his body also from the grave, and would accept and present him with all the faithful who had accepted his labors, to the Father. “For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound the glory of God.” [*2 Corinthians 4:15.*]*15LtMs, Ms 58, 1900, par. 67*

The apostles understood that their experience in suffering for the truth’s sake and their ministerial accomplishments were not to obtain gain or to aggrandize themselves. The self-denying love of Christ was to be so preached and practically carried out in their daily lives that many would be induced to accept the truth, and would thank God for the benefit received through these messengers of Christ. The hope of saving souls for whom Christ died preserved them from fainting or ceasing their efforts because of threatened dangers or actual suffering. *15LtMs, Ms 58, 1900, par. 68*

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” [*Verses 16-18.*]*15LtMs, Ms 58, 1900, par. 69*

If the apostle could call his heavy trials light afflictions, and but for a moment, what can the Christian of today complain of? How must our trifling difficulties appear in contrast with the many afflictions of Paul for the truth's sake? How many grieve the Spirit of God by their continual murmuring and fretfulness upon the slightest interference with their will and pleasure. Many pursue a course of careless indifference, as though there were no devil to lead them from the path of rectitude. They live for self, they work for self, they honor and glorify self. Satan transforms himself into an angel of light. The soul he is bent on ruining he beguiles with visions of ease, selfish pleasure, profit, and power. He assumes any character to suit the emergency. In sacred history he is described as a destroyer, an accuser of the brethren, a deceiver, a liar, a tormenter, a murderer, that old serpent, called the devil and Satan, which deceiveth the whole world. Satan has his allies, men who work to carry out his plans. *15LtMs, Ms 58, 1900, par. 70*

The apostles felt the power of the adversaries of souls; but though their physical strength was decreasing, yet they faithfully and unflinchingly declared the gospel of Christ. Daily they reflected more and more the image of the divine. Clad in divine armor the hero of the cross of Christ went forward in his path of duty, his heart invigorated by the truth of the gospel, refreshed by the dews of divine grace, opening and expanding to the beams of light shining in the face of Christ, and shedding forth that light like sweet fragrance upon all around him. Amid his pressing afflictions his voice of cheer shows him triumphant in the combat with visible and invisible foes. He fixes his eye upward, and beholds the heavenly reward. He does not linger over his trials and afflictions, but in a voice of joy and hope he sends down along the lines these words for our comfort: *15LtMs, Ms 58, 1900, par. 71*

“Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal.” [*Verses 17, 18.*] *15LtMs, Ms 58, 1900, par. 72*

The years of self-denial, of privation, of trial, affliction, and persecution, which Paul endured, he called a moment. The things

of the present time were not considered worth mentioning when compared with the eternal weight of glory which awaited them when the warfare should be over. These very afflictions were God's workmen, ordained for the perfection of Christian character. Whatever may be the circumstances of the Christian, however dark and mysterious may be the ways of Providence, however great his deprivation and suffering, he may look away from them all to the unseen and the eternal. He has the blessed assurance that all things are working for his good. *15LtMs, Ms 58, 1900, par. 73*

When these afflictions are dwelt upon the magnified, the soul is filled with distrust and repining. Unprofitable imaginings and worldly schemes and ambition for worldly honor or distinction will cause the mind to center upon temporal things and magnify temporal afflictions. But if the soul is absorbed in meditating upon the glorious plan of salvation, considering Him who was put to grief for our sins, who bore our sorrows and died our sacrifice, that we might have the far more exceeding and eternal weight of glory—when we consider all this, we like Paul shall regard our heaviest sorrows and trials as light afflictions. *15LtMs, Ms 58, 1900, par. 74*

We may profitably consider the Son of God upon the cross, smitten, bruised, and dying, without a murmur, unresisting, uncomplaining, amid mockery and derision. And this is the Monarch of heaven, whose throne is from everlasting, and whose kingdom shall have no end. All this suffering and shame was endured for the joy that was set before Him, the joy of granting to man the precious gift that attracted the eye of Paul and caused all his sufferings to seem so insignificant as to be called light afflictions endured for a moment. When the mind's eye is fastened upon the cross of Christ, the pledge of eternal reward will ennoble the whole nature of man. The glorious characteristics of a Saviour's matchless love will melt and subdue the soul, and give that strength and power which will carry the soul above the things of time and sense. *15LtMs, Ms 58, 1900, par. 75*

If men in our day ever should subdue the pride and vanity of their hearts, and bring their souls into converse with things unseen and eternal, they must learn to estimate all temporal concerns in the light that shines from the cross. The mind must be trained to fathom

the depths of the humiliation to which our great Exemplar submitted that He might make man the possessor of eternal riches. In dwelling upon things unseen in the plan of redemption, the heart will feel mighty throbs of a Saviour's love, and will be ravished by the charms of His pure and spotless character. *15LtMs, Ms 58, 1900, par. 76*

The Holy Spirit irradiated the soul of Paul with light from heaven, and he was assured that he had an interest in the purchased possession reserved for the faithful. Paul's language was strong. He was not able to find words of sufficient force to express the excellency of that glory, honor, and immortality which believers would receive when Christ should come. Compared with the scene upon which his mind's eye was dwelling, all temporal afflictions were but momentary, light afflictions, unworthy of thought. *15LtMs, Ms 58, 1900, par. 77*

Viewed in the light of the cross, the things of this life were vanity and emptiness. The glory that attracted him was substantial, weighty, durable, beyond the power of language to describe. Yet Paul comes as near to expressing it as he can, that the imagination may grasp the reality as far as is possible to finite minds. It was a weight of glory, a fulness of God, knowledge that was measureless. It was an eternal weight of glory. And yet Paul feels that his language is tame. It falls short of expressing the reality. He reaches out for words more expressive. The boldest figures of speech would fall far short of the truth. He seeks the broadest terms which human language can supply, that the imagination may grasp in some degree the superlative excellency of the glory to be given the final overcomer. *15LtMs, Ms 58, 1900, par. 78*

Holiness, dignity, honor and felicity in the presence of God, are things now unseen except by the eye of faith. But the things which are seen, worldly honor, worldly pleasure, riches, and glory, are eclipsed by the excellency, the beauty, and resplendent glory of the things now unseen. The things of this world are temporal, enduring only for a time, while the things which are not seen are eternal, enduring through endless ages. To secure this infinite treasure is to gain everything and lose nothing. *15LtMs, Ms 58, 1900, par. 79*

It is the love of Christ that makes our heaven. But when we seek to express the love of Christ, language fails us. We review His life on earth, His infinite sacrifice for man, we think of the mansions He has gone to prepare for His obedient ones, and we are silent from amazement. We exclaim, O the heights and depths of the love of Christ! We linger beneath the cross, viewing the dying agonies of the Prince of glory, and we may have some faint conception of this expression of the love of God. We may say, herein is love, not that we loved God, but that He loved us, and gave His Son to die for us. But after all our contemplation of Christ we are only lingering around the edges of a love that is immeasurable. It is like a vast ocean, without bottom or shore. It is a far more exceeding and eternal weight of glory. *15LtMs, Ms 58, 1900, par. 80*

In all who follow Jesus, this love like a sacred fire is burning upon the altar of the heart, and it will be expressed in words and actions. It was on this earth that the rich glories of the love of God were displayed through Jesus Christ. And it is upon the earth that Christ's followers are to reflect the love and light of Jesus. That which He lets shine upon them is to be expressed in its fullness in words and deeds. Thus it will attract minds from the things which are seen to the things which are unseen. The apostle continues, not with hesitancy and wavering unbelief, but with assurance, "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." [2 *Corinthians 5:1.*] *15LtMs, Ms 58, 1900, par. 81*

Ms 59, 1900

Jots and Tittles, II

NP

August 16, 1900 [typed]

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Dishonesty among Canvassers

The work of colporteurs and canvassers is an important work. It is no child's play. Some have engaged in canvassing for other books than those bearing on present truth. They had a very low standard of righteousness and honesty. Because they professed to be Christians they were trusted. Confidence was placed in them because they professed to be Seventh-day Adventists, and it was not thought necessary to place them under regulations. Some took advantage of this confidence and made false statements; they committed forgery, robbery, and theft. They squandered the money taken for books, money that belonged to their employers, and several who carried on this business considered it a good chance for them, and laughed one with another over the matter. *15LtMs, Ms 59, 1900, par. 1*

The arrangements entered into were those which showed not the slightest appearance of distrusting their honesty. These business arrangements were not supposed to be made with men of corrupt hearts and corrupt morals. But every one of these dishonest transactions are registered in the books of heaven, and there they will remain until the judgment, unless by confession, repentance, and restitution, they shall seek God to write pardon against their names. In the day of judgment many will be found wanting because they have been tested and proved of God and found unworthy of eternal life. God could not trust them in heaven. The decision will be made for eternity; he that is not faithful in that which is least cannot be entrusted with greater responsibilities. They will be judged by their works which have determined their character. Is it a paying business to be dishonest? Never; for if there is no detection here in

probationary time, everything will be laid open in the day of final reckoning. *15LtMs, Ms 59, 1900, par. 2*

Health and Fashion

There is scarcely any subject upon which people are more ignorant than that which relates to their own life and health. God has placed us under obligation to take care of the habitation which He has given us. We are, as it were, under bonds to our Maker to preserve our bodies in the very best possible condition of health, that we may in our lives render to God perfect service. Our bodies are not our own to abuse as we please, and lessen our physical and mental strength by wrong habits because it is the fashion. *15LtMs, Ms 59, 1900, par. 3*

Our bodies belong to God, and it becomes our duty, not only for our own sake but for the sake of those with whom we associate, and for the sake of Christ, who has purchased us with the dear sacrifice of His own life, to become intelligent in regard to our own organism, and feel that it is a sacred duty to obey the laws which God has established in our being. It is as much the religious duty of every individual to study the laws of life and obtain a knowledge of how to live as it is to study any of the requirements of the Word of God. It is impossible to obey the precepts of God's Word, while our habits of life are at war with nature. *15LtMs, Ms 59, 1900, par. 4*

If we treat our bodies and life with reckless wantonness, if we thus gradually destroy our lives, in order to be in harmony with fashion, how can we heed the injunction of the inspired apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, to God, which is your reasonable service. And be ye 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.*] Here we are positively forbidden to conform to the fashions of the world; yet, how few, even of professed Christians, regard this sacred injunction. *15LtMs, Ms 59, 1900, par. 5*

Captain Norman

Sunnyside, Cooranbong, New South Wales

Dear Sister Henry:

We are greatly surprised to learn in regard to Captain Norman's donation; but it does not trouble me at all; all anxiety is removed. The Lord knows all about the matter. I cannot explain how it is, unless the man was unbalanced in mind, and really thought to perform all these good purposes. He must have been under a species of insanity, for otherwise he must have known that the thing purposed would, if not carried out, expose him as a deceiver. It is a wonderful thing, and we all consider that the Lord knows how to turn it to our best advantage. The Lord certainly does not want us to be mocked. But I have had presented to me that the influence of his donation would test character, and lead to the withholding of means which should come to us from America. Had Captain Norman never appeared with his donations, many would have received a blessing in giving. *15LtMs, Ms 59, 1900, par. 6*

The Christian's Conflict

Every one who finally shall be crowned victor over the temptations of Satan has something to do, whereby he will have earned, by perfect obedience to God and noble, determined effort to comply with the conditions God has made in His Word, the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the bloodstained banner of the cross of Christ, is the duty of every servant of Jesus. *15LtMs, Ms 59, 1900, par. 7*

Words of Counsel to Ministers

Do deep ploughing that you may realize the very best harvest.

Labor to bring to the foundation imperishable material—gold, silver, and precious stones. If you bring hay, wood, and stubble, these will be consumed, and you may be consumed with them. The salvation of your soul is precious. *15LtMs, Ms 59, 1900, par. 8*

Let not women be attracted to you. Stand in the uprightness of your soul and tell them you are not their confessor. Jesus is the One to learn the secret of the heart. You are only human, and judging only from a human standpoint you might make wrong decisions, give wrong counsel. *15LtMs, Ms 59, 1900, par. 9*

Do not study to give to the flock something new and surprising which is not food, but is as husks, whereby the soul is not nourished and built up in the most holy faith, prepared to do intelligent work for Jesus Christ. *15LtMs, Ms 59, 1900, par. 10*

God is not glorified by leaders in the church who seek to drive the sheep. No, no. “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.” [*1 Peter 5:2, 3.*] There is a wide field for the elders and the helpers in every church. They are to feed the flock of God with pure provender, thoroughly winnowed from the chaff, the poisonous mixture of error. You who have any part to act in the church of God, be sure that you act wisely in feeding the flock of God, for its prosperity, much depends upon the quality of this food. *15LtMs, Ms 59, 1900, par. 11*

Parents

Toowoomba, Queensland, Australia

September 20, 1899

The past night has been one of experience. I was standing in the council meeting at Battle Creek. The Spirit of the Lord was upon me. I said many words to the managers of the work. I will not here state the message I was burdened to bear. But One, a heavenly messenger, stood before the people. We did not know when He

came into the assembly. He said, "As representative men, you do not understand the work for this time. You need to be converted. The soul temple needs to be cleansed. You do not see things clearly; you must have your eyes anointed. If you only knew yourselves you would be alarmed." *15LtMs, Ms 59, 1900, par. 12*

Parents standing as heads of families, priests of the household, as teachers and as governors, must first receive their lessons from the One who has said, "Come unto me, all ye that ... 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.*] They must obey the highest authority, and then as obedient children of God they can give the sincere, earnest, all-important education to their children. *15LtMs, Ms 59, 1900, par. 13*

Parents who successfully govern their families must first govern themselves. If they would only have pleasant words in their families, they must let their children hear only pleasant words from their lips. The planting of the seed will produce a like harvest. Parents have a solemn, sacred work to perform in educating their children, by precept and example. They are under obligation to God to present their children to Him fitted at a very early period to receive an intelligent knowledge of what is comprehended in being a follower of Jesus Christ. If those who claim to be Bible Christians have children who do not fear and love God, in most cases it is because the parents' example has not been a correct one. False, spurious seeds have been sown which have produced a harvest of briars and thorns. *15LtMs, Ms 59, 1900, par. 14*

Holiness

Mistakes have been made in regard to what constitutes sanctification and holiness. This is claimed by many who have no right to it, for while they claim and teach purity, their own course of action belies their profession. They mislead minds and their course of conduct testifies that they are doing the works of the enemy. We are called into the freedom of the gospel but not into the service of

sin. We are called to wear Christ's yoke, which is true liberty, not liberty to sin and disregard the plainest injunction of the Word of God, "If ye love me, keep my commandments." [*John 14:15.*] *15LtMs, Ms 59, 1900, par. 15*

How shall our camp meetings be conducted? is the question that has been asked me again and again. If those who participate in these meetings are under the control of, and moved by, the Spirit of God, their conduct will not be so cheap and frivolous. Everything should be of an elevated, holy character. *15LtMs, Ms 59, 1900, par. 16*

Need of Consecration

Dear Brethren in the Ministry:

The old year, 1887, is nearly closed, and 1888 is about to be ushered in. What advancement have we made in the knowledge of Jesus Christ during the past year? Have we, as individual workers together with God, with deep earnestness reviewed the life of the past year? Have we thoughtfully, solemnly, and prayerfully taken in the situation as to our relation to God and to His work? As ambassadors for Christ shall we at this critical period of the history of the church, when the nations of the world are almost universally wavering between infidelity and idolatry, consider the signs of the times? Shall we hear the voice of God through His Word, giving warnings and appeals and commands, calling us to a new contest by a new and more thorough consecration of ourselves, of all our entrusted capabilities and powers? *15LtMs, Ms 59, 1900, par. 17*

My brethren and sisters who are engaged in the solemn work of being the mouthpiece of God, be sure that the treasure house of the heart is pure and holy. *15LtMs, Ms 59, 1900, par. 18*

Prevailing Prayer

Our Lord watches over His sheep and lambs by day and by night, and it is not the will of our heavenly Father that even one of His little ones should perish. The work was enjoined upon Peter, Feed My lambs; feed My sheep. Great is the love of our heavenly Father for every soul for whom Christ has died. In the parable the one who asked was for a time refused, but afterward he was given as much as he needed. But the Lord says, "Ask, and it shall be given you; seek and ye shall find." [*Matthew 7:7.*] You need not fear an improper hour. His eye never slumbers nor sleeps. He always hears the prayer of the humble suppliant and grants His blessing. He never turns away unblest those who seek Him with the whole heart. *15LtMs, Ms 59, 1900, par. 19*

The Lord tries our faith. He encourages us to press our petition to the throne of grace, for this is for our good. And when we feel our great necessity to have grace and an intelligent knowledge of truth, that we may give to those who are in need of the bread of life, we shall have grace for grace bestowed, if we ask in humble faith. *15LtMs, Ms 59, 1900, par. 20*

Daniel and Revelation

The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty Angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth. *15LtMs, Ms 59, 1900, par. 21*

After these seven thunders uttered their voices, the injunction comes to John, as to Daniel, in regard to the little book: "Seal up

those things which the seven thunders uttered.” [*Revelation 10:4.*] These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel’s prophecies have their proper place in the first, second, and third angels’ messages to be given to the world. The unsealing of the little book was the message in relation to time. *15LtMs, Ms 59, 1900, par. 22*

The books of *Daniel* and the *Revelation* are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the Angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. *15LtMs, Ms 59, 1900, par. 23*

This time, which the Angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. *15LtMs, Ms 59, 1900, par. 24*

The Angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. *15LtMs, Ms 59, 1900, par. 25*

The greatest work to be done in this life is to make preparation for the future life, for that life which measures with the life of God. A probation has been granted us that, notwithstanding the difficulties, we may cultivate virtues which shall carry us into the higher life. Pure love for one another is exercised by those who are partakers of the divine nature. *15LtMs, Ms 59, 1900, par. 26*

Pharisaism

The Pharisees, claiming great piety, had not lived in close connection with God so that they could discern sacred things. When John came to prepare the way of the Lord, they refused to accept him, and when the work was more fully developed and they had an overwhelming amount of evidence as they saw the demonstrations of the power of God, they still held to their doubts and unbelief. They chose to pretend ignorance rather than yield to their convictions and confess that they were wrong. John was that prophet sent of God, but the chief priests and scribes and Pharisees did not believe him because his teaching revealed the defects in their religious experience, and condemned their course of action. While they disbelieved, many of the publicans and sinners and harlots received his testimony, condemning the sins of which they were themselves guilty, and as true penitents embraced the salvation offered. *15LtMs, Ms 59, 1900, par. 27*

The Message of John

John declared that Christ must be received by them individually as a Saviour. They need not expect the priests or the pope to take the place of Christ, for he alone who would come to Christ as a repentant believing sinner would find peace and have Christ's righteousness imputed to him. All sanctification comes through a living, active faith, and transforms men and women into the image of Jesus Christ. *15LtMs, Ms 59, 1900, par. 28*

John was listened to with great interest. His doctrine melted their

hearts and revived their hopes. It was a strangely sweet message which was borne to them, and the seed was falling into good soil. Never before had such doctrines fallen upon their ears. He drew his followers away from outward forms, away from self-righteousness, toward Jesus. He made them feel that in Christ alone were centered all their hopes of eternal life. Christ and Him crucified was the burden of his message. *15LtMs, Ms 59, 1900, par. 29*

God's Goodness

In the lessons that Christ gave to His disciples to be given to our world, the grand things of His spiritual kingdom are illustrated by the principles of His temporal kingdom. He hath established the world by His wisdom, and stretched out the heaven by His discretion. He is wonderful in counsel and excellent in working. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." [*1 Corinthians 1:25.*] "He disappointeth the devices of the crafty so that they cannot perform their enterprise." [*Job 5:12.*] His counsels stand forever, and the thoughts of His heart from generation to generation. *15LtMs, Ms 59, 1900, par. 30*

The Lord God of heaven claims from us the highest reverence. We are to fear God, to love God, and be obedient to all His precepts. He is perfect in His goodness, and full of mercy and compassion, always working for the good and happiness of the human family; but their own plans, their own imaginings, are contrary to the will and way of God, and of a character to destroy the way of His paths, and make their own finite wisdom prominent in choosing their way and their will. The result is unhappiness, suffering, and eternal disappointment. "The Lord is good unto all, and his tender mercies are over all his works." He openeth His hand and "satisfieth the desire of every living thing." [*Psalms 145:9, 16.*] He is the Father of mercies and the God of all comfort. The earth is full of the goodness of the Lord. *15LtMs, Ms 59, 1900, par. 31*

Launceston, Tasmania

May 11, 1895

I have had opened before me your college at Lincoln, Nebraska. I saw an existing state of things that was not wholesome or healthful. Minds were being wrought upon, making too much of little things, a world of an atom, and an atom of a world. One would suppose that the love of Jesus had not a modifying, correcting influence over your own natural and cultivated traits of character. Anyone would suppose that you were grafts of a strange vine rather than being the branches of the living vine. Self has swelled to wonderful proportions. Little things have been treated as the largest and most essential things. Teachers have revealed that they have little growing knowledge of Jesus Christ. They need to not only take a term in the school of Christ, but to live in that school as learners continually. *15LtMs, Ms 59, 1900, par. 32*

“And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, an 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 4:30-32.*] *15LtMs, Ms 59, 1900, par. 33*

Shall we bear in mind that the presence of the Holy Spirit with us in the bed chamber, in the family circle, in the most difficult places we pass through, is shielding us from the shafts of the enemy, constantly counterworking his devisings, and carrying forward His work as a reprovor of sin, imparting and impressing the mind with the words of Christ, bringing all things to our remembrance, that He may restore the moral image of God in man. We need to dwell more constantly and earnestly upon the grace of the Holy Spirit. This we do not discern with our natural eyes, yet by faith we see its office work, and we cannot render to God supreme love and honor if we do not recognize the Holy Spirit which the Lord sends. The Holy Spirit represents Jesus Christ. He is our refuge unto whom we can run and be safe. He is always present with the human agent. *15LtMs, Ms 59, 1900, par. 34*

Extravagance and Fashions

The lives of nine-tenths of the befrilled, trimmed devotees of fashion are a living lie. Deception and fraud are their daily practice. They appear what they are not. Nobility of soul is gone. Gentleness and generosity have been bartered away to gratify their lust after evil things. Thousands sell virtue to obtain money with which to gratify their desire to follow the fashion. Such madness upon these things should call forth an army of reformers to take their position for reform. The devil is constantly inventing fashions which are followed at the sacrifice of time, money, and health. Can we, dare we who profess to be Christians, follow in the path of worldlings? Shall we appear to sanction these fashions by adopting them, even in part? Shall we lead our influence in any degree to the general evil? Many do this because they do not have Christ formed in their hearts, the hope of glory. *15LtMs, Ms 59, 1900, par. 35*

Luxurious living and extravagant dress are carried to such an extreme as to constitute one of the signs of the last days. Those who are inclined to admire the appearance which they make in a mirror will have no inclination to test their characters by looking into the great moral mirror, the law of God. The wicked idol of dress swallows up all that is humble, needy, and lowly in the character. It consumes the precious hours which should be devoted to meditation, searching the heart, and prayerful study of the Scriptures. In the Scriptures they would find that the pen of inspiration has traced this especially for them. "I will," writes Paul, "that women adorn themselves with shamefacedness and sobriety, not with brodered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." [1 *Timothy 2:8-10.*] *15LtMs, Ms 59, 1900, par. 36*

Christ and the church have claims upon each individual member that their thoughts, their energies, their means, their dress, and their deportment shall correspond with the life and character of Christ. No Christian can conform to fashion. If the Master has entrusted means to them, it was not for them to use to adorn the person or to gratify pride in display. God has made them stewards of means, that they might glorify Him in wisely dispensing this trust of God in clothing the naked, feeding the hungry, and advancing the cause of

God in the earth. There is not an individual member of the church that can consistently or with a quiet conscience patronize the fashions of this age. The needless trimmings upon a dress will hinder the works of mercy and benevolence, and is robbery toward God. The graces of meekness, humility, modesty, prudence, a virtuous character, are accomplishments suited to every rank and condition of life. *15LtMs, Ms 59, 1900, par. 37*

Shall we not take our stand as faithful sentinels to guide the youth, by precept and example, from the dissipation and extravagance of this age? Shall we not eat and drink and dress to the glory of God? Consider that the love of dress fastens its victim in servile bondage. Why wear a dress so fitted that a full inspiration of air is an impossibility? Why wear appendages that bear upon delicate organs of the body, and create disease? The answer, if expressed by man, would be, "I am in perfect misery, but I have to dress as others dress, or I should be treated with neglect. I know that I shall not live out half my days in thus making myself miserable to follow these senseless fashions, but I have not moral courage to be called old-fashioned and behind the times. I am not able physically or financially to bear this strain upon health and purse, and worse than all I fear that I shall lose my soul, but then, I must keep up appearance or I could not obtain work." *15LtMs, Ms 59, 1900, par. 38*

Religion and Character Building

Little expenses must be carefully guarded against. To deny one's self in little as well as in great things is necessary to prosperity and happiness. Yet strict economy may be carried into covetousness. Religion, with her strong, even, well-balanced principles, will prove a safe anchor. Every ear will hear the requirement, "Give an account of thy stewardship." [*Luke 16:2.*] We are accountable to God for all we possess. In all things we are to study to show ourselves approved unto God. *15LtMs, Ms 59, 1900, par. 39*

By what means shall the young man repress his evil propensities, and develop what is noble and good in his character? The will,

intellect, and emotions, when controlled by the power of religion, will become transformed. “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.” [1 *Corinthians* 10:31.] Here is a principle underlying every act, thought, and motive if the entire being is under control of the will of God. *15LtMs, Ms 59, 1900, par. 40*

The voice and passions must be crucified. “I can do all things through Christ which strengtheneth me.” [*Philippians* 4:13.] The will, the appetites and passions, will clamor for indulgence, but God has implanted within you desires for high and holy purposes, and it is not necessary that these should be debased. This is only so when we refuse to submit to the control of reason and conscience. We are to restrain our passions and deny self. *15LtMs, Ms 59, 1900, par. 41*

The unsanctified mind fails to receive the strength and comfort which God has provided for all who will come to Him. There is an unrest, a burning desire for something new, to gratify, to please and fascinate the mind, and this indulgence is called pleasure. Satan has alluring charms with which to engage the interest and excite the imagination of youth and fasten them in his snare. Do not build your character on the sand. *15LtMs, Ms 59, 1900, par. 42*

Satan's Snares

Satan devises, through his masterly deceiving power, to make evil appear as righteousness, to keep men working in his line, that those whom God has entrusted with great responsibilities shall be perverted from His allegiance and serve his purposes. “Thou hast defiled thy sanctuaries by the multitude of thine iniquities.” [*Ezekiel* 28:18.] This represents a corrupt spiritual administration. The influence that is gained through positions of trust is used for selfish purposes instead of for the good of others who stand approved before God more than they, for their dependence is in God, and they are seeking His glory and not their own. Even now Satan is continuing and advancing in the same line in which he began. He rules by the same laws. In heaven he lost his self-sacrificing

principle and unselfish care for his associates, and little by little he introduced a new order of things, consulting his own hand. *15LtMs, Ms 59, 1900, par. 43*

Meeting Temptations

Our work is a solemn, serious work. It is not the order and will of God to shield His people from temptation. His people will be exposed to trial, and the very object of Christ's choosing a people from the world was to prepare them to meet and resist temptations, that when they should come in contact with the world in public life, they would be so imbued with the Spirit of God that they would not yield to corrupting influences. *15LtMs, Ms 59, 1900, par. 44*

When truth takes possession of the heart, the Christian will be brought into conflict, and in this conflict he will need the whole armor of God, for he has to fight the good fight of faith. There are opposing elements in his own household, even in his own heart, and nothing but the free Spirit of God can ensure for him the victory. *15LtMs, Ms 59, 1900, par. 45*

Cheerfulness and Love

Dear Sister Salisbury:

I have been shown your case, that you have had many things to discourage you. But do not despair; God loves you. "Nevertheless, the foundation of God standeth sure, having this seal: the Lord knoweth them that are his." [2 *Timothy 2:19.*] You have been doubting and have had but little hope or courage, but do not let go your hold upon God or upon the truth. Jesus lives to make intercession for you. He wants you to come back to Him with all your burdens, your perplexities, your cares. Sickness and gloom has taken from you much of the joy of life; but do not look on the dark side. Be cheerful, knowing that Jesus knows every pang of anguish which the soul suffers. He will not leave your bruised and

broken. *15LtMs, Ms 59, 1900, par. 46*

My sister, cherish love, the precious plant of love. You have felt gentle and thoughtful toward the sick. Not a wish or want but what it is supplied. The heart's affections long slumbering has been aroused; no service is thought a hardship or done with censure or faultfinding. But when health returns there has been a falling back in the same old cold, indifferent, loveless way. Now change this order of things. Let love flow forth freely and break down the barriers. The life may be lived day by day under the melting power of the Spirit of God. *15LtMs, Ms 59, 1900, par. 47*

Dealing with the Young

Children have received as a legacy unfavorable traits of character, yet they have most valuable and lovely traits of character. [They] should be associated with those who will appreciate and understand how to deal with them, to develop the favorable and lovely qualities, and not pursue such a course as will stir up and strengthen their unfavorable dispositions which have been inherited. Much wisdom should be exercised by those who are brought in close connection with children. Flattery should not be used, for this would be poison to their souls; but a sanctified, tender regard should be shown for them, thus gaining their confidence through the love that is expressed for the soul. *15LtMs, Ms 59, 1900, par. 48*

Jesus loves the children and youth. When they lose self-control and speak words that are passionate, an attitude of silence is often the best course to pursue, not taking up a line of reproof or argument or condemnation. Repentance will come very soon. The silence that is golden will often do more than all the words that can be uttered. Satan is only too well pleased to harass and destroy the souls of the young; therefore persons should be connected with these who have wisdom to deal with tempted human minds. The words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." [*Luke 22:31, 32.*] *15LtMs, Ms 59, 1900, par. 49*

Jesus rejoices in spirit when He sees Satan repulsed from his commanding position to control the mind and will of the human agent. Many a youth is in imminent peril through manifold temptations, but Jesus Christ has the tenderest sympathy for them, and the Lord has sent His angels to protect and guard them from lives of wretchedness. Jesus Christ has purchased them, paying the ransom money for their souls. They are His property.*15LtMs, Ms 59, 1900, par. 50*

I need not present the self-denial, the self-sacrifice, the humiliation, and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate, that we may better estimate the value of the human soul. As we view the agonies which Christ endured as the price of redemption, we will consider every soul of value. The love of Jesus for souls cannot be measured. Christ died to save not only the few who accept Him; no, He came to our world to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely, but He came to seek and to save them that are lost. "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] He is the true Shepherd, ever ready to leave the flock which is in the fold and to go into the wilderness to seek for the lost sheep.*15LtMs, Ms 59, 1900, par. 51*

He calls for living human agencies to co-operate with the divine. We want every talent, every ability and God-given power, to be exercised in this great work. Ye are laborers together with God. Our work is to lift up and try to save the souls that are ready to perish. Eternal life is worth everything to us.*15LtMs, Ms 59, 1900, par. 52*

"Sunnyside," Cooranbong

March 21, 1896

Dear Brother and Sister Durland:

I have something to say to you upon the subject of temperance. If you are yourselves working earnestly in the line in which God demands all His messengers who are laboring in the harvest field to

work, you will have very much greater influence on the side of truth and righteousness. But your indifference on this subject is not pleasing to God. You occupy a position of responsibility, and you need to be worked by the Holy Spirit. "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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." [Romans 12:1-3.] *15LtMs, Ms 59, 1900, par. 53*

Every church needs a clear, sharp testimony, giving the trumpet a certain sound. If we can arouse the moral sensibilities upon the subject of practicing temperance in all things, a very great victory will be gained. *15LtMs, Ms 59, 1900, par. 54*

Eloquent Sermons

The minister may make a high range into the heavens, by poetical descriptions and fanciful presentations which please the senses and feed the imagination, but which do not touch the common life experience, the daily necessities; bringing home to the heart the very truths which are of vital interest. The immediate requirements, the present trials, need present help and strength—the faith that works by love and purifies the soul, not words which have no real influence upon the living daily walk in practical Christianity. *15LtMs, Ms 59, 1900, par. 55*

The minister may think that with his fanciful eloquence he has done great things in feeding the flock of God; the hearers may suppose that they never before heard such beautiful themes, they have never seen the truth dressed up in such beautiful language, and as God was represented before them in His greatness, they felt a glow of emotion. But trace from cause to effect all this ecstasy of feeling caused by these fanciful representations. There may be truths, but

too often they are not the food that will fortify them for the daily battles of life. *15LtMs, Ms 59, 1900, par. 56*

Ms 60, 1900

The Transgression of God's Law

NP

August 20, 1900 [typed]

Portions of this manuscript are published in *LDE 248*, *4BC 1155*; *12MR 145-146*.

Truth is sown for the righteous. Christ came to sow the world with truth, that man might have a knowledge of God and of Jesus Christ His only begotten Son. If men receive the truth in its correct bearings, it will be because they search the Scriptures to understand for themselves what saith the Lord, that they may obey His voice. But in this age of the world the masses of the people have turned away their ears from hearing the Word of the Lord, lest they should be disturbed by His plainly specified requirements. Their condition is described by the prophet Jeremiah:¹⁵*LtMs*, *Ms 60, 1900, par. 1*

“Moreover thou shalt say unto them, Thus saith the Lord: Shall they fall, and not arise? Shall he turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I harkened and heard, but they spake not aright; no man repented him of his wickedness, saying, What have I done? Every one turneth to his course, as a horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord; and what wisdom is in them?” [*Jeremiah 8:4-9.*]¹⁵*LtMs*, *Ms 60, 1900, par. 2*

This description is now being fulfilled to the letter in the religious world. The Lord declares: “Every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of

the daughter of my people slightly, saying, Peace, peace, when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore shall they fall among them that fall; in the time of their visitation they shall be cast down, saith the Lord.” [*Verses 10-12.*] *15LtMs, Ms 60, 1900, par. 3*

This representation is true of those who claim to be teachers of the people and who are leading them astray. They refuse obedience to the Word of the Lord. Yet they say, “The law of the Lord is with us.” [*Verse 8.*] Especially is this fulfilled in their course with regard to the original Sabbath of Jehovah. Instead of observing the memorial Sabbath, the day that God has blessed and sanctified, they honor a spurious sabbath, a heathen, idol sabbath. They exalt it by their man-made theories. And they declare, “The law of the Lord is with us,” and all who violate the Sunday will be dealt with according to our laws. *15LtMs, Ms 60, 1900, par. 4*

“I will surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the fig tree, and the leaf shall fade; and the things that I have given them shall pass away from them. Why do we sit still? Assemble yourselves, and let us enter into the defenced cities, and let us be silent there; for the Lord our God hath put us to silence, and given us water of gall to drink, because we have sinned against the Lord. We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. *15LtMs, Ms 60, 1900, par. 5*

“For, behold, I will send serpents, cockatrices, among you, which will not be calmed, and they shall bite you, saith the Lord. When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: Is not the Lord in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, and with strange vanities? The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me.

Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?" [*Verses 13-22.*] *15LtMs, Ms 60, 1900, par. 6*

The prevalence of sin is alarming; the world is being filled with violence as in the days of Noah. Would the world be in its present condition if those who claim to be the people of God had revered and obeyed the law of the Lord? It is the rejection of the truth, man's dispensing with the commandments of God, that has produced the condition of things which now exists. God's Word is made of none effect by false shepherds. The decided opposition of the shepherds of the flock to the law of the Lord reveals that they have rejected the Word of the Lord and have put their own words in its place. In their interpretation of the Scriptures they teach for doctrines the commandments of men. In their apostasy from the truth they have encouraged wickedness, saying, "We are wise, and the law of the Lord is with us." [*Verse 8.*] The words of Christ to the Pharisees are applicable to them. Christ said to these teachers, "Ye are both ignorant of the Scriptures and of the power of God." [*Matthew 22:29.*] *15LtMs, Ms 60, 1900, par. 7*

The religious teachers by their false interpretation of the Scriptures have changed the law of the Lord, especially the Sabbath commandment. In this they have in a marked manner apostatized from God. They have accepted false theories, teaching and living their falsehoods. It is in vain that these falsehoods are received as truth. Notwithstanding the great zeal manifested in promoting Sunday observance and exalting man-made laws as supreme, the work is transgression, a perversion of truth. *15LtMs, Ms 60, 1900, par. 8*

All man-made laws to make sacred that which bears no sanctity in the Word of God are in vain. The wise men themselves might well be ashamed of their work, for they cannot find in the Scriptures one word of proof for Sunday observance, and they themselves are ensnared with their own heresies and false interpretations of the Word of the Lord. Whatever excellence may be attributed to Sunday observance, the custom is of human not divine origin. It rests on the authority of the priests and teachers of the people. These men are placing contempt on the law of God, especially upon the fourth

commandment. *15LtMs, Ms 60, 1900, par. 9*

In this they know not what they are doing. The fourth commandment is the golden link of heaven to bind up the first four precepts, which state the duty of man to his God, requiring supreme love and supreme reverence to the living God. God gave the Sabbath as the memorial of His creative work, as a sign that He is the true God, the only One to be honored and obeyed. The first four commandments stand forth in their moral dignity and superiority above all the words of man. If these first four precepts are obeyed, man is then prepared to obey the last six commandments, which are summed up in the precept, "Thou shalt love thy neighbor as thyself." [*Leviticus 19:18.*] *15LtMs, Ms 60, 1900, par. 10*

Let men change or set aside the first four commandments of the law, and they become the sport of Satan's temptations. They will not love God supremely or their neighbor as themselves. Their understanding and spiritual conception of doctrine is perverted. They lead man into disobedience and transgression through their perverted explanations of Scripture, explanations which mean rejection of a definite "Thus saith the Lord." Consequently it is seen by Him who never makes a mistake that there is no wisdom, holiness, or virtue in them. Their rejection of the Word of the Lord and acceptance of fables is a plain witness against them. It shows that they are subject to the cunning vagaries of the great deceiver. *15LtMs, Ms 60, 1900, par. 11*

The condition of our world today is just as the prophet has represented that it would be near the close of this earth's history. That which was true of the scribes and teachers and rulers in Christ's time is no less true of the religious world today. All who follow the practice of the scribes and teachers in the days of Christ will come under the condemnation of the heavenly universe in this our day. Darkness has deepened in the earth. In Christ's day the Word of God was presented by the greatest Teacher the world ever knew; and the law of the Lord in its true significance, with its divine authority, was ignored, despised, rejected, declared to be no longer binding upon the human family. The same thing is done today. *15LtMs, Ms 60, 1900, par. 12*

Because of his rebellion against God, Satan was exiled from heaven; but he has continued to carry forward the same work on the earth in exciting rebellion and apostasy. That which he failed to accomplish in heaven he is zealously at work to accomplish on the earth. And he has achieved marked success. The Christian world has accepted his theories. Through his deception of earthly powers, he has gained that which he failed to gain in heaven. The testimony of heaven is that men in this age are manifesting apostasy and departing from the Lord's precepts even as did ancient Israel. *15LtMs, Ms 60, 1900, par. 13*

Holiness is wholeness for God. It means perfect obedience to every precept of the law of God. This is the only true moral excellence. A character in harmony with the law of God is the only character which will receive His approval. It shows that man has by faith received Jesus Christ who came to this world to die for the transgressors of God's law. Christ by His own obedience to the law places man on vantage ground with God, giving him another trial. Thus probation is granted to man, opportunity is given him to show his hatred of sin, the transgression of the law, and to return to his loyalty to God. *15LtMs, Ms 60, 1900, par. 14*

Is it possible for the law of God to be changed or set aside? Nay, verily; for that law is immutable, eternal. It is forever to hold its claim of obedience upon every soul who has opportunity to gain a knowledge of the will of God. The responsibility of men today is proportionate to the light they receive through the messages of warning God has given. *15LtMs, Ms 60, 1900, par. 15*

To abrogate the law of God is as impossible as it would be for God to abolish Himself. The law of God's kingdom is a transcript of His character. Men may talk of Christ. They may claim to be saved by Christ. They may talk of righteousness. But the only true righteousness is entire conformity to the law of Jehovah. Righteousness, goodness, virtue, purity, all mean conformity to the law of God. *15LtMs, Ms 60, 1900, par. 16*

It is coming now to be seen that the false shepherds have turned men away from the laws of the kingdom of God to exalt their own theories and suppositions. The prevailing impiety in the world, the

wickedness which has been growing to such fearful proportions, is the result of their own man-made theories in opposition to God's law. Their work will soon react upon themselves. Then will be witnessed the scenes described in (*Revelation 18*), when the judgment of God shall fall upon mystic Babylon.¹⁵*LtMs, Ms 60, 1900, par. 17*

Then will be seen the fulfillment of the Word of the Lord by the prophet Hosea: "There is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish ... My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject me. Seeing thou hast forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against thee; therefore will I change their glory into shame. They eat up the sin of my people, and they set their heart on their iniquity. And there shall be, like people, like priests; and I will punish them for their ways, and reward them their doings." [*Hosea 4:1-3, 6-9.*]¹⁵*LtMs, Ms 60, 1900, par. 18*

Ms 61, 1900

Testimony for Ellen G. White's Workers

St. Helena, California

October 11, 1900

Portions of this manuscript are published in *UL 298; ML 152, 178.*

I have been passing through an experience which I must place upon paper. I have not sufficient strength to write it all out now, but I will write some things. The Lord has spoken to me in a way that I shall not forget. The word spoken to me was that the Lord had placed us in a good and pleasant place, that His name may be glorified, and we must guard against any influence coming in to cause the instruction of the Lord to be forgotten. This is thy strength, to deal justly, to love mercy, and to walk humbly with thy God. If you at all forget God and lose a sense of His attributes, if you do not grasp the high privileges He has given you by sending you light and a knowledge of His way, if you do not, as His representatives, keep the way of the Lord, His Holy Spirit will not strive with you, for you would not use His blessings in such a way as to bless others. *15LtMs, Ms 61, 1900, par. 1*

When any appropriate selfishly the advantages granted them, God is robbed of the service He requires, which should be proportionate to the blessings received. God's workers are not to rob their fellow workers by failing to give them correct religious guidance and an unselfish example. The inhabitants of the world are following out every imagination of their hereditary and cultivated tendencies to evil. Ministers of the gospel manifest selfishness. Some of them have been making sacred things a farce, saying, The temple of the Lord, The temple of the Lord are we, while at the same time they were in word and action misrepresenting the character of God and dishonoring His name. *15LtMs, Ms 61, 1900, par. 2*

The Lord has give you the husbandry of His vineyard. Let not the imagination and spirit of anyone make you untrue to your trust. While the teachers and leaders are not all faithful instructors of the people by precept and example, you are not in any instance to be

drawn away from straight, pure, unselfish principles. Follow the light God has graciously given. Keep before you the sacred principles the Lord has presented in His goodness and mercy, His compassionate, forgiving, forbearing spirit, His long-suffering. Christ came not to be ministered unto, but to minister. His claims are a rebuke to every phase of selfishness, every shade of oppression. *15LtMs, Ms 61, 1900, par. 3*

The guilt of a departure on your part from mercy and true courtesy would not be like an ordinary doing of this. The Lord has placed you under a most solemn obligation to carry out His principles and represent His character. You are to bring mercy, patience, and forbearance into the practical life. Let not the influence of those connected with you lead you to pervert the way of the Lord. Do not cease to do justice and judgment, to exercise true forbearance and compassion. Suffer no wrongdoing in those connected with you which you can prevent. Thus saith the Lord, "I am the owner of souls. I have compassion and kindness and great forbearance, because of the sacrifice made in behalf of the human race." Lay no heavy burdens on others. You are handling God's property. In no case rob Him of the glory that is His due. Honor Him by a well-ordered life and a pure, holy conversation. He is glorified by words which lift up, not by words which cast down. *15LtMs, Ms 61, 1900, par. 4*

The Lord said, "Those who are connected with you in the service I have given you must perform the work of the sacred office, not according to their own judgment and impulses but according to the high and holy principles of God, as though they realized that they were handling His property. And if there is one connected with you who has infirmities, let those of a different cast of mind help that one." *15LtMs, Ms 61, 1900, par. 5*

God has been dishonored by conversations held concerning one of your number. Several have talked together, dwelling upon jots and tittles, enlarging small things to exaggerated proportions, until nothing is seen as it is, and the character of God and the laws of His kingdom are misrepresented. Words are spoken and deeds done of which they would be ashamed could they see them in a true light. *15LtMs, Ms 61, 1900, par. 6*

God will test the character on every point. He has a father's heart, and He bears long with His children. In His dealing with the children of Israel He pleaded with them in mercy and love. Patiently He set their sins before them, and in forbearance waited for them to see and acknowledge their wrongs. When they repented and confessed their sins, He forgave them; and though the offense was oft-repeated, there were no taunting words spoken, no resentment expressed. *15LtMs, Ms 61, 1900, par. 7*

Christ plainly stated that though one sins again and again, he is to be forgiven if he repents, even should he sin till seventy times seven. There is to be a close investigation of individual words and actions. The Lord is not pleased with the spirit which has been manifested. An entire change is needed in the treatment of the most trying ones. Notice has been taken of little grievances, of things that should have received no attention. The idea of treating one as the only offender is not correct. Occasions for reproof have been given, but the circumstances were often disproportionate to the things which actually occurred. There has been surmising and evil speaking instead of tenderness for one who was in need of pity and compassion and that restraint which does not provoke to wrath. There needs to be a change of heart. If this word is not heeded, the blessings of God will be withdrawn. *15LtMs, Ms 61, 1900, par. 8*

The light given me is that there must be a transformation in the minds of those associated with me. Two or three are not to be linked together because they are pleased with one another's ways, while they neglect one of their number who needs help the most because that one shows objectionable features of character. The true missionary spirit is greatly wanting. The impression this makes on a sensitive mind Satan uses with great success. When there is such dependence upon the talent one has gained through long experience in the work until this talent is a necessity in the work, let not those in the several departments of the work accept the service which is a necessity, and yet despise the actor, who should be regarded in an altogether different way. *15LtMs, Ms 61, 1900, par. 9*

God has given to each talents to use. Physical disease of every type may be upon some soul. The life is a constant battlefield. Whatever may be the cause of this, the life surcharged with the love

of Christ Jesus would pity in the place of contending and blaming and discouraging by apparent neglect, as though this one were the only one who was out of the way. Those who comment on and talk of these defects strengthen one another to look at the mistakes made, and pass over the value of the work and the intensity of the burden borne. *15LtMs, Ms 61, 1900, par. 10*

The most intellectual, those who are fighting the battle of life at great odds, may be refreshed and strengthened and encouraged by little attentions, which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the horizon of the soul. The true, honest expression of a sister or brother or friend, given in genuine simplicity, has power to open the door of hearts which need the fragrance of Christlike words and the simple, delicate touch of the Spirit of Christ's love. This is true missionary work. *15LtMs, Ms 61, 1900, par. 11*

Let the workers put away all evil surmising, remembering that they may make great mistakes in judging those connected with them in the sacred work of God. In their association together they should be unselfish, tender, pitiful, courteous, helping one another. Let them bear in mind that God has made every provision that they shall not labor in their own finite strength. Each worker has an individuality of his own, a character to discipline, a tongue to bridle. *15LtMs, Ms 61, 1900, par. 12*

Words are a talent in trust, and God will multiply every investment that is made in His love and in His fear. He will lift up and sustain the very ones who need sustaining. Let the workers put their whole trust in God, praying in faith for wisdom to enable them to deal justly, to love mercy, and to walk humbly with God. Let there be less speaking together of the mistakes and errors of one of the number. Remember that silence is eloquence. To expatiate as has been the custom separates the soul from God, and brings condemnation. *15LtMs, Ms 61, 1900, par. 13*

There is need of an individual experience in wrestling with God in most earnest supplication that the hearts and minds of the workers may be controlled by the Holy Spirit, that they may have faith to

Speak words which will save, not destroy. Let the workers obtain an individual experience for themselves, for they will be tested and tried and proved. Let there be much praying and less talking of the mistakes of others. By much prayer let self be wholly consecrated to God. Then work with all the facilities and powers God has given to help one another to reach a higher standard. Minister in concert with the ministering angels, and an experience will be gained that will be of the highest value. *15LtMs, Ms 61, 1900, par. 14*

The converting power of God needs to be seen upon the tongue, restraining the words that should not be spoken. Then the Holy Spirit will be revealed, binding together, not separating. God is not pleased with the linking together of two or three or several, to the neglect of others. *15LtMs, Ms 61, 1900, par. 15*

All who desire to be among the number who will stand before God without fault must begin without delay the practical work of overcoming. The Lord permits trials to come in order that we may be cleansed from earthliness, from selfishness, from harsh unchristlikeness of character. He desires to create in every heart a deep and earnest longing to be cleansed from every stain of sin, that we may come forth purer, holier, and happier from every trial which He permits. Our souls become darkened by selfishness, but if we can only see Jesus, there will be a dying to self. Changes will be made in word and action. If we are patient under the crucial test, we shall come forth reflecting the image of the Master. "He shall bring forth thy righteousness as the light and thy judgment as the noonday." [*Psalm 37:6.*] "Righteousness and judgment are the habitation of his throne." [*Psalm 97:2.*] *15LtMs, Ms 61, 1900, par. 16*

All who compose our family of workers are to bear in life and character the testimony that the truths which they handle have an influence which corrects harsh judgment. They are to feel a deep and tender interest in the young, and are to seek to benefit them by wise counsel. They are not to bruise the soul by harsh words or by speaking in a harsh tone. They can do no good by charging their errors upon them. Let them persuade and educate kindly, carefully leading the mind upward to perfection of character. *15LtMs, Ms 61, 1900, par. 17*

“For yet a little while and he that shall come will come and will not tarry.” [*Hebrews 10:37.*] Our work must not be done in any slothful manner. “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye therefore patient, stablish your hearts; for the coming of the Lord draweth nigh.” [*James 5:7, 8.*]*15LtMs, Ms 61, 1900, par. 18*

There is to be no such thing as strengthening one another in anything that will weaken someone else. God calls upon the workers to become missionaries in every sense of the word, to help the weak and erring to reform. There is to be no harsh faultfinding. The family of workers are to blend together to help one another, not to draw apart and criticize, strengthening the work of the enemy. There is need of daily conversion, that our family of workers may be a symbol of the family of heaven. It has not been thus, and God has not been glorified. Our example may be a power for good. When this is impossible, changes should be made, until the Lord can be pleased to use every worker to do His service. There must be no discord, no harsh words, no exhibition of an unruly, uncontrollable spirit.*15LtMs, Ms 61, 1900, par. 19*

The last great crisis is at hand. The time is near when God will say, “Come, my people, enter thou into thy chambers and shut thy doors; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.” [*Isaiah 26:20, 21.*] God calls upon us to make straight paths for our feet, lest the lame be turned out of the way.*15LtMs, Ms 61, 1900, par. 20*

I have not written in this all the instruction that was given me. I awoke at twelve o'clock, and could not feel safe till I had secured this matter.*15LtMs, Ms 61, 1900, par. 21*

Ms 62, 1900

Talk/Medical Missionary Work and the Gospel Ministry

St. Helena, California

November 13, 1900

This manuscript is published in entirety in *2SAT 140-144*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

A talk given in the Sanitarium Chapel. *15LtMs, Ms 62, 1900, par. 1*

I wish to speak about the relation existing between the medical missionary work and the gospel ministry. It has been presented to me that every department of the work is to be united in one great whole. The work of God is to prepare a people to stand before the Son of man at His coming, and this work should be a unit. The work that is to fit a people to stand firm in the last great day must not be a divided work. *15LtMs, Ms 62, 1900, par. 2*

The ministry of the gospel is to present the truth which must be received in order for people to be sanctified and made ready for the coming of the Lord. And this work is to embrace all that was embraced in Christ's ministry. Gospel workers are to minister on the right hand and on the left, doing their work intelligently and solidly. *15LtMs, Ms 62, 1900, par. 3*

There is to be no division between the ministry and the medical work. The physician should labor equally with the minister with as much earnestness and thoroughness for the salvation of the soul, as well as for the restoration of the body. *15LtMs, Ms 62, 1900, par. 4*

The question has been asked many times, Should the physician feel it his duty to open the truth to his patients? That depends on circumstances. In many cases all that should be done is to point to Christ as a personal Saviour. There are those who would only be injured should any new doctrine not in accordance with their

previous views be brought before them. God must guide in this work. He can prepare minds to receive the Word of truth. It is just as much a physician's duty to prepare the souls before him for what is to take place as to minister to their physical needs. Let them know their danger. Be a faithful steward for God. Do not let anyone be launched into eternity without a word of warning or caution. You cannot neglect this and be a faithful steward. God requires you to be true to Him wherever you are. There is a great work to be done. Take hold of it and do it intelligently. God will help everyone who does this. *15LtMs, Ms 62, 1900, par. 5*

The medical missionary work has never been presented to me in any other way than as bearing the same relation to the work as a whole as the arm does to the body. The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the Head over all. Thus the matter has always been presented to me. *15LtMs, Ms 62, 1900, par. 6*

It has been urged that because the medical missionary work is the arm of the body, there should be a oneness of respect shown. This is so. The medical missionary work is the arm of the body, and God wants us to take a decided interest in this work. *15LtMs, Ms 62, 1900, par. 7*

Christ was bound up in all branches of the work. He did not make any division. He did not feel that He was infringing on physicians when He healed the sick. He proclaimed the truth, and when He the sick came to Him for healing, He asked them if they believed that He could make them whole. He was just as ready to lay His hands in healing on the sick and afflicted as He was to preach the gospel. He was just as much at home in this work as in proclaiming the truth, for healing the sick is a part of the gospel. *15LtMs, Ms 62, 1900, par. 8*

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible, this is <gospel> ministry. It may be necessary for ministers to go into the homes of the sick, and say, I am ready to help you and I will do

the best I can. I am not a physician, but I am a minister, and I like to minister to the sick and afflicted. Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick. *15LtMs, Ms 62, 1900, par. 9*

Christ's work for the paralytic is an illustration of the way in which we are to work. This man had been told by his friends of the mighty Healer, and he had faith to believe that he could be healed. His friends carried him to the house where Jesus was teaching, but the crowd was so great that they could not find entrance. Then the sick man suggested that they remove part of the roof, and let him down into the room. This they did, and when Jesus saw the sufferer lying before Him, what was His first work? It was to give Him peace of mind. The Saviour knew that the paralytic had been tortured by the suggestions of the priests that God had cast him off for his sins. "Son, thy sins be forgiven thee," were Christ's first words. [*Mark 2:5.*] This was what the sick man needed. Peace and joy filled his heart. *15LtMs, Ms 62, 1900, par. 10*

Some present began to murmur, saying in their hearts, "Who can forgive sins but God only?" [*Verse 7.*] Then, that they might know that the Son of man had power to forgive sins, Christ said to the sick man, "Arise, and take up thy bed, and go thy way unto thine house." [*Verse 9.*]*15LtMs, Ms 62, 1900, par. 11*

Thus the Saviour has bound together the work of preaching the truth and healing the sick, and we are never to divorce them. Christ blended ministry and healing, and there is to be no more separation in our work than there was in His. *15LtMs, Ms 62, 1900, par. 12*

There is to be no division between the medical missionary work and the gospel ministry. Medical missionary work is to be to the third angel's message as the right arm to the body. Both are to work in harmony. Then the salvation of the Lord will be revealed. *15LtMs, Ms 62, 1900, par. 13*

God not only desires His servants to have faith in the work of His institutions, He desires them to go further than this. They should realize that God wishes them to be living examples of what it means

to be well, physically and spiritually. He wants them to show that the truth has accomplished a great work for them. *15LtMs, Ms 62, 1900, par. 14*

Those who assemble in our conferences are not always in a fit state to judge righteously. Many suffer from congestion of the brain. Those who assemble in such meetings should first do all in their power to place themselves in right relation to God and to health. If the head is congested, let them find out what is wrong. The brain is disturbed because there is something the matter with the stomach. Let them find out what is wrong about their diet. Our bodies are the temples of the Holy Ghost, and if we fail to do all we can to place the body in the very best condition of health, we are robbing God of the honor due to Him from the beings He has created. *15LtMs, Ms 62, 1900, par. 15*

If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not go to the meeting, for if you go you will surely dishonor God. Take an axe and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize. *15LtMs, Ms 62, 1900, par. 16*

We ought always to eat the most simple food. Often twice as much food as the system needs is eaten. Then nature has to work hard to get rid of the surplus. Treat your stomach properly, and it will do its best. *15LtMs, Ms 62, 1900, par. 17*

Do not sit in a meeting with cold feet. If the feet are cold, wash them in cold water, and then dry them thoroughly. You will find that the blood will thus be called from the head to the limbs. *15LtMs, Ms 62, 1900, par. 18*

Those whose minds are clear can understand the truth a hundredfold better than those whose minds are beclouded. And if our brains are not clear, we may know that we have been transgressing some of nature's laws. When my brain is confused, I know that I have been making some mistake in my diet. *15LtMs, Ms 62, 1900, par. 19*

Whether they acknowledge it or not, God lays upon all human beings the duty of taking care of the soul temple. The body is to be kept clean and pure. The soul is to be sanctified and ennobled. Then, God says, I will come unto him and take up my abode with him. We are responsible for our own salvation, and God holds us accountable for the influence we exert on those connected with us. We should stand in such a position, physically and spiritually, that we can recommend the religion of Christ. We are to dedicate our bodies to God. *15LtMs, Ms 62, 1900, par. 20*

God desires His ministers to stand in a high and holy position. Those who open the Word of God to others should ask themselves before they enter the pulpit whether they have been self-denying, whether their food has been simple, such as the stomach can digest without beclouding the brain. Please read the *first chapter of Second Corinthians*. This entire chapter is a lesson for all believers. *15LtMs, Ms 62, 1900, par. 21*

Ministers should understand how to keep their bodies in the best condition of health, so that they can recommend the truth to those for whom they labor, and so that when they are called to assemble together, they may know that they are prepared to go; they have no right to go if they are in such a condition of health that they will speak hastily and view matters in a wrong light. They should place themselves where they can judge righteously, where they can voice the words of God. They can thus advance the work more than by all the word-preaching they could do. Practical godliness is of great value. *15LtMs, Ms 62, 1900, par. 22*

God's servants should remember that in every assembly Christ is present. Angels are ascending and descending the heavenly ladder. A living connection has been made between earth and heaven, and God's glory shines upon the congregation. God

requires the men who stand before the people as His mouthpiece to have clear discernment. He requires them to speak under the influence of His Spirit. There is no need for their brains to be beclouded by indigestion. They should guard the door of the lips, allowing nothing to enter that will make a disturbance.*15LtMs, Ms 62, 1900, par. 23*

It has been said, We want Sister White to attend the conference, and we want the conference held in Battle Creek. But I dare not go. Not but that I would like to go, but I dare not, because, midwinter is not the proper time to hold a conference. Those who attend are obliged to sit in rooms heated by steam or stoves. Then, perhaps, after sitting in these hot rooms, they sleep in cold rooms and shiver all night, as I have done again and again. And it had nearly cost me my life.*15LtMs, Ms 62, 1900, par. 24*

This heating of rooms so highly is an evil. It would be better for us to put on more clothes and have less heated air. If those who attend our meetings would do this, they would be in a more favorable condition to make right decisions.*15LtMs, Ms 62, 1900, par. 25*

From the light given me, when we hold a conference, it should be held where we can breathe the pure air of heaven, in the sight of the beauties of nature. When those in attendance at a conference drink in God's pure air, you will find that their decisions will be <more surcharged with the Holy Spirit, and> one hundredfold more valuable than the decisions made by those whose brains are congested by heated air.*15LtMs, Ms 62, 1900, par. 26*

God has a great work to do in the world. This work is not yet closed. Who is going to help him? Satan has come down with great power to oppose <the work of> God, knowing that he has but a short time. The whole synagogue of Satan opposes the truth. The enemy is trying to counterwork every line of work which God sets in operation. Are we going to act as though there were no enemy to oppose? For Christ's sake put yourselves in right relation to God. Place yourselves physically where you will be able to work. Christ says, "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.*]*15LtMs, Ms 62, 1900, par. 27*

God and the human agent must co-operate. Those who place a proper value on themselves will take proper care of the body. They will work in harmony with the words, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] *15LtMs, Ms 62, 1900, par. 28*

Angels of God are present in every council. They long to see every member of the council standing before God clad with the righteousness provided for them by Christ. This righteousness every one may have who will place himself in right relation to God. This is an individual work. *15LtMs, Ms 62, 1900, par. 29*

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [1 *Corinthians* 10:31.] Remember the estimate that God has placed upon you. This is of consequence to you and to all with whom you are associated. Your position affects others. God help us to do right because it is right. *15LtMs, Ms 62, 1900, par. 30*

Ms 63, 1900

Thoughts on First Peter

Crystal Springs, St. Helena, California

October 2, 1900

Portions of this manuscript are published in *2MCP 786*; *2MR 28*; *10MR 100*. +NoteOne or more typed 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 is soon to come in the clouds of heaven with power and great glory. We are to keep before us the shortness of time. We are never to say, even in our hearts, "My Lord delayeth his coming." [*Matthew 24:48.*] We are to cultivate our talents by using them to the glory of God.*15LtMs, Ms 63, 1900, par. 1*

Satan is making masterly efforts to divide the flock of God. He sees that there are those of different opinions, and that each is pulling in a different direction. He sees that men desire to have their own way and will in the place of taking the Word of God, and in humble, earnest prayer searching out the cause of their differences of opinion, that they may be brought into harmony. He sees their determination at any cost to maintain the course of action which, if continued in, will at last separate them from the body of believers.*15LtMs, Ms 63, 1900, par. 2*

The *second chapter of First Peter* is a chapter for our education. Those who are carrying forward the work of God in these last days are to work from the high and holy principles specified in the Word of the Lord, "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 (spiritually) 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." [*Verses 1-4.*]*15LtMs, Ms 63, 1900, par. 3*

Bear in mind that things of eternal interest are not discerned by all

men, but are by much the larger class “disallowed indeed of men, but chosen of God, and precious.” [*Verse 4.*] These words should bring joy and comfort to everyone who loves God sincerely. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [*1 Peter 1:22.*] This is not a sentimental love, for that quality of love is not to be depended on; it is the chaff, not the wheat. *15LtMs, Ms 63, 1900, par. 4*

The Word of God is the effective channel through which the Lord manifests His Spirit and power, and which produces fruit of the required quality—“Unfeigned love of the brethren.” This is a heaven-born principle, a high and unselfish action. Bible truth believed will be taken into the practical life. It will be eaten spiritually, satisfying the necessities of every soul hunger. Many hear the truth and assent to it, but they do not obey it. They refuse to submit to the working of its divine power, because it does not harmonize with their own natural temperament of character. For this reason they are not purified by the truth. *15LtMs, Ms 63, 1900, par. 5*

All have not that faith which works by love and purifies the soul from all earthly dross. The purification through the Spirit must take place in their own minds and hearts. Unless this divine principle is brought into the life and practice, there can be no such fruit borne as unfeigned, fervent love for one another. There are in the human heart hereditary and cultivated partialities so that this love will not be practiced unless the divine grace shall purify the natural tendencies of the human heart. Lust for forbidden things will obtain the mastery, and self will be glorified. *15LtMs, Ms 63, 1900, par. 6*

Only through spiritual enlightenment can the human agent make men and women see that they must put forth earnest endeavor and not give up to the natural tendencies of sentiment, but by faith and earnest prayer place themselves in a position to be partakers of the divine nature, having escaped the corruption that is in the world through lust. Without divine grace the human agent cannot love God supremely or his neighbor as himself. That character which is born of God is “first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy.” [*James 3:17.*]15LtMs, Ms 63, 1900, par. 7

“Being born again, not of corruptible seed, but of incorruptible, by (obedience to) the word of God, which liveth and abideth forever.” [*1 Peter 1:23.*] Every human agent that shall be an overcomer must experience the decided change that is represented as “being born again, not of corruptible seed, but of incorruptible.” This new birth means a work done through receiving Jesus Christ, the Word of God, which liveth and abideth forever. When supernatural truths are taken by the divine Spirit and impressed upon the human heart, shining in bright rays of new light and new conception into the chambers of the mind, man’s senses are awakened to co-operate with God in the divine work.15LtMs, Ms 63, 1900, par. 8

It was the Holy Spirit that brought from the lessons of Christ all things to their remembrance, repeating them with a vividness that was more powerful than when they heard these precious truths with their natural senses. The words of the great Teacher were impressed upon the dormant energies of mind and soul. This new sense of the truths which Christ uttered was received into their minds and senses as a new revelation, and truth, pure, unadulterated truth, made a place for itself.15LtMs, Ms 63, 1900, par. 9

When, after the resurrection and ascension of Christ, the words spoken to them from lips human and divine, were fulfilled, the apostles related the scenes of His [Christ’s] life experience, and the wonderful truths of His life became their experience, and awoke their slumbering senses. The Word, bearing testimony by the disciples, the men of His appointment, awoke them as from a trance, and they proclaimed after the words were spoken, repeating the same words, “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 1:14, 16.*]15LtMs, Ms 63, 1900, par. 10

The conformity to the Word of God of heart, mind, and strength, is the regeneration which the gospel presents. It is the Word of God, which is spiritual life to the soul. It must be eaten, digested,

appropriated, in order to work the daily reformation essential for the new life. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [*Hebrews 4:12.*] The grace of Christ working in the heart produces results. It is a means of spiritual life animating and energizing the mind and soul to create fruit unto holiness, which is the working out of the principle of eternal life. Thus the world sees and is often made to comprehend what is genuine truth. *15LtMs, Ms 63, 1900, par. 11*

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." [*1 Peter 1:24, 25.*] The only way that man in his humanity can answer the requirements of God is to accept heartily the Word of God, for it is life eternal to the receiver. *15LtMs, Ms 63, 1900, par. 12*

This having been deeply impressed upon the soul the lesson that "being born again" is working out in the life character the perfect obedience to the Word, is the truth which is unto everlasting life, and if obeyed from the heart, will ever remain saving truth. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings," put off that which is evil, through the purifying efficiency of the Word. [*1 Peter 2:1.*] Cast away the old habits and practices, which are contrary to the Word, all malice, which comprehends all evil speaking and evil acting, and become men and women, and youth wise unto salvation. *15LtMs, Ms 63, 1900, par. 13*

A person is known by the company he keeps. The heart sanctified unto God expresses the very thoughts which it harbors. The thoughts cast out through the door of the mouth in pure, sympathetic words bring from the treasure house things new and old, while the loving service of the hands corresponds and determines the genuine character of the treasure brought forth. Pure, elevated, and sanctifying thoughts will be brought from the treasure house of one who is thinking of Jesus, whose mind is dwelling upon Jesus, because he is all light in the Lord. *15LtMs, Ms*

63, 1900, par. 14

We do not make enough of our blood-bought advantages. Every child of God can be breathing a higher, holier atmosphere, exerting an increased influence for truth and righteousness. There is altogether too little cultivation of the intellect. In all our ways we must consider our course of action. *15LtMs, Ms 63, 1900, par. 15*

Said the apostle in words which show that the faith and grace of the Corinthians was a sufficient commendation of his ministry, "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart. And such trust have we through Christ to Godward: not that we are sufficient of ourselves to think anything as of ourselves: but our sufficiency is of God." [2 *Corinthians* 3:2-5.] The righteousness of Christ is perfect obedience to the law of God. *15LtMs, Ms 63, 1900, par. 16*

Intellect ennobled, purified, heaven-directed, is the universal power to build up the kingdom of God. Intellect perverted, has exactly the opposite influence; it is a corrupting of the human power given in trust to be multiplied in earnest labor for good. It deceives and destroys. God has given sufficient endowments to make men capable and wise to carry forward, and strongly and graciously to represent, the Lord's wonderful works to all those who love Him and obey His commandments. He would have man obey the commandments of God, because it is for the health and life of all human beings. *15LtMs, Ms 63, 1900, par. 17*

Talents in trust are a sacred responsibility. No man needs to covet talents unless through earnest prayer for that wisdom from above, which will ensure the right appropriation of all his God-given capabilities, he decides to honor and glorify God with the talents which are granted. To receive and to believe the sacred light God has given, and to impart to those who are in the darkness of error, is a wonderful matter; for if it is unselfishly and interestedly imparted to help and bless and save perishing souls, it realizes to the faithful worker heavenly treasures which make him more than a millionaire

in heaven. He is heir of God, joint-heir with Jesus Christ to a far more exceeding and eternal weight of glory. *15LtMs, Ms 63, 1900, par. 18*

To learn the truth, and unselfishly impart the truth to all who can possibly be reached, is the most reasonable, wholesome, helpful work that can be accomplished. Those who acquire all the truth possible with the object in view to impart that truth to others, to let the light shine forth to others in good works, will see many souls in the kingdom of God as fruit of their unselfish, loving, interested labor. "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [*2 Corinthians 4:5-7.*] *15LtMs, Ms 63, 1900, par. 19*

Ms 64, 1900

Diary [Jan. 7-9]

Refiled as *Ms 25, 1890*.

Ms 65, 1900

An Appeal in Behalf of our Work in Scandinavia

NP

November 20, 1900 [typed]

See variant *Ms 65a, 1900*. This manuscript is published in entirety in *PH008 7-16*.

Our brethren in Scandinavia are brought into a strait place, but, though this may have been largely the result of mistakes that have been made, let us not now devote time to criticism and complaints; for criticism and complaints and censure will not bring them through the pressure of the strait place. That which is needed now is genuine sympathy and decided help. We should individually consider that our brethren who are in trouble must be helped just now in this time of perplexity and distress. *15LtMs, Ms 65, 1900, par. 1*

As there is a decided sympathy between heaven and earth, and as God sees fit to delegate angels to minister unto all who are in need of help, we know that when we do our part, these heavenly representatives of omnipotent power will be commissioned to help in this time of special need. God will impress men to whom He has entrusted capabilities and talents of means to take on the burden of responsibility, and at this time help our Scandinavian brethren, that they may save property which otherwise must be sacrificed. *15LtMs, Ms 65, 1900, par. 2*

This is no time to criticize, but every breath devoted to this matter should be used in speaking words that shall encourage, and every power to actions that shall lift. If those who can will give their means to help the work in this field, it will be returning to the Lord but a small portion of the mercies and blessings which He has given them. All His gifts are entrusted to us, to be used when He requires His own to carry forward His work in the earth. Shall we not then make an effort, a firm, strong, united effort, helping, not selfishly nor grudgingly, but cheerfully and uncomplainingly? *15LtMs, Ms 65, 1900, par. 3*

One part of the ministry of heavenly angels is to visit our world and oversee the work of the Lord which is in the hands of His stewards. They are to minister in every time of necessity to those who, as co-workers with God, are striving to the best of their ability to successfully carry forward His work in the earth. These heavenly intelligences are represented as desiring to look into the plan and scheme of redemption, and the angelic hosts rejoice whenever any part of the work of God is in a prosperous condition. *15LtMs, Ms 65, 1900, par. 4*

God has called human agencies to be laborers together with Him in the work of salvation, and shall we who are ourselves subject to temptation and error censure and blame others who have been so unfortunate as to make mistakes? Shall we not rather become so transformed by the grace of God as to become compassionate, touched with human woe? This will cause joy in heaven, for in loving our fallen brother as God and Christ love us, we evidence that we are partakers of Christ's attributes. Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man, and the human family are to connect with the heavenly family in binding up the wounds and bruises which sin has made. *15LtMs, Ms 65, 1900, par. 5*

Angelic agencies, though invisible, are co-operating with visible human agencies, forming a relief association with men. Is there not something stimulating and inspiring in this thought that the human agent stands as the visible instrument to confer the blessings of angelic agencies? As we are thus laborers together with God, the work bears the inscription of the divine. With what joy and delight all heaven looks upon these blended influences, influences which are acknowledged in the heavenly courts! *15LtMs, Ms 65, 1900, par. 6*

Human agencies are the hands of heavenly instrumentalities, for heavenly angels employ human hands in practical ministry. Their acts of unselfish ministry make them partakers in the success which is a result of the relief offered. This is heaven's way of administering saving power. The knowledge and actions of the heavenly order of workers, united with the knowledge and power which are imparted to human agencies, relieves the oppressed and distressed. *15LtMs, Ms 65, 1900, par. 7*

The very angels who when Satan was seeking the supremacy fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who from their exalted position shouted for joy over the creation of our world, and over the creation of our first parents, who were to inhabit the earth; the angels who witnessed the fall of man and his expulsion from his Eden-home, are most intensely interested to work in union with the fallen, redeemed race in the development of that power which God gives to help every man who will unite with heavenly intelligences to seek and save human beings who are perishing in their sins. If men will become partakers of the divine nature, and separate selfishness from their lives, special talents for helping one another will be granted them. If all will love as Christ has loved, that perishing men may be saved from ruin, O, what a change would come to our world!*15LtMs, Ms 65, 1900, par. 8*

“I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. 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 3:12-17.*] What a representation is this! Can we grasp its meaning?*15LtMs, Ms 65, 1900, par. 9*

“I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord.” [*Verses 18-20.*] Read also the *first chapter of Haggai.**15LtMs,*

Ms 65, 1900, par. 10

It is fitting that all who realize the near coming of the Lord act their faith. When we see one of God's instrumentalities languishing or in peril, let those who are heart and soul in the work manifest their interest. If we would be one in mind and heart with the heavenly intelligences, we can be worked by them. When human agencies, as stewards of God, will unitedly take of the Lord's own substance, and use it to lift the burdens resting on His institutions, the Lord will co-operate with them.*15LtMs, Ms 65, 1900, par. 11*

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes for the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord?*15LtMs, Ms 65, 1900, par. 12*

“Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. 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. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven. They are the eyes of the Lord, which run to and fro through the whole earth.*15LtMs, Ms 65, 1900, par. 13*

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these

two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.” [Zechariah 4:1-14.] *15LtMs, Ms 65, 1900, par. 14*

Men are required to receive from the heavenly agencies that they may impart. Whenever the managers of any of God’s institutions close their hearts to the dire necessities of sister institutions, and do not make every effort possible to relieve them, selfishly saying, Let them suffer, God marks their cruelty, and a time will come when they will have to pass through a similar experience of humiliation. But, my brethren, you do not mean to do this. I know you do not. *15LtMs, Ms 65, 1900, par. 15*

When one of God’s institutions, which is engaged in doing His work, shall through some lack of judgment on the part of its managers fall into decay, let those institutions which are in a more prosperous condition do to the uttermost of their ability to lift the crippled institution to its feet, that the name of God be not dishonored. Every facility that we have in Europe for the advancement of the work is needed, and should stand in a healthy, wholesome condition before an ungodly world. *15LtMs, Ms 65, 1900, par. 16*

Let not the angels of God who are ministering unto those who bear the responsibilities see God’s workers disheartened. Already the difficulties have increased by our delay, so that now the work of restoration will require greater labor and expense. In the name of the Lord we ask His people who have means to arise and realize that God is the owner of all the property which they possess, and prove themselves faithful stewards. Repair the machinery which is essential to carry forward the work of God, that His people shall not become discouraged, and His work left to languish. *15LtMs, Ms 65, 1900, par. 17*

“And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions 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 his

heart.” [Zechariah 7:8-10.] This is the Word of the Lord.*15LtMs, Ms 65, 1900, par. 18*

I cannot think that the closing part of this chapter will be your experience. “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 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. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations, and 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 11-14.*]*15LtMs, Ms 65, 1900, par. 19*

Talk not words of censure. Lay not the blame upon this one or that one. It is a fact that there is now need of the help which all can bring to heal the breach that has been made. Do it cheerfully. Do it nobly. Come up to the help of the Lord, to the help of the Lord against the mighty. Redeem at once the institution that is in great peril. This can be done if all will take hold interestedly, and redeem this heavily debt-burdened institution, and in doing this the blessing of the Lord will be upon you. It can be done, and in the name of the Lord lay hold of it. Let all work with courage and with cheerfulness and with joy, and this very work will prove a great blessing in the experience of all who lay hold of it and carry it through successfully.*15LtMs, Ms 65, 1900, par. 20*

There is a great work to be done in Europe. All heaven takes an interest not only in lands that are nigh and that need our help, but in lands that are afar off. All the inhabitants of heaven are in active service, ministering to a fallen world. They take a deep and fervent interest in the salvation of men, the fallen inhabitants of this world. These heavenly beings are watching and waiting for human agencies to be deeply moved over their fellow workmen who are in perplexity and trial and sorrow and distress.*15LtMs, Ms 65, 1900, par. 21*

Human agencies are called to be hand helpers, to work out the

knowledge and use the facilities of heavenly angels. By uniting with these powers that are omnipotent, we shall be benefited by their higher education and experience. The Lord's entrusted talents will be efficacious if used to do the work entrusted to His institutions, that they may stand again in independence. All heaven is watching those agencies that have been as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such a co-operation will accomplish a work which will give honor and glory and majesty to God.*15LtMs, Ms 65, 1900, par. 22*

There is a large work to be done for souls in Scandinavia. Let no hand become slack or palsied when you have the assurance that angels whose home is in the pavilion of the Eternal, in the presence of God, and who see the glory of God, are your helpers. Will you co-operate with them in building up every institution, doing God's service unto the supervision of the angelic ministrations?*15LtMs, Ms 65, 1900, par. 23*

Who can understand the value of the human souls for whom their Prince, their King, the Son of the infinite God, gave His spotless life to a shameful death to save all who should believe on Him? If all understood this as they should, what a work would go forth from their hands in most earnest, persevering efforts to go deeper than they have ever gone before, because through the Holy Spirit's working they may with the influence of their voice and their talent of means lead many souls to escape the chains of darkness and the hellish plottings of Satan, and become washed from their sins in the blood of the Lamb. O, let the work go on deeper and still deeper. Angels in heaven rejoice to see sinners repent and turn to the living God. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*15LtMs, Ms 65, 1900, par. 24*

Ms 65a, 1900

An Appeal in Behalf of our Work in Scandinavia

St. Helena, California

November 19, 1900

Variant of *Ms 65, 1900*.

I make an appeal to our brethren to whom this letter may come. Our brethren in Europe are brought into a strait place, but because of this we will not now devote time to criticism and complaints, for criticism and complaints or censure will not bring them through the pressure of the strait place. That which is needed now is genuine sympathy and decided help. We will now individually consider that our brethren are in trouble and must be helped just now in this their time of perplexity and distress.¹⁵*LtMs, Ms 65a, 1900, par. 1*

As there is a decided sympathy between heaven and earth, and as God sees fit to delegate angels to minister unto all who are in need of help, we know that these heavenly representatives of omnipotent power will be commissioned to help in this time of distress. God will impress men to whom He has entrusted capabilities and talents of means to at this time take on the burden of responsibility, and help our Scandinavian brethren, that they may save property which otherwise must be sacrificed.¹⁵*LtMs, Ms 65a, 1900, par. 2*

This is no time to criticize, but every breath should be devoted to speaking words that shall encourage, and every power to actions that shall lift. I will subscribe my name to give three hundred dollars, though this mite I must borrow and pay interest on. If those who can do more than this will do it, it will be returning to the Lord the mercies and blessings which He has given them. All His gifts are entrusted to us, to be disposed of when He requires His own to help brethren, who love the truth and are working for its advancement, to recover their standing. Shall we not make a pull, a firm, strong, united pull, helping not selfishly nor grudgingly, but cheerfully and uncomplainingly?¹⁵*LtMs, Ms 65a, 1900, par. 3*

One of the employments of the heavenly angels is to visit our world

and oversee the work of the Lord which is in the hands of His stewards. They are to minister in every necessity of God's elect, who are striving to be victorious overcomers, the acknowledged heirs of salvation. These heavenly intelligences are represented as desiring to look into the plan and scheme of redemption, and the angelic host rejoice in the repentance of one soul who is brought to Christ, who by faith takes hold of the personal merits of Christ as his personal Saviour. There is joy in heaven when fallen men are so transformed by the grace of God as to become compassionate, touched with human woe; for in loving their fallen brother as God and Christ love them, they evidence that they are partakers of Christ's attributes. *15LtMs, Ms 65a, 1900, par. 4*

Angels are interested in the spiritual welfare of all who are seeking to restore the moral image of God in man, and the human family are to connect with the heavenly family and bind up the wounds and bruises which sin has made. Angelic agencies are connecting their invisible instrumentalities with visible human agencies, forming a relief association with men. Is there not something stimulating and inspiring in this thought that the human instrumentality confers in its actions the blessings of angelic agencies? This work bears the inscription of the divine, for ye are laborers together with God. With what joy and delight all heaven looks upon these blended influences, influences which are acknowledged in the heavenly courts! *15LtMs, Ms 65a, 1900, par. 5*

Human agencies are the hands of heavenly instrumentalities. Their acts of unselfish ministry make them partakers in the success which is a result of the relief offered. This is heaven's way of administering saving power. The knowledge and actions of the heavenly order of workers, united with the knowledge and power which are imparted to human agencies, relieves the situation of the oppressed and distressed. Heavenly angels employ human hands to use their God-given talents in practical ministry. *15LtMs, Ms 65a, 1900, par. 6*

The very angels who when Satan was seeking the supremacy fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who from their exalted position shouted for joy over the creation of our world, and over the creation of our first parents who were to inhabit the earth; and the angels who

witnessed the fall of man through Satan's deceptions and his expulsion from his Eden home, are most intensely interested to work in union with the fallen, redeemed race in the development of that power which God gives to help every man who will be united with heavenly intelligences to seek and save human beings who are perishing in their sins. If men will become partakers of the divine nature, and separate selfishness from their lives, special talents for helping one another will be granted them. If all will love as Christ has loved, that perishing men may be saved from ruin, O, what a change would come to our world! *15LtMs, Ms 65a, 1900, par. 7*

"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. 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 3:12-17.*] What a representation is this! Can we take it in? *15LtMs, Ms 65a, 1900, par. 8*

"I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." [*Verses 18-20.*] Read *Haggai chapter one.* *15LtMs, Ms 65a, 1900, par. 9*

It is becoming that all who realize the near coming of the Lord act their faith. We see one of God's instrumentalities languishing, and let those who are heart and soul in the work manifest their interest.

If we will be as mind and heart and hands with the heavenly intelligences, we can be worked by them. When human agencies will unitedly take of the Lord's own substance to make up a deficiency that has occurred in the Lord's institutions, that they shall not be left to be extinguished, the Lord will co-operate with them. *15LtMs, Ms 65a, 1900, par. 10*

“And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes for the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? *15LtMs, Ms 65a, 1900, par. 11*

“Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. 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. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house: his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven. They are the eyes of the Lord, which run to and fro through the whole earth. *15LtMs, Ms 65a, 1900, par. 12*

“Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of

the whole earth.” [Zechariah 4:1-14.] *15LtMs, Ms 65a, 1900, par. 13*

Men are required to receive and to impart from the heavenly agencies. Just as soon as God’s institutions close their hearts to the dire necessities of sister institutions, and do not make every effort possible to act their part to relieve them, but selfishly say, Let them suffer, a time will come when they will have to pass through a similar experience of humiliation. But you do not mean to do this, brethren, I know you will not do this. *15LtMs, Ms 65a, 1900, par. 14*

“And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot grizzled and bay horses. Then I answered and said unto the angel that talked with me, What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. *15LtMs, Ms 65a, 1900, par. 15*

“The black horses which are therein go forth into the north country; and the white go forth after them; and the grizzled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro to the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.” [Zechariah 6:1-8.] The Lord’s eyes are open to the working of the whole cause of God. *15LtMs, Ms 65a, 1900, par. 16*

When one of God’s instrumentalities, which is engaged in doing His work, shall through some lack of judgment fall into decay, let those institutions which are in a more prosperous condition do to the uttermost of their ability to lift the crippled institution to its feet, that the name of God be not dishonored. We need every facility that is in Europe to stand in a healthy, wholesome condition before an ungodly world. Let not the angels of God who are ministering unto those who bear the responsibilities see the hearts of God’s workers

made sad. Already the difficulties have increased by delay, so that it will be a greater expense to cure the bruises and wounds of the institution.*15LtMs, Ms 65a, 1900, par. 17*

“And the word of the Lord came unto me, saying, Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah; then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest; and speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH. And he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*15LtMs, Ms 65a, 1900, par. 18*

“And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen, the son of Zephaniah, for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.” [*Verses 9-15.*]*15LtMs, Ms 65a, 1900, par. 19*

In the name of the Lord we ask His people who have means to arise and realize that God, who is owner of all property which His believing ones possess, shall prove themselves faithful stewards of God. Repair the condition of God’s working machinery, that the hearts of God’s people shall not be made sad.*15LtMs, Ms 65a, 1900, par. 20*

“And it came to pass in the fourth year of king Darius, that the word of the Lord came unto Zechariah, in the fourth day of the ninth month, in Chislen; when they had sent unto the house of God Sherezzer and Regem-melech, and their men, to pray before the Lord, and to speak unto the priests which were in the house of the Lord of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak

unto all the people of the Lord, and to the priests, saying, When ye fasted and mourned in the fifth and seventh months, even those seventy years, did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves? Should ye not hear the words which the Lord hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited the south and the plain?¹⁵*LtMs, Ms 65a, 1900, par. 21*

“And the word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassions 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 his heart.” [*Zechariah 7:1-10.*] This is the Word of the Lord.¹⁵*LtMs, Ms 65a, 1900, par. 22*

I cannot think that the closing part of this chapter will be the course that you will pursue. “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 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. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.” [*Verses 11-14.*]¹⁵*LtMs, Ms 65a, 1900, par. 23*

Talk not words of censure. Lay not the blame upon this one or that one. It is a fact that there is now need of the help which all can bring to heal the breach that has been made. Do it cheerfully. Do it nobly. Come up to the help of the Lord, to the help of the Lord against the mighty. Redeem at once the institution that is in great peril. This can be done if all will take hold and redeem this heavily debt-burdened institution, and in doing this the blessing of the Lord will be upon you. It can be done, and in the name of the Lord lay hold of it. Let all work with courage and with cheerfulness and with joy, and this

very work will prove a great blessing in the experience of all who lay hold upon it and carry it through successfully. *15LtMs, Ms 65a, 1900, par. 24*

There is a great work to be done in Europe. All heaven takes an interest not only in lands that are nigh and that need our help, but in lands that are afar off. All the inhabitants of heaven are in active service, ministering to a fallen world. They take a deep and fervent interest in the salvation of men, the fallen inhabitants of this world. These heavenly beings are watching and waiting for human agencies to be deeply moved over their fellow workmen who are in perplexity and trial and sorrow and distress. *15LtMs, Ms 65a, 1900, par. 25*

Human agencies are called to be hand helpers, to work out the knowledge and use the facilities of heavenly angels. By uniting with these powers that are omnipotent, they will be benefited by their higher education and experience. The Lord's entrusted talents will be efficacious if used to do the work entrusted to God's instrumentalities, that they may stand again in independence. All heaven is watching those instrumentalities that have been as the hand to work out the purposes of God in the earth, thus doing the will and purpose of God in heaven. Such a co-operation will accomplish a work which will give honor and glory and majesty to God. *15LtMs, Ms 65a, 1900, par. 26*

There is a work to be done for souls in foreign countries. Let no hand become slack or palsied, when you have the assurance that angels, whose home is in the pavilion of the Eternal, in the presence of God, and who see the glory of God, are your helpers. Will you co-operate with them in building up every institution under the supervision of the angelic ministrations? *15LtMs, Ms 65a, 1900, par. 27*

Who can understand the value of the human souls for whom their Prince, their King, the Son of the infinite God, gave His spotless life to a shameful death to save all who should believe on Him? If all understood this as they should, what a work would go forth from their hands in most earnest, persevering efforts to go deeper than they have ever gone before, because through the Holy Spirit's

working they may with the influence of their voice and their talent of means lead many souls to escape the chains of darkness and the hellish plottings of Satan, and become washed from their sins in the blood of the Lamb. O! let the work go on deeper and still deeper. Angels in heaven rejoice to see sinners repent and turn to the living God. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]¹⁵*LtMs, Ms 65a, 1900, par. 28*

Ms 66, 1900

An Appeal in Behalf of Our Sanitariums in Denmark

NP

December 3, 1900 [typed]

See variant of *Ms 66a, 1900*. This manuscript is published in entirety in *PH008 18-24*.

At Skodsborg, a suburb of Copenhagen, our brethren have established a sanitarium. In this they moved forward hopefully, under the conviction that they were doing the very work God has enjoined upon His people. Our brethren generally have not taken that interest in the establishment of sanitariums in the European countries that they ought, and our dear brethren having the Skodsborg Sanitarium in hand have moved forward faster than the means in hand warranted, and now they are in difficulty and distress. *15LtMs, Ms 66, 1900, par. 1*

I am greatly troubled regarding the difficulties and dangers surrounding our institutions in Scandinavia. My mind is stirred to appeal to our people, not only in behalf of the Christiana Publishing House, but also for the Danish sanitarium. The enemy has been represented to me as waiting eagerly for an opportunity to destroy these institutions, which are instrumentalities of God, used for the redemption of mankind. Shall Satan's desire be gratified? Shall we allow these institutions to be wrestled from our hands and their beneficent work stopped? Because our brethren have made mistakes, shall we leave them alone to bear the consequences of their miscalculations? Is that the way Christ has dealt with us? *15LtMs, Ms 66, 1900, par. 2*

As Christ deals with us, so we must deal with our brethren who are in difficulty. Brethren, it is time that we interested ourselves in behalf of these institutions. Our American brethren should rally to the rescue. Our Scandinavian brethren in America should be specially aroused to take decided action. And our brethren in Denmark, Norway, and Sweden should understand that this is their opportunity, and that now is the time for them to come up to the

help of the Lord. *15LtMs, Ms 66, 1900, par. 3*

It often occurs that when one burdened with a heavy load is at the foot of a difficult hill, surrounded by discouragements and in need of cheerful, strong helpers to work with him in pulling up the heavy load, much time is wasted in criticism and scolding and fretting. But this does not help the situation; it does not move the load. The ones upon whom the pressure of the load rests most heavily do not need nor deserve the censure. This might fall more appropriately upon those who should have shared the burden earlier. But even then censure might be inappropriate, and it certainly would be useless. Our first thought should be, How can we unite in helping to lift the load? Time is precious. There is too much at stake to run the risk of delay. *15LtMs, Ms 66, 1900, par. 4*

I am stirred by the Spirit of God to sound an alarm to rally all of our people who love God and His cause to come to the rescue of His institutions in Europe, which are now suffering for help. Let those who trust in God and believe His Word study diligently to understand their privileges, their responsibilities, and their duty in relation to their brethren in Europe, who have been used by God to begin a good work. If we fail now to do our work as God's helping hand in relieving the Scandinavian Publishing House and Sanitarium from their embarrassments, we shall lose a great blessing. *15LtMs, Ms 66, 1900, par. 5*

Patience, love, and Christian courtesy are to be brought into the work of helping our institutions in Europe. This will show soundness of faith and healthfulness of soul. If we should charge the managers of the Skodsborg Sanitarium, who are responsible for enlarging the work, with worldly ambition and a desire to glorify themselves, we would do them injustice. They were striving to work for the glory of God; and a work has been accomplished which is far-reaching in its influence for good, and which greatly displeases the enemy of righteousness. *15LtMs, Ms 66, 1900, par. 6*

Who will now place themselves on the Lord's side? Who will be as His helping hand, living wholeheartedly? Who will encourage the oppressed to trust in the Lord? Who will manifest that faith that will not fail nor falter, but that presses forward to victory? Who will now

strive to build up that which Satan is striving to tear down, a work which should be going forward in strong lines? Who will now do for their brethren in Europe that which they would wish to have done for them were they in similar circumstances. Who will thus cooperate with the ministering angels?*15LtMs, Ms 66, 1900, par. 7*

O, what a sight it would be for the angels to look upon to see the institutions established for the illustration and promulgation of the principles of reform and Christian living, passing out of the hands of those who can use them in God's work into the hands of the world. The Lord's treasures are at hand, lent to us in trust for just such emergencies. God's people should serve Him in truth and righteousness. They should appropriate their God-given means to help their fellow workers in a time of need. All our churches should now act wholeheartedly and unitedly in this matter, determined to avert the great calamity threatening the cause through the crippling or loss of the Lord's instrumentalities. Angels of God will cooperate with us in freeing from debt these institutions in Denmark and Norway, so that no reproach shall rest upon the Lord's cause.*15LtMs, Ms 66, 1900, par. 8*

We need to cultivate the spirit manifested by Abraham and Moses. Then we shall manifest faith in God and compassion for the erring. Our brethren in Scandinavia, by enlarging their work beyond their means, have placed themselves in the bondage of debt. By this the future of the institutions and the honor of the cause are imperilled. Shall we add to the difficulties of the situation by criticism and censure, or shall we courageously grapple with the work lying before us, the work of freeing the publishing house and the sanitarium from their burden of debt? This can be done. Something would have been done before this, if human hands had not interfered and hindered.*15LtMs, Ms 66, 1900, par. 9*

The Lord calls upon His people to make offerings of self-denial. Let us all unite in making Him a New Year's offering that will lift the heavy burden resting upon His institutions in Scandinavia. Let us give something which we intended to purchase for personal comfort or pleasure. Let us teach the children to deny self and become the Lord's helping hands in dispensing His blessings. Let us send in our offerings with thanksgiving, and with prayer that the Lord will bless

the gifts, and multiply them as He did the food fed to the five thousand. *15LtMs, Ms 66, 1900, par. 10*

I plead with my Scandinavian brethren to do what they can. We will unite our efforts with your work of love and helpfulness to restore the institutions which are now threatened with disaster. There is sufficient means in the hands of the Lord's stewards to do this work if they will unite in tender sympathy to restore, to heal, and to bring health and prosperity to God's instrumentalities. Have faith in God. Hold fast to the hand of infinite power, for the Lord has in the hands of His stewards a store of treasures sufficient to heal all the diseases of the institutions in Europe. *15LtMs, Ms 66, 1900, par. 11*

The sums which you give may be small when compared with the necessities of the work, but do not be discouraged. Take hold in faith, and that which seemed hopeless at first will look different. The feeding of the five thousand is an object lesson for us. He who fed five thousand men besides women and children with five loaves and two small fishes can do great things for His people today. *15LtMs, Ms 66, 1900, par. 12*

Read the account of how the prophet fed one hundred men. "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 the servitor said, What, should I get 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.] *15LtMs, Ms 66, 1900, par. 13*

What condescension it was on the part of Christ to work a miracle to satisfy hunger. He relieved the hunger of one hundred sons of the prophet, and again and again since then, though not in such a marked and visible way, He has worked to relieve human weakness. If we had clearer spiritual discernment, so that we could recognize more readily God's merciful, compassionate dealing with His people, what a rich experience we would gain. We need to look beneath the surface. We need to study more than we do into the wonderful working of God. He has worked with men who are not

united with us in acknowledging the truth, but whose hearts He will oftentimes move to favor His people. The Lord has His men of opportunity, like the man who brought the food for the sons of the prophets. *15LtMs, Ms 66, 1900, par. 14*

When the Lord gives us a work to do, let us not stop to question or criticize. Do not take time to inquire into the reasonableness of the command or the probably result of your effort to relieve the situation. The supply, judged by human estimate, may fall far short, but in the hands of the Lord it will be more than sufficient. "The servitor set it before them, and they did eat, and left thereof, according to the word of the Lord." [Verse 44.] *15LtMs, Ms 66, 1900, par. 15*

We need greater faith. Our spiritual life depends on the vitalizing power of the Holy Spirit. We should have a fuller sense of God's relationship to those whom He has purchased by the blood of His only begotten Son. We should make efforts to help with cheerfulness, activity, and faith. We should exercise faith in the onward progress of the work of the kingdom of God. *15LtMs, Ms 66, 1900, par. 16*

Let us not waste time by deploring the scantiness of our visible advantages, but let us make the best use of what we have. Energy and trust in God will develop resources, even though the outward appearance may be unpromising. The power of God will enable us, if we use the very best facilities we have, to reach the multitudes who are now starving for the bread of life. *15LtMs, Ms 66, 1900, par. 17*

Why should we be surprised if the offerings we present to God in cheerfulness and love are increased by Him? We do not learn half as much as we should from the lessons of the Bible. The sanctified mind will see that God unites with the one who gives to Him with unselfishness, for such action is akin to heavenly benevolence. We need to take a far broader and more trustful view of God's relation to this world and His people, through whom He is working to carry out His purposes. By the touch of His divine hand and the word of blessing from His lips, Jesus can increase the scanty provision. By His power He can multiply the scanty store until it is sufficient to

place in the hands of His servants for the carrying forward of His work.*15LtMs, Ms 66, 1900, par. 18*

In the work of helping our brethren in Denmark and Norway, let us lift zealously and nobly, and leave the rest with God, with faith to believe that He will enlarge our offerings until they are sufficient to place His institutions in Europe on vantage ground.*15LtMs, Ms 66, 1900, par. 19*

Ms 66a, 1900

An Appeal

NP

November 29, 1900 [typed]

Variant of *Ms 66, 1900*. See *PH008*.

In Skodsborg, Denmark, a Sanitarium and a school have been established. Our brethren there have moved forward hopefully, doing, as they supposed, the work God has enjoined upon His people. But these dear, hopeful brethren have moved faster than the means in hand warranted, and now they are in difficulty and distress. The enemy has been represented to me as waiting eagerly to destroy these instrumentalities of God. Shall his desire be gratified? Because our brethren have made a mistake, shall we let them bear all the consequences of the miscalculations they have made?¹⁵*LtMs, Ms 66a, 1900, par. 1*

Money has been pledged to relieve the situation in Denmark, but influences have been exerted against the use of this money for the purpose for which it was pledged; and therefore the looked-for-relief does not come. Oh, what bitterness there is in the hope deferred!¹⁵*LtMs, Ms 66a, 1900, par. 2*

I now wish to warn my brethren and sisters against the selfishness which covets the money pledged for the relief of certain exigencies which God wishes to see relieved. He has moved on hearts to help His institutions in Europe. Let men beware of exerting their influence to hinder the Lord's money from being used in the way in which He designs it to be used. Let our past experience in this suffice. Let not the sin be repeated which was committed in America through covetousness. The most destitute fields were robbed to build up interests in places where the work was already established. It was God's purpose that the most destitute portions of the Southern field should receive the donations raised for it. But the Southern field did not receive these gifts. The enemy planned to counterwork the very work which God moved upon hearts to do. Influences were brought to bear upon those whom the Lord had

impressed to help, so that the means diverted into other channels. *15LtMs, Ms 66a, 1900, par. 3*

It is a most terrible mistake to work on principles which will not stand the test of the critical examination of the final day of accounts. Brethren, be careful how you advise or caution those whose hearts the Lord has stirred and made willing to help in this emergency. The love of money is the root of all evil. *15LtMs, Ms 66a, 1900, par. 4*

God's purposes are a chain which unites, link by link, to guard His working machinery from being diverted to uses other than those which He has planned. Satan is constantly trying to break this chain. Those whom God has made stewards in trust are impressed by Him to relieve His distressed instrumentalities, and thus mend the broken lines in His chain, until it becomes a great whole. God desires to work out His plan in all his European institutions. Who will venture to turn aside one soul from his duty? *15LtMs, Ms 66a, 1900, par. 5*

We need not despair, even though greed and selfishness have hindered the work. If those who have sinned will repent, the Lord will forgive. Let them show that they deeply deplore the past by firmly resisting the first approach to anything of a similar character. To those who have failed, I would say, humble your hearts before God. Do not give the enemy the slightest chance to obtain the advantage over you again by the same deceptive working. Because you have pursued a wrong course, do not be distrustful of God. Do not think that He will never look with favor upon you again. *15LtMs, Ms 66a, 1900, par. 6*

We read in the Word, "And the Lord descended in a cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children and upon the children's children to the third and fourth generation." [*Exodus 34:5-7*]. *15LtMs, Ms 66a, 1900, par. 7*

Let not men intercept the gracious designs of God by keeping back

His money from those who are in pressing need, and whom the Lord desires would be relieved. Emergencies will come as a test, to bring men over the ground where they have before failed and been reproved. The Lord permits necessities to arise to test those who have sinned by hindering His money from going to the needy portions of His vineyard. Men were tempted, and failed to resist the enemy. A very strange work was done, a work which misrepresented the character of God. In His providence the Lord permits these men to be once more tempted in a similar way. Let those who have been so blinded as not to discern the way of righteousness return to the place where their feet strayed from the path of righteousness into a way forbidden by God. God's kingdom is governed by the principles of truth and righteousness. Let this people, as the year 1900 is closing, think of the sinful departure from the principles of truth, and remember that it will not answer to repeat the past, making the Lord's vineyard a very poor representation of what it ought to be. *15LtMs, Ms 66a, 1900, par. 8*

Into all the work which we do in the service of God we must bring the principles of heaven. Not one thread of selfishness is to be woven into the web, for this will mar the pattern of the fabric. If we would recognize the Power which has done so much for us, if we would have increased faith in the guidance of God, if we would refuse to connive at questionable actions, which are clothed with dishonesty and fraudulent devising, the Lord would stand forth to protect us. But He will never recognize or approve a selfish appropriation of His goods in one part of the vineyard to the neglect of other parts. The Lord withdraws Himself from those who work with the cunning of the enemy to take advantage of their brethren. Those who work in this way fall into temptation and a snare, and Satan carries his work forward to success. His attributes are revealed; and the Lord withdraws Himself until the human agency is cleansed and sanctified, so that He can use it as His hand to do His work and carry out His purposes. God will not serve with man's sins. From those who use harp, cunning schemes to increase their facilities, the power of God will be withdrawn. Every institution which departs from the principles of heaven will find sooner or later that it is on the losing side. *15LtMs, Ms 66a, 1900, par. 9*

The world is the Lord's. He understands every secret device, every

action, great or small. He would work with power if human instruments were clean vessels, fit to be honored by the Master's use. But should the Lord use unclean, unsanctified vessels, His name would be dishonored. If human beings will cleanse themselves from all selfishness, God will use them as His hands to work out His plans, but when they think to supply deficiencies by their own fancied wisdom, He cannot connect with them; for their influence is destroying to spirituality. *15LtMs, Ms 66a, 1900, par. 10*

God's instrumentalities in Denmark need our help. Let us impart to them at once all we can spare of the Lord's entrusted gifts. Those who have fallen into difficulty honestly thought they were doing God's service. And were they not following the example of their more experienced brethren in America? Have they not been influenced by the erection in America of the buildings which stand before them as an object lesson? And when, because of following this example, pressure comes upon our institutions in foreign lands, shall those in America say, "Let them suffer; they ought to know better." I am instructed to say, No, no. *15LtMs, Ms 66a, 1900, par. 11*

I have been referred to the *ninth chapter of Nehemiah*, and have been instructed that it is a lesson for the people of God for this time. Men have pursued a course of action similar to the one outlined in this chapter. This has been an offence to God. Of the children of Israel we read, "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." But did the Lord forsake those who sinned against him? No! "In the time of their trouble when they cried unto thee, then thou heardest them from heaven; according to thy manifold mercies thou savest them out of the hand of their enemies." [*Verses 26, 27.*] *15LtMs, Ms 66a, 1900, par. 12*

Read the entire chapter; for it is an illustration of the way in which God deals with His people. Again and again He has delivered them when they cried to Him. Then shall His people refuse to help their distressed brethren in Denmark, who have not offended by departing from the principles of truth and the testimony of God, as have those who have had great light? Shall God's people close

their eyes that they shall not see and their hearts that they shall not be softened and subdued by the distress of their brethren? Because mistakes have been made shall we allow the institutions which have been established to pass into the hands of the enemies of our faith? No, no. Let us do all we can to help. Let us remember that God wants us to lay hold upon the resources He has prepared for us. Let us be as the right hand of the Lord, to work out His will.*15LtMs, Ms 66a, 1900, par. 13*

Let us reveal the spirit shown by Moses. Israel had committed a grievous sin, and God said to Moses, who was with Him in the mount, "Go, get thee down; for thy people, which thou broughtest out of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them: they have made a molten calf and have worshipped it, and have sacrificed there unto, and said, These by thy gods, O Israel, which brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people, now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and then will I make of thee a great nation." [*Exodus 32:7-10.*]*15LtMs, Ms 66a, 1900, par. 14*

But Moses did not crave honor at the expense of Israel being destroyed, and he said, "Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." [*Verses 11-13.*]*15LtMs, Ms 66a, 1900, par. 15*

Read this chapter carefully, and then consider whether it is best to let the cause of God become a reproach. God desires the human instrumentalities, as His hands, to purge away the evils which are perverting the Israel of God. He would have His people possess more of the spirit of Moses. In his estimation personal advantages

were nothing. He could not bear to think of the people for whom God has worked so marvelously being no longer the objects of His divine mercy and preservation. He knew that this would bring disaster and death, and that the hands of the idolators would be strengthened and God's name reproached. This he could not endure, and because of his earnest intercession God consented to spare the people. They were given the opportunity to turn from idolatry and take their position on the side of God. And for those who repented not, but cherished their rebellious spirit, there could be but one punishment. There was only one cure for the grievous wrong. *15LtMs, Ms 66a, 1900, par. 16*

The call was made by Moses, "Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, put every man his sword by his side and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men. And Moses said, consecrate yourselves this day unto the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day. And it came to pass on the morrow that Moses said unto the people, ye have sinned a great sin: and now I will go up onto the Lord: peradventure I shall make an atonement for your sin." [*Verses 26-30.*] *15LtMs, Ms 66a, 1900, par. 17*

"And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin: and have made them gods of gold. Yet now, if thou wilt forgive their sin—: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore go now, lead the people unto the place of which I have spoken unto thee: behold mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them." [*Verses 31-34.*] *15LtMs, Ms 66a, 1900, par. 18*

We need more such men as Moses, men who have great kindness and compassion for the erring, yet who will not hesitate to obey the

command of God to cleanse away the sin of idolatry and rebellion.*15LtMs, Ms 66a, 1900, par. 19*

We have a work before us, the work of freeing the Lord's instrumentalities in Denmark and Norway from their burden of debt. This can be done. It would have been done before this if human hands had not interposed and hindered. The Lord calls upon His people to make a New Year's offering to Him by lifting the burden of debt from His people.*15LtMs, Ms 66a, 1900, par. 20*

Our brethren, by erecting large buildings, have placed themselves in the bondage of debt. But though this has been done, let us not by criticizing and censuring, create a worse evil. Let us not dishonor God by a neglect to relieve the situation. I plead with my brethren and sisters to make offerings of self-denial. Give up something you intended to get for yourself. Let the presents you designed to give your children be turned into an offering for the Lord. Teach your children to deny self and become the Lord's helping hand in dispensing His blessings.*15LtMs, Ms 66a, 1900, par. 21*

I will give three hundred dollars to this enterprise. Let those who can do more not be gauged by this amount; for I have invested according to my ability in Australia, and I shall have to hire the money for Denmark.*15LtMs, Ms 66a, 1900, par. 22*

Now is our opportunity to help. Do not be willing to see your brethren handicapped. If you are, your turn will surely come. You will be brought over the ground on which they are now suffering.*15LtMs, Ms 66a, 1900, par. 23*

You will, I am sure, heed the call to rescue God's institutions in Europe. At first this seemed to me to be a hopeless task, but it does not seem so now. Send in your offerings, and the Lord will bless the gifts made so that they will be multiplied as was the food with which Christ fed the five thousand. The sums raised may seem to be small, but take hold in faith. The miracle of feeding the five thousand people is an object lesson to us. Christ is the Desire of Ages. The Word was made flesh, and dwelt among us, full of grace and truth. He who fed five thousand men besides women and children with five loaves and two small fishes, can do great things for His people today.*15LtMs, Ms 66a, 1900, par. 24*

Read the account of how the prophet fed one hundred men. “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 the 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.]*15LtMs, Ms 66a, 1900, par. 25*

What condescension it was on the part of Christ to work a miracle to satisfy hunger. He relieved the hunger of one hundred sons of the prophets, and again and again since then, though not in such a marked and visible way, He has worked to relieve human weakness. If we had clearer spiritual discernment, so that we could recognize more readily God’s merciful, compassionate dealings with His people, what a rich experience we would gain. We need to look beneath the surface. We need to study more than we do into the wonderful working of God. He has worked with men who are not united with us in acknowledging the truth, but whose hearts He will oft times move to favor His people. The Lord has His men of opportunity, like the man which brought the food to feed the sons of the prophets.*15LtMs, Ms 66a, 1900, par. 26*

When the Lord gives us a work to do, let us not stop to question or criticize. Do not take time to inquire into the reasonableness of the command or the probable result of your action in relieving the situation at the present time. The supply, judged by human estimate, may fall far short, but in the hands of the Lord it will be more than sufficient. “The servitor set it before them, and they did eat, and left thereof, according to the word of the Lord.” [Verse 44.]*15LtMs, Ms 66a, 1900, par. 27*

We need greater faith. Our spiritual life depends on the vitalizing power of the Holy Spirit. We should daily have a fuller sense of God’s relationship to those whom He has purchased by the blood of His only begotten Son. He should make efforts to help with cheerfulness, activity, and faith. We should exercise faith in the onward progress of the work of the kingdom of God.*15LtMs, Ms 66a, 1900, par. 28*

Let us not waste time by deploring the scantiness of our visible advantages, but let us make the best use of what we have. Energy and trust in God will develop resources, even though the outward appearance may be unpromising. The power of God will enable us, if we use the very best facilities we have, to reach the multitudes who are starving for the bread of life. *15LtMs, Ms 66a, 1900, par. 29*

Let us hang in memory's hall the record of how Christ fed five thousand men besides women and children with five loaves and two small fishes. He will co-operate with the members of His body. If they will work on pure, unselfish principles, the little will be so blessed and increased that it will be sufficient to supply the necessities of a large territory. *15LtMs, Ms 66a, 1900, par. 30*

Why should we be surprised if the offerings we present to God in cheerfulness and love are increased by Him? We do not learn half as much as we should from the lessons of the Bible. The sanctified mind will see that God unites with the one who gives to Him with an unselfishness akin to heavenly benevolence. We need to take a far broader and more trustful view of God's relation to this world and His people, through whom He is working to carry out His purposes. By the touch of His divine hand and the word of blessing from His lips, Jesus can increase the scanty provision. By His power He can multiply the scanty store until it is sufficient to place in the hands of His servants for the carrying forward of His work. *15LtMs, Ms 66a, 1900, par. 31*

In the work of helping our brethren in Denmark and Norway, let us lift zealously and nobly, and leave the rest to God, with faith to believe that He will enlarge our offerings until they are sufficient to place His institutions in Europe on vantage ground. *15LtMs, Ms 66a, 1900, par. 32*

Ms 67, 1900

Words of Instruction to the Church

NP

November 29, 1900 [typed]

Portions of this manuscript are published in *TDG 342, 3MR 40-41; 5MR 449*. +NoteOne or more typed 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 is a decided work to be done in our churches. Those chosen as elders of the churches are to be men of experience, who have a knowledge of the truth and are sound in the faith.¹⁵*LtMs, Ms 67, 1900, par. 1*

In his letter to Titus, Paul points out the qualifications which should be possessed by those placed in charge of the flock of God. "To Titus, mine own son after the common faith," he writes, "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." [*Titus 1:4, 5.*]¹⁵*LtMs, Ms 67, 1900, par. 2*

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convert the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." [*Verses 6-11.*]¹⁵*LtMs, Ms 67, 1900, par. 3*

“Ye Are Not Your Own”

The Lord calls for the service of the souls He has redeemed from Satan by taking their guilt upon Himself. We are not our own; we have been bought with a price, therefore we are responsible for the use we make of our redemption papers. Christ claims our affections, our intellect, our time, our means, our all. He has a right to make this claim, for we are His, redeemed by His boundless love and by the agony of the cross of Calvary from the service of sin and Satan. In Him we live and move and have our being. On no account are we to devote our powers to self-serving. The service of God comes first. *15LtMs, Ms 67, 1900, par. 4*

This service should occupy the entire lifetime of the Christian. Each detail of his daily business should be marked by pure principles, for he is a member of Christ's body. *15LtMs, Ms 67, 1900, par. 5*

The gospel testifies to God's great love for fallen humanity. He gave His dear and only begotten Son to the human race, to live and die for them. Christ assumed human nature and came to this world to receive the penalty of transgression. In our behalf He was numbered with the transgressors. By His infinite sacrifice He has made it possible for men to be partakers of His divine nature. Christians are to reveal the attributes of the Redeemer. They are to be bound up—heart, mind, and soul—with Christ. Then they can exert a living, elevating influence. *15LtMs, Ms 67, 1900, par. 6*

The year 1900 is about to close. Who is prepared to show in a more decided manner than ever before that they are on the Lord's side? The Lord God of Israel gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. The Most High gave to our world the greatest gift in His power to bestow. Thus He has shown the estimate which He places upon His creatures. The treasures which He has placed within our reach are without a parallel. His tender mercies are over all His works. Creation proclaims with myriad voices the forbearance, love, and compassion of the Almighty. *15LtMs, Ms 67, 1900, par. 7*

A large number of God's subjects have taken their position under the banner of rebellion, but God has not treated them as they

deserve. They have declared of Christ. "We will not have this man to reign over us" [*Luke 19:14*], but the Lord's hand of love is stretched out still. Men have become bondsmen of Satan, but the Lord is entreating them to enlist in His army.¹⁵*LtMs, Ms 67, 1900, par. 8*

God desires every soul to engage in the warfare against evil. Just before His ascension Christ said to the disciples, "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.*]¹⁵*LtMs, Ms 67, 1900, par. 9*

This is the work God has given His people to do. In his record Mark says, "He said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." [*Mark 16:15, 16.*] And Luke bears his testimony saying, "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." [*Luke 24:45-47.*]¹⁵*LtMs, Ms 67, 1900, par. 10*

This is the work before believers. It includes not only a few ordained ministers, but all God's people. A work is laid out before every man, woman, and child who has enlisted in the Lord's army. When He calls, let them respond, "Here am I: send me." [*Isaiah 6:8.*]¹⁵*LtMs, Ms 67, 1900, par. 11*

Let all read carefully and prayerfully the *eleventh chapter of Romans*. It closes with these words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory

forever.” [*Verses 33-36.*]15LtMs, Ms 67, 1900, par. 12

“I beseech you therefore,” Paul continues, “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 conformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” [*Romans 12:1, 2.*] The instruction given in the *twelfth chapter of Romans* condemns many who claim to be Christians. Study this instruction, remembering that it is not reading but receiving and practicing the Word which gives it efficiency to cleanse our lives. “Light is sown for the righteous, and gladness for the upright in heart.” [*Psalms 97:11.*]15LtMs, Ms 67, 1900, par. 13

The *first, second, and third chapters of First Corinthians* contain instruction which is of the greatest importance to all who have entered the Lord’s army. After earnestly declaring that the reason [for] the weakness of the church was the envy and strife cherished by the members, Paul points with pain to the result of their course. “Are ye not carnal, and walk as men?” he asks. “For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?” Does not this condemn withdrawing from some, for no reason but that which exists in the imagination, and binding up with others? “Who then is Paul, and who is Apollos?” the apostle asks, “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 planteth anything, neither he that watereth, but God that giveth the increase.” [*1 Corinthians 3:3-7.*]15LtMs, Ms 67, 1900, par. 14

“Now he that planteth and he that watereth are one.” Although their work may differ in some respects, yet their object is to be the same. “And every man shall receive his own reward according to his own labor.” [*Verse 8.*] It may be that one of God’s ministers does not dwell upon the very same things as his brother ministers, but emphasizes some other phase of the truth, or presents the Word in a different way. Should he be condemned for this? And should that minister be afraid of his brethren, thinking that they do not regard him and his exposition of truth as of the highest consequence? Those who allow discord to enter their hearts, who cherish envy

and jealousy against their brethren, act as did the Corinthians to whom Paul is speaking. *15LtMs, Ms 67, 1900, par. 15*

Why do we allow prejudice, envy, jealousy, and evil surmisings to separate us from our brethren and thus separate us from God? God will not tolerate such differences. He will not send His Spirit as a Comforter and Strengthener until His people obey the Word, "Be ye all of one mind, love as brethren, be pitiful, be courteous." [1 *Peter* 3:8.] Let us remember that we greatly hinder the manifestation of the Spirit of God when we yield to the temptation to create disaffection. *15LtMs, Ms 67, 1900, par. 16*

Read carefully and prayerfully the *tenth chapter of Acts*. There is pointed out the work which God approves. None need walk in darkness. Cornelius is spoken of as "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." [Verse 2.] This sincere, truthful man was especially well pleasing to God, although he had not a full knowledge of Jesus Christ. *15LtMs, Ms 67, 1900, par. 17*

"He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius." Cornelius recognized the speaker as a messenger from heaven, "and when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." This was the answer to his prayer. "And now send men to Joppa, and call for one Simon, whose surname is Peter, he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." [Verses 3-6.] *15LtMs, Ms 67, 1900, par. 18*

Here we are given positive evidence that the Lord does not leave in darkness those who follow all the light given them, but sends his angels to communicate with them. Cornelius was living in accordance with the instruction given in the Old Testament Scriptures, and the Lord sent a messenger to tell him what to do. *15LtMs, Ms 67, 1900, par. 19*

God could have given Cornelius all the instruction he needed by the angel, but this was not his plan. His purpose was to place Cornelius in connection with those who had been receiving knowledge from

on high, whose work it was to impart this knowledge to those seeking for light. Thus God always deals with his people.*15LtMs, Ms 67, 1900, par. 20*

“Send men to Joppa,” the angel said, “and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.” [*Verses 5, 6.*]*15LtMs, Ms 67, 1900, par. 21*

Cornelius obeyed the instruction given. He united with the church, and became a useful and influential laborer together with God.*15LtMs, Ms 67, 1900, par. 22*

This instance should be a comfort and strength to us. Let those who are in the service of God study closely the relation existing between heaven and earth. Heavenly and earthly instrumentalities are to unite in the great work of communicating light to those who are in darkness. Heavenly angels are to communicate blessings to us, and we in turn are to impart them to our fellow beings.*15LtMs, Ms 67, 1900, par. 23*

Notice the commendation given to Cornelius: “Thy prayers and thine alms are come up before God as a memorial.” [*Verse 4.*] His faithfulness was recognized in heaven. God saw that he was a man fit to be entrusted with greater light and larger responsibilities, because he had made a right use of the talents lent to him. We are to regard our stewardship as a sacred responsibility. We are to trade diligently upon the talents entrusted to us. As we do this, God will recognize our faithful endeavor, and will give us increased ability for service.*15LtMs, Ms 67, 1900, par. 24*

God is seeking to prepare His people to bear fruit to His glory. Paul says, “We are laborers together with God; ye are God’s husbandry; ye are God’s building.” [*1 Corinthians 3:9.*]*15LtMs, Ms 67, 1900, par. 25*

“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 which is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver,

precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." [*Verses 10-15.*] In the day of judgment every man's work will be seen just as it is. God will then place His estimate upon the work of each one.*15LtMs, Ms 67, 1900, par. 26*

The desire to be original will lead men into strange paths. God desires every human being to represent Christ. We are never to take credit to ourselves for the good we are enabled to do, but are to realize that all our ability is the gift of God. Nehemiah gained a remarkable influence over the monarch in whose courts he served, as well as over the people of his own nation. But he knew that his influence over the king and the people was not due to him, that the Lord, for His own name's glory, had given him favor in their eyes.*15LtMs, Ms 67, 1900, par. 27*

The grace of Christ, accepted and imparted, will lead to true Christian courtesy. Those who receive wisdom from God will reveal patience and charity and an integrity of character which cannot be bought or sold. They are controlled by the pure principles of Christianity. This makes them sound in the faith, and brings health to the soul.*15LtMs, Ms 67, 1900, par. 28*

A healthy church is composed of healthy Christians, Christians who are not bound in slavery to appetite and disposition. Upon every one of us the Word of God enjoins freedom in Christ, freedom from the bondage of sin. We are in Christ's service, and we are to wage an unceasing warfare against Satan's devices.*15LtMs, Ms 67, 1900, par. 29*

We have a work to do which distinguishes us from the world. God calls upon us to put away all sinfulness, perfecting holiness in the fear of the Lord. We are stewards of the grace of God, and we must make a voluntary surrender of all to Him.*15LtMs, Ms 67, 1900, par. 30*

We are to carry on a determined warfare against satanic agencies.

Christ is our General. Let us each ask ourselves the question, What can I do for God? There is work, earnest work, to be done for the Master. Go to the ignorant all around you, and teach them the truth. Visit the sick and afflicted, and tell them of the loving Saviour. Seek out the needy, and supply them with food and clothing. Thus you will win souls to Jesus. *15LtMs, Ms 67, 1900, par. 31*

The words of Paul to the Ephesians are for us all: "Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:10-12.*] We need to understand in regard to the evil agencies we have to meet. *15LtMs, Ms 67, 1900, par. 32*

God's people have been called out of the world, that they may be separate from the world. It is not safe for them to take sides in politics, whatever preferences they may have. They are ever to remember that they are one in Christ. God calls upon them to enter <their names as under> His theocracy. He cannot approve of those who link up with worldlings. We are entirely out of our place when we identify ourselves with party interests. Let us not forget that we are citizens of the kingdom of heaven. We are soldiers of the cross of Christ, and our work is to advance the interests of His kingdom. There are evil agencies to be met on all sides. In all ages the life of the Christian has been a battle, and at this time more than ever before we should show our colors. *15LtMs, Ms 67, 1900, par. 33*

"Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation, and the sword of the Spirit, which is the word of God." [*Verses 13-17.*] *15LtMs, Ms 67, 1900, par. 34*

Ms 68, 1900

God's People to be Living Epistles

NP

November 30, 1900 [typed]

Previously unpublished.

In God's arrangements with His people in ancient times, directions are given in the faithful recognition of the gracious and marvelous works which He had done in delivering the children of Israel from bondage and slavery and giving them a goodly heritage and dwelling places. The first fruits of the earth were to be consecrated to God and given back to Him as an offering of gratitude, an acknowledgement of His goodness to them. For, said they, "When we cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our affliction, and our labor, and our oppression: And the Lord brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me." [*Deuteronomy 26:7-10.*] *15LtMs, Ms 68, 1900, par. 1*

Concerning this offering the Lord said, "And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you. When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled." [*Verses 10-12.*] This was to be a standing requirement. *15LtMs, Ms 68, 1900, par. 2*

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the Lord

this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.” [Verse 16.] This is not the voice of man; it is the voice of Jesus Christ enshrouded in the pillar of cloud. Read carefully all of *this chapter of Deuteronomy*, and all of *chapters 27 and 28*, for here are stated plainly the blessings of obedience. *15LtMs, Ms 68, 1900, par. 3*

These directions which the Lord has given to His people express the principles of the law of the kingdom of God, and they are made specific so that the minds of the people may not be left in ignorance and uncertainty. Lest they should forget these important directions, Christ uttered them with His own voice. These precautions and decided practical demonstrations were essential to remind them that obedience to the commandments of God was for their present and future good. Obedience brings prosperity; disobedience results in a curse. *15LtMs, Ms 68, 1900, par. 4*

These Scriptures present the never ceasing obligation of all whom God has blessed with life and health and advantages in temporal and spiritual things. When the Lord in a special manner favors His people, He expects them to publicly acknowledge this. Thus the name of God will be glorified, for it is a testimony that His Word is verity and truth. *15LtMs, Ms 68, 1900, par. 5*

Please read *1 Kings 8:55-61*. If the Word of the Lord were now as strictly carried out as it was enjoined upon ancient Israel, fathers and mothers would give an example to their children which would be of the greatest value. If instruction in the Word were given in the family, God and angels would be continually ministering in such households. Every temporal blessing would be received with gratitude, and every spiritual blessing would become doubly precious, because the perception of each member of the household had been sanctified. The Lord Jesus is very nigh to those who thus appreciate all His gracious gifts, tracing all their good things back to the benevolent, loving, care-taking God, and recognizing that they come from the great Fountain of all comfort and consolation whose supply is inexhaustible. God would have every family, that He is preparing for the eternal mansions above, give glory to Him for all the rich treasures of His grace. “Thou shalt worship the Lord thy

God.” [Matthew 4:10.] *15LtMs, Ms 68, 1900, par. 6*

The first fruits are not accepted by God unless presented in a spirit of reverence and gratitude. It is the humble, grateful, reverential heart that makes all offerings as a sweet-smelling savor, acceptable to God. The children of Israel might have given all their substance, but had it been given in a spirit of self-sufficiency or Pharisaism, as though God were indebted to them for the favors which they had received, their offerings would have been unaccepted, utterly contemned of God. *15LtMs, Ms 68, 1900, par. 7*

“Thou shalt rejoice in every good thing.” [Deuteronomy 26:11.] Were children by precept and example thus educated and trained in the home life, we should see a vital element of heavenly grace as a great educating force circulating through all our schools. If parents would give this class of education to their children there would be cheerfulness in the home life, and the youth would bring a spirit of reverence with them into the schoolroom. And what then? There would be an attendance in the sanctuary where God meets with His people, an attendance at all His appointed holy ordinances in the worship of God, and in all these there would be expressions of thankfulness for the enjoyment of all the gifts of His providence. Thanksgiving and praise should be expressed for whatever comforts God bestows upon families. *15LtMs, Ms 68, 1900, par. 8*

By thus diligently and economically trading upon our Lord's goods, we may increase our store and be able to impart of the same to those who have fallen into distress. Thus we become the Lord's right hand to work out His benevolent purposes, and fulfill to Him our covenant relation which is expressed in His Word. *15LtMs, Ms 68, 1900, par. 9*

There is to be no withholding, for the specifications set forth in the Word of God are not the dictates of human wisdom. “This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.” [Verse 16.] In duty and expressed gratitude we are to obey God, for this is keeping His commandments and obeying His laws. In obeying God we express His character. The purpose of all God's commandments is to reveal

the duty of man, not only to God, but to his fellow men. In this late age of the world, in the year 1900 and 1901 we are not to question or dispute these requirements because of the selfishness of our hearts. We are not by our carelessness and hypocrisy to deceive and rob our own souls of the richest blessings of the grace of God; but our whole heart and mind and soul are to be melted into God's heart and mind and soul. Then the binding force of God's covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be to us a pleasure. *15LtMs, Ms 68, 1900, par. 10*

God will have no controversy with us in regard to these binding precepts. It is enough to understand that obedience to His statutes and laws is the life and prosperity of all who obey them. The covenant is mutual. By being obedient to His Word, we testify before angels and men that we live by every word that proceedeth out of the mouth of God. We have avouched and solemnly owned and confessed that the Lord Jehovah is our God, our Prince and Ruler. This is by human choice. We render implicit obedience by eating the Word which is spirit and life. *15LtMs, Ms 68, 1900, par. 11*

At the baptismal ceremony we virtually take a most solemn oath in the name of the Father and of the Son and of the Holy Ghost, that henceforth our lives will be merged into the life of these three great individual Agencies; that the life we now live in the flesh we will live in faithful obedience to God's sacred and holy law, keeping all His statutes and His commandments; that we will live in newness of life as men and women having a new birth unto God. We, as new born souls born to live in newness of life, acknowledge God's covenant, that [we] are in reality pledging ourselves by a solemn oath to seek henceforth those things which are above where Christ sitteth on the right hand of God. By our profession of faith we acknowledge the Lord as our God, and pledge ourselves to obey His commandments. *15LtMs, Ms 68, 1900, par. 12*

“And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath

spoken.” [Verses 18, 19.] God accepts us that in true praise we may glorify His wisdom and His majesty in a world of apostasy and idolatry. *15LtMs, Ms 68, 1900, par. 13*

Please read *Zephaniah 3:14-20*. The Lord will have His people stand true to His honor, and carefully guard the interests of one another. “All ye are brethren.” [*Matthew 23:8*.] The Lord has entrusted money and advantages to His stewards, that they may guard the interests of one another, that there may be a continual praise to God, and that there may be unity among His covenant-keeping people, that they may be praise in the earth, a people that God can bless with still greater advantages, both temporal and spiritual, thus honoring them above the transgressors of His law. God employs His people to do His sacred work in the earth, to be His hand of ministration in imparting these blessings and gifts to one another. *15LtMs, Ms 68, 1900, par. 14*

The whole gospel from *Genesis* to *Revelation* is the means appointed and specified of God through which to reveal His will to the people, and it is to be appreciated, respected, and heeded. *15LtMs, Ms 68, 1900, par. 15*

In the *fourth chapter of Ephesians* the plan of God is plainly and simply revealed that all His children may lay hold upon the truth. Here is revealed the means which He has appointed to keep His church in that oneness and agreement, that they may reveal to the unbelieving world a healthful, religious experience. Those who conform their lives in obedience to the commandments of God and are united in the faith of the Scriptures; those who are bound together as one in Christ Jesus, their lives hid with Christ in God, will practice the golden rule, and will be a living, abiding testimony that the Father loves them even as He loves His only begotten Son. *15LtMs, Ms 68, 1900, par. 16*

They appreciate the great gift of God to our world, their course of life testifies that Christ has not died for them in vain, and they make use of all the provisions supplied them of heaven to reach and draw all souls to the obedience of the holy law of God. By thus becoming partakers of the divine nature, having escaped the corruption that is in the world through lust, they co-operate with the great working

heavenly appliances. They become the Lord's channels through which He works—laborers together with God. Their consistent Christian lives magnify the law of God and make it honorable before a gainsaying world. Their behavior recommends obedience to the commandments of God, and demonstrates to the world that the law of the Lord is perfect, converting the soul.*15LtMs, Ms 68, 1900, par. 17*

“Ye are God's husbandry; ye are God's building.” [*1 Corinthians 3:9*.] The perfection of Christian character is a living testimony that God lives and that His power is working miracles upon His self-denying, consecrated followers. Those who love one another as Christ has loved them bear a living testimony that unseen agencies are working upon human hearts, bringing them into conformity to the divine Word. It is the design of God that in the unity of the testimony of those who believe in Jesus Christ, the gospel should be expressed before the world. It is His purpose that those upon whom He has bestowed the gift of His own Son should co-operate with Him in saving others.*15LtMs, Ms 68, 1900, par. 18*

In Christ is embraced all the children of God. They are members of one family, and should help one another to recover from the suffering which is a result of the unfortunate burden of debt. All who are in Christ must have that unity which exists between the Father and the Son, and [must] love one another as brethren.*15LtMs, Ms 68, 1900, par. 19*

If these characteristics are not manifest in the lives of those who believe the truth, if in their lives the principles of the law of God are not demonstrated to an unbelieving world, if professed believers act out the perversity of the sinner, they need to be converted before they can be trusted with responsibilities; for in their own lives and in their association with others they evidence that there is a deficiency, a departure from the righteous principles of the law of Jehovah. This separates their souls from God so that they do not receive the quickening, discerning influence of the divine mind. The human mind is not fashioned and molded by God, because its capabilities are not working out the divine principles contained in the law of God. The power of God is not seen in their spiritual discernment, in their choice of words, or in their care to preserve

the fragrance of the Holy Spirit. *15LtMs, Ms 68, 1900, par. 20*

The whole of the *third chapter of Ephesians* is a lesson for all teachers, for all ministers of the gospel, and for all who occupy responsible positions in the work of God. And when their imperfections of character are manifest in spirit or in action, setting a wrong example in their families, in the school, in the church, or in the world, unless they become converted, they should be advised to take up some other calling where they will not in character act the spirit of the unbeliever and lead others in the wrong direction. *15LtMs, Ms 68, 1900, par. 21*

The blessings of grace which for Christ's sake the Lord bestows on those who believe are the fruits of His eternal purpose that all believers shall adorn the doctrine of Christ our Saviour. This doctrine must permeate our whole lives, that its influence may be felt in the family, in the church, and in all business connections with the world. This alone can distinguish us as those who keep the commandments of God. As did Christ in His human nature, so we are to show to the universe of heaven, to the church, and to the world, that we are living the principles of the law of the kingdom of heaven. *15LtMs, Ms 68, 1900, par. 22*

We should not be as orphans sad and discouraged, but should show forth the praises of Him who hath called us out of darkness into His marvelous light. And we are not only to acknowledge the Lord as our God and Ruler, but we may call Him by the endearing name of Father. Our countenances should express His love, our lives should tell of His goodness, because the sanctified soul trusts in Him; and the heart meditates upon His goodness, patience, long forbearance, and compassion. *15LtMs, Ms 68, 1900, par. 23*

Ms 69, 1900

Regarding the Heating of Churches

NP

December 3, 1900 [typed]

Previously unpublished.

Yesterday, the first time for ten years, I had an opportunity to speak in the church at St. Helena. I had sent word that there must not be a fire built in the stove, for if there were I could not be able to speak. But for some reason my request was not heeded. The room was heated, and as soon as I began to speak, I felt a depression coming over me. My mind was not clear and vigorous. I could not think of the words I wished to use. After speaking for a short time. I said, You must give me more of the vitalizing air of heaven, for I am becoming exhausted. Then the windows were partially lowered. But the room was full, and the poison from the breaths of the people made an odor disagreeable to the senses and positively dangerous to health. This was telling on me, and I requested that the windows be lowered still more. I then said, There is no real need for a tire in the stove today. You all come or should come with outside wraps sufficient to keep you warm. True, it is a cold morning, but properly clothed, no one needs to suffer. *15LtMs, Ms 69, 1900, par. 1*

From first to last I found the effort to speak very wearying. The effect of the heated air on me was deleterious. I have not yet recovered from the experience of yesterday. There is a letting down of my whole system, an exhaustion that is very trying to me. *15LtMs, Ms 69, 1900, par. 2*

When speaking I need to be able to take deep, full inspirations of fresh air. Then I can speak without injury to my heart or lungs. At this season of the year the climate of California is not severe, and the air in our churches, where people assemble to worship God, should not be so highly heated. I wish now to say to our people, Hereafter you must not ask Sister White to speak to you if you are going to consume the air in the church by a fire in the stove. Fresh air is the Lord's great blessing, which, in order to speak the Word

effectively, every speaker must have, whether it be Sister White or some other one of the Lord's messengers.*15LtMs, Ms 69, 1900, par. 3*

Since the weather has grown cool, I have been greatly afflicted by the heating of rooms. A few weeks ago I visited Healdsburg. I was placed in a very pleasant room, which I could have enjoyed had it not been for the fire in the stove. It was evening when I arrived, and as I had driven over from St. Helena, the good friends thought that a fire would be necessary. But it produced a disagreeable heaviness in my head and a difficulty in breathing. I had consented to speak to the students the next morning. I wished to speak to them, but the depression in my heart and brain was such that I feared I would not be able to do justice to any subject upon which I might be impressed to speak. But I looked to the Lord for help and strength, and He heard my prayer. The Holy Spirit came upon me and helped my infirmity. I thank my heavenly Father that He strengthened me to speak to the students. I will give His holy name the glory, for I could not depend on myself to find the words I deemed appropriate to the occasion.*15LtMs, Ms 69, 1900, par. 4*

Two weeks ago I spoke to the church at Calistoga. They have a very neat house of worship, and the congregation was much larger than I expected to see. In the church near the door there is a stove, the pipe of which runs the whole length of the room and right over the pulpit. A fire was burning in the stove. The ceiling was rather low, and as soon as I rose to speak, I felt a distressing rush of blood to my head. Sister McEnterfer took in the situation. She said that my face was purple, and she was afraid every moment that I would fall to the floor. She came to me while I was speaking, and advised me to stand on one side of the pulpit, where the heat from the stove pipe would not be so directly over my head.*15LtMs, Ms 69, 1900, par. 5*

I found myself utterly unable to speak and asked for more ventilation. The folding and side doors were opened, and the air was thus improved. I told the people that although it was raining, there was no need for a fire in the stove. They could so arrange their clothing that they would be able to sit in the church without a fire and be in no danger from taking cold. And they would be able to

listen to much better advantage, because heated air induces sleepiness. I told them that the air in the room that morning was not such as to give me clearness of thought and speech or to give them clearness of perception to understand the Word presented. *15LtMs, Ms 69, 1900, par. 6*

I see that I shall have to contend against the idea of heating our churches so highly. When I spoke in the Healdsburg church, the same enemy, the stove, was present, one at either end of the room, with a fire burning in each. I had made special efforts to avoid this evil, by sending word not to have fires built; but the janitor forgot. I felt such a sense of exhaustion on Friday that I entreated those who had faith to pray for me on Sabbath and Sunday. The church was heated, but though this caused most disagreeable sensations in my head and heart, yet the unpleasantness was not so decidedly felt as in a smaller room. The Lord gave me His rich blessing and His Holy Spirit, and the message was not hindered from coming to the people. *15LtMs, Ms 69, 1900, par. 7*

I have words to speak to our people. Those who sit in stove-heated chapels do not receive from the hearing of the Word one-half the benefit they would without the stove, which is a great enemy to spiritual impressions. A reform must be made. God desires His people to study from cause to effect. They should plan for better ventilation. The health and life of the speaker should not be sacrificed to ignorance for which there is no excuse. We should seek to realize the need of having things as they should be from the standpoint of health. Light must shine forth, precept upon precept, here a little and there a little. The Lord desires everything in the house dedicated to His service to be free from evil influences. It is not His will that those who assemble to worship Him shall be poisoned by the exhalations from the human body. It is a dangerous matter to breath air which has already been breathed. *15LtMs, Ms 69, 1900, par. 8*

Will not those who believe the truth for this time awaken to the need of better ventilation in our churches, where everything should be as perfect as human skill can make it. God's people should stand on broader ground on this subject. In the place where men and women assemble to worship their Creator, every necessary facility for the

preservation of health should be provided. All deficiencies in this respect should be supplied at once, let the cost be what it may, that the worship of God may be pure, holy, and undefiled. In God's house everything should be done that can be done to preserve the health of the speaker and the hearers. *15LtMs, Ms 69, 1900, par. 9*

God does not desire His people to build churches and sanitariums for show, to make a display. But in the erection of these buildings everything which concerns the physical and spiritual health of His heritage should receive due consideration. Remember that God has taken human beings into partnership with Himself. They are brought into close relation with Him, and everything connected with His worship is to be planned for comfort and for the health of the physical, mental, and moral powers of the worshippers. *15LtMs, Ms 69, 1900, par. 10*

Ms 70, 1900

What God Expects From Us

NP

December 3, 1900 [typed]

Portions of this manuscript are published in *CG 510*; *5MR 83-84*.

Many need instruction as to the way in which they should appear in the presence of the One they expect to meet when they assemble before Him on the Sabbath. Those who come before God on the Sabbath should have a special Sabbath suit, to be worn when attending religious service in His house. They are not to enter the presence of God in the common clothes which they have worn all the week. *15LtMs, Ms 70, 1900, par. 1*

Parents should be particular to make the worship of God an object lesson to their children. Texts of Scripture should be more often on their lips, especially those that prepare the heart for religious service. The precious words might well be often repeated, "My soul, wait thou only upon God: for my expectation is from him." [*Psalm 62:5.*] *15LtMs, Ms 70, 1900, par. 2*

We are very anxious for the success of the work and cause of God. Let us remember that the very first victories are to be won in the home life. During the week let the spirit be kept free from all irritation. Let parents remember that their home is to be a school in which their children are to be prepared for the courts above. Let their words be right words. No word which their children should not hear should escape their lips. *15LtMs, Ms 70, 1900, par. 3*

Parents, during the week live as in the sight of a holy God, who has given you children that you may train them for Him. Train for Him the little church in your home, that when the Sabbath comes they may be prepared to worship in the Lord's sanctuary. Each morning and evening present your children to God as His blood-bought heritage. Teach them that their highest duty and privilege is to love and serve God. Teach them that in Him they live and move and have their being. Let the prayer at the commencement of the

Sabbath be a prayer of consecration and devotion.*15LtMs, Ms 70, 1900, par. 4*

The Bible is the textbook parents are to use in the education of their children. Parents, give your children, line upon line, precept upon precept, the instruction contained in God's holy Word. This is the work you pledged yourself to do when you were baptized. Let nothing of a worldly character keep you from doing this work. Do all in your power to save the souls of your children, whether they are bone of your bone and flesh of your flesh, or whether they have been received into your family by adoption. As those that must give an account to God, watch for the souls of the children under your guardianship, for they are the Lord's property.*15LtMs, Ms 70, 1900, par. 5*

The baptismal vows which we take embrace much. After we have been buried with Christ in baptism, we are to live no longer a careless, indifferent life. We have made a covenant with God. We have died to the world. In the name of the Father, the Son, and the Holy Spirit, we have been buried in the likeness of Christ's death and raised in the likeness of His resurrection, and we are to live a new life. Our life is to be bound up with the life of Christ. The apostle says, "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 in 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 ye also appear with him in glory." [*Colossians 3:1-4.*]*15LtMs, Ms 70, 1900, par. 6*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him." [*Verses 12-17.*]*15LtMs, Ms 70, 1900,*

par. 7

This is the work to be done in every family. Parents, your neglect to do this work will be revealed in the characters of your children and in your own relation to the church. You have pledged yourself to fulfill your obligations to your children, and the fact that you have been baptized in the name of the Father, the Son, and the Holy Spirit is an assurance that these powers will help you in every emergency, if you will claim their help. The Lord will hear and answer the prayers of His sincere followers, who wear Christ's yoke and learn in His school His meekness and lowliness of heart. The obligations in the spiritual agreement entered into at baptism are mutual. As human beings act their part with wholehearted obedience, they have a right to pray, "Let it be known, Lord, that thou art God in Israel." [1 Kings 18:36.] *15LtMs, Ms 70, 1900, par. 8*

There are in our churches gods many and lords many. With many self is the mainspring of action. But self is to be hidden in Christ. It is not our work to scheme and devise to magnify self. We are to walk humbly with God, constantly submitting to His will, working as His hand to dispense His gifts. God will recognize no other attitude. All He asks us to do is to place ourselves under His control. The result of His working will be seen in our lives. We shall be one with Christ. All our whims and devisings for self will be given up. *15LtMs, Ms 70, 1900, par. 9*

"Ye are not your own: for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:19, 20.] When we fully understand and live these words, our opposition to God's purpose will be as the chaff of the summer threshing floor. God is waiting to do His will in and through us, waiting for us to recognize His ownership. Let not the people of God by their attitude give the impression that the Lord has proved unfaithful, that He no longer manifests His power in behalf of His servants. *15LtMs, Ms 70, 1900, par. 10*

The language of every consecrated soul will be, "Let it be known that thou art God in Israel, and that I am thy servant." [1 Kings 18:36.] The heavenly angels are waiting for us to raise our experience to the level of heaven's design. This can only be done

by a most thorough renovation. The hearts of God's people must be cleansed from all that is corrupt and selfish. The Father, the Son, and the Holy Spirit will unite with those who wear Christ's yoke. This will give them efficiency and power for their work. When God sees that we are emptied of self, He will send His Spirit to mold and fashion us after the similitude of a palace. God calls upon those who claim to believe the truth to reach a higher standard. Parents and children need to feel the convicting power of God's Spirit. Then we shall see in our churches an awakening that God will be pleased to recognize.¹⁵*LtMs, Ms 70, 1900, par. 11*

Ms 71, 1900

Children to be the Lord's Helpers

NP

December 3, 1900 [typed]

This manuscript is published in entirety in *7MR 8-10*.

Children, remember that you are the Lord's property. Jesus gave His life that you might be saved. See how much you can do for Him. First give Him your hearts. Accept Him as your personal Saviour, and consecrate yourselves to Him as His children. The most highly valued treasure which you can give the Lord is the heart. Present to Him a New Year's offering by giving Him yourself. "Ye are not your own: for ye have been bought with a price: therefore glorify God in your body and in your spirit, which are God's." [1 *Corinthians 6:19, 20.*]*15LtMs, Ms 71, 1900, par. 1*

How many will make an offering to the Lord of the whole being, to be used as a temple for His indwelling? Seek the Lord while He may be found. As you give yourself to Him to be cleansed from all sin, He will accept you as His child. He has revealed His love for you by sending His Son to this world to die for you, and He will help you to serve Him.*15LtMs, Ms 71, 1900, par. 2*

Will you appreciate the great sacrifice Christ has made in your behalf? Give yourself, body, soul, and spirit, to the dear Saviour who loves you. This is the greatest gift you can make to Him. Will you do this?*15LtMs, Ms 71, 1900, par. 3*

Parents should help their children in this good work, bringing their little ones to the Lord as an offering. Patiently and lovingly they should teach their children that Jesus is their best friend. Let parents take up their neglected duties and bring their children to Christ. Let them make no delay. If parents did their duty in the fear of the Lord, there would be more children serving in the army of the Lord, being trained and educated to do His will.*15LtMs, Ms 71, 1900, par. 4*

Simply and lovingly teach your children the lessons God has given for them, that they may learn how to become members of the royal family and children of the heavenly King. Read for your own benefit the *eighth* and *ninth chapters of Second Corinthians*. Read this instruction over and over again, that you may not only understand but practice the lessons given. Read diligently and prayerfully, and then give yourselves to the Lord to be guided and controlled by His Holy Spirit. *15LtMs, Ms 71, 1900, par. 5*

Children, you can do much for the Lord. Ask your parents to give you the money they are planning to spend in buying you presents, and bring this money to the Lord Jesus. The cause of God is in great need of money. Just at this time there are precious instrumentalities belonging to God [that are] in danger of being lost to the cause. The sanitarium in Denmark and the publishing house in Norway are in great need of help. We cannot afford to see these precious institution passing out of our hands. *15LtMs, Ms 71, 1900, par. 6*

Let children be taught to practice self-denial in regard to spending money for themselves or their friends. Let them make presents to God by helping His oppressed institutions. Children, bring your offerings to the Lord. Let them be offerings of self-denial, because you are anxious to act as the Lord's helping hand in doing missionary work. Some can give but little, but by His blessing the Lord can make that little go a long way. *15LtMs, Ms 71, 1900, par. 7*

Ms 72, 1900

Instruction for Those Planning to Attend the Conference.

NP

December 3, 1900 [typed]

Previously unpublished.

To those planning to attend the conference I would say, Arrange the business you are going to bring before the conference so that it can be clearly defined. This will enable the work to be done with expedition and will give correctness to reports. On your knees in prayer leave at home every species of Pharisaism and all criticism. Do not bring with you a heavy load of rubbish to be emptied into the conference. Have a proper appreciation of physical, mental, and moral health. Show your soundness by your discreet utterances. Out of the abundance of the heart the mouth speaketh.¹⁵*LtMs, Ms 72, 1900, par. 1*

If you have been accumulating evil things, faultfinding, evil thinking, tale-bearing, you will reveal the treasure you have been hoarding. It is best to lay all this down before you leave your home, and never take it up again, for it creates a malarious atmosphere, which pervades all the transactions of the life. Bring from the treasure of the heart the very best quality of Christ. Then there will be no better place than the conference for you to realize the truth of the words, "Grace for grace." [*John 1:16.*]¹⁵*LtMs, Ms 72, 1900, par. 2*

I am instructed to say that there many who need to lay off the load they are carrying, a load of self-importance and self-sufficiency. My brethren, it will be best for you to unload this before you come to the conference, and bring with you instead the riches of the grace of our Lord Jesus Christ. Come weighted down, not with objectionable things which might better be buried, but with the treasures of heaven.¹⁵*LtMs, Ms 72, 1900, par. 3*

"Watch ye, stand fast," not in plans of your own devising, but "in the faith." "Quit you like men: be strong. Let all things be done with charity." [*1 Corinthians 16:13, 14.*] "Ye also helping together by

prayer for us, that for the gift bestowed on us by means of many persons thanks may be given on our behalf. For our rejoicing is this, the testimony of our conscience that in simplicity and godly sincerity, not with wisdom, but by the grace of God, we have had our conversation in the world, and much more abundantly to you-ward.” [2 *Corinthians* 1:11, 12.]15LtMs, Ms 72, 1900, par. 4

In our conference at this time we need men who can see beneath the surface. Men who cannot see afar off need to study the work of Christ. “Say ye not, There are yet four months, and then cometh harvest? Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages”—a harvest of precious souls—“and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into your labors.” [*John* 4:35-38.]15LtMs, Ms 72, 1900, par. 5

We need to be converted, else we shall never understand the meaning of sanctification of soul and spirit. The *third chapter of Colossians* is a wonderfully soothing recipe for the cure of church troubles. In your families and in the church will you begin at once the treatment here laid out? Will you take the remedy prescribed, and will you take it now?15LtMs, Ms 72, 1900, par. 6

“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 have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which ye are also called in one body, and be ye thankful.” [*Verses* 12-15.]15LtMs, Ms 72, 1900, par. 7

“Let the word of God dwell in you richly with all wisdom.” Then you will be workers together with God. “Teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God

and the Father by him: ... knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he which doeth evil shall receive the wrong which he hath done: and there is no respect of persons." [*Verses 16, 17, 24, 25.*]15LtMs, Ms 72, 1900, par. 8

Ms 73, 1900

“Bring an Offering Unto the Lord.”

NP

December 12, 1900 [typed]

Portions of this manuscript are published in *UL 360*.

“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.*] *15LtMs, Ms 73, 1900, par. 1*

We need to realize the importance of consecrating our talents to God. We should give ourselves to Him—body, soul, and spirit—to do His will. Our talents are not of our own creating; they are but lent to us, and they are to be sacredly employed in God’s service. We must not trifle with the responsibility of using them wisely. As we use them, we are ever to remember that God will require them again at our hands. As we use our talents wisely, devoting them to God’s service, they will be increased. *15LtMs, Ms 73, 1900, par. 2*

In the parable of the talents, Christ has plainly declared the use He expects us to make of our endowments. “The kingdom of heaven,” the Saviour said, “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, according to their several ability, and straightway took his journey.” [*Matthew 25:14, 15.*] Read carefully the record of use made of these talents. The one who had received five talents and the one who had received ten put their money out to usury, and on the return of their Master, they were able to give back to him the principal and interest. These servants were equally commended. To each the Master said, “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.” [*Verse 23.*] *15LtMs, Ms 73, 1900, par. 3*

The servant who had received one talent did not appreciate the gift, but bound up his talent and hid it in the earth. He did not good with

that which the lord gave him. With murmuring and complaint he came to his lord, saying, "Lord, I knew thee, that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strowed: 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 strowed. 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 which hath not shall be taken away even that which he hath." [Verses 24-29.] *15LtMs, Ms 73, 1900, par. 4*

The holiday season is right upon us. At this time much money is spent in buying presents which are of very little use. If those who claim to believe the Bible would consider that the Lord has claims upon them which are unthought of and unacknowledged, they would regard the matter of Christmas and New Year gifts in an altogether different light. Christ has made for us a complete offering, an offering without defect or blemish. If we make Christmas or New Year offerings, let it be the offering of wholehearted service to God. In the place of using our money to buy presents for friends or relatives who do not need them, let us bring this money to God as a thank offering for what He has done for us, even as the wise men brought to Christ their offerings of gold and frankincense and myrrh. *15LtMs, Ms 73, 1900, par. 5*

I wish to tell you, my dear friends, that as you do your best, making your gift proportionate to your ability to give, God will accept your offering. Remember the offering Christ made—the offering of Himself to a life of suffering, humiliation, and shame in order to save a world perishing in sin. Unless this offering had been made, we must have perished. As we look upon the self-denial and self-sacrifice of Christ, the sacrifices we are called upon to make sink into insignificance. How much do you owe to Him who gave His life for you? *15LtMs, Ms 73, 1900, par. 6*

Christ's invitation to the whole world is, "Come unto me, all ye that

labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Christ has the most precious lessons for us to learn. Strength of purpose and moral courage are obtained through His grace. “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.] *15LtMs, Ms 73, 1900, par. 7*

Christ had compassion upon fallen man. He placed Himself in his stead, to suffer the penalty of transgression. Thus He has made it possible for sinners to return to their allegiance to God, to take their place under the royal standard of the Prince of life. Christ has purchased the whole race, to give them an opportunity to become reconciled to God. He placed truth before men with such clearness and simplicity that all who will may find the path to heaven. He is “the true Light, which lighteth every man that cometh into the world.” [John 1:9.] *15LtMs, Ms 73, 1900, par. 8*

All the words of the great Teacher are weighty with eternal importance. They are full of dignity and nobility, and are comprehensible to all who wish to understand. Christ presented sublime and beautiful truths with the greatest simplicity. He used the most familiar objects to illustrate His meaning, knowing that when His hearers should afterward see these objects His lessons would repeat themselves to their minds. Thus He inculcated grand and ennobling truths. *15LtMs, Ms 73, 1900, par. 9*

These treasures of truth have been opened to us, that we may understand the great love wherewith God has loved us. “Wherefore, gird up the loins of your mind: be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ: as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.” [1 Peter 1:13-16.] *15LtMs, Ms 73, 1900, par. 10*

Many in this world are perishing in their sins. Careless and worldly, their hearts have waxed gross. They are proving themselves to be dishonest in dealing with God's property. They love not the truth. They turn away from the righteousness of Christ to the beggarly elements of the world. They trample under their feet the precepts of God's law, especially the Sabbath commandment. The heart of the Saviour is grieved by their conduct. He desires to save every soul whom He has purchased. O that men would understand this, and place themselves in connection with the great Master Worker!*15LtMs, Ms 73, 1900, par. 11*

Soon the Lord is coming to this earth with power and great glory, and the work that we are to do now is outlined in the *fifty-eighth chapter of Isaiah*. Who is doing this work? Who is building the Lord's altars? Who is preparing the people for the great day of the Lord? Now, just now, every one who claims to be a child of God should bring of their means to God's treasury, that there may be a supply to draw from to provide the workers with facilities for entering new places to present the truth to those who have never heard it. Let there be no dearth in the Lord's treasury. From His treasure God supplies all our necessities. Shall we be only consumers? Shall we not be producers, giving of our means that the truth may be presented to many people, who will acknowledge and accept the message, and in turn give back to God His own, and themselves be numbered among producers?*15LtMs, Ms 73, 1900, par. 12*

There is ever to be in the treasury of the Lord means to be used for the enlarging of His territory and the building of sanctuaries where those who accept present truth may worship Him in the beauty of holiness. God calls upon His people to bring of their means, in tithes and freewill offerings, to Him, that His workers may have facilities wherewith to establish memorials for Him in villages, towns, and cities. These memorials will constantly bear witness that after creating the earth in six days, God gave the seventh day to His people as a day of rest, to be a sign between Him and them, that they might know that He was the Lord who sanctified them.*15LtMs, Ms 73, 1900, par. 13*

We are not to be consumers, drawing from the supply, but producers, bringing to the Lord that which He can use to advance

His great work. We are not only to receive God's gifts. With a full sense of our accountability we are to bring a return to Him, that there may be in His treasury for the advancement of His work an ample supply of means, a supply from which His workmen may draw to enable them to carry the message from city to city and from country to country. God's self-sacrificing workers should be provided with sufficient facilities to make their work a success. Let us not forget the work in foreign fields. The sight as it is presented to me is deplorable. There is great need of workers and of facilities which will enable the workers to do successful work. *15LtMs, Ms 73, 1900, par. 14*

"The earth is the Lord's, and the fulness thereof." [*Psalms 24:1.*] This world is the Lord's storehouse, from which we are ever drawing. He has provided fruits and grains and vegetables for our sustenance. For us He makes the sun to shine and the rain to fall. The whole human family, good and evil, are constantly drawing from God's storehouse. It makes every difference with those so highly privileged how they receive the Lord's gifts and how they treat the contract the Lord has made with them. He has made them His almoners, directing them to draw from His storehouse, and then make a return to Him in gifts and offerings, "that there may be meat in mine house," He says. [*Malachi 3:10.*]*15LtMs, Ms 73, 1900, par. 15*

In the *third chapter of Malachi* is found the contract God has made with man. Here the Lord specifies the part He will act in bestowing His great gifts on those who will make a faithful return to Him in tithes and offerings. To the selfish ones God says, "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." [*Verses 9, 10.*]*15LtMs, Ms 73, 1900, par. 16*

There is no time to lose. Let God's people bring their offerings to Him, that they may worship Him with hearts full of rejoicing. Remember that God has imparted to you of His blessings, that you may have wherewith to give to Him. The Lord's work is now

languishing because men do not realize the claims God has upon them. Our institutions in Europe are struggling under a burden of debt. The work of saving these institutions from failure and ruin must be carried forward. They must not sink under a burden of debt. God will surely be dishonored if they do.¹⁵*LtMs, Ms 73, 1900, par. 17*

Let the Lord see that His people are willing to make offerings of self-denial for the hour of His work, that they toil, not for selfish ends, but that under His prospering grace they may have wherewith to give to the objects in need of their help. If the institution whose future is now trembling in the balance do not become established, strengthened, and settled, the cause of God will sustain great loss. Satan will have obtained a victory which we cannot afford to let him gain. A sore wound will be given to the work. Shall we not make an effort to “give to him that needeth”? [*Ephesians 4:28.*] Of what is there greater need than to release the Lord’s instrumentalities from debt, and establish them upon a sure basis?¹⁵*LtMs, Ms 73, 1900, par. 18*

I have decided to give to the work in Europe all the royalties on the copies sold in that field of the book on Christian temperance which I hope soon to publish. And I have decided also to give the royalties on the copies of this book sold elsewhere to the building up of sanitariums, that the work of these institutions for suffering humanity may go forward. I will give this book for the use of our sanitariums wherever established. The work of these institutions for the poor and suffering is the work of God, and I desire to have a part in it by dedicating to it the entire profits of this book. Will my brethren and sisters act their part by assisting the publishing houses to pay for the expense of publication?¹⁵*LtMs, Ms 73, 1900, par. 19*

Just now we need to make special effort to help the lines of God’s work which are in need of help. Those who are laboring in new fields should be encouraged to plant the standard in new places, to annex new territory for God. Camp meetings are to be held in many places. Churches are to be raised up and organized. There is to be a pressing into new territory. Will not my brethren and sisters throughout the world consecrate themselves and their possessions

to God? God help them to bring freewill offering to Him who gave His only begotten Son to save them from eternal death. Let the believers in Christ deny self, take up the cross, and follow their Leader. Let them make decided efforts to place themselves under His discipline, to take His yoke upon them, and learn of Him. Those who do this will find rest unto their souls. *15LtMs, Ms 73, 1900, par. 20*

Let believers in the truth bring to God a faithful tithe. Let them bring Him peace offerings and thank offerings for the great love wherewith He has loved them. Then there will be no dearth of means in His treasury. *15LtMs, Ms 73, 1900, par. 21*

How long shall the apathy remain that is upon the people of God? The words in the *fifty-fourth chapter of Isaiah* are for us: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes: for thou shalt break forth on the right hand and on the left: and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not: for thou shalt not be ashamed: neither be thou confounded: for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy husband, the Lord of hosts is his name: and thy Redeemer the Holy One of Israel; the Lord of the whole earth shall he be called." [*Verses 2-5.*] *15LtMs, Ms 73, 1900, par. 22*

Our time for work is short. We have not a moment to lose. Let us do something for Christ, and do it now. *15LtMs, Ms 73, 1900, par. 23*

Ms 73a, 1900

Our Life-Work

NP

December 18, 1900 [typed]

Portions of this manuscript are published in *2SM 154-157*.

We read of One who walked this earth in meekness and lowliness, who went about “doing good,” who spent His life in loving service, comforting the sorrowing, ministering to the needy, lifting up the bowed down. [*Acts 10:38*.] He had no home in this world, only as the kindness of His friends provided it for Him as a wayfarer. Yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was surrounded by transgression, yet He kept His Father’s commandments. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. He saw the needs of men and women, and to all He gives 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*.]*15LtMs, Ms 73a, 1900, par. 1*

What an example Christ has left for us in His life-work! Who of His children are living, as He did, for the glory of God? He is the light of the world, and he who works successfully for the Master must kindle his taper from His divine life.*15LtMs, Ms 73a, 1900, par. 2*

To His disciples Christ said, “Ye are the salt of the earth; but if the salt have lost his savor, it is henceforth good for nothing but to be cast out, and to be trodden under foot of men.” [*Matthew 5:13*.] How careful then we should be to follow the example of Christ in our life-work. Unless we do this, we are worthless to the world—salt which has lost its savor.*15LtMs, Ms 73a, 1900, par. 3*

“Ye are the light of the world,” the Saviour continued. “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.” God calls upon us to live in such a way that all who come within the sphere of our influence will be benefited. “Let your light so shine before men,” He says, “that they may see your good works, and glorify your Father which is in heaven.” [*Verses 14-16.*] All the light possible is to be given to the world. *15LtMs, Ms 73a, 1900, par. 4*

No man is justified in selfishly wronging his neighbor, believer of unbeliever. Not one thread of selfishness is to be drawn into the web of our work. Those who labor in the service of God are to draw together in even cords, bearing one another’s burdens. But many forget this. The church today needs cleansing as verily as did the temple in Christ’s day, when the Saviour drove forth the buyers and sellers from the sacred courts, exclaiming, “Make not my Father’s house a house of merchandise.” [*John 2:16.*] *15LtMs, Ms 73a, 1900, par. 5*

God uses a diversity of talents in His cause. He carries on His work for the church by a variety of instruments. No man who desires to make of himself the only teacher in the church is working for God. No one who says, I want my influence only to tell in the church over which I preside, is letting his light shine for God. Those who are uncourteous to their fellow workers must reckon with God. By their influence they keep out of the church the light which God desires His people to have. They manifest a spirit which God does not endorse. *15LtMs, Ms 73a, 1900, par. 6*

Christ was sent to the world to look after His Father’s interests. He is our pattern in all things. The variety of His teaching is a lesson we need to study. *15LtMs, Ms 73a, 1900, par. 7*

All workers are not alike in their understanding and experience or in their administration of the Word. Some are constantly partaking of Christ’s flesh and blood. They eat the leaves of the tree of life. They are constant learners in the school of Christ. They make daily progress in goodness and gain an experience which fits them to labor for the Master. Their influence is a savor of life unto life. So spiritual minded are they that they readily discern spiritual things. The Bible is their study. Magazines, newspapers, and books which

treat of nothing heavenly or divine have no attraction for them. But the Word of God grows constantly more precious to them. God draws near and speaks to them in language which cannot be misunderstood. *15LtMs, Ms 73a, 1900, par. 8*

There are others who have not learned how to fix their minds so intently upon the Scriptures that they draw from them each day a fresh supply of grace. *15LtMs, Ms 73a, 1900, par. 9*

Some men have a special message from heaven. They are to be sent forth to waken the people, not to hover over the churches to their own detriment and the hindrance of the work of God. It does a church no good to have two or three ministers waiting upon it. Were these ministers to go forth to labor for those in darkness, their work would show some results. Let the experienced men take the young men who are preparing for the ministry and go forth into new territory to proclaim the message of warning. *15LtMs, Ms 73a, 1900, par. 10*

Those who believe the truth will be greatly blessed as they impart the blessings God has given them, letting their light shine forth in good works. As they let their light shine by personal piety, by revealing sound principles in all business transactions, they will magnify the principles of God's law. God calls upon His workers to annex new territory for Him. With intense earnestness we are to work for those who are without hope and without God in the world. There are rich fields of toil waiting for the faithful worker. *15LtMs, Ms 73a, 1900, par. 11*

The laborers in God's cause should bow before Him in humble, earnest prayer, and then go forth, Bible in hand, to arouse the benumbed senses of those represented in the Word as dead in trespasses and sins. Those who do this work will be greatly blessed. Those who know the truth are to strengthen one another, saying to the ministers, "Go forth into the harvest field in the name of the Lord, and our prayers shall go with you as sharp sickles." Thus our churches should bear decided witness for God, and they should also bring Him their gifts and offerings, that those who go forth into the field may have wherewith to labor for souls. *15LtMs, Ms 73a, 1900, par. 12*

Who is working faithfully for the Master in this age of the world, when the corruption of the earth is even as the corruption of Sodom and Gomorrah? Who is helping those around him to win eternal life? Are we cleansed and sanctified, fit to be used by the Lord as vessels unto honor? Will every church member now remember that deformity is not from God? The Divine Being is to be worshiped in the beauty of holiness, for He is excellent in majesty and power. How can He cooperate with those who are controlled by the enemy of truth and righteousness?*15LtMs, Ms 73a, 1900, par. 13*

Christ is the vine, His disciples are the branches. He says to them, "Abide in me." It is impossible for them to live and work apart from Him. He says plainly, "Without me ye can do nothing." [*John 15:4, 5.*] True Christians are members of Christ's body. God's Word declares, "He that hath the Son hath life, and he that hath not the Son hath not life." "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." [*1 John 5:12; 3:1, 2.*]*15LtMs, Ms 73a, 1900, par. 14*

God desires His people to show by their lives the advantage of Christianity over worldliness. We are to live so that God can use us in His work of converting men and women and leading them to wash their garments of character <and make them white> in the blood of the Lamb. We are His workmanship, "created in Christ Jesus unto good works." [*Ephesians 2:10.*] Through us God desires to reveal His manifold wisdom. Therefore He bids us let our light shine forth in good works.*15LtMs, Ms 73a, 1900, par. 15*

The church is weak because the members do not use their talents in seeking to save those who have no knowledge of the truth. The apathy of the church is making backsliders. O, that the members might be imbued with the spirit of aggressive warfare! God calls upon His people to show more of the true missionary spirit.*15LtMs, Ms 73a, 1900, par. 16*

Many have lost their first love. A spirit of consecration and self-

surrender is needed. This will cause a fervent zeal to spring up in the heart for the salvation of souls. Infidelity is stealing with stealthy step upon those in our publishing houses. A work needs to be done for them that will quicken their faith. But preaching will not do this work. Self must be crucified. The powers must be consecrated to the work of saving souls. *15LtMs, Ms 73a, 1900, par. 17*

Ms 74, 1900

Our Camp Meetings

NP

December 12, 1900 [typed]

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The camp meeting should be a school where old and young are given opportunity to learn the way of the Lord more perfectly, a time when believers can receive an education which will help them to help others. Properly conducted, the camp meeting is a school where pastors, elders, and deacons learn to do more perfect work for the Master. *15LtMs, Ms 74, 1900, par. 1*

The youth meet with numerous temptations. The most vigilant watchfulness is required on the part of parents. But many parents do not understand how to educate their children aright. The parents who come to our camp meetings should take special heed as to how they hear and how they receive the lessons given for their instruction, that in their turn they may in the home life, by precept and example, impart them to their children. As they thus strive to improve every opportunity to save their children, from the corrupting influences which are met everywhere in our world, they will see an improvement in their families. *15LtMs, Ms 74, 1900, par. 2*

Important features of the camp meeting are the meetings for the children and youth. Special meetings should be arranged for the children. Kindergarten methods and object lessons from nature can be used to great advantage in interesting the little ones. By this means they can be taught the parables of Christ. Thus truth will be fastened in their minds as a nail in a sure place. This is a work of the greatest consequence to the younger members of the Lord's family. Even children who are favored with Christian instruction at home can learn much in these meetings that will be a great help to

them. Teach the children with the simplicity of Christ. They will receive the knowledge, and as they return to their homes, they will bring forth from the treasure house of the heart precious lessons. *15LtMs, Ms 74, 1900, par. 3*

The youth should be given time and opportunity to become more fully instructed in the word of God. Bible truth should be made plain to them. Those who have an experience in the truth should search the Scriptures with them. This will be as seed sown in good ground. *15LtMs, Ms 74, 1900, par. 4*

The meetings for the children and youth should be conducted in such a way that a favorable impression will be made upon those who come from outside. The various methods and plans used to interest the children and youth will impress unbelievers. In many cases seed may thus be sown which will spring up and bear fruit. *15LtMs, Ms 74, 1900, par. 5*

There is great need of the cultivation of true refinement in the home. This is a powerful witness in favor of the truth. In whomsoever they may appear, vulgarity of language and of demeanor indicate a vitiated heart. Truth of heavenly origin never degrades the receiver, never makes him coarse or rough. Truth is softening and refining in its influence. When received into the heart, it makes the youth respectful and polite. *15LtMs, Ms 74, 1900, par. 6*

Christian politeness is only received under the working of the Holy Spirit. It does not consist in affectation or artificial polish, in bowing and simpering. This is the class of politeness possessed by those of the world, but they are destitute of true Christian politeness. True polish, true politeness, is obtained only from a practical knowledge of the gospel of Christ. True politeness, true courtesy, is a kindness shown to all, high or low, rich or poor. It is the fulfilling of the words, "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] *15LtMs, Ms 74, 1900, par. 7*

Christ says, "Ye are my witnesses." [*Isaiah 43:10.*] Parents, teach your children this. Teach them how to conduct themselves in the home with true politeness. Educate them to show kindness and tenderness to one another. Allow no selfishness to live in the heart or find room in the home. Then when your children attend camp

meeting, their manners will glorify God. The manifestation of true courtesy in our gatherings will bear unmistakable witness for the truth. *15LtMs, Ms 74, 1900, par. 8*

In every camp meeting special effort should be made to reach the worldly class, as well as church members. Invite all to come to the meetings. Let those who preach the Word do their utmost to save souls. The effect of a meeting is lost when it is closed without making an effort to use the sickle of truth. Often those who have never united with any church, who have never made any profession of religion, are, under the influence of the gospel ministry, most easily won to the truth. *15LtMs, Ms 74, 1900, par. 9*

The Christian will witness for Christ on the campground and wherever he is, bear testimony that in his service of God he is in the association of heavenly angels. Let him speak gently; for sharp words, or words of a cheap order, will leave an unfavorable impression upon the minds of the unbelievers with whom he is brought in contact. Remember the words, "Ye are a spectacle to the world, to angels, and to men." [*1 Corinthians 4:9.*]*15LtMs, Ms 74, 1900, par. 10*

Reaching the Higher Classes

The question is sometimes asked, How can we reach those represented in the parable of the wedding supper as being in the highways? There are but few who can obtain association with those in the highways of life. *15LtMs, Ms 74, 1900, par. 11*

The best way to reach this class is for believers to be living epistles, "known and read of all men." [*2 Corinthians 3:2.*] We are not to conceal the fact that we are Seventh-day Adventists. The truth may be ashamed of us, because our course of action is not in harmony with its pure principles, but we need never be ashamed of the truth. Let every Christian believer place himself on the rock of high, noble principle. When tempted and tried, remember that the ministering angels will lift up for you a standard against the enemy. The Lord calls for brave soldiers, for representative men, not hypocrites and pretenders, but men of principle, godly men, who thorough every temptation do their utmost to maintain heaven-born

principles. *15LtMs, Ms 74, 1900, par. 12*

It is the constant realization of the preciousness of Christ's atoning sacrifice in our behalf that qualifies believers to reach the higher classes and to point them to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] In its cleansing, purifying, sanctifying efficacy, this blood speaketh better things than the blood of Abel. The blood of Abel's sacrifice pointed dimly to the shed blood of Christ. The Saviour came to this world and offered Himself on the cross. His blood should be acknowledged as the better sacrifice, offered once for all for the fallen race, making it possible for all who will be saved. In Christ we have redemption, even the forgiveness of sins. *15LtMs, Ms 74, 1900, par. 13*

The higher classes are to be sought for. Let those who do this work bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure house of mind and heart well filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold. *15LtMs, Ms 74, 1900, par. 14*

When you have opportunity, confess your faith. If any one asks you, give him a reason of the hope that is in you, with meekness and fear. Be sure that the principles you advocate are sound, that your feet are resting on the solid rock of eternal truth. *15LtMs, Ms 74, 1900, par. 15*

We do not represent the elevating, ennobling character of the truth half as well as we might. We are all in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. In our God we are to advance step by step. Our attitude toward those of the higher classes whom we meet should be such that we shall represent our Redeemer. Thus we can witness for Him. *15LtMs, Ms 74, 1900, par. 16*

The Word of Inspiration comes to every one of us, "Ponder the path of thy feet, and let all thy ways be established." "There is a way that seemeth right unto a man, but the end thereof is the way of death." [*Proverbs 4:26; 16:25.*] *15LtMs, Ms 74, 1900, par. 17*

The men who stand in high positions of trust in our world ought not to be the ones who are left out of the kingdom of God. Those in positions of influence need the efficacy of Christ's blood. They need to see by faith that to follow Christ is the only path to true greatness and true honor. However exalted may be the position they hold in this world, they are in sin and under condemnation unless they accept Christ. Are the men in responsible positions afar off? They can be made nigh by the blood of Christ. Are they in the bondage of Satan's toils, enemies of Christ, under the condemnation of the law of God? They can be reconciled by His blood.*15LtMs, Ms 74, 1900, par. 18*

The men who fill positions of trust in our world ought to understand the Bible, that they may give proper instruction to those who are in need of light, that they may look to Jesus, believe in Him, and present Him to the world as the sin-pardoning Saviour. His precious sacrifice is the only source of true satisfaction and joy. Will not our ministers and physicians become exponents of the efficacy of the blood of Christ by which their sins have been forgiven? Only thus can they reach the higher classes. Some of this class will come to our camp meetings. There they will hear truth which is unpopular, but still the truth as it is in Jesus. They need special help to enable them to understand and appreciate this truth.*15LtMs, Ms 74, 1900, par. 19*

The Lord has need of those who occupy positions of influence. The Lord calls for those in the highways. He desires them to represent their Saviour. He longs to see them drawing near to Him by the new and living way. They have no guarantee of safety in this life or the future life unless the angel of God's ministration shall see on the threshold the blood of the covenant, testifying that the sinner has accepted Christ as his personal Saviour. "He that abideth in me beareth much fruit." [*John 15:5.*] Let those in the highways be earnestly sought for and labored for. They are sinners, and Christ died that they might become saints.*15LtMs, Ms 74, 1900, par. 20*

As Jesus was dependent on His Father in His human nature for the success of His work in behalf of humanity, so we are dependent on Christ for the success of our work. We can do nothing of ourselves. In and through Christ we can do all things. We must do our best,

seeking daily for an increased knowledge of God and Christ. We must not be slothful. In the parable of the talents we are shown how God deals with the slothful. All our work must be wrought in God.*15LtMs, Ms 74, 1900, par. 21*

Christ says, "Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me." [*Verse 4.*] Day by day we are to take hold of Christ anew with firmer faith. As we do this, He draws us to Himself. As we receive His lessons, they grow more and more impressive, and we gain an increased power to receive instruction. The soul is vivified by the healthful exercise of receiving from Christ and giving to others. It is by emptying ourselves to impart to others that we gain increased capacity for receiving a fresh supply.*15LtMs, Ms 74, 1900, par. 22*

Ms 74a, 1900

Regarding the Journey to Battle Creek

NP

December 18, 1900 [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.

For many hours during the night season I have been praying for light as to how I can best serve the cause of God. I realize that I cannot expose my health as I have done in the past because someone calls for me to go to a certain place to labor. I am admonished to take heed and be wise. I long to help every church, but I know better than any one else how much I can endure. *15LtMs, Ms 74a, 1900, par. 1*

Those who enlist in the service of God have no right to be presumptuous, to disregard the laws of life and health. We have important responsibilities to fulfil in regard to ourselves. There is much work to be done for God, and He desires us to guard against bringing ourselves into such a condition of health that we shall be unable to help in doing this work. We should not, by taking on too many burdens, unfit ourselves for the service of God. This the Lord does not require. He desires us to be physically and spiritually healthy, that we may exert a pure, wholesome influence. Then He can impart blessings to us to impart to others. *15LtMs, Ms 74a, 1900, par. 2*

If we would be as useful as possible in this life, we must live in accordance with the laws of God, taking proper care of the house we live in. In order that we may be able to help others, we must do all in our power to save ourselves from disease. In eating, drinking, and dressing we are to be examples of true health reform. Denying selfish appetite, we are to regulate our habits of life in accordance with the light which God has given us. Thus we shall gain a rich spiritual experience. *15LtMs, Ms 74a, 1900, par. 3*

I scarcely dare go to Battle Creek, with its din of controversy. I have been warned to engage in no controversy. It is not my work to convince men and women who have received great light that God has given me a work to do. They have all the evidence they will ever have. If they receive further light, it will not be because they needed evidence, but because they have humbled their hearts before God in submission to His will, because they have “let” the peace of God dwell in their souls. When they are brought into subjection to the will of God, they will bear testimony regarding the evidence which for years has been before them.*15LtMs, Ms 74a, 1900, par. 4*

I have been instructed that when words are spoken against the truth, we are not to meet opposition with opposition, but are to affirm the truth, crowding in all the evidence we can. I have been shown that I need not discuss the erroneous propositions made regarding my work, unless I am compelled to do this to save someone who is ignorant of the work given me by God, and who would be helped by my words. These are the directions which have been given me.*15LtMs, Ms 74a, 1900, par. 5*

It has been a problem in my mind as to whether I should visit Battle Creek at this season of the year. I have weighed the matter prayerfully and earnestly, and have decided to comply with the requests of my brethren east of the Rocky Mountains. Many have expressed to me the disappointment they felt on hearing that I was not to go to Battle Creek. I do not doubt that my brethren there would do all they could to make me comfortable. Dr. Kellogg has given me a most kindly invitation to make my home at the Sanitarium while in Battle Creek. This will be a great accommodation to me should I go.*15LtMs, Ms 74a, 1900, par. 6*

I do not wish to be the means of bringing the conference to the Pacific Coast if this is not the best thing to do. I am informed that should the conference be held in Oakland, many would be unable to attend, because of the time and money required. After prayerful consideration, I have, under the conviction of the Spirit of God, decided to attend the conference in Battle Creek. I believe the Lord will bless and sustain me in doing this.*15LtMs, Ms 74a, 1900, par. 7*

Much expense is necessarily entailed by the assembling of such a large number of people. We hope that the expense of this conference will be made as low as possible. We hope that no more delegates than necessary will be sent from the churches. These things should be considered. The saving of travelling expenses is a matter which requires much thought. Let us see if we cannot in the future save dollars where in the past dollars have been spent. I have been in a country where my secretary and I have driven many times a distance of twenty-seven miles to save carfare. The Lord desires His workers to be as economical as possible. The more that is spent in travelling expenses, the fewer laborers shall we be able to send to fields which have never heard the message. *15LtMs, Ms 74a, 1900, par. 8*

We are God's stewards. He needs all the means we can spare to use in the work of annexing new territory. When those who are chosen as presidents of our state conferences shall realize the meaning of the work Christ has given to those who are called to preach the gospel, they will widen their field of labor, doing all they can to give the truth to those nigh and afar off. *15LtMs, Ms 74a, 1900, par. 9*

Ms 75, 1900

A Call to Young Men

NP

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“And 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.” [*saiah 6:8.*]*15LtMs, Ms 75, 1900, par. 1*

The Lord calls upon young men to enter the harvest field and work diligently as harvest hands. He calls upon them to work for Him, not to labor with the churches already established, but to connect with the experienced laborers in work in the great harvest field. Let young men of ability go forth and trade on their talents. As they go, let them trust to the guidance of the Lord. No one living has been appointed by God to say what subject matter they shall present to the people. He who has called young men to labor in the gospel will give them evidence that they are chosen vessels, and will give them words to speak to the people. God’s ministers are not to be made mere machines, to grind out certain subjects by human dictation.*15LtMs, Ms 75, 1900, par. 2*

The very best education young men can obtain is by entering the canvassing field and working from house to house. In this work they will find opportunity to speak the words of life. Thus they will sow the seeds of truth. Let young men show that they have resting on them a burden from the Lord. The only way for them to prove that they can stand firm in God, having on the whole armor, is by doing faithfully the work God has given them to do. Let them enter towns and cities as canvassers, not for mere story books, but for books which contain a message that give a certain sound, books which present the truth for this time.*15LtMs, Ms 75, 1900, par. 3*

These workers are to obtain their experience from the Word of God. They are to be taught of God out of His Word. Let not a spirit of Pharisaism be manifested in seeking to lead these men to walk in the shadow of any other man. We need men taught by God, not men who can work only according to certain prescribed rules. No sermon is to be mapped out for them to preach where they go. If God is leading them, they must depend on His spirit to teach them. *15LtMs, Ms 75, 1900, par. 4*

When under test young men show that they have a genuine burden for souls, an intense longing to save their fellow men, they will see souls converted. From their work a harvest for the Lord will be reaped. Let them go out as true missionaries to do the work of circulating books containing present truth. As they go, let their prayers ascend to God for increased light and for the guidance of His Spirit, that they may know how to speak a word in season. When they see an opportunity to do an act of kindness, let them take hold as if they were working for wages. Let them remember that thus they are doing errands for the Lord. *15LtMs, Ms 75, 1900, par. 5*

If they are given opportunity to sit down to the table with the families they visit, and flesh meat is passed to them, let them refuse it, giving their reason for so doing. This will, perhaps, give them an opportunity to speak some words on health reform. They should always take with them in their work some books treating upon health reform, for the work of health reform is the right hand of our message. *15LtMs, Ms 75, 1900, par. 6*

Canvassers should speak modestly and engage in no controversy. Let every canvasser feel that he is on trial before the heavenly universe. "Behold, I send you forth as sheep in the midst of wolves," Christ said to His disciples, "be ye therefore wise as serpents, and harmless as doves." [*Matthew 10:16.*] Before you are many precious souls ripe for the harvest. Learn therefore to speak modestly and discreetly, and at the same time show that you are Bible students and representatives of the Lord. *15LtMs, Ms 75, 1900, par. 7*

This is the work young men should be encouraged to do, not to

speaking to an audience which does not need their immature labors, which is well aware of this fact, and feels no drawing of the Spirit. The Lord has not given to young men the work among the churches. Their first duty is to learn lessons in various lines from the great Teacher. They are not to be students of any other man. Let Christ draw men to His service. No precise rules are to be made to bind or restrict God's servants. Pharisaical rules might better be left unrepresented. There is one rule laid down in the Word of God—to be like Him who went about doing good. *15LtMs, Ms 75, 1900, par. 8*

What did Christ say to His disciples?—"If any man serve me, let him follow me." [*John 12:26.*] This is the rule given in the Word of God. By studying the life of Christ, let the workers find out how He lived and worked. Let them strive each day to live the life of Christ, seeking to know the way of the Lord. The one rule they are to follow is to live as Jesus lived, daily looking to Him by faith. As they wear His yoke and learn His meekness and lowliness they are in the path that leads heavenward. *15LtMs, Ms 75, 1900, par. 9*

Follow on, then, young men, to know the Lord, and you will know that His goings forth are prepared as the morning. Seek constantly to improve. Strive earnestly for identity with the Redeemer. Live by faith in Christ. Do the work He did, live for the caring of the souls for whom He laid down His life. Try in every way to help those with whom you come in contact. Let your identification with Christ lead you to say, "Thy word have I hid in my heart, that I might not sin against thee." "Teach me, O Lord, thy way, and I shall keep it unto the end." [*Psalm 119:11, 33.*]*15LtMs, Ms 75, 1900, par. 10*

Strive continually to improve. Let your life fulfill the words, "Thou through thy commandments hast made me wiser than mine enemies." [*Verse 98.*] Look ever to Jesus, the Author and Finisher of your faith. Talk with your Elder Brother, who will complete your sanctification line upon line, precept upon precept, here a little and there a little. A close connection with Him who offered Himself as a sacrifice to save a perishing world will make you an acceptable worker. When you can lay your hand on truth and appropriate it, when you can say, "My Lord and my God" [*John 20:28*], grace and peace and joy in rich treasures will be yours. *15LtMs, Ms 75, 1900, par. 11*

Ms 75a, 1900

Judge Not

NP

December 18, 1900 [typed]

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“Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured to you again.” [*Matthew 7:1, 2.*]*15LtMs, Ms 75a, 1900, par. 1*

These words were spoken by the divine Teacher, our Lord Jesus Christ. God has not given men power to read hearts. He has not placed them in the judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why are not human beings more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren.*15LtMs, Ms 75a, 1900, par. 2*

God has forbidden us to think or speak evil of our brethren. “Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judgest the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save or to destroy. Who art thou that judgest another?” [*James 4:11, 12.*] Those who act toward their fellow men without mercy will one day feel themselves the need of mercy.*15LtMs, Ms 75a, 1900, par. 3*

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all longsuffering. God said to the prophet Ezekiel, “So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore

thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, if he do not turn from his iniquity, he shall die in it, but thou hast delivered thy soul." [*Ezekiel 33:7-9.*]15LtMs, Ms 75a, 1900, par. 4

To speak the Word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and reproof are two different things. God has laid upon His servants the work of reproof in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers in the truth.15LtMs, Ms 75a, 1900, par. 5

Actions speak louder than words, and those who draw apart from their brethren in the ministry show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work.15LtMs, Ms 75a, 1900, par. 6

Those who show a lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy.15LtMs, Ms 75a, 1900, par. 7

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine 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 7:3-5.*]15LtMs, Ms 75a, 1900, par. 8

"Who is a wise man, and endued with wisdom among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [*James 3:13, 14.*] Let not those who cherish feelings of envy and strife claim advanced spiritual

knowledge, for by so doing they lie 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." [*Verses 15-17.*] *15LtMs, Ms 75a, 1900, par. 9*

"My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. ... the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of hell. ... The tongue can no man tame; it is an unruly evil, full of deadly poison." [*Verses 1, 2, 6, 8.*] Only by the Lord's help can we bring our thoughts and words into subjection to Christ. *15LtMs, Ms 75a, 1900, par. 10*

The very first work we are to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. They need to study the Lord's teaching in regard to this. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren. *15LtMs, Ms 75a, 1900, par. 11*

"Take heed to thyself and to the doctrine; for in so doing thou shalt both save thyself and them that hear thee." [*1 Timothy 4:16.*] "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; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren; behold, the Judge standeth at the door." [*James 5:7-9.*] *15LtMs, Ms 75a, 1900, par. 12*

“Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God.” [Matthew 5:7-9.] *15LtMs, Ms 75a, 1900, par. 13*

“Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?” [Romans 2:1-3.] *15LtMs, Ms 75a, 1900, par. 14*

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is he whose conscience condemns him who passes judgment so readily. Let every one tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully [he] will not have time to find fault with the gardens of others. Instead of judging others, let us judge ourselves. Let us make sure that we are among the number who are “elect according to the knowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” “Seeing ye have purified your souls in obeying the truth unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [1 Peter 1:2, 22.] *15LtMs, Ms 75a, 1900, par. 15*

Peace and righteousness and love should fill the heart of every believer in Christ. Let the leaven of truth work by its sanctifying power in your lives. Truth is a working element. It leads us on to aggressive warfare, not against our brethren, but against satanic agencies. The battle in which we are called upon to fight is not a warfare “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.] Do not think that you are doing God’s work by warring against one another. This work is done to the shame of those who claim to believe the

truth. *15LtMs, Ms 75a, 1900, par. 16*

Criticize yourself as closely and severely as you know you deserve. Let your anxiety be not to find fault with your brethren, but to obtain more and still more knowledge of Christ, and to exert an influence which is a savor of life unto life. "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [*Verse 13.*] *15LtMs, Ms 75a, 1900, par. 17*

Christ's death and resurrection has opened before every soul an unlimited source of power from which to draw. This power will enable you to overcome the most objectionable traits in your character. God's supply of grace is waiting the demand of every sinsick soul. It will heal every spiritual disease. By it hearts may be cleansed from all defilement. It is the gospel remedy for every one who believes. It unites human beings with Christ in the performance of good works, enabling them to run in the path of obedience, representing to the world the meekness and lowliness they have learned from the Saviour. *15LtMs, Ms 75a, 1900, par. 18*

He who is wearing Christ's yoke has no time to judge others. His whole time is devoted to the rescue of sinners. He watches for opportunities to show that he has something worth imparting, something of the highest value, even the knowledge of God and Jesus Christ. *15LtMs, Ms 75a, 1900, par. 19*

Christ says to His followers, "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." But in order to bring forth much fruit, we must be imbued with the vivifying, sanctifying power of Christ, for He says, "Without me ye can do nothing." [*John 15:4, 5.*] *15LtMs, Ms 75a, 1900, par. 20*

Our churches have no excuse for being without faith and without power. Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 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 7-12.*]15LtMs, Ms 75a, 1900, par. 21

We are rapidly nearing the end. Strife and war and bloodshed and wickedness of every kind are making our world as it was in the days of Noah. Shall Christians war among themselves, when their one interest should be to advance God’s kingdom?15LtMs, Ms 75a, 1900, par. 22

The *first chapter of First Corinthians* contains instruction which all who are workers together with God should follow. Paul heard that there was contention among the church at Corinth, and he wrote to them, saying, “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.” [*Verse 10.*] Those who practice this instruction will reveal in their lives the purity of Christ, and will manifest His love to one another.15LtMs, Ms 75a, 1900, par. 23

Paul says, “I determined not to know anything among you save Jesus Christ and him crucified.” [*1 Corinthians 2:2.*] Instead of seeking to find fault with our brethren, let us dwell on the great love of Christ. The Saviour humbled Himself to bear the reproach of men. Step by step He descended in the valley of humiliation that He might stand at the head of humanity, a perfect pattern in human flesh for every son and daughter of Adam. “He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his stripes we are healed.” [*Isaiah 53:5.*] Let those who name the name of Christ study His work. When divine inspiration comes to them, there will be repentance and confession and humiliation of soul in every church.15LtMs, Ms 75a, 1900, par. 24

Listen, all who have ears to hear: “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, I will liken him unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it." [*Matthew 7:24-27.*]*15LtMs, Ms 75a, 1900, par. 25*

Let the church arise in the name of the Lord, and cast off all the works of darkness. "Arise, shine; for thy light is come, and the glory of the Lord hath riseth upon thee." [*Isaiah 60:1.*] Heed the instruction God has given regarding the cultivation of patience, kindness, and longsuffering. Bear with one another and forgive one another. God has placed us in this world in companionship with one another. Let us walk together in love, bending our energies to the work of saving souls. As we thus serve God in holy companionship, we shall prove that we are laborers together with Him.*15LtMs, Ms 75a, 1900, par. 26*

Ms 76, 1900

Fragments

NP

December 14, 1900 [typed]

Portions of this manuscript are published in *1MCP 169-170, 289; 2MCP 656; Ev 277; 6BC 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.

Words to Ministers

We must walk with God, else we shall have as our companion Satan, who will lead us wherever he pleases. "Follow me," is the invitation of Christ, "and I will make you fishers of men." [*Matthew 4:19*.] These are wonderful words. No man can work in catching men unless Jesus Christ works in and through him.¹⁵*LtMs, Ms 76, 1900, par. 1*

Constantly visiting a large church has a deteriorating effect on the one appointed for the work. When a minister enters a family where the inmates feel that they may tell him all their trials, there are many things which he would better not hear, for while he is picking up seeds that are thrown out, some may lodge in his own garden. By much talking and little praying, the minister himself, like the fisherman's nets, become very much in need of repairs. The rent nets can be mended only by the Master Worker. If we will allow Christ to be our priest, to whom on bended knee we shall confess, He will repair the broken meshes of the net.¹⁵*LtMs, Ms 76, 1900, par. 2*

The Closing Work

The Lord has made it the duty of His people to follow the example of Christ in presenting the truth. The kingdom of heaven is at hand

and all must repent and seek the Lord. A large number are doing nothing, except selfishly, to look out for their own advantage. The call has been made, the invitation to the great supper has been given, "Come, for all things are now ready." [Luke 14:17.] We see how this call is ignored. We see men's excuses for not accepting the invitation to the marriage supper of the Lamb. Then comes the fearful announcement, They have been invited and have refused; they shall not taste of My supper. *15LtMs, Ms 76, 1900, par. 3*

Parable of Ten Pounds

"And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." [Luke 19:11.] They thought that Christ was to establish His kingdom on David's throne and reign as a temporal prince delivering them from the Roman power and glorifying His people. Because of this false impression which was continually before their minds, Christ could not unfold many things which He longed to tell them. The Lord Jesus presents the truth in a parable, for He would have correct impressions made on their minds. *15LtMs, Ms 76, 1900, par. 4*

"He said, therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." [Verse 12.] Here is represented a man who had a right to the kingdom, but he first went to a higher, a more powerful kingdom, to receive his confirmation and title. Before his kingdom would be thoroughly established he must go away and come again. *15LtMs, Ms 76, 1900, par. 5*

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and set a message after him, saying, We will not have this man to reign over us." [Verses 13, 14.] This presented before them the curse the Jewish nation would take in refusing Jesus as their Prince. *15LtMs, Ms 76, 1900, par. 6*

"And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto

him, to whom he had given the money, that he might know how much every man had gained by trading.” [Verse 15.] This represents the Lord’s entrusted capabilities and powers as money lent for them to improve. All should exercise physical, mental, and moral powers as faithful stewards, knowing that they must render an account of their stewardship in the day when every man will be judged. *15LtMs, Ms 76, 1900, par. 7*

Jesus would have His disciples understand what He expects them to do in His absence, but they would not fully understand this until after His resurrection and ascension. But after the descent of the Holy Ghost, the words of Christ would be brought to their remembrance with thrilling power. Those disciples had in them the seed sown by a divine hand, and they were to cultivate this seed by exercising their God-given powers, heeding all the light and instruction given, by being doers of the Word. By thus wisely improving their capabilities, they would become doubled. By thus working in His moral vineyard, wearing the yoke of Christ, lifting and bearing His burdens which to them were apparently heavy, they would find that the yoke is easy and the burden is light. *15LtMs, Ms 76, 1900, par. 8*

The disciples of Christ cannot remain slothful servants. They must work, watching their opportunity to represent the truth to others and win souls to Jesus Christ. The more they exercise their talents, the greater will be their increase of capability. Unless the seed sown struggles above the soil, springing up into life, it will lose all its power to germinate. The lesson taught by our Lord in this parable is the necessity of mental and moral improvement, of growing in grace and knowledge of Jesus Christ. *15LtMs, Ms 76, 1900, par. 9*

The Resurrection

Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man is returned to God there to be preserved. In the resurrection every man will have his own

character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend. There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. *15LtMs, Ms 76, 1900, par. 10*

Paul illustrates this subject by a kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body. *15LtMs, Ms 76, 1900, par. 11*

The Work of the Ministry

The qualifications of a minister are represented by Paul in *Colossians 1:28, 29*. The gospel minister should possess such efficiency, such fullness of labor, that "he may present every man perfect in Christ Jesus." "Whereunto," says Paul, "I also labor, striving according to his working, which worketh in me mightily." The minister should have every freedom essential from unnecessary temporal perplexities. He should preserve physical health by exercising his muscles as well as his brain. Earnest self-culture is essential in the minister of the gospel, for he is handling sacred things. His dress should be in accordance with his work, neat and comely, but not rich and extravagant. *15LtMs, Ms 76, 1900, par. 12*

Under discipline to God, his spirit must be brought under self-control, prayerfully enquiring at every step, Is this the way of the Lord? His speech should be correct. If the Lord Jesus abides in his heart, no slang phrases, no cheap low talk, will be heard from his lips, whether in the pulpit or out of it. Let ministers and teachers reach the high standard set forth in the Scriptures. *15LtMs, Ms 76, 1900, par. 13*

The little things of life frequently produce great results. A neglect of the little things means a neglect of larger responsibilities. He that is faithful in the least is faithful also in much. The actual discipline of life is made up of the little things. The training of the thoughts is essential. Gird up the loins of your mind. Sanctification [of] soul, body, and spirit is the work of a lifetime. By believing and copying the Pattern, there is a constant growth in grace and the knowledge of the truth. *15LtMs, Ms 76, 1900, par. 14*

Sacred things must be treated in a sacred manner. Piety is essential in everything that concerns our eternal interests. There should be no soiled, dusty covers on the table or stand when the Bible is opened before the people. The dress of the speaker should be neat and modest. *15LtMs, Ms 76, 1900, par. 15*

In administering the ordinance of baptism there should be in every church substantial baptismal dresses both for men and for women. These should be neat, well-shaped garments, made after a pattern of the very highest order. Nothing clumsy or uncouth should be used in this holy ordinance. The administrator should make this an occasion of solemn, sacred influence upon all spectators. Everything connected with it should suggest as perfect a preparation as possible. *15LtMs, Ms 76, 1900, par. 16*

Every ordinance of the church should be uplifting. They should not be made common or cheap, or placed on a level with common things. As ministers conduct in these things which are related to the service of God so are they educating and training the people. Little acts that educate and train and discipline the soul for eternity are of vast consequence in the uplifting and sanctifying of the soul through the Spirit. This work must go, not by impulse but by steady, healthful advancement. Our churches need to be educated to a higher order of reverence and respect for the sacred service of God. *15LtMs, Ms 76, 1900, par. 17*

David's Crime

The blinding effects were such that David did not discern his

transgression, even when placed before him by the prophet Nathan. He manifested great anger toward the rich man that he should be thus guilty of so great a wrong, and exclaimed, "The man that hath done this thing shall surely die; and he shall restore the lamb fourfold because he did this thing and had no pity." [2 *Samuel* 12:5, 6.] Thus it is with erring, deceived man, ready to see and condemn the faults of others, yet utterly blind to their own condition of character. Their hearts are hardened by the deceitfulness of sin. *15LtMs, Ms 76, 1900, par. 18*

While David was burning to execute justice upon the man who had been so presumptuous, Nathan, the faithful prophet of God, brought home the case saying, "Thou art the man." [Verse 7.] Like a flash of lightning in a dark night, conviction smote to the heart of the offender, revealing his fearful crime. It was a sentence coming from the throne of God, and David was humbled, overwhelmed with a sense of guilt. *15LtMs, Ms 76, 1900, par. 19*

David, not being hardened in sin, did not begin to justify himself. He cries out, I have sinned against the Lord. [Verse 13.] He sees his sin in its loathsome character. Hour after hour and day after day he pondered upon his guilt. In the place of possessing self-confidence, he was a humbled, broken-hearted man. His pillow at night was wet with tears and his humble prayer went up to God. He was a true penitent. God had entrusted him with high responsibilities. Because of the exalted favor he had hitherto received of God, his crime was considered more grievous; for the enemies of God would use this case to uphold or sustain themselves in sin when an entirely opposite lesson should be learned from his sad history. It is unsafe to depart from God and put confidence in the wisdom and judgment of man. Man's only safety is a living connection with God. *15LtMs, Ms 76, 1900, par. 20*

David was truly penitent. In the *fifty-first psalm* he has given an expression of the true feelings of his heart: "Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me." [Verses 9-11.] *15LtMs, Ms 76, 1900, par. 21*

Mothers and Dress

Disease is the result of unnatural appetite and unnatural dress. The Creator of our bodies has arranged the condition of their healthfulness upon our obedience to the laws which govern our being. When we transgress natural laws in eating or in dressing, we transgress the laws of God. The laws of our being are shamefully and recklessly violated by the devotees of fashion. Satan, who is the author of death, controls minds that might be in a more elevated, ennobling work than creating fashions which are destructive to health and life. Men and women who dress for display sin against their own bodies in accepting the ever-changing fashions as a necessity. *15LtMs, Ms 76, 1900, par. 22*

Dress is an index of the mind and heart. That which is hung upon the outside is a sign of what is within. It does not require intellect or a cultivated mind to over-dress. The very fact that women can hang upon their persons such an amount of needless articles of clothing shows that they cannot have time to cultivate their intellects and store their minds with useful knowledge. *15LtMs, Ms 76, 1900, par. 23*

It is painful to see mothers expend ten or fifteen dollars upon a hat while her children have scarcely a second suit of clothes. The Lord holds us under obligation to take care of the health of the body which He has given us. In order to do this, we must devote some time to study, that we may become informed in regard to the laws of nature. A display of dress plainly speaks of the absence of the true principles of religion. The life is false, purposeless, and useless. *15LtMs, Ms 76, 1900, par. 24*

If mothers would have their daughters come to womanhood with healthful bodies and virtuous characters, they must in their own lives set the example, guarding them against the health-destroying fashions of this age. Christian mothers have resting upon them a responsibility which they do not realize. They should so train their children that they may have firm principle and moral health in this age of corruption. *15LtMs, Ms 76, 1900, par. 25*

Sabbath School Teachers

The teachers in our Sabbath schools are engaged in a work which, if rightly done, will be far-reaching in its influence. The instruction given to Timothy by the apostle Paul was, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself, and them that hear thee." [1 *Timothy* 4:16.] *15LtMs, Ms 76, 1900, par. 26*

The very first work for the teacher is to take heed to himself. His work is a responsible one and deserves careful consideration, and he should study earnestly to know his duty and to criticize his fitness for the work. The burden of the soul should be, "Lord, what wilt thou have me to do?" [*Acts* 9:6.] All who are enlightened in the Scriptures are solemnly pledged to devote themselves actively and unreservedly to the service of Christ, for Jesus has bought them with a price and they should no longer live to themselves but unto God who died for them. *15LtMs, Ms 76, 1900, par. 27*

There are different branches of the work, and each one should take hold of that branch for which he has the best capabilities. After careful, prayerful consideration of the difficulties to be met and a lively consciousness of one's own inefficiency, there is yet to be a continual solicitude for the welfare of the youth. Every worker may rely upon the divine aid which God has promised them. *15LtMs, Ms 76, 1900, par. 28*

Lack of Consecration Among Workers

Through perseverance and industry connected with the God of wisdom, knowledge may more easily be acquired in this generation than at any time in the past, for we have opportunity to improve upon all past generations by avoiding their errors and copying their virtues. New and increased light is shining in our day. We are nearing a fearful crisis and we should equip ourselves for the coming conflict which will try men's souls. The actual education, the

morals and integrity of believers, may be regarded as the true intellectual forces to be engaged in the last great closing work for the world. The efficiency and influence of a church is precisely what the members make it by their zeal, purity, refinement, and intelligence. *15LtMs, Ms 76, 1900, par. 29*

It has cost self-denial, self-sacrifice, an indomitable will, and much prayer to bring up the various missionary enterprises where they now stand. Those now coming upon the stage of action are content to be inefficient, saying, O, there is no need of such self-denial and diligence, such hard and disagreeable labor as the leaders in this message experienced; times have changed; there is now more means in the cause of God and it is not necessary for us to place ourselves in such disagreeable positions, as many were called to do in the rise of the message. *15LtMs, Ms 76, 1900, par. 30*

But were there one-half the diligence and self-sacrifice manifest by those who labor in the vineyard of the Lord in the present state of the work as at its commencement, we should see one hundred times more accomplished than at the present time. *15LtMs, Ms 76, 1900, par. 31*

In order to have the work progress, there must not be a falling off of the moral resources. New accessions of moral power must be continually made in order to keep the work moving upon the high plane of action upon which it started. If those now entering the field as laborers feel that they may relax their efforts, that self-denial and strict economy not only of means but of time are not now as essential in the work as at its beginning, the work will retrograde. The workers at the present time should have the same degree of piety, energy, and perseverance which the leaders had. *15LtMs, Ms 76, 1900, par. 32*

The work has been extended so that it now covers a large territory, and believers have increased in numbers. Still there is a great deficiency because a large work might have been accomplished had the very same missionary spirit been manifested by the workers. Without this spirit the laborer is not competent for his work, and will only mar and deface the cause of God. The work of God is really retrograding instead of advancing, broadening, and elevating

as God designs it should. We are not to compare our present increase of numbers and the expended work by what it was in the beginning. We should reason on what might have been done had every worker consecrated himself soul, body, and spirit to God as he should have done.*15LtMs, Ms 76, 1900, par. 33*

Ms 76a, 1900

Fragments

NP

December 19, 1900 [typed]

Previously unpublished.

It is a solemn thing to live, because we are not our own, but the Lord's, bought with the blood of His only begotten Son. Think of the estimate God has placed on us. When we were ready to perish, He sent His Son to die for us, that we might have an opportunity to regain what has been lost by sin. "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 infinite sacrifice connects us with God. Satan cannot hold us if we will accept Christ as our hope, our life, our personal Saviour. The spotless, sinless Son of God has borne our sins in His own body on the cross, that we might live unto God. When we truly receive Christ, we live His life, not our own. Our highest aim is to do His will and represent His character. *15LtMs, Ms 76a, 1900, par. 1*

Christ bore our sins that we might live unto righteousness. We were as sheep going astray, but He came from the heavenly courts to bring us back to the fold. "Forasmuch as Christ hath suffered for us in the flesh, arm yourselves with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lust of men, but to the will of God." [*1 Peter 4:1, 2.*]*15LtMs, Ms 76a, 1900, par. 2*

Christ died to make it possible for men to keep the law. Those who will to do the will of God may live a life of loyalty. But all are left to make their choice for themselves. God forces no one to accept the advantages secured for him at an infinite cost. *15LtMs, Ms 76a, 1900, par. 3*

Christ lived on this earth the life He desires His disciples to live. Those who receive His instruction and study His words gain an increased knowledge of God and can bring from the treasure house

of the soul things new and old to give to others.*15LtMs, Ms 76a, 1900, par. 4*

In His manner of instruction Christ has given the secret of all effectual teaching. He did not appeal only to the understanding, He sought to reach the heart. By the things of nature He illustrated spiritual truth. As He walked through the fields with His disciples, He pointed them to the familiar objects which met their eyes, and by them [He] impressed His lessons on their minds. In no other way could He have made so lasting an impression. Thus He called forth questions which brought out more clearly the force of truth.*15LtMs, Ms 76a, 1900, par. 5*

Our Stewardship

I call upon those who claim to believe the truth to remember that they each have a stewardship. The Lord has a work for everyone to do. He has given His people varied talents, all of which they are to hold in trust for Him. But there is not one in a thousand who fully appreciates the privilege thus accorded him of blessing and benefiting his fellow men. Few use their talents to the best advantage.*15LtMs, Ms 76a, 1900, par. 6*

Christ says, "He that will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] Let us think of the sacrifice He made to secure our redemption. Let us study how we can most intelligently practice His instructions. We are His by creation and by redemption. We have been "bought with a price;" therefore let us do all in our power to glorify Him who has purchased us. [*1 Corinthians 6:20.*]*15LtMs, Ms 76a, 1900, par. 7*

God calls upon us to go to those in error and darkness, and point them to the right way. How can they hear without a preacher? It is not only the ordained ministers who are to do this work. Ministering angels will co-operate with the lay members of the church who labor unselfishly for the Master. We should do much more than we have done for perishing souls. Scarcely one-thousandth part of the work is being done that ought to be done. Souls are perishing in their

sins, while many of those who know the truth are asleep, doing nothing to save their fellow beings from ruin. The Bible, God's great text book of education, is superficially read and therefore superficially understood and superficially practiced. *15LtMs, Ms 76a, 1900, par. 8*

Time is fast passing. Let us remember that while life is ours, the solemn responsibility rests upon us of working in co-operation with God. Do your very best to accomplish the work God desires to have accomplished. Throw aside your narrow, selfish plans. Remember that we have a message of the largest magnitude and the highest importance. *15LtMs, Ms 76a, 1900, par. 9*

The Gospel Invitation

“Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come, buy wine and oil without money and without price.” [*Isaiah 55:1.*]*15LtMs, Ms 76a, 1900, par. 10*

Rich spiritual blessings are freely offered to all who will accept them. The question is asked, “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. Behold, I have given him for a witness to the people, as a leader and a commander to the people.”*15LtMs, Ms 76a, 1900, par. 11*

“Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon.” [*Verses 2-7.*]*15LtMs, Ms 76a, 1900, par. 12*

The law of God is the only standard of character. By this law all will be judged. Those who are disobedient will be condemned; those who are obedient will be rewarded. *15LtMs, Ms 76a, 1900, par. 13*

Time and Place of the General Conference

We assemble in General Conference to lay plans for the carrying forward of the most sacred work ever committed to mortals. The winter is not the most favorable time for holding such an important meeting. In the past the holding of the conference at this time of the year has injured the health of some of our workers. *15LtMs, Ms 76a, 1900, par. 14*

We need to reason from cause to effect. The open air is much more favorable to healthful thought and healthful action than heated rooms. *15LtMs, Ms 76a, 1900, par. 15*

Decided reforms should be made in our conference sessions regarding the hours of business meetings. Proper hours for retiring should be observed, and food should be eaten at regular intervals. As we plan for the advancement of truth and righteousness in the world, we are not to forget to practice the principles of health reform. We believe and advocate these principles. Should we not practice what we teach? *15LtMs, Ms 76a, 1900, par. 16*

We need to see more clearly the connection between nature and the God of nature. Nature is not God, but in nature we see wonderful evidence of God's work. His power speaks from every tree, every shrub, every leaf. The things of nature are an expression of the mind of God. We should all be lovers of the beauties of nature, for they speak to us of God. We do not enjoy half the privileges and blessings we might if we had a deeper realization of the close connection between God and His works and between God and His people. *15LtMs, Ms 76a, 1900, par. 17*

Ms 77, 1900

God's Sign

NP

December 19, 1900 [typed]

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“And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.” “And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work.” [*Genesis 1:31; 2:2, 3.*]*15LtMs, Ms 77, 1900, 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.” “It is a sign between me and the children of Israel forever.” [*Exodus 31:12, 13, 17.*]*15LtMs, Ms 77, 1900, par. 2*

God gave the Sabbath to His people to be a continual sign of His love and mercy and of their obedience. As He rested upon this day and was refreshed, so He desired His people to rest and be refreshed. It was to be a continual reminder to them that they were included in His covenant of grace. Throughout your generations, He said, the Sabbath is to be My sign, My pledge to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as My peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are My chosen people.*15LtMs, Ms 77, 1900, par. 3*

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath and with it their knowledge of the Creator. God called His people out of Egypt, and in the wilderness gave them His law, the expression of His character and authority. From Mount Sinai He spoke the commandments in an audible

voice, and then wrote them with His own finger on tables of stone, thus denoting their enduring character. In the law God declared, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; ... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day and hallowed it." [*Exodus 20:10, 11.*]15LtMs, Ms 77, 1900, par. 4

But before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much, according to the directions of Moses: "This is that which the Lord hath said, Tomorrow is the rest of the Holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that which ye will seethe; and that which remaineth over lay up for you to be kept until the morning. ... The Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day." [*Exodus 16:23, 29, 30.*]15LtMs, Ms 77, 1900, par. 5

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." [*Verse 35.*] Thus for forty years God worked each week a miracle before His people, to show them that His Sabbath was a sacred day.15LtMs, Ms 77, 1900, par. 6

God directed that a tabernacle should be built, where the Israelites, during their wilderness-journeying, could worship Him. Orders from heaven were given that this tabernacle should be built without delay. Because of the sacredness of this work and the need for haste, some argued that the work on the tabernacle should be carried forward on the Sabbath as well as on other days of the week. Christ heard these suggestions, and saw that the people were in great danger of being ensnared by concluding that they would be justified in working upon the Sabbath, that they might complete the tabernacle as quickly as possible.15LtMs, Ms 77, 1900, par. 7

The word came to them, “Verily my sabbaths ye shall keep.” [Exodus 31:13.] Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord’s house must give way to the sacred observance of the Lord’s rest day. Thus jealous is God for the honor of His memorial of creation. *15LtMs, Ms 77, 1900, par. 8*

The Sabbath is a token between God and His people. It is God’s holy day, given to man as a day upon which to rest and reflect upon sacred things. God designed it to be observed through every age, as a perpetual covenant. His people are to regard the Sabbath as a peculiar treasure, a trust to be carefully cherished. *15LtMs, Ms 77, 1900, par. 9*

As we observe the Sabbath, let us remember that it is the sign heaven has given to man that he is accepted in the Beloved, that if he is obedient he may enter the city of God and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God’s side, and are striving to live in perfect conformity to His commandments. Thus we recognize as our Sovereign the God who made the world in six days and rested on the seventh. *15LtMs, Ms 77, 1900, par. 10*

The Sabbath is the clasp which unites God and His people. But the Sabbath command has been broken. God’s holy day has been desecrated. The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the *fifty-eighth chapter of Isaiah* is outlined the work God’s people are to do. A breach has been made in the law, and this breach is to be healed. The true Sabbath is to be exalted to its rightful position as God’s rest day. We are to magnify the law and make it honorable, to build up the old waste places and raise up the foundations of many generations. *15LtMs, Ms 77, 1900, par. 11*

To those who do this work God says, “Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine

own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [*Verses 12-14.*] *15LtMs, Ms 77, 1900, par. 12*

Ms 78, 1900

“I Know Thy Works.”

NP

December 19, 1900 [typed]

Portions of this manuscript are published in *Ev 155; 2MR 181-182; 13MR 339-340*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:1-5.*]*15LtMs, Ms 78, 1900, par. 1*

We should study these words with humble, contrite hearts, or we shall fail to understand them. The teachers in the church are here addressed.*15LtMs, Ms 78, 1900, par. 2*

“These things saith he that holdeth the seven stars in his right hand.” [*Verse 1.*] Read these words with a desire to understand them. God has supreme authority over His workmen, over those who by appointment fill positions of trust in His church. They are to receive responsibilities with a self-distrust, and are to work under God’s ministration. They are to receive power from Him to increase the talents lent them in trust. They are to strive to become wise, faithful workers, possessing clear discernment and wise mastership.*15LtMs, Ms 78, 1900, par. 3*

“Study to show thyself approved unto God, a workman that needeth

not to be ashamed, rightly dividing the word of truth.” [2 *Timothy* 2:15.] “Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest the lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.” [*Hebrews* 12:12-15.]¹⁵*LtMs, Ms 78, 1900, par. 4*

The honor of God is to be recognized. The sweet influences which are to be abundant in the church are bound up with God’s ministers, who are to represent the precious love of Christ. The stars of heaven are under the control of Christ. He fills them with light. He guides and directs their movements. If He did not do this, they would become fallen stars. So with His ministers. They are but instruments in His hand, and all the good they accomplish is done through His power. Through them His light is to shine forth. It is to the honor of Christ that He makes His ministers greater blessings to the church, through the working of the Holy Spirit, than the stars are to the world. The Saviour is to be their sufficiency. If they will look to Him as He looked to His Father, they will do His works. As they make God their dependence, He will give them His brightness to reflect to the world.¹⁵*LtMs, Ms 78, 1900, par. 5*

“Who walketh in the midst of the seven golden candlesticks.” [*Revelation* 2:1.] This shows Christ’s relation to the churches. He watches them with an intense interest to see whether they are in such a condition spiritually that they can advance His kingdom. Christ is present in every assembly of the church. If those who have maintained an attitude of proud self-sufficiency, who have domineered over God’s people, failing entirely to reveal Christlike love, could see how their conduct has grieved the Saviour, how quickly would they leave their place to be filled by someone who would better represent the Redeemer!¹⁵*LtMs, Ms 78, 1900, par. 6*

Christ walks in the midst of His churches through the length and breadth of this earth. He takes great pleasure in those who faithfully cultivate His vineyard. He is acquainted with every one who is connected with His service. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who

faithfully carry forward the work of Christ in our world, loving Him and the purchase of His blood, representing in word and works the character of God, fulfil the Lord's purpose for them. Christ takes pleasure in them as a man takes pleasure in a well-kept garden and the fragrance which comes to him from the flowers which he has planted in it. Let those who are as stars in the hand of Christ remember that they are ever to preserve a sacred, holy dignity. They are Christ's representatives. Simplicity in Christ is the pure, sacred dignity of the truth. *15LtMs, Ms 78, 1900, par. 7*

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." [*Verses 2, 3.*] He who walks in the midst of the seven golden candlesticks is conversant with the history and experience of every one who has subscribed His name as receiving and believing in Him. His commendation and reproof are to be highly respected. Of His people He says, "I have graven them upon the palms of my hands." [*Isaiah 49:16.*] He cherishes carefully every act of love and endurance performed by them. God calls for diligence in His service. Be patient; endure hardness as good soldiers of the cross. Those who are in sacred office must control self and endure patiently. *15LtMs, Ms 78, 1900, par. 8*

"And how thou canst not bear them which are evil." [*Revelation 2:2.*] While we should not find fault and criticize, we are never to give encouragement to evil. *15LtMs, Ms 78, 1900, par. 9*

"And thou hast tried them which say they are apostles, and are not, and hast found them liars." [*Verse 2.*] There are those who are vain talkers. Their mouths need to be stopped. Their influence is misleading. When their pretensions are examined, they will be weighed in the balances and found wanting. Then faithful reproof may save them. *15LtMs, Ms 78, 1900, par. 10*

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." [*Verse 4.*] At the first, the experience of the church of Ephesus was marked by childlike fervor and simplicity. A lively, earnest, heartfelt love for Christ was expressed. The believers

talked and prayed and rejoiced in the love of God because Christ was an abiding presence in their hearts. O how this warmth of love glorified His name! The praise of God was on their lips, and their attitude of thanksgiving was in perfect accord with the thanksgiving of the heavenly family. The world took knowledge of them that they had been with Jesus and learned of Him.*15LtMs, Ms 78, 1900, par. 11*

Sinful men, repentant, pardoned, cleansed and sanctified, were brought into partnership with God through the grace of Christ. All the believers were united in the same firm, laboring earnestly to receive and obey every word of God. They were filled with ardent love for their Redeemer, and their highest aim was to win souls to Him. They did not think of hoarding the precious treasure of the grace of Christ. They felt the importance of their calling, and weighted with the precious message of the gospel—peace on earth and good will toward men—they were filled with a burning desire to call upon all to come to Christ.*15LtMs, Ms 78, 1900, par. 12*

The church was united in sentiment and action. Love for Christ was the golden chain which bound them together. They followed on to know the Lord more and still more perfectly, and brightness and comfort and peace came into their lives. They trusted in the Lord. Visiting the fatherless and the widow was a part of their daily experience. They kept themselves unspotted from the world. They knew that a failure to do this would be a contradiction of their profession and a denial of their Redeemer.*15LtMs, Ms 78, 1900, par. 13*

In every city the work was carried forward. Souls were converted, and in their turn felt that they must tell of the inexhaustible treasure. They could not rest until the beams of light which had illumined their minds were shining into the minds of others. Multitudes of unbelievers were made acquainted with the reason of the hope held by the Christians. Precious light was flashed upon minds clouded by error. Warm, inspired personal appeals were made to the sinful and erring, to the outcast, and to those who professed to know the truth, but were lovers of pleasure more than lovers of God.*15LtMs, Ms 78, 1900, par. 14*

After a time coldness crept into the church. Differences unworthy of notice sprung up, and the eyes of the believers were taken from beholding Jesus as the Author and Finisher of their faith. Their love for one another began to wane. The masses that might have been convicted and converted by a faithful practice of the truth were left unwarned. *15LtMs, Ms 78, 1900, par. 15*

How is the church of today which has received a knowledge of the truth of God using this knowledge? Christ sees that it has lost something—the love for souls which Christ revealed to them when they first saw His unspeakable mercy for the fallen race. Then they could not keep silent. They were filled with a longing desire to give to others the blessings they had received. Thus it is with all who are truly converted. Those who love sinners with the love of God will work the works of God. *15LtMs, Ms 78, 1900, par. 16*

In the prayer which Christ offered to His Father just before His crucifixion, Christ speaks of the work which should be done by His church. This prayer is a lesson for all believers. Read the first part of the *seventeenth chapter of John* with a desire to know by experience what it means to every one in service. God's servants are to preach His Word to the people. Under the Holy Spirit's working, they will come into order as stars in the hand of Christ, to shine forth with His brightness. "This is life eternal," He said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." [*Verse 3.*] *15LtMs, Ms 78, 1900, par. 17*

Let those who claim to be Christ's ministers arise and shine, for their light has come, and the glory of the Lord has risen upon them. Let them understand that Christ expects them to do the work that He has done. Let them leave the churches which know the truth, and go forth into the harvest field to establish new churches, to present the Word of truth to those who are in ignorance of God's warning message. *15LtMs, Ms 78, 1900, par. 18*

"I have glorified thee on the earth,"—by doing all Thou commandest Me to do. "I have finished the work which thou gavest me to do." [*Verse 4.*] Has not God given a work to those who today minister for Him in Word and doctrine? "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.” How did they know this? “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. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.” [*Verses 6-9.*] *15LtMs, Ms 78, 1900, par. 19*

The leaven of truth needs to be introduced into society. The means of God’s people should be used to carry forward His work in new fields. But many have selfishly grasped for themselves all the means they dared, and then have coveted more. Grave evils have snapped the life and zeal and virtue of the church. Let us change quickly, or He who holds the seven stars in His right hand, who walks in the midst of the seven golden candlesticks, will say to us as He said to the church of Ephesus, “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.” [*Revelation 2:4, 5.*] The work that God desires to see done by Seventh-day Adventists is not done. Unless there is a decided change, the people will accept as truth that which is not truth. *15LtMs, Ms 78, 1900, par. 20*

Great light has been shining in regard to medical missionary work. Had our people accepted this light when first presented, what a change would now be seen in the ranks of Sabbathkeepers. If we do not heed this light, our candlestick will certainly be removed out of its place. The Lord has been withdrawing His presence from some who have had great light, but who have failed to walk in accordance with this light. *15LtMs, Ms 78, 1900, par. 21*

The medical missionary work is to be to the Lord’s cause as the arm is to the body. The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform. Christianity is to be brought into the practical life. Earnest, thorough reformatory work is to be done. True Bible religion is an outflowing of the love for God for fallen man. God’s people are to go forward in straightforward lines to

impress the hearts of those who are seeking for truth, who desire to act their part aright in this intensely earnest age. We are to present the principles of health reform before society, doing all in our power to lead men and women to see the necessity of these principles, and to practice them. *15LtMs, Ms 78, 1900, par. 22*

At this time indulgence of appetite and intemperance is making our world like the world in the time of Noah, when the wickedness of the people was beyond all remedy, and God swept them away by a flood; and like Sodom, when men were universally corrupted, where old and young followed sinful practices, until in all Sodom there could not be found ten righteous people, and God destroyed the city by fire from heaven. *15LtMs, Ms 78, 1900, par. 23*

Let those who read their Bibles understand these things. Let them seek to shine as stars in the right hand of God, to lighten those who are seeking for light, as well as to denounce the sinful practices of this generation. Nigh and afar off the laws of God's kingdom are to be proclaimed. The ministry is to be sustained. The strictest vigilance is to be shown by those who preach the Word. They are to practice the truth in every detail of life. By their self-denial and their victory over appetite they are to represent the truth, bearing witness by their lives to its sanctifying, elevating, ennobling influence. *15LtMs, Ms 78, 1900, par. 24*

Before the flood God was forgotten. The laws of His kingdom were transgressed. Intemperance in eating and drinking was universal. Ungodly revelling was heard on every side. Man corrupted his way until he reached the limit of wickedness, and the Lord said, "My spirit shall not always strive with man." [*Genesis 6:3.*] Yet He gave him a probation of one hundred and twenty years. Under the supervision of God Noah built the ark, thus warning the people of what was coming on the earth, and calling them to repentance. But when the time came for God's wrath to be poured out, only one family was prepared to enter the ark which had been built as a refuge from the coming deluge. *15LtMs, Ms 78, 1900, par. 25*

Christ declared, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in

marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.” [Matthew 24:37-39.] *15LtMs, Ms 78, 1900, par. 26*

This is the message of warning we are to give to our world. In this work we should employ all our energies. The sins which existed in Noah’s day exist now, and God calls upon His ministers to carry forward a work of decided reform. He is seeking to lead His people to a higher plane of action. Let the church arise and shine. Let every family practice self-denial, doing all they can to improve their own condition. *15LtMs, Ms 78, 1900, par. 27*

Those who are truly on the Lord’s side will be self-denying and self-sacrificing. They will eat and drink to the glory of God, refusing to corrupt soul and body by intemperance. Then the condition of the church will testify that her light has not been removed. But if church members do not act the part God has assigned them, the movement of health reform will go on without them, and it will be seen that God has removed their candlestick out of its place. Those who refuse to receive and practice the light will be left in the background. *15LtMs, Ms 78, 1900, par. 28*

Let not this matter be treated indifferently. Those who explain the truth to others are themselves to be examples of the work that God requires to be done in the individual character. They are to be a living exposition of the Word: “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 1:27.] *15LtMs, Ms 78, 1900, par. 29*

In this time of moral declension God calls upon His people to show a marked distinction between their habits and practices and the habits and practices of the world. Let not those who claim to be Christians, who are professedly walking in the way of God’s commandments, take the side of idolaters by indulging self. The advancement of the principles of health reform and medical missionary work are to engage the energies of God’s people. Those who are to be a sign to the world are to learn their lessons from the greatest Teacher the world has ever known. In their work they are

ever to follow Christ's example. *15LtMs, Ms 78, 1900, par. 30*

It is high time that those in our churches made decided efforts to sustain the men who are giving the last message of mercy to the world. Let church members, by a manifestation of practical religion, give weight to the message of warning which is being borne to the world by God's messengers. Intelligent people are alarmed at the outlook in the world. If those who have a knowledge of the truth will practice Bible principles, showing that they have been sanctified by the truth, that they are true followers of the meek and lowly Jesus, they will exert an influence which will win souls to the truth. *15LtMs, Ms 78, 1900, par. 31*

The faith of those who are set as watchmen on the walls of Zion is never to be eclipsed. They are to watch for souls as they that must give an account. Over and over again Christ repeats the words, "I know thy works." [*Revelation 2:2.*] "He that hath an ear to hear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God." [*Verse 7.*]*15LtMs, Ms 78, 1900, par. 32*

This message is of great value to all who will receive it. The *second chapter of Revelation* contains lessons which the church needs to learn. Let the members hear and receive and show a faith corresponding to their profession by a sanctified activity in the Lord's work. Let not ministers hover over the churches, but go outside the camp to warn unbelievers. Let young men, going forth into the harvest field, prove themselves to be called and chosen and faithful. *15LtMs, Ms 78, 1900, par. 33*

Christ said to His disciples, "Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." [*Matthew 10:16.*] Fruit will follow the work of those who obey this injunction. Let the churches wake up. Let the ministers clothe themselves with zeal as with a garment, and bear to the world the message to be given at this time. "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.*] Study and seek to understand the *fifty-eighth chapter of Isaiah*. *15LtMs, Ms 78, 1900, par. 34*

Anything less than active, earnest service for the Master gives the lie to our profession of Christianity. He that hath ears to hear, let him hear. Only the Christianity that is revealed by earnest, practical work will make an impression upon those who are dead in trespasses and sins. Praying, humble, believing Christians, who show by their actions that their greatest desire is to make know the saving truth, which is to test all people, will gather a rich harvest of souls for the Master. *15LtMs, Ms 78, 1900, par. 35*

We need to break up the monotony of our religious labor. We are doing a work in the world, but we are not showing enough activity and zeal. If we were more in earnest, men would be convinced of the truth of our message. The tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal. Legal religion will not answer for this age. We may perform all the outward acts of service, and yet be as destitute of the quickening influence of the Holy Spirit as the hills of Gilboa were destitute of dew and rain. We all need spiritual moisture; and we need also the bright beams of the Sun of Righteousness to soften and subdue our hearts. We are always to be as firm as a rock to principle. Bible principles are to be taught, and then backed up by holy practice. *15LtMs, Ms 78, 1900, par. 36*

Those in the service of God must show animation and determination in the work of winning souls. Remember that there are those who will perish unless we as God's instrumentalities work with a determination that will not fail or become discouraged. The throne of grace is to be our continual dependence. *15LtMs, Ms 78, 1900, par. 37*

How many of our young men will enter the service of God, not to be served, but to serve? In times past there were those who fastened their minds upon one soul after another, saying, "Lord, help me to save this soul." But now such instances are very rare. How many act as though they realized the perils of sinners? How many take those they know to be in peril in prayer to God, supplicating Him to save them? *15LtMs, Ms 78, 1900, par. 38*

If the apostle could say of the early church, "They glorified God in me," shall we not strive to live so that the same words can be said

of us? [*Galatians 1:24.*] The Lord will provide ways and means for those who will seek Him with all the heart. He desires us to acknowledge the divine superintendence shown in preparing fields of labor and preparing the way for the successful occupation of these fields. God needs many more laborers in His vineyard. Those who work for Him will meet with discouragement, but the promise is always theirs, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] God will give a most wonderful experience to those who will say, "I believe Thy promise, I will not fail nor become discouraged."*15LtMs, Ms 78, 1900, par. 39*

Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. Let the canvasser tell of the joy and blessing he has received in his ministry as an evangelist. These reports should find a place in our papers, for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with Him. Gather up the fragments, that nothing be lost.*15LtMs, Ms 78, 1900, par. 40*

We know that as canvassers go forth into the field full of earnest activity, and with humble hearts, they will find many opportunities to speak a word in season to souls ready to die in their discouragement. After laboring for these needy ones, they will be able to say, "Ye were darkness; but now are ye light in the Lord." [*Ephesians 5:8.*] As they see the sinful course of others, they will say, "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." [*1 Corinthians 6:11.*]*15LtMs, Ms 78, 1900, par. 41*

Let ministers and evangelists have more seasons of earnest prayer with those who are convicted by the truth. Remember that Christ is always with you. The Lord has in readiness the most precious exhibitions of His grace to strengthen and encourage the sincere, humble worker. Then reflect to others the light God has caused to shine upon you. Those who do this bring to the Lord the most precious offering. The hearts of those who bear the good tidings of salvation are aglow with the spirit of praise.*15LtMs, Ms 78, 1900, par. 42*

Let there be less dependence on human counsel and advice. Why turn from the One who is all-sufficient to ask counsel of finite human beings. Why not make God your confidence, saying, "Lord, to whom shall we go? Thou hast the words of eternal life." [John 6:68.] Have we not all acted disrespectfully and uncourteously toward the One to whom we owe our life and all we have? Let us no longer turn from the light which lighteth every man to the uncertain wisdom of those who have no power except that which they first receive from God. Christ has invited us to come to Him, saying, "Take my yoke upon you, and learn of me, ... and ye shall find rest unto your souls." [Matthew 11:29.] *15LtMs, Ms 78, 1900, par. 43*

There is no excuse for the faith of our churches to be so faint and feeble. "Turn you to the Stronghold, ye prisoners of hope." [Zechariah 9:12.] There is strength for us in Christ. Then let us worship God in the beauty of holiness. Let us enter His sanctuary with praise and thanksgiving. Christ speaks to us, saying, "I know thy works." "I am he that liveth and was dead; and, behold, I am alive forevermore." [Revelation 3:15; 1:18.] Our Saviour is not lying in Joseph's new tomb. He has proclaimed over the sepulcher, "I am the resurrection and the life." [John 11:25.] Then do not take your sorrows and difficulties to man. Present yourself to Him whose you are by creation and by redemption. Ask, and ye shall receive. *15LtMs, Ms 78, 1900, par. 44*

When you need help, go to Him who alone is able to take away the sin of the world. No human being can do this work. Then why do you appeal to men for wisdom? "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 you." [James 1:5.] In your unworthiness and helpless, come to Christ, saying, "Lord, save, or I perish." [Matthew 8:25.] From Him you can learn the manifold wisdom of God, wisdom more precious and important than words can tell. *15LtMs, Ms 78, 1900, par. 45*

Christ is our Advocate before the Father. He dispatches His messengers to every part of His dominion to communicate His will to His creatures. He walks in the midst of His churches. He desires to sanctify, elevate, and ennoble His followers. The influence of those who truly believe in Him will be a savor of life in the world.

Christ holds the stars in His right hand, and it is His purpose to let this light shine forth through these to the world. Thus He desires to prepare His people for higher service in the church above. He has given us a great work to do. Let us do it with accuracy and determination. Let us show forth in our lives what the truth has done for us. *15LtMs, Ms 78, 1900, par. 46*

Ms 79, 1900

Diary

San Francisco, California

December 23, 1900

Portions of this manuscript are published in *CD 274-275; Ev 403, 545-546; MM 329; HFM 49; TDG 366*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dec. 23, 1900

San Francisco, Cal.

Some work has been done in the large city of San Francisco, but only a beginning has been made. As soon as possible, well-organized efforts should be put forth in different sections of this city, and also in Oakland. The wickedness of San Francisco is not realized. Our work in this city must broaden and deepen. God sees in it many souls to be saved. *15LtMs, Ms 79, 1900, par. 1*

In San Francisco a hygienic restaurant has been opened. Other restaurants similar to this should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in this line we can say, Amen and amen. And as soon as possible, we should establish other lines of work that will be a blessing to the city. Medical missionary evangelistic work should be carried on in a most prudent and thorough manner. The solemn, sacred work of saving souls is to advance in a way that is modest and yet ever elevated. *15LtMs, Ms 79, 1900, par. 2*

Where are the working forces? There are precious souls to be won. Thoroughly converted men and women of discernment and keen foresight should act as directors of this work. To do this special work, they should exercise good judgment in employing persons who love God and who walk in all humility of mind—persons who will be effective agencies through whom God can achieve the object in view. *15LtMs, Ms 79, 1900, par. 3*

Medical missionary evangelists are able to do pioneer work. The work of the minister will blend fully with that of the medical missionary evangelist. Christian physicians are not to regard their missionary work as inferior to that of the ministry. A consecrated physician bears a double responsibility, for in him are combined the qualifications of the physician with those of the gospel minister. His is a grand, a sacred, and a very necessary work. *15LtMs, Ms 79, 1900, par. 4*

Physicians whose professional abilities are above those of the common worker should be engaged in the service of God in large cities. They should seek to reach the higher classes. In a portion of San Francisco something in this direction is being done. But much more should be done. Let there be no misconception of the nature of this work. San Francisco forms a very large portion of the Lord's vineyard. *15LtMs, Ms 79, 1900, par. 5*

Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow laborers. This kind of medical work combined with ministerial work is not to be limited to the poorer classes. The higher classes have been strangely passed by. In the higher walks of life will be found many who will respond to the truth because it is consistent, bearing the stamp of the high character of the gospel. Not a few men of ability will enter energetically into the work. Using their God-given talents, they will be producers, as well as consumers. *15LtMs, Ms 79, 1900, par. 6*

The faithful physician and the minister are engaged in the same work. They should work in complete harmony. They are to counsel together. By their unity they will bear witness that God has sent His only begotten Son into the world to save all who will believe in Him as their personal Saviour. *15LtMs, Ms 79, 1900, par. 7*

We are to do special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His goods, to use in His service their talent of intellect and of means. Some will be impressed by the Holy Spirit to invest the Lord's means in a way that will advance His work. They will fulfil His purpose, by helping to create centers of influence in our large cities.

Our workers should represent before these men a plain statement of our needs. Let them know what we need in order to help the poor and needy and to establish the work on a firm basis. *15LtMs, Ms 79, 1900, par. 8*

Shall we not do all in our power to establish the work in the great cities of San Francisco and Oakland, and in all the other cities of California? Thousands upon thousands who live in the cities close by us need help in various ways. Let the ministers of the gospel realize that the Lord Jesus Christ said to His disciples, "Ye are the light of the world. A city that is set on an hill cannot be hid." "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted?" [*Matthew 5:14, 13.*]*15LtMs, Ms 79, 1900, par. 9*

In our cities interested workers will take hold of various lines of missionary effort. Hygienic restaurants will be established. But with what carefulness should this work be done! Those working in these restaurants should be constantly experimenting, that they may learn how to prepare palatable, healthful foods. Every hygienic restaurant should be a school for the workers connected with it. In the cities this line of work may be done on a much larger scale than in smaller places. But in every place where there is a church and a church school, instruction should be given in regard to the preparation of simple health foods for the use of those who wish to live in accordance with the principles of health reform. And in all our missionary fields a similar work can be done. *15LtMs, Ms 79, 1900, par. 10*

The students in our schools are to be taught how to cook. Let tact and skill be brought into this branch of education. With all conceivableness of unrighteousness Satan is working to turn the youth into paths of temptation that lead to ruin. To guard and help them by strengthening them to withstand the temptations that are to be met on every side is doing the Master's missionary work. *15LtMs, Ms 79, 1900, par. 11*

Workers should exercise their ingenuity in this line. None are to pry into Dr. Kellogg's secrets. Yet I have been shown that the Lord is teaching many minds in many localities how to make healthful foods. If properly combined and prepared, many products can be

made into wholesome foods, which will be a blessing to those who cannot purchase the health foods. He who in the building of the tabernacle gave skill and understanding in all manner of cunning work will now give skill and understanding in the combining of natural food products, thus showing His people how to secure a wholesome, healthful diet. *15LtMs, Ms 79, 1900, par. 12*

No one is to strive to become a great manufacturer of health foods, or to establish a monopoly in this business. Let no one seek to control the food business. Let every one do his God-appointed work in combining natural products to make healthful foods. *15LtMs, Ms 79, 1900, par. 13*

The work of combining fruits, seeds, grains, and roots into wholesome foods is the Lord's work. In every place where a church has been established, let the church members walk humbly before God. Let them seek to enlighten the people with health reform principles. *15LtMs, Ms 79, 1900, par. 14*

Cooking schools are to be established. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. The word of the Lord is, "Forbid them not, for I will reveal Myself as their Instructor." He will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods. Thus the poor will be encouraged to adopt the principles of health reform. They will become industrious. *15LtMs, Ms 79, 1900, par. 15*

I saw that there were several young men and young women, and also those of more mature age—men and women of capability—who were being taught of God how to prepare wholesome, palatable foods in an acceptable manner. I was instructed to encourage the establishment of cooking schools in all places where medical missionary work is done. Every inducement to lead the people to reform must be held out before them. Let as much light as possible shine in clear rays upon them. Teach them to make every improvement that they can in the preparation of food, that they may teach others. *15LtMs, Ms 79, 1900, par. 16*

In the sixteenth [chapter] of Mark we read: "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 everywhere, the Lord working with them, and confirming the word with signs following.” [*Verses 19, 20.*] Here we are assured that the Lord was qualifying His chosen servants to take up medical missionary work after His ascension. *15LtMs, Ms 79, 1900, par. 17*

The Lord Jesus will work miracles for His people. “And it came to pass, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. *15LtMs, Ms 79, 1900, par. 18*

“And when they had this done, they enclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus’s knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.” [*Luke 5:1-10.*] *15LtMs, Ms 79, 1900, par. 19*

During the wedding feast at Cana of Galilee, at which Christ was present, it was discovered that from some cause the supply of wine had failed. This caused much perplexity and regret. It was unusual to dispense with wine on festive occasions, and its absence would seem to indicate a want of hospitality. As a relative of the parties, Mary had assisted in the arrangements for the feast, and she now spoke to Jesus, saying, “They have no wine.” These words were a

suggestion that He might supply their need. But Jesus answered, "Woman, what have I to do with thee? Mine hour is not yet come." [John 2:3, 4.]*15LtMs, Ms 79, 1900, par. 20*

But the response of Christ did not discourage His mother. At the right moment He would act His part. "His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And He saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it." [Verses 5-8.]*15LtMs, Ms 79, 1900, par. 21*

When the time had fully come, the miracle wrought by Christ was recognized. As soon as the ruler of the feast put the goblet to his lips and tasted the wine, he looked up with glad surprise. The wine was superior to any he had ever before drank. And it was unfermented wine. He said to the bridegroom, "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.]*15LtMs, Ms 79, 1900, par. 22*

Christ did not approach the jars, or touch the water; He simply looked upon the water, and it became the pure juice of the grape, clarified and refined. What effect did this miracle have? "His disciples believed on him." [Verse 11.] The faith of the humble fishermen was confirmed. They believed that Christ was laying the foundation of His kingdom. By this miracle Christ also gave evidence of His mercy and compassion. He showed that He had regard for the necessities of those who followed Him to hear His words of knowledge and wisdom.*15LtMs, Ms 79, 1900, par. 23*

Christ's miracle of changing the water into wine, and presenting to the people the beverage created by His power, was on that occasion a means of bringing the Divine into connection with the human. This miracle opened doors for Him in many places.*15LtMs, Ms 79, 1900, par. 24*

From this miracle we may learn a lesson of the highest importance. The food business is one of the Lord's own instrumentalities to

supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions. *15LtMs, Ms 79, 1900, par. 25*

Ms 80, 1900

A Holy People

Cooranbong, New South Wales, Australia

July 4, 1900

Portions of this manuscript are published in *5MR 347; 9MR 121-122*.

I am carrying a heavy burden, but the Lord has sustained me, and I know that He will continue to sustain me, that I may continue to do His will. I know that if we put our trust in God, waiting upon Him in prayer and supplication, submitting to His will in all our business plans and religious interests, devoting our powers entirely to His service, we shall not work alone. Christ will be with us, strengthening us for service. *15LtMs, Ms 80, 1900, par. 1*

“Hear my voice, O God, in my prayer; preserve my life from the fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words; ... suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter; they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search, both the inward thought of every one of them, and the heart, is deep. *15LtMs, Ms 80, 1900, par. 2*

“But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves; all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.” [*Psalm 64:1-10.*]*15LtMs, Ms 80, 1900, par. 3*

This Scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. I am amazed as I consider the past, present, and future of

the people of God. The Lord will have a pure, holy people, a people who will stand the test. Every believer needs now to search his heart as with a lighted candle. *15LtMs, Ms 80, 1900, par. 4*

We may well ask the question asked by the lawyer, "What shall I do that I may inherit eternal life?" Christ said to him, "What is written in the law? how readest thou?" The answer came, "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.*]*15LtMs, Ms 80, 1900, par. 5*

The Sinner's Only Hope

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] God is our creator, benefactor, preserver. The Author of all good, He is able to fulfil the purpose that He had in the creation of human beings. *15LtMs, Ms 80, 1900, par. 6*

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered the world, and death by sin; and so death passed upon all men; for that all have sinned." [*Romans 5:12.*]*15LtMs, Ms 80, 1900, par. 7*

God declared, "The soul that sinneth, it shall die." [*Ezekiel 18:4.*] And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." [*Romans 3:23.*] But Christ gave His life to save the sinner from the death sentence. He died that we might live. To those who receive Him He gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. *15LtMs, Ms 80, 1900, par. 8*

Christ is the sinner's only hope. By His death He brought salvation within the reach of all. Through His grace all may become loyal subjects of God's kingdom. Only by His sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of

heaven. *15LtMs, Ms 80, 1900, par. 9*

Christ came to this earth and lived a life of perfect obedience, that men and women, through His grace, might also live lives of perfect obedience. This is necessary to their salvation. "Without holiness no man shall see the Lord." [*Hebrews 12:14.*] *15LtMs, Ms 80, 1900, par. 10*

Before us is held out the wonderful possibility of being like Christ—obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth. *15LtMs, Ms 80, 1900, par. 11*

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he cannot overcome. They belong to the Lord, and He bestows them on those who in humiliation and contrition seek Him for help. *15LtMs, Ms 80, 1900, par. 12*

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to cooperate with Him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the *first chapter of Second Peter*. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of His Word shall not want any good thing. *15LtMs, Ms 80, 1900, par. 13*

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from Him, is because in self-

confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord—the only way of peace and happiness. By disobedience they cut themselves off from receiving His blessings, when by obedience they might have gone forward in His strength. *15LtMs, Ms 80, 1900, par. 14*

The abundance of the evidence given by God that He desires the salvation of all will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly He has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health and prosperity and eternal good. *15LtMs, Ms 80, 1900, par. 15*

Today angels are sent to minister to those who shall be heirs of salvation, to help them to escape from the thralldom of Satan's power and stand as faithful volunteers in the army of Him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the bloodstained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God. *15LtMs, Ms 80, 1900, par. 16*

“Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be.” [*Psalm 37:10.*]
“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” “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.*]15LtMs, Ms 80, 1900, par. 17

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness and hope and peace and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God.15LtMs, Ms 80, 1900, par. 18

But the mournful words that God spoke of Israel He will be obliged to speak of many, many living on the earth today. “My people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts’ lust, and they walked in their own counsels.” God would have rejoiced to number them with the saints in light, but He could not; for they refused all His invitations and appeals. He says, “O that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him; but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee.” [*Psalms 81:11-16.*]15LtMs, Ms 80, 1900, par. 19

The Divine Standard of Character

God’s law is the transcript of His character, and those only who obey this law will be accepted by Him. Every departure from obedience to the law of God is rebellion. It is for the highest interests of man to obey the law of God, for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure, happy, and holy. Only those who obey these rules can hear from the lips of Christ the words, “Come up higher.”15LtMs, Ms 80, 1900, par. 20

Idolaters are condemned by the Word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own

wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by allegiance with men whom the world calls great, but who fail to discern the binding claims of His law. *15LtMs, Ms 80, 1900, par. 21*

God will more than fulfill the highest expectations of those who put their trust in Him. He desires us to remember that when we are humble and contrite, we stand where He can and will manifest Himself to us. He is well-pleased when we urge past mercies and blessings as a reason why He should bestow on us higher and great blessings. He is honored when we love Him, and bear testimony to the genuineness of our love by keeping His commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they may know," God declares, "that I am the Lord that doth sanctify them." [*Exodus 31:13.*] Sanctification means habitual communion with God. There is nothing so great and so powerful as God's love for those who are His children by adoption. *15LtMs, Ms 80, 1900, par. 22*

Ms 81, 1900

Diary/Solomon's Reign

NP

1900

Portions of this manuscript are published in *WM 101*; *CM 18*; *3BC 1129, 1131*; *7BC 944, 955, 959*; *1MR 372*; *3MR 316*; *CTr 156*.

“The days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before he in truth with all their heart and with all their soul, there shall not fail thee (said He) a man on the throne of Israel.” [*1 Kings 2:1-4*].*15LtMs, Ms 81, 1900, par. 1*

“Then sat Solomon upon the throne of David his father; and his kingdom was established greatly.” [*Verse 12*].*15LtMs, Ms 81, 1900, par. 2*

Solomon was assured prosperity on condition of obedience. This is revealed in David's charge to his son. “I go the way of all the earth,” said David, “be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses.” [*Verses 2, 3*].*15LtMs, Ms 81, 1900, par. 3*

In Deuteronomy we read: “And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law

and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel.” [Deuteronomy 17:18-20.]15LtMs, Ms 81, 1900, par. 4

The charge that David gave to Solomon just before the aged king’s death was more of the nature of a special, private charge from father to son than was the one recorded in the *twenty-eighth chapter of First Chronicles*.15LtMs, Ms 81, 1900, par. 5

The last great work of David in his official position was to call the attention of the people once more to their solemn relation to God as subjects of His theocracy. He “assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building; but God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed blood.15LtMs, Ms 81, 1900, par. 6

“Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel forever: for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel: and of all my sons, (for the Lord hath given me many sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And He said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his Father.” [Verses 1-6.]15LtMs, Ms 81, 1900, par. 7

Then was given the promise to bless and honor Solomon, on condition of obedience: “Moreover I will establish his kingdom

forever, 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.” [Verses 7, 8.] *15LtMs, Ms 81, 1900, par. 8*

“And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong and do it. *15LtMs, Ms 81, 1900, par. 9*

“Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. *15LtMs, Ms 81, 1900, par. 10*

“He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick. *15LtMs, Ms 81, 1900, par. 11*

“And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: also pure gold for the flesh-hooks, and the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver

by weight for every bason of silver: and for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord. All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.” These directions, so precisely given, were not left to be recalled by treacherous memory, but were written out fully. *15LtMs, Ms 81, 1900, par. 12*

“And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed (by the greatness of the plans): for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skillful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.” [*Verses 9-21.*] *15LtMs, Ms 81, 1900, par. 13*

Fidelity to God is required for the reception of the blessings that He has promised to impart to all who obey His instruction. All who are accepted in His service are required to do His commandments. If with heart and mind and soul they do His holy will, they become representatives of His kingdom. *15LtMs, Ms 81, 1900, par. 14*

A Message to Men in Positions of Trust

David’s solemn charge should be kept in mind by those who are in positions of trust today, for it is as verily binding upon these men as it was upon Solomon at the time it was given. In this our day of probation God’s people are being tested and tried as surely as they were in the days of Solomon. *15LtMs, Ms 81, 1900, par. 15*

This whole chapter is of importance to all the people of God living in this age. In the business that He desires men of His appointment to carry on for the safety and prosperity of His kingdom, the Lord does not link together scattered elements that have not had a genuine

experience, and that give no promise of developing characters that may be depended upon to bear responsibilities in connection with the work of molding and fashioning a nation to do a most solemn, sacred service for God, consistent with the uplifted, purified state of a people who represent Him. *15LtMs, Ms 81, 1900, par. 16*

God's service is not committed to one man's judgment and option, but is divided among those who are found willing to labor interestedly and self-sacrificingly. Thus all, according to the skill and ability God has given them, bear the responsibilities that He has appointed to them. The important interests of a great nation were entrusted to men whose talents fitted them to handle these responsibilities. Some were chosen to direct the business affairs; others were chosen to look after spiritual matters connected with the worship of God. All the religious service and every branch of the business was to bear the signature of heaven. "Holiness unto the Lord" was to be the motto of the laborers in every department. It was regarded as essential that everything be conducted with regularity, propriety, fidelity, and dispatch. *15LtMs, Ms 81, 1900, par. 17*

To all who are engaged in His service, the Lord gives wisdom. The tabernacle to be borne in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. In the very beginning, He was particular as to the design and the accomplishment of His work. In this age of the world He has given His people much light and instruction in regard to how His work is to be carried forward—on an elevated, refined, ennobling basis; and He is displeased with those who in their service do not carry out His design. He will separate such men from His cause, and prove others, who, if self-sufficient, will in turn be replaced by still other laborers. *15LtMs, Ms 81, 1900, par. 18*

Uzzah meddled with the ark—something that he should never have touched. God had given directions in regard to keeping the ark sacred. Men were to look upon it with fear and trembling; for it was a representation of God's presence in the midst of His chosen people. So today men are to keep pure and holy, reverencing the methods that God has outlined for our guidance, and carrying out the plans He has devised, to the glory of His name. All who feel that

it is not of the greatest importance to obey a “Thus saith the Lord” in carrying forward His work, but that their own plans should be followed, evidence their unfitness for any position of trust in His sacred cause. Such workers would dishonor God and betray their best friends. *15LtMs, Ms 81, 1900, par. 19*

The Lord therefore gave counsel to Solomon, through David, regarding those who were unworthy of confidence. Those who would prove to be untrue were to be dealt with in accordance with the wisdom that God would impart to him. Never was he to look upon disaffection, scheming, and deception as virtues; he was to manifest his decided disapproval of all unfaithfulness in business and spiritual lines. And he was to choose as counsellors in temporal matters, and especially in sacred things, only those in whom he could repose the utmost confidence. *15LtMs, Ms 81, 1900, par. 20*

In the *sixteenth chapter of First Corinthians* we read: “Watch ye, stand fast in the faith, quit you like men, be strong.” [Verse 13.] No elevation of official position should ever be used as an excuse to cover the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. Nor should the men who have failed to discharge aright their sacred responsibilities be retained in office. The Lord’s cause is always in need of men who are true and loyal, men who firmly adhere to right principles. Competent, faithful businessmen should be appointed to make close investigation of the business transactions of the men occupying positions of responsibility in the cause. This work has been strangely neglected. We must not sanction any transactions that imperil the purity of the Lord’s church, and of His institutions, which are His appointed instrumentalities. *15LtMs, Ms 81, 1900, par. 21*

Solomon’s Wisdom

In the *first chapter of Second Chronicles* we read: “Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly.” [Verse 1.] *15LtMs, Ms 81, 1900, par. 22*

“In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast

showed great mercy unto David my father, and hast made me to reign in his stead. Now, O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?*15LtMs, Ms 81, 1900, par. 23*

“And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like.” [*Verses 7-12.*]*15LtMs, Ms 81, 1900, par. 24*

What a work is before us! And what a lesson we may learn in regard to what we should do, from Solomon’s experience! We should manifest the spirit and express the sentiments that he did.*15LtMs, Ms 81, 1900, par. 25*

“King Solomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.” [*2 Chronicles 9:22, 23.*]*15LtMs, Ms 81, 1900, par. 26*

This honor was not brought about by Solomon himself. God gave to him the talents of influence and of great wisdom. Let all remember that tact and ability do not come from the natural man. Those who depend upon ministers, or upon any other men whom they regard as superior to themselves, should understand that God is the One who endows man with talent.*15LtMs, Ms 81, 1900, par. 27*

We see danger in the bestowal of rich gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride or self-esteem obtain the supremacy. He who has an unusual following, he who has received words of commendation from the Lord, needs the special prayers of God’s faithful watchmen, that he may be shielded

from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Faithfully should his brethren warn him of his dangers; for, if left to himself, he will surely make mistakes, and reveal human frailties. *15LtMs, Ms 81, 1900, par. 28*

In studying Solomon's history, we can see clearly that the very ones who flattered and praised and glorified the man of ability are the ones who did not recognize and glorify God for the blessings He bestowed upon them through the human instrumentality. They supported and glorified the man; God was dishonored; and therefore the Lord found the vessel He had ordained and used in His sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will became corrupted through human exaltations. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course of action helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he went on to exalt his own wisdom, and made not God his trust. He would not be counseled; he would walk in his own way. *15LtMs, Ms 81, 1900, par. 29*

Did the Lord make a mistake in placing Solomon in a position of great responsibility? Nay; God had promised to give him wisdom, on the condition that he would walk in the way of righteousness and truth. In the charge concerning the building of the temple this promise was given: *15LtMs, Ms 81, 1900, par. 30*

"David said, Solomon my son is young and tender, and the house that is to be builded for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death. *15LtMs, Ms 81, 1900, par. 31*

"Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God: but the word of the Lord came unto me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou has shed

much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my son, and I will be his Father; and I will establish the throne of his kingdom over Israel forever. *15LtMs, Ms 81, 1900, par. 32*

“Now, my son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord charged Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.” [*1 Chronicles 22:5-13.*] *15LtMs, Ms 81, 1900, par. 33*

The charge of David to Solomon was similar to the charge that Moses [God] gave to Joshua: *15LtMs, Ms 81, 1900, par. 34*

“Be strong and of a good courage,” said Moses [God] to the one who was to lead Israel into the promised land: “for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. Only thou be strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.” [*Joshua 1:6-9.*] *15LtMs, Ms 81, 1900, par. 35*

A Message to the Church

The Lord sets men in positions of responsibility to carry out not their own will, but God’s will. He gives wisdom to those who seek Him

and depend upon Him as their Counselor. So long as men represent the pure principles of His government, He will continue to bless and maintain them as His instrumentalities to carry out His purposes concerning His people. He co-operates with those who co-operate with Him. It is to the interest of all who act any part in God's service, to fulfil His requirements, for with distinctness is to be revealed the line of demarcation separating His people from the inhabitants of the world whose sins are rapidly making them fit only for destruction. *15LtMs, Ms 81, 1900, par. 36*

He who remains true to principle will never be left by the Lord to become weak and corrupted. Let all who live in this age, even in the year 1900, remember that they are surrounded by the perils of the last days. The whole world, with all its iniquity, is passing in review before God. I am instructed by the Lord to warn our people not to flock to the cities to find homes for their families. To father and to mothers I am instructed to say, Fail not to keep your children within your own premises. *15LtMs, Ms 81, 1900, par. 37*

In this year, 1900, the solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him. There are different kinds of work to be done. In the very shadows of the houses of God there are multitudes of godless sinners, without a knowledge of the truth, without hope. Will the men and the women who claim to believe the important Bible truths that make us a peculiar people labor for these perishing souls? Will they, through sanctification of the Word, speak and act as if they realized that they are judgment-bound and must soon give an account of their stewardship? And are they not inexcusable, unless, in Christ's stead, they shall endeavor to lead their fellow men to the foot of the cross, there to behold the Man of Calvary? *15LtMs, Ms 81, 1900, par. 38*

In every city, in every settlement where Christians meet to worship God, there are men and women and children to be gathered into the fold. Many never hear a discourse on God's Word. Who will take upon himself a burden for souls? Who will learn from the great Teacher that the best way to reach souls is by direct, personal appeal to erring individuals, to those who are dead in trespasses

and sins, to behold their uplifted, crucified Redeemer, and live? *15LtMs, Ms 81, 1900, par. 39*

Christians, let your hearts be filled with sympathy and love for those who know not the truth. Many, both men and women, can do an excellent work by canvassing for books that are full of direct, simple instruction on practical godliness. The smaller books, *Thoughts From the Mount of Blessing, Steps to Christ, Christ's Object Lessons*, and other works, are excellent to use in gaining the attention of unbelievers. *15LtMs, Ms 81, 1900, par. 40*

Let the church arise, and shine. "Thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] *15LtMs, Ms 81, 1900, par. 41*

God is sending to His church today the message that He sent to the church at Ephesus: "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 2:4, 5.*] *15LtMs, Ms 81, 1900, par. 42*

Jesus says: "By outward service—by attending church, by singing, and by taking part in the various forms of religious worship—you can not meet the requirements of God. Those who serve Me must do the 'first works.' In My life I have given you an example of what you should do. Unless with willing self-denial you labor for the salvation of souls, your candlestick must be removed." *15LtMs, Ms 81, 1900, par. 43*

And when this precious light from heaven is removed, the quickening influence of the Word is no longer felt. Formal rules and methods take the place of the light that has been obscured and eclipsed by our own wilful blindness to the teachings of God's Word. Without the light of the candlestick, the church cannot advance, and is in a very perilous position. *15LtMs, Ms 81, 1900, par. 44*

The test by which Solomon was measured is used to measure all. In these last days will be heard the cry, "Lo, here is Christ!" "Lo,

there is Christ!" [*Matthew 24:23.*] False teachers, by wresting the Scriptures and perverting the Word, will be able to delude and lead astray many souls. We should be earnestly engaged in the work of warning our neighbors and friends against these deceptions of the enemy. Let us offer earnest prayer in behalf of perishing souls, and make simple, plain appeals to them from the Bible. Their ignorance of the Scriptures will be charged largely to those who know the truth. *15LtMs, Ms 81, 1900, par. 45*

Christ is waiting for human agencies through whom to communicate to hungry souls His Word, which is the bread of life. Even the ignorant may understand the Scriptures, for heavenly agencies are appointed to minister to souls ready to perish. While the day of retribution still lingers, the gospel is to be preached to the unsaved, and its saving messages are to be brought home to their hearts. God will cooperate with those who proclaim His truth to the unenlightened, unwarned ones. *15LtMs, Ms 81, 1900, par. 46*

As we carry forward the Lord's work, let us realize the fact that the end of all things is at hand. This world and all that is therein is soon to be consumed by fire; yet so many have placed their affections on the things of the world, and are so deluded in the worship of earthly treasures, that their only concern seems to be to lay up more of these treasures. They do not seem to care to lay up any treasures in the world to come. *15LtMs, Ms 81, 1900, par. 47*

A new heavens and a new earth are promised to all who are loyal and true to God's commandments. When all things earthly are dissolved, when the treasures of the wicked are lost to them forever, the righteous will take possession of the riches that endure—the heavenly treasures, incorruptible, undefiled, and that fade not away. *15LtMs, Ms 81, 1900, par. 48*

John the Revelator's Message to Us

To John, banished to Patmos, Christ gave many solemn messages for the Christian church. Let us study his testimony. He writes: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the Isle that is called Patmos, for the word of God, and for the testimony of Jesus

Christ.” [Revelation 1:9.]15LtMs, Ms 81, 1900, par. 49

The Lord knew where to find the lonely exile, and on the Sabbath day He visited him. John bears testimony of this visit in the following words: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” [Verses 10, 11.]15LtMs, Ms 81, 1900, par. 50

It becomes us all not only to read and hear and understand his message, but to be so genuinely affected and so deeply imbued with the spirit of this message, that we cannot do otherwise than give the word of warning to every unwarned soul whom we can reach.15LtMs, Ms 81, 1900, par. 51

The heavenly Messenger declared to John: “I am he that liveth, and was dead; and, behold, I am alive forevermore, 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; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.” [Verses 18-20.]15LtMs, Ms 81, 1900, par. 52

These are wonderfully solemn and significant statements. It was the Source of all mercy and pardon, peace and grace, the self-existent, eternal, unchangeable One, who visited His exiled servant on the Isle that is called Patmos.15LtMs, Ms 81, 1900, par. 53

“Unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.”

[*Revelation 3:1-3.*] *15LtMs, Ms 81, 1900, par. 54*

The discrimination revealed by Christ in weighing the characters of those who have taken to themselves His name, as Christians, leads us to realize more fully that every individual is under His supervision. He is acquainted with the thoughts and intents of the heart, as well as with every word and act. He knows all about our religious experience; He knows whom we love and serve. *15LtMs, Ms 81, 1900, par. 55*

There is need of close self-examination. The messages given to the churches in Asia, portray the state of things existing in the churches of the religious world today. The names of the churches are symbolic of the Christian church in different periods of the Christian Era; the number of the churches—seven—indicates completeness, and is symbolic of the fact that the messages extend to the end of time, and are in force today; while the figures used are symbolic of the state of God's professed people—the wheat developing among the tares; truth standing on its own eternal basis in contrast with error. *15LtMs, Ms 81, 1900, par. 56*

In these messages the churches are exhorted to be zealous. Those who stand before the world as God's commandment-keeping people ought always to be zealous in His service. God calls for earnest, whole-souled, self-sacrificing laborers—workers that will not fail nor be discouraged, but that will realize that eternal vigilance is the price of safety. *15LtMs, Ms 81, 1900, par. 57*

The church of today can render no excuse acceptable to God for establishing no more memorials—churches and institutions—than they have. The gospel banner should today be floating over very, very many places where there is nothing to represent the truth for this time. In all parts of the world there are many souls ready to die; many who are losing faith in the spirituality of the modern churches, and who have almost lost all hope. *15LtMs, Ms 81, 1900, par. 58*

The church of Sardis is represented as having in it a few faithful ones among the many who had become, as it were, careless and insensible of their obligations to God. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [*Verse 4.*] Who is so favored

as to be numbered among these few in Sardis? Are you? Am I? Who are among this number? Is it not best for us to inquire into this matter, in order that we may learn to whom the Lord refers when He says that a few have not stained their white robes of character? *15LtMs, Ms 81, 1900, par. 59*

Let us study the *first chapter of Second Peter*. In this Scripture our spiritual life-insurance policy is clearly brought to view. After specifying the work that it is essential for us to carry forward in the religious life—to live on the plan of addition—the apostle declares: *15LtMs, Ms 81, 1900, par. 60*

“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. Wherefore the rather, brethren, give diligence to make your calling and election sure.” [*Verses 8-10.*] *15LtMs, Ms 81, 1900, par. 61*

It depends upon your course of action as to whether or not you will secure the benefits bestowed upon those who, as the elect of God, receive an eternal life-insurance policy. *15LtMs, Ms 81, 1900, par. 62*

The apostle continues: “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.” [*Verses 10, 11.*] *15LtMs, Ms 81, 1900, par. 63*

None need fail of securing his life-insurance papers from a Power that will never disappoint those who remain true to right principles. This is the only life-insurance that I can recommend to any Christian. Brethren and sisters, invest your money in God’s life-insurance company in the heavenly courts. This is the only safe plan. *15LtMs, Ms 81, 1900, par. 64*

Insure your lives by trying to benefit those who are still in the darkness of error. You may be successful in saving souls, who, through your faithful, interested efforts, will see the great advantages to be gained by living and working on the plan of addition. To those who do thus, God gives the assurance that He

will work on the plan of multiplication, imparting to them His rich grace in return for their labor of love in winning souls to Christ. These are the ones who through faith become partakers of the divine nature, having escaped the corruption that is in the world through lust. *15LtMs, Ms 81, 1900, par. 65*

Christians, place your money in bags that wax not old. “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.” [*Luke 12:31-34.*]*15LtMs, Ms 81, 1900, par. 66*

Let us forget not the message to the church at Ephesus. God specified their virtues. “I know thy works,” He declared, “and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted.” [*Revelation 2:2, 3.*]*15LtMs, Ms 81, 1900, par. 67*

But after saying so much in commendation of their firmness, he bore a loving message of reproof, which has been recorded for our admonition:*15LtMs, Ms 81, 1900, par. 68*

“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. ...*15LtMs, Ms 81, 1900, par. 69*

“He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” [*Verses 4, 5, 7.*]*15LtMs, Ms 81, 1900, par. 70*

Ms 82, 1900

Diary/Written on the Way from Australia to California

To California

August 29 - September 14, 1900

See also *Ms 96, 1900*. This manuscript is published in entirety in *20MR 24-34*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

August 29, 1900

Steamer *Moana*

We are on our way to America, after an absence of nine years. As we left the sanitarium at Wahroonga, to take passage on the *Moana*, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of Righteousness will go before them, and the glory of God will be their rearward. *15LtMs, Ms 82, 1900, par. 1*

We who are on our way to another country need the presence of God, and those whom we have left behind also need to inquire constantly at the throne of grace, "Lord, what wilt thou have me to do?" [*Acts 9:6*.] Those who live in close fellowship with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his master, is admitted to familiar intercourse with the one whose commands he loves to obey. In the faithful discharge of duty we may become one with Christ; <for those who are obeying God's commands may speak to Him freely.> The one who talks most familiarly with his divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands. *15LtMs, Ms 82, 1900, 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. 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." [*John 15:7-15.*]*15LtMs, Ms 82, 1900, par. 3*

"Trust in the Lord with all thine heart, and lean not to thine own understanding." [*Proverbs 3:5.*] "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [*James 1:5-7.*]*15LtMs, Ms 82, 1900, par. 4*

The character of the one who comes to God in faith will bear witness that the Saviour has entered into his life, directing all, pervading all. Such a one is continually asking, "Is this thy will and way, O my Saviour?" Constantly he looks to Jesus, the Author and Finisher of his faith. He consults the will of his divine Friend in reference to all his actions, for he knows that in this confidence is his strength. He has made it a habit to lift up the heart to God in every perplexity, every uncertainty.*15LtMs, Ms 82, 1900, par. 5*

He who accepts God as his Sovereign must take the oath of allegiance to Him. He must put on the Christian uniform, and bear aloft the banner that shows to whose army he belongs. He must make an open avowal of his allegiance to Christ. Concealment is impossible. Christ's impress must appear in the life <in sanctified works.>*15LtMs, Ms 82, 1900, par. 6*

"I am the Lord your God, which have separated you from other people." "Ye shall be holy unto me; for I the Lord am holy, and have

severed you from other people, that ye should be mine.” [Leviticus 20:24, 26.] “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” [1 Thessalonians 5:23.] “This people have I formed for myself; they shall show forth my praise.” [Isaiah 43:21.] “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.] *15LtMs, Ms 82, 1900, par. 7*

Moana, September 1, 1900. We have had pleasant weather until today, which has been dark and cloudy. I have kept closely to my room all day. This is our first Sabbath on board. It does not seem like a peaceful day of rest, for overhead, on the upper deck, there is great noise. Men are amusing themselves by pitching quoits, and the noise is loud and confusing. *15LtMs, Ms 82, 1900, par. 8*

I have been trying to write out some important instruction given me in reference to the responsibilities resting on the medical missionary worker. Complete subjection through Christ to the will of God is our only safety. The selfish thoughts and impulses that sweep through the soul, producing discordant notes, can be separated from the life only as the whole being is under the control of Christ. The Saviour’s word to all unruly elements is, “Peace, be still.” [Mark 4:39.] Christ welcomes all who accept Him as their Saviour, and rules over them as their King. *15LtMs, Ms 82, 1900, par. 9*

September 5, 1900

This morning the sky is cloudy, but the sea is calm. We have had no sunshine for a day or two, and today promises to be cloudy and wet. I am up on deck writing, and enjoying the fresh air. But I miss the health-giving rays of sunshine. The sun is a God-given physician. *15LtMs, Ms 82, 1900, par. 10*

This morning my soul is filled with praise and thanksgiving to God, from whom comes all our mercies and blessings. The Lord is good, and His mercies endure forever. I will praise Him who is the light of my countenance and my God. He is the source of all efficiency and power. Why do we not praise Him by speaking words of hope and comfort to others? Why are our lips so silent? Speech is a gift of

heaven, and it should be used in sounding forth the praises of Him who hath called us out of darkness into His marvelous light. *15LtMs, Ms 82, 1900, par. 11*

My soul is humbled as I see how little God is honored by the passengers on this boat. I am not surprised that so many boats go down into the deep. On this boat there is a fearful misuse and abuse of the talent of speech. Close beside me I hear the boisterous laugh, the coarse words which dishonors the Lord of heaven. These men and women might be doing God's service; but they seem to have forgotten their Maker. *15LtMs, Ms 82, 1900, par. 12*

Oh how much good would be accomplished were God honored by all who profess to be Christians! O that the needed change had been wrought in the hearts of human beings by the grace freely granted to all who ask for it! The light of the world is shining upon men in richest blessing. Every provision has been made for the supplying of our temporal and spiritual needs. Yet how little thanksgiving the Giver receives! *15LtMs, Ms 82, 1900, par. 13*

Well is it for us that God is full of pity and compassion. He has given command that the wheat and the tares are to grow together until the harvest. He sees that the roots of the wheat are entwined with the roots of the tares, and that if the tares were ruthlessly torn up, the wheat also would be disturbed; and He says, "Let both grow together until the harvest." [*Matthew 13:30.*] The Lord alone can separate the wheat from the tares, and this He will do at the appointed time. *15LtMs, Ms 82, 1900, par. 14*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] It was because Christ alone could take away the sin of the world, that He left the heavenly courts and came to this earth to die on Calvary. Shall He have died for us in vain? *15LtMs, Ms 82, 1900, par. 15*

In receiving Christ as our Captain, there must be a complete surrender of the human will to the divine will. The Lord can work out His will through those who have made this surrender, for they give prompt and cheerful obedience to His commands. God expects us

to obey without questioning. We are to ask, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Then, though the command may be as stern and startling as that given to Abraham, we are to obey. Abraham's soul was rent asunder by the command, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a sacrifice on one of the mountains which I will tell thee of." [*Genesis 22:2.*] But he did not hesitate to obey. *15LtMs, Ms 82, 1900, par. 16*

All our activities, all our business arrangements, should be in perfect accord with the Lord's commands. The laws of God's kingdom must be obeyed by the subjects of that kingdom. Our zeal for the advancement of God's kingdom is to mark us as faithful subjects of the cross of Christ. God can trust as His representatives those who implicitly obey Him. *15LtMs, Ms 82, 1900, par. 17*

"In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. *15LtMs, Ms 82, 1900, par. 18*

"For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." [*Colossians 1:14-23.*] *15LtMs, Ms 82, 1900, par. 19*

This is a representation of the work that God expects to see accomplished as the result of all missionary effort. *15LtMs, Ms 82, 1900, par. 20*

“According to the dispensation of God which is given to me for you,” Paul continues, “to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working which worketh in me mightily.” [*Verses 25-29.*] *15LtMs, Ms 82, 1900, par. 21*

I call upon the workers in every line of God’s cause to ask themselves if they are meeting these specifications. We may show much activity, but it will be of no avail unless our forces are wisely directed to the accomplishment of successful results. *15LtMs, Ms 82, 1900, par. 22*

There are erratic men and women who fancy that the Lord has called them to do a great work. They seek to mix human sophistry with Bible truth, and present it as some wonderful theory. They dash about here and there, working as their fancy dictates. They do not work according to law and order, but according to caprice. They are not good soldiers of a well-regulated army. He who enlists in Christ’s army has no right to work as he chooses. He must obey orders, or he will work at cross-purposes with God. The Lord cannot co-operate with a man who labors in his own way, with no thought of what effect his way of working will have on the general good of the cause. If one rushes here and there, following out plans of his own, and refusing to obey directions, what can be expected but confusion and entanglement? *15LtMs, Ms 82, 1900, par. 23*

In the army of Christ there is to be no division. All are to labor for the fulfillment of God’s purposes. The work of God is to be carried forward in straightforward, sensible lines, for the accomplishment of the will of the great Designer. God Himself has planned His work. Part is to act with part for the carrying out of the great design. All are to labor in harmony under the mighty General of armies. Each worker is to go to God for his orders. *15LtMs, Ms 82, 1900, par. 24*

Human beings are left free to choose under whose banner they will

enlist, which general they will choose. If they take their stand under the banner of Prince Emmanuel, they must make a complete surrender to Him, willingly and heartily obeying His orders. Those who refuse to come under the command of Christ, who think they are at liberty to be a rule to themselves, will be found under a banner opposed to that of Christ. *15LtMs, Ms 82, 1900, par. 25*

September 8, 1900

“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.*] *15LtMs, Ms 82, 1900, par. 26*

In every age since the fall of Adam, the opposition of evil agencies has made the lives of those who would be loyal and true to God’s commandments a continual warfare. Those who would at last be victorious must meet and conquer the forces of Satan, who with fierce determination opposes every step of advance. *15LtMs, Ms 82, 1900, par. 27*

They must meet a vigilant foe, a crafty enemy, who never sleeps, and who tries untiringly to undermine the faith of God’s servants, and to induce them to carry out plans of his making. He declares that these plans will advance God’s work, when in reality they are part of his insidious devisings and will separate from the Lord’s cause those who follow them. *15LtMs, Ms 82, 1900, par. 28*

This scheme has long been followed by Satan. He works under cover, and we must seek for a full understanding of what it is necessary to do in order to gain the victory. When we imagine the foe routed and dispersed, we find them working in an underhand way through betrayers of sacred trusts. With all the deception of which he is capable, Satan seeks to falsify and misrepresent. When we least expect it, we may be in the greatest jeopardy. Watchfulness and perseverance, painstaking and constant effort, are necessary in the Lord’s work. *15LtMs, Ms 82, 1900, par. 29*

Those who belong to Christ’s army must work with concerted action. They cannot be faithful soldiers unless they obey orders. United action is essential. An army in which every part acts without

reference to the other parts has no real strength. In order to add new territory to Christ's kingdom, His soldiers must act in concert. God's plans and purposes must be carried out in solid, straightforward lines. He calls for a united army, which moves steadily forward, not for a company composed of independent atoms. The strength of His army is to be used for one great purpose. Its efforts are to be concentrated upon one great point—the magnifying of the laws of His kingdom before the world, before angels, and before men.*15LtMs, Ms 82, 1900, par. 30*

Desultory efforts and meaningless actions will produce little good results. Satan seeks in every possible way to bring disorder among God's soldiers, so that he may point to their ranks as broken and disorganized. Unless the will of every soldier is wholly submitted to God, the work will not see what God desires it to see.*15LtMs, Ms 82, 1900, par. 31*

We are to stand always on guard, for the enemy is working with all deceivableness of unrighteousness. He has legions under his control, emissaries of evil, who co-operate with their leader for the deception and destruction of the human race. Satan is capable of exercising great subtlety, and while men sleep he is awake. Those who are off their guard are in great danger. It is not safe to be presumptuous, to ignore Satan's shrewdness, or to fail to have a correct estimate of the efforts that we must make if we escape being taken in his snare. It is a fact that many deceivers have gone out into the world, and unless we obey our Captain's orders, we shall be used by Satan to serve his purposes.*15LtMs, Ms 82, 1900, par. 32*

Temptation is coming in the form of a union of church and state. There are those who would obliterate the marks of distinction between those who believe the truth and those who think it of no importance. But we are ever to keep plainly in view the distinct features of our faith, which have made us what we are.*15LtMs, Ms 82, 1900, par. 33*

When we see those who for nearly a lifetime have been standing on the platform of truth, deciding that they can just as well as not unite with the men who do not recognize the law of Jehovah, seeking

their influence and support, our hearts are made sad. They think they can occupy a noncommittal position. Thus believers slip away from the truth to the side of unbelievers, and the enemy exults. *15LtMs, Ms 82, 1900, par. 34*

There are before us issues that will bring those who sincerely desire to do right to the true position. But there are those who will never again stand safe. In trying to break down the barriers between him that serves God and him that serves Him not, they have placed themselves where their feet will never again find solid ground. *15LtMs, Ms 82, 1900, par. 35*

Satan's deceptions are so insidious that to some they wear the garb of truth. He comes to men telling them of the advantages to be gained by taking a noncommittal position. And yielding to his temptations, some who have been defenders of the faith become its secret enemies. The love of the world has robbed men of their discernment, and there is a general feeling that the Lord has delayed His coming. Selfishness has covered itself with the robes of heaven, and in the hearts of many truth no longer bears away the victory. There is "another spirit" at work. [*2 Corinthians 11:4.*] The covetousness that is fostered in business lines is astonishingly deceptive. Fraud, robbery, and falsehood are brought in, and while professedly keeping God's law, men are departing from its principles. *15LtMs, Ms 82, 1900, par. 36*

God calls for a decided reformation in all our institutions. A great change is to be wrought. That absorption in business enterprises which produces worldliness and all its attendant evils is eating out the religious life of many. Those whom God accepts must keep themselves continually on guard against contamination of thought or principle, showing that unflinching resistance to evil which is so seldom seen that few escape unscathed from the temptations to which they are subjected. *15LtMs, Ms 82, 1900, par. 37*

September 10, 1900

It is not safe for the Lord's workers to take part in worldly entertainments. Association with worldlings in musical lines is looked upon as harmless by some Sabbathkeepers. But such ones are on dangerous ground. Thus Satan seeks to lead men and

women astray, and thus he has gained control of souls. So smooth, so plausible, is the working of the enemy that his wives are not suspected, and many church members become lovers of pleasure more than lovers of God. *15LtMs, Ms 82, 1900, par. 38*

There is a right way and a wrong way. Ever since Adam yielded his mind to Satan's device, the conflict has raged between right and wrong, between God and Satan. Connected with the doing of right there is a power that Satan cannot overcome. Righteousness has a vitality that is divine. Truth will triumph at last over falsehood, and God will vanquish the enemy. *15LtMs, Ms 82, 1900, par. 39*

Good and evil never harmonize. Between light and darkness there can be no compromise. Truth is light revealed; error is darkness. Light has no fellowship with darkness, righteousness no fellowship with unrighteousness. The safety of Christ's soldiers is assured only when they work and sleep with their armor on. *15LtMs, Ms 82, 1900, par. 40*

I wish that I could trace words which would present this matter as it is. God expects His soldiers to be ever on duty. Never are they to yield to temptation, never be unjust. They are neither to yield nor flee. Relying on the strength of God, they are to maintain their integrity. With a firmness that will not yield an inch, they are to hold fast to the Word, "It is written." We are placed on vantage ground because Christ has overcome in our behalf. He has made every provision for us to overcome. *15LtMs, Ms 82, 1900, par. 41*

Divine power stands behind every will resolutely set to do the right. God has provided the armor, and the weapons with which each one is to fight. Let the soldiers of Christ put on the whole armor of God and flinch not at Satan's attacks. Let them bear in mind that they will not be crowned unless they strive lawfully. The principles contained in the law of God are to be maintained at any cost. Success in the Christian warfare means watchfulness and a daily crucifixion of self. *15LtMs, Ms 82, 1900, par. 42*

He who is guided by clean, holy principles will be quick to discern the slightest taint of evil, because he keeps Christ before him as his pattern. His deep regret at the discovery of a wrong act means the prompt correction of every step wherein he has diverged from truth.

It means a constant, earnest striving for higher and still higher attainments in the Christian life. It means helping others to climb heavenward. It means taking hold of Christ by loving faith, and resisting evil if need be unto blood, striving against sin. *15LtMs, Ms 82, 1900, par. 43*

There are those who have so closely identified themselves with the truth that nothing, not even martyrdom and death, could sever them from it. Those who would evade the truth by silence, fearing to offend someone else, testify to a lie. Playing fast and loose with truth, and dissembling to suit the opinions of someone else, means the shipwreck of faith. Let us despise falsifying. Let us never, by a word or act, or by silence, testify to a lie. If all, under every circumstance, would speak the truth when the truth ought to be spoken, what a different world this would be. *15LtMs, Ms 82, 1900, par. 44*

I have been placed where I have heard reports borne in which there was scarcely a word of truth. May the Lord pity those who love and make a lie, for unless they change, they will at last find themselves outside the city of God. I am bidden to warn all who make untruthful statements that they are serving him who has been a liar from the beginning. Let us be on our guard against untruthfulness, which grows upon him who practices it. I say to all, Make truth your girdle. Be true to your faith. Put away all prevarication and exaggeration. Never make a false statement. For the sake of your own soul and the souls of others, be true in your utterances. Never speak or act a lie. Truth alone will bear to be repeated. A firm adherence to truth is essential to the formation of Christian character. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." [*Ephesians 6:14.*] *15LtMs, Ms 82, 1900, par. 45*

He who utters untruths sells his soul in a cheap market. His falsehoods may seem to serve in emergencies. He may make business advancement because he gains by falsehood what he could not gain by fair dealing. But he finally reaches the place where he can trust no one. Himself a falsifier, he has no confidence in the word of others. *15LtMs, Ms 82, 1900, par. 46*

September 11, 1900

Providence is favoring us with a calm sea and good weather. The Lord is gracious and full of compassion. The whole of our journey has been marked with evidences of the protecting care and love of God. We know that many of our friends are praying for us. *15LtMs, Ms 82, 1900, par. 47*

But there are some things that trouble me. In the visions of the night I am at the Wahoonga Sanitarium. In the work of building up that institution, there are delays that need not and should not be. Delay in supplying the necessary things with which to work has hindered the progress of the garden and farm, and this same mistake has been made in the matter of the buildings. Brother Sharpe has been placed in a position that he cannot fill. He is not a builder, and a man should be placed in charge of the work who understands what estimates to make, and how to carry on the work without delay. Great expense will be the result of following the present policy. I was instructed that there was needed as manager a careful, understanding man. *15LtMs, Ms 82, 1900, par. 48*

If Dr. M. G. Kellogg would seek counsel from his brethren, he would be able to do good work as a builder. He must not labor independently, and neither must Brother Sharpe. They must counsel together and with their brethren. The building of the sanitarium may be made an expensive undertaking; but if the workers show wise forethought, and take counsel of God at every step, there need be no loss. *15LtMs, Ms 82, 1900, par. 49*

God's work must not be marred by man's defective plans. It is to bear His own credentials, and must not be hindered by the blunders of inexperienced men. This costs too much. There are so many calls for means that we cannot afford to allow men to go on in accordance with their own supposed wisdom. It is perilous for Brother Sharpe to take large responsibilities upon himself and plunge on beyond his knowledge. From the light God has given me, I know that this will be his danger. *15LtMs, Ms 82, 1900, par. 50*

September 13, 1900

We shall reach Honolulu tomorrow morning. A cool breeze is blowing, and I am sitting on deck. *15LtMs, Ms 82, 1900, par. 51*

My heart is much pained to see how strongly addicted to tobacco-using are the men passengers on this boat. Even ministers of the gospel smoke constantly. When clergymen throw their influence and example on the side of this injurious habit, what hope is there for young men? We must raise the standard of temperance higher and still higher. We must bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco.*15LtMs, Ms 82, 1900, par. 52*

In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments. The Lord has given us the work of teaching Christian temperance from a Bible standpoint. The youth are to be taught the difference between right and wrong. All intemperance is a violation of the laws of the Creator. God gave man his faculties to be kept pure and holy, and used in accordance with the laws of His kingdom. All wrongdoing leaves the soul open to the assaults of Satan.*15LtMs, Ms 82, 1900, par. 53*

Many of the passengers on this boat do not seem to know God or Christ. They act like indulged children, who do not know what it means to be under control. Never before have I seen the Scripture so plainly illustrated: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [2 *Timothy 4:3, 4.*] We are living amidst the perils of the last days, and we shall see many manifestations of Satan's power. As faithful stewards of the grace of Christ, we are to show our colors, ever remembering the words, "Ye are a spectacle to the world, to angels, and to men." [1 *Corinthians 4:9.*]*15LtMs, Ms 82, 1900, par. 54*

It was a severe test and trial to me to break up my home and leave Cooranbong. But it was impressed on my mind that this must be. While in Australia I labored earnestly in pioneer missionary work, often under most discouraging circumstances. We spared no effort to win souls to the truth. We did not study our own ease or convenience or inclination. The aggressive work that must be done was laid out before me, and from point to point the Lord gave me an understanding of how to advance. Constantly the word of the Lord

came to me, Go forward. Annex new territory. Raise up companies of believers; build houses of worship, and place the new converts in care of judicious, God-fearing men and women.*15LtMs, Ms 82, 1900, par. 55*

For nine years we have been doing this work. Now there are indications that there is a work for me to do in America. For months I have had a struggle to know what my duty is. I was not so sure as I desired to be that God wished me to return to the United States. Constantly my prayer ascended to heaven for light and for clear discernment. I loved the work in Australia. My heart seemed bound up in it, and I felt that I could not leave this work without a certain knowledge that the Lord would go before me. Light shone more and more clearly upon me, and I decided to sell my home if a buyer came. The buyer came, and decided to take the house and furniture just as it stood.*15LtMs, Ms 82, 1900, par. 56*

We have now almost crossed the broad Pacific. The Lord has made the waters smooth and the weather favorable. There has been much smoking and drinking among the passengers. Christian politeness and true gentlemanliness have been sacrificed at the shrine of gluttony and liquor-drinking. Even the ministers on board have given the sailors and <passengers> wrong example.*15LtMs, Ms 82, 1900, par. 57*

I have been unable to get the rest I needed so much. But the Lord revealed Himself to me, declaring that He would defend me, and that in spite of the objectionable influences surrounding me, I should leave the boat unharmed. I will lift up for you a standard against the enemy, He said; and this He has done. [*isaiah 59:19.*]*15LtMs, Ms 82, 1900, par. 58*

September 14, 1900

We are nearing Honolulu. Last night was very hot, and must have been oppressive for those who [are not] so favorably situated as we are. We have two portholes in our cabin, and we had these and the door wide open. Willie came in early this morning, saying that he had been up since four o'clock. I feel thankful that today there is a cool breeze. It is now about seven o'clock, and we are in sight of the Hawaiian Islands. We hope to reach the harbor in an hour. We

do not leave again until six o'clock this evening, and we shall all be glad to have a few hours on land. The captain tells us that we shall reach San Francisco at seven o'clock on Friday morning.*15LtMs, Ms 82, 1900, par. 59*

Later. About eight o'clock this morning we steamed into the harbor. Elder Baxter Howe was at the wharf to meet us, and gave us a hearty welcome. He took us in a carriage to Sister Kerr's, where we were most heartily welcomed, and where we sat down to a bountiful meal, which we all greatly enjoyed.*15LtMs, Ms 82, 1900, par. 60*

In the afternoon we visited the sanitarium, and were very much pleased with the location. Then we met with a large number of our people at the church, where I spoke for about forty minutes and Willie for about thirty minutes. It was a great privilege to meet with these brethren and sisters, and we wished that we could spend two or three weeks with them. But this would be impossible.*15LtMs, Ms 82, 1900, par. 61*

At the close of the meeting, we visited the Chinese school, which is in [the] charge of Brother Howell. He took us over the buildings, showing us the young men and boys engaged in their studies. Brother Howell gives an excellent report of the school. He finds the pupils obedient, kind, and manageable. We see a large field of work for this school, which should be more fully developed. Thus missionaries can be prepared to go to China and labor for their countrymen.*15LtMs, Ms 82, 1900, par. 62*

Help will be needed by the workers in Honolulu. If sufficient money is provided, a much larger work can be done. Earnest prayer must be blended with devoted labor, so that a responsive influence will be seen and the inmost depths of mind and heart reached, the whole nature stirred to abandon every phase of idolatry, making the hearts of this ignorant people thrill of solemn awe and bound with exultation. And the souls of the teachers, under the inspiration and power of the Holy Spirit, will be filled with the determination never to give up the effort to conquer in the strength of the Lord Jesus. And the Sun of righteousness shall rise upon them, and lead true converts to cooperate with the teachers with a degree of energy that will demonstrate the power of truth to influence hearts. The

power of the cross of Christ, the power of an endless life, must take hold of these blood-bought souls. *15LtMs, Ms 82, 1900, par. 63*

The Chinese people may be reached through men of God's appointment. A great work may be done, and many may be able to say, as did David, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all." [*1 Chronicles 29:11.*] The God of Israel is ready to work for His people, His believing church; all that is needed is for them to be willing to work for Him. *15LtMs, Ms 82, 1900, par. 64*

Mighty is the consecrated worker, strong in that living faith that works by love and purifies the soul. Men who are at home among eternal realities, men who bind themselves to the great principles of God's Word, so that in the highest sense of the term, their loins are girt about with truth—these are the ones that God needs as laborers. *15LtMs, Ms 82, 1900, par. 65*

Ms 83, 1900

The Manufacture of Health Foods

Refiled as *Ms 79, 1902*.

Ms 84, 1900

Medical Missionary Work in the Cities of California

Refiled as *Ms 81, 1902*.

Ms 85, 1900

Notes of Work

Refiled as *Ms 3, 1901*.

Ms 86, 1900

Diary/"Last night in a meeting..."

Refiled as *Ms 15, 1901*.

Ms 87, 1900

The Law in Galatians

Oakland, California

1900

This manuscript is published in entirety in *1SM 233, 234*.

I am asked concerning the law in *Galatians*. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of Ten Commandments. *15LtMs, Ms 87, 1900, par. 1*

Christ was the foundation of the whole Jewish economy. The death of Abel was in consequence of Cain's refusing to accept God's plan in the school of obedience, to be saved by the blood of Jesus Christ typified by the sacrificial offerings pointing to Christ. Cain refused the shedding of blood, which symbolized the blood of Christ to be shed for the world. This whole ceremony was prepared by God, and Christ became the foundation of the whole system. This is the beginning of its work as the schoolmaster to bring sinful human agents to a consideration of Christ—the foundation of the whole Jewish economy. *15LtMs, Ms 87, 1900, par. 2*

All who did service in connection with the sanctuary were being educated constantly in regard to the intervention of Christ in behalf of the human race. This service was designed to create in every heart a love for the law of God, which is the law of His kingdom. The sacrificial offering was to be an object lesson of the love of God revealed in Christ—in the suffering, dying victim, who took upon Himself the sin of which man was guilty, the innocent being made sin for us. *15LtMs, Ms 87, 1900, par. 3*

In the contemplation of this great theme of salvation, we see Christ's work. Not only the promised gift of the Spirit, but also the nature and character of this sacrifice and intervention, is a subject which should create in our hearts elevated, sacred, high ideas of the law of God, which holds its claims upon every human agency. The violation of that law in the small act of eating of the forbidden

fruit, brought upon man and upon the earth the consequence of disobedience to the holy law of God. The nature of the intervention should ever make man afraid to do the smallest action in disobedience to God's requirement. *15LtMs, Ms 87, 1900, par. 4*

There should be a clear understanding of that which constitutes sin, and we should avoid the least approach to step over the boundaries from obedience to disobedience. *15LtMs, Ms 87, 1900, par. 5*

God would have every member of His creation understand the great work of the infinite Son of God in giving His life for the salvation of the 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.*] *15LtMs, Ms 87, 1900, par. 6*

When he sees in Christ the embodiment of infinite and disinterested love and benevolence, there is awakened in the heart of the sinner a thankful disposition to follow where Christ is drawing. *15LtMs, Ms 87, 1900, par. 7*

Ms 88, 1900

Sabbath Meeting in West Maitland

NP

January 20, 1900

Portions of this manuscript are published in *17MR 27*.

I spoke to the new Sabbathkeepers in West Maitland Sabbath, January 20, from *Colossians*, (*chapter 1*), reading verse by verse to the close of the chapter. *15LtMs, Ms 88, 1900, par. 1*

You will see that the tenor of this letter is not marked with complaining but with thankfulness and praise to God. This letter is addressed "To the saints and faithful brethren in Christ which are at Colosse: Grace be with you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel." *Colossians 1:2-5.15LtMs, Ms 88, 1900, par. 2*

Here is presented the greatest reasons why we should always be full of gratitude, cultivating love for God and always expressing that love in every prayer offered for the saints. This means that we should be ever mindful of the words of the gospel, the truth which has come to us to soften, to subdue, and melt our hearts into tenderness, giving evidence in words that we have that faith in our hearts that works by love and purifies the soul. *15LtMs, Ms 88, 1900, par. 3*

"Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit." *Verses 6-8.15LtMs, Ms 88, 1900, par. 4*

This is the fruit the Lord expected everyone to bear, a love for Christ; and the same love that Christ has expressed for the souls He came to save we must all cherish and express in our lives and in our characters. Then we shall not have any murmuring, any faultfinding, any criticism. The expression of dissatisfaction hurts every soul who speaks disheartening words. We have so much to dwell upon that is cheering, encouraging, uplifting. *15LtMs, Ms 88, 1900, par. 5*

The apostle was encouraged by the good report, born of the love in the Spirit of those who knew the grace of God in truth; the faith was a genuine article. It worked like the good leaven as the truth of the gospel always works when received with all its precious grace into the heart. *15LtMs, Ms 88, 1900, par. 6*

What a testimony every one can bear if he will only open the windows of the soul heavenward and close fast the windows of the soul earthward—windows through which are wafted into the heart the earthly dust and rubbish which mar the experience that the Lord designs every believer in Christ to have! We are privileged to contemplate all heavenly things and to behold them with the eye of faith. *15LtMs, Ms 88, 1900, par. 7*

The Lord cannot be pleased to have those who know God, and Jesus Christ whom He hath sent, converse upon the common, cheap, earthly things, and keep the eyes of their minds dwelling upon the disagreeable things in the characters of others. In doing thus the believer bears thorns and briars which wound his own soul, and bruise the souls of all who are connected with him in the family circle and all who associate with him in church capacity. The Lord will bring to such murmurers and complainers some chastisements in genuine trouble in order to bring them to their senses, that they may understand how to be thankful for the tender mercies and loving-kindness of God. He will arouse them from the state so displeasing to God, which gives no comfort or grace to their own souls and misrepresents the precious view they should give to others in word and spirit, which is bearing precious fruit to the glory of God. *15LtMs, Ms 88, 1900, par. 8*

The Lord is seeking fruit to be borne by His branches. Every branch

drawing nourishment from the true Vine will express the character of Christ in words, in kindness, in benevolence, in hopefulness, in patience, in faith, and love. This is the reflection of Christ's character, which is what it means to bear a true witness to the world as His believing disciples. *15LtMs, Ms 88, 1900, par. 9*

The fallen nature of man is like the vine's tendrils grasping the stubble and rubbish. But Christ is represented as coming down from heaven and taking the nature of man, thus making it possible for the human arm of Christ to encircle fallen man, while with His divine arm He reaches to the very throne of God so that He can place man on vantage ground with God. The Lord sees that man is too much inclined to grasp the rubbish of the earth; his tendrils clasp objectionable things. These tendrils were formed to clasp and [to] hold the Vine upright, climbing heavenward in the place of twining around weeds and bushes, and having no strength to rise, but, fruitless and corrupt, binding themselves up and mingling with the base things of the earth. The Lord Jesus, the true Vine, can support His branches, and the tendrils must entwine about Christ Jesus to be upheld and to bear the "much fruit" which God designed they should bear. [*John 15:8.*] *15LtMs, Ms 88, 1900, par. 10*

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." *Colossians 1:9-11*. This is the most precious fruit that can be borne for Christ's sake. None of us are left to our own feeble, natural efforts. We have reason to praise God every hour for the great love which Christ has expressed to us. *15LtMs, Ms 88, 1900, par. 11*

"Being fruitful in every good work, and increasing in the knowledge of God." [*Verse 10.*] God has given talents to every soul to be improved, and to be used, and to increase in use. And both principal and interest are to be returned to God. The improvement of the sacred trust is to be recognized; and heart, soul, mind, and strength are to be drawn into the service of Jesus Christ. *15LtMs,*

Ms 88, 1900, par. 12

In this *first chapter of Colossians* are seen the great possibilities opened up through the abundant provisions made in behalf of man. The prayer and the desire of Christians for their brethren in the faith is that they may be “filled with the knowledge of his will in all wisdom and spiritual understanding.” [Verse 9.] This, then, we all seek for in faith, moved by that love that is refining, uplifting, and purifying. Sanctified and holy in aspirations, we must advance step by step upward, still upward, to the purer, holier atmosphere of heaven. What abundant encouragement we have!¹⁵*LtMs, Ms 88, 1900, par. 13*

Satan is continually working at the business as accuser of the brethren. I beseech my brethren and sisters to refuse to unite your talents of influence with the great accuser. Withdraw every thread of influence that has been exercised on Satan’s side. Bring every jot and tittle of our influence under the bloodstained banner of Jesus Christ. Has He not purchased you? “Ye are not your own. You are bought with a price, therefore glorify God in your spirit and in your body which are his.” [1 *Corinthians 6:19, 20.*]¹⁵*LtMs, Ms 88, 1900, par. 14*

The same spirit which took possession of Achan has been working in those who were in important positions. It is not purged away, for it reveals itself as a living thing which is unrepented of. Restoration has not been made. There is not yet a falling on the Rock and being broken, and I am so very sorry. There is no hope for our institutions unless the leading men let the Word of the Lord into the mind. Without this, deceptions enveloped in mist and fog, increasing blacker than velvet, will take place; and the men will never know at what they stumble.¹⁵*LtMs, Ms 88, 1900, par. 15*

The men who ought to know God do not know God or Jesus Christ. The Lord has been calling, and saying, “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.” *Luke 21:34, 35.* The very men who should feel that they cannot do without most earnest prayer to God do not

pray as they should pray—with humble, broken hearts—for the Lord to save them lest they perish. *15LtMs, Ms 88, 1900, par. 16*

God will surely humble these men unless they humble themselves. (*Ezekiel 9*) will be fulfilled, and if it does not touch our institutions it is because there has been a thorough transformation of the heart. It is no use to expect those whose hearts are not softened and subdued with the love of Christ to manage wisely and to show that they understand their responsibility to God. Jesus will understand the spirit which controls the judgment and manifests itself in their authority. There is need of special training under the divine theocracy. *15LtMs, Ms 88, 1900, par. 17*

From the time that Adam lost his sovereignty because of his disobedience, government in the hands of men who are not fully controlled by the Holy Spirit has always represented instability toward right ways and great tenacity in clinging to wrong methods and wrong principles. The spirit of compromise, the sacrificing [of] truth and heavenly principles, and the carrying out of corrupt policies have marked the whole of the history of men in responsible positions. There are hereditary, natural, and cultivated tendencies, which work in the disposition of men to counter the work of God. They are destitute of the gentleness of Christ. They do not represent Christ. They act out the hard, untameable spirit of uncontrolled habits and practices, and the Lord is dishonored. They are destitute of love, compassion, and mercy. It is not ingrained in them. There is a destitution of equity and justice, and the love of Jesus Christ. Being destitute of the personal goodness of Christ, they cannot impart that which they have not received. *15LtMs, Ms 88, 1900, par. 18*

The question may be asked, What shall we do, if we cannot do righteousness because it is not in us? Fall on the Rock and let self be broken, is the only hope. You have tried the piecing of new cloth into or on an old garment. The first strain tears away the new from the old, and the rent is made worse. Everyone who learns the lesson of the meek and lowly One will have the mind and spirit and will of God. *15LtMs, Ms 88, 1900, par. 19*

I see no hope whatever for our institutions until the managers shall

be born again. Then “not I, but Christ, liveth in me.” [*Galatians 2:20.*] Unless an entirely different spirit prevails in the men in positions of trust because they eat the flesh and drink the blood of the Son of God, there will be more and more growth in selfishness, and more and more dealing as they have been dealing in unrighteousness to the injury of the children of God and their own souls. *15LtMs, Ms 88, 1900, par. 20*

Every true partaker of Christ’s nature and character will be sending his cry to God through Jesus Christ, “Lord, what wilt thou have me to do?” [*Acts 9:6.*] We know not what is before us. Men handling sacred things are not worked by the Holy Spirit. They have tampered with conscience so long that they feel self-sufficient to manage their own cases. Oh, it is no use to try to get along, no use to make a shallow pretense of serving the Lord, when that service is so tainted with selfishness that there is an exhibition of the traits of character which will never pass the narrow road, never enter the strait gate! They are altogether too large in dimensions. Like the spreading vine, grasping rubbish, stones, and stumps, they need too much room. They must have their tendrils cut away, and they must become entwined about the Lord. Then He binds them up with Himself. But they cannot discern their defects and will never be restored until they do have an awakening from their present position. They feel not the need of being broken and of humbling themselves before God. They do not sense how worthless are all their doings without Christ. *15LtMs, Ms 88, 1900, par. 21*

Ms 88a, 1900

Caution Regarding Over-Illustrating of Books

NP

January 20, 1900

Portions of this manuscript are published in *1Bio 91-92*.

I have a strong burden upon me. I cannot define it. I was instructed that the enemy would make every effort possible to work with human minds that can be worked to hinder *The Desire of Ages* coming to the people. There have been delays caused by various circumstances in the preparation of the book. Then there have been delays in the handling of the book. The great efforts to make it a book that would be salable have added to the cost of the book. All these illustrations cost more than they should have cost. Illustrating must not be entered into so fully. *15LtMs, Ms 88a, 1900, par. 1*

The cautions given in reference to bookmaking are not a reproach upon those who have tried to do their best, but are to guard the matter so that there shall not be in the future a consuming of means on a book that the Lord desires should come before all classes of rich and poor. Fewer illustrations in our books would limit the expense, and the books would be sold nearly as readily. *15LtMs, Ms 88a, 1900, par. 2*

The planning for this book has carried matters to extremes and so many propositions have made great expense without any prospect of returns. This matter was presented before me. Why? Because our people were in danger of carrying the bookmaking business to an extreme in illustrations and in the fanciful covers, when it was not essential. The books should all be tasteful and nice, gotten up with skill, and durable; and the illustrations should be of the best quality and not, as in *The Mount of Blessing*, without artistic skill. *15LtMs, Ms 88a, 1900, par. 3*

The light was given to instruct our people, not to condemn what had been done, but to prevent more—that which was in anticipation, which could be ill-afforded. Illustrations are not to become a piece

of idolatry and an expensive matter so that the cost of books will hinder the poor from obtaining them. The simple illustrations will be a help to many minds, especially in families where children can have free access to the books and can be educated in reference to the subjects treated upon. But this difficulty is not to be exaggerated.*15LtMs, Ms 88a, 1900, par. 4*

The cost has been entered into and the book, grand and beautiful, is presented to the public. Whereas this is done in all good faith, the Lord does not condemn, but presents the danger of the minds of authors, artists, and publishers so managing the important books that there will be more ambition to excel other books, and in this endeavor the appearance and embellishments of the books will be dwelt upon, and the representations in the notices and description in the advertising of the book will not be wise.*15LtMs, Ms 88a, 1900, par. 5*

Well, now let all our canvassers handle the book as something that is from the Lord, and according to the Lord's methods. Sister White takes not one iota of the glory of the presentation of the subject matter of this book. The Lord Himself instructed her in various ways, and then has given her, through figures and through words, these things to come before the people. The Lord has said, "Write out the things which I shall give you," and I commenced when very young to do this work. My hand, that was feeble and trembling because of infirmities, became steady as soon as I took the pen in my hand, and since those first writings I have been able to write. God has given me the ability to write. I claim nothing. I know the good hand of the Lord has been with me. That right hand scarcely ever has a disagreeable sensation. It never wearies. It seldom ever trembles.*15LtMs, Ms 88a, 1900, par. 6*

After my severe accident that marred my features so decidedly, I was not expected to live, and few thought it possible that I could live. When I attended the academy for youth in the second grade in Portland, Maine, a teacher was appointed over a section of seats to give us lessons in writing. I occupied one of the seats that this lady teacher was appointed over. But after my terrible sickness, when at twelve years old I began to attend school, I could not learn to write because my right hand was so nervously weak and unsteady. The

teacher who was appointed as overseer over my section was the very one who had thrown the stone that nearly cost me my life when I was nine years old. Some time before, I had attempted to attend school. With all my efforts to hold my hand steady, I could not possibly write. After many times, trying my best, the teacher who cast the stone was instructing me and encouraging me in every way. Tears were often in her eyes, for she knew who had spoiled my features. After trying her best she said, "Well, you will have to wait until the muscles of your right hand can hold a pen steady."*15LtMs, Ms 88a, 1900, par. 7*

I still remained in my reading class and was surprised to be placed in the class with much older students, right where I was many months before. They all encouraged me that I should after a time get stronger and be able to take my writing lessons. But sitting confined at a desk proved too great injury to me, and I was not gaining healthwise. I tried this a short while and the decision was made by an understanding physician that no school taxation of mind or body should come upon me until my health was confirmed. Encouragement was given me that as soon as I was strong I could attend school again. However, though I tried hard to continue at school, I had to give it up, and never entered the schoolroom as a student after I was twelve years old. This was one of my greatest trials.*15LtMs, Ms 88a, 1900, par. 8*

My first writing was afterward under the direction of a Higher Power. I was instructed, "Write the things I shall give you." I wept, and said, Impossible, impossible. The words came, "Nothing is impossible with God." [*Luke 1:37.*] The effort was made and my hand commenced to write the things that had been given me in the night season. What gladness of soul to find my right hand at the first attempt firm and able to write! I have kept a diary of our experience in our travels and the Lord God of Israel shall have all the glory for the exercise of the power He has given me.*15LtMs, Ms 88a, 1900, par. 9*

Ms 89, 1900

Diary, January 1900

NP

January 1-28, 1900

Portions of this manuscript are published in *2MR 167-169*; *17MR 28*; *4Bio 404-405*.

Monday, January 1, 1900

Sunnyside, Cooranbong, New South Wales

1899 has passed into eternity with its burden of record sealed up, to be opened when the judgment shall sit and the books shall be opened. (*Revelation 20:11, 12*, quoted.) This day I consecrate myself unto God anew. We are privileged as well as summoned to be workers together with Jesus Christ. We are to work out our own salvation with fear and with trembling. *15LtMs, Ms 89, 1900, par. 1*

Tuesday, January 2, 1900

Sunnyside, Cooranbong

I am very thankful for rest in sleep the past night. The Lord is good, and greatly to be praised. W. C. White was called by telegram to Sydney to meet Brother Salisbury. A printing establishment is to be sold at Melbourne at large discount. If we had the means it would be purchased for Cooranbong and from the Melbourne press. May the Lord lead us at every step is our prayer. We must move guardedly at every point. *15LtMs, Ms 89, 1900, par. 2*

I have trouble with my left eye, but I have asked the Lord to heal my eye and the difficulties may be removed from me. He is able to do all things. Satan is the destroyer, and Christ is the Restorer. He has given His word, and I believe that I do receive the things I ask of Him. He has never said, "Seek ye My face" in vain. [*Psalm 27:8*.] This pain in my left eye is a severe trial and test to me. I have been using my right eye to bear the burden largely—to do the seeing for

both eyes. I am writing with my left eye bound up. Nevertheless, I cannot see any way but to write. I am praying, "Lord, increase my faith to perfect trust." In every burden the Lord lays upon us there is a blessing for us if we will only discern it. *15LtMs, Ms 89, 1900, par. 3*

The American mail goes tomorrow, and I have much to write. Have written seventeen pages since three o'clock a.m., prepared for the mail which leaves Cooranbong at nine a.m. As soon as I take my pen in hand I am not in darkness as to what to write. It is as plain and clear as a voice speaking to me, "I will instruct thee and teach thee in the way which thou shalt go." [*Psalm 32:8.*] "In all thy ways acknowledge him, and he shall direct (make plain) thy paths." [*Proverbs 3:6.*]*15LtMs, Ms 89, 1900, par. 4*

We are to trust the Lord with all our heart. We have proved the Lord. We have the sure Word on which we shall rely. Christ assures us, "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.*] "When thine eye is single, thy whole body also is full of light." [*Luke 11:34.*] Praise the Lord, I have verified His promise! Since I was a youth eleven years old I have believed the promise. I will cast my helpless soul upon the One who has bought me with the price of His own blood. *15LtMs, Ms 89, 1900, par. 5*

Wednesday, January 3, 1900

Sunnyside, Cooranbong

We are closing up American mail, which must go this morning. Sara is as busy as she can well be, packing up to leave to go to Hornsby. We intend to spend a few weeks on the sanitarium farm during this hot weather. Sara is worn out with care and responsibility. *15LtMs, Ms 89, 1900, par. 6*

The dedication of the Health Retreat—preparing the food for so large a number was no small item. Our own home was robbed of its furniture and food prepared to feed all who came to my house. The home was well furnished with borrowed goods, and then all the borrowed things had to be moved back again to their place. These things bring care and much responsibility. *15LtMs, Ms 89, 1900, par.*

We found Brother Radley and his wife with two horses and carriages to convey us to the farm [that has been] purchased. We found Brother and Sister Woodward very pleasant people. They have three children on the farm. The house was a good, small-sized, nice cottage. There is a well-made piazza round three sides of the house. It was hard finished, plastered, well-painted, but full of vermin. The paper had been put on top of two coats of paper beneath the outer papering. We dared not move our things into the house. Sister Woodward had her goods piled upon the piazza, for the premises were alive with vermin. *15LtMs, Ms 89, 1900, par. 8*

We ate our lunch with W. C. White, Brother Radley and wife, Sister Peck, [and] Sister Sara McEnterfer. Some time before, when we came to view the place before purchasing, we had eaten in the woods. Brother John Wessels and several others were with us then. We thought best to eat in the woods again, and we all enjoyed the refreshments of simple fruits and grains. We left in the afternoon for Strathfield, and the cab took us to Sister Wessels'. *15LtMs, Ms 89, 1900, par. 9*

We had a very interesting meeting and sat up some time conversing. Brother Wessels was in New Zealand attending camp meeting which was being held in Auckland. *15LtMs, Ms 89, 1900, par. 10*

We have intense interest to see the work carried forward as fast as possible. We do much praying, and we believe the Lord is preparing our way before us. We need increasing faith at every step. The Lord is good and has courage to impart to every one who will do His will. *15LtMs, Ms 89, 1900, par. 11*

Thursday, January 4, 1900

I awoke in the morning scarcely able to breathe. Sydney is no place for me to recover strength. I was to remain at Sister Wessels' until the house was prepared for our making it a home for a few weeks, but I was so prostrated I could not, dared not, remain. We went to Summer Hill, and I occupied the room Elder Daniells had used at tract and mission house; it was airy and I could breathe better. We

were made welcome at Brother and Sister Hindson's table, and I had the nice accommodations of the room Sister Graham occupies when she is at home. She was called to Melbourne. Here I remained for one week, struggling to keep my strength, that I should not be utterly prostrated. Notwithstanding this, I spent some time in counsel with my brethren—Brother Hindson, Brother Salisbury, W. C. White, and Brother Sharp. Sara was at work seeing what could be done to get the recently purchased sanitarium cottage in decent order. *15LtMs, Ms 89, 1900, par. 12*

We have very much to consider. We have been toiling hard to lay the foundation of our work upon enduring principles, as Christ has given us. Our coming here to Australia was at a time when the banks were broken and means so very scarce that we not only have to give the Word of life but largely to provide food for the hungry and also to clothe those who need clothing. It has been a time of veriest poverty. I do hope and pray the Lord to provide us with the necessities of life, that we can divide with the worthy, needy poor. *15LtMs, Ms 89, 1900, par. 13*

We have had to do this kind of work since we came to Cooranbong. We have a large work before us, and this missionary field needs not only the Bread of Life from the Word, but the bread to eat to sustain and encourage the poor families that have been in good circumstances but because of the failure of the banks are in distress in every place. We will look to God for our help and strength. I am encouraged day by day to look to Him for the help we must have in order to help feed the hungry and clothe the naked. The Lord does comfort and strengthen us as we put our trust in Him. I leave my bound books in families that are not in the truth, hoping that they will read and be converted. Oh, the Lord is God and His mercy endureth forever! I think I will have a history to write. *15LtMs, Ms 89, 1900, par. 14*

Friday, January 5, 1900

I am still physically weak, but it is about ended. We are hopeful that if I can be free from seeing and talking with people now, I shall recover. I have had such difficulty to breathe that it has seemed so tiresome to me, and there are heartaches, so I hardly know what to

do with myself. Yet I try to write. I wish, oh so much, I was away in the mountains somewhere and could be alone [a few] weeks until I am able to bear all these burdens in this missionary field; but I am hoping that not a question will come to me to lead my mind out on a train of thought, for I cannot then throw off the burden.*15LtMs, Ms 89, 1900, par. 15*

Had a long talk with W. C. White and Brethren Salisbury and Sharp. This mostly took the time of the forenoon. I tried to relate some things which would be a snare to us to undertake, such as the work of supporting the worst class of people, hoping they would be converted. I am assured this is not our work now. We must not consume the uncertain means, that the Lord has in His mercy placed in our power to use, to do this class of work. There is not sufficient funds even to pay our workers—to sustain the ministers and their collaborators in the large interests in our camp meetings. At all these meetings, people will come who are poor, and who will become interested and will repent of their sins and be converted. These must have help to enable them to help themselves. Some will lose their positions, and we must take hold and help them, find them something to do.*15LtMs, Ms 89, 1900, par. 16*

The profligate and the drunkard will avail themselves of every chance to eat and drink at another's expense, and put every penny they can get into the till to benefit the liquor seller, while they drink the dram that makes them worse than brutes and smoke the tobacco which benumbs the sensibilities to all moral and spiritual perception. We have a work that requires means to sustain the ministers in the field to preach the gospel, and every church needs to sit down and count the cost together and consider what every individual member of the church can do. Each should work to the utmost of his ability to interest the people who have never heard the truth, and thus carry forward the work, for the Lord says, Advance.*15LtMs, Ms 89, 1900, par. 17*

Calls will surely come to invest means in various lines that are called beneficent work for the degraded—add new territory, proclaim the message of truth! Means are employed, house rent is paid, and infants are taken in to support. This is not the Lord's devising, when there is a poverty-stricken church who are in need

of food and clothing. Sydney and the towns about have special asylums for babies. An appeal is made for the infants' home when the means are needed to call ministers into the field and keep them there to present the gospel to the people who are in the darkness of error. There are traps laid to secure every shilling, and this devising is not the inspiration of the Spirit of God for it is binding about the work that so much needs to be done. *15LtMs, Ms 89, 1900, par. 18*

Sunday, January 14, 1900

Sanitarium Farm

I awoke and dressed at a quarter before four o'clock a.m. Wrote four pages to W. C. White. Had season of prayer with Brother Woodward and his wife. They need to be helped to understand the Scriptures more perfectly, and the Lord will make the impression upon their minds. Sara and I rode down to Thornleigh to get a box of goods from Cooranbong, and we decided to wait until the train from Sydney came in, as Brother Sharp might be on the train. When the cars came and left there were Brother and Sister Robinson and Gladys, Brother Sharp, and Brother John Wessels and his boy. We took in Sister Robinson and Gladys and the Wessels lad, and the three men stripped off their coats and walked to the sanitarium farm. We had a good dinner out on the piazza and all enjoyed it. There was abundance of fruit—peaches and apples—eaten that day. *15LtMs, Ms 89, 1900, par. 19*

Monday, January 15, 1900

I was very busy writing for American mail. Brother and Sister Hughes, from Cooranbong, were on the morning train. We drove to the station to meet them. We were very glad to see them and converse with them. They were interested to look about the newly purchased farm. Everyone who sees the place is more than pleased with it. All feel so anxious to see the sanitarium going up. The large expense for the buildings hired would just as well be paid in hiring money to build a health home on the land now purchased. This is a healthful place. The altitude is high and the air bracing. I am much pleased with the location and all who see it are pleased. The air is bracing. A cool breeze comes from the sea and is refreshing in the hottest weather. We sit out on the piazza and are

using the piazza as our reception room. Our bedrooms are only twelve by twelve, and there is no room to entertain people in them; therefore the piazza is our dining room in one end and reception room in the other end, and we feel grateful and well accommodated with this piazza. Brother and Sister Hughes tarried with us overnight. We accommodated them, Brother Hughes sleeping on the piazza in my steamer chair. All seemed cheerful and bright and thankful that we had a piece of land on which to build. There are fruit trees in abundance and of many varieties.*15LtMs, Ms 89, 1900, par. 20*

Tuesday, January 16, 1900

I am very busy with American mail which will be taken into Sydney by Brother and Sister Hughes.*15LtMs, Ms 89, 1900, par. 21*

They left on the morning train at Hornsby Junction. We feel the situation here needs to be looked after. There is need of a strong horse and cart to carry away the fruit that is to be marketed just now, and the land should be plowed at once. The orchard has been sadly neglected, yet may be brought up and revived, and there is much trimming that needs to be done. Trees—some half dead and others dying—need to be cut out. With these useless things removed a vast improvement will be made. We with we had a supply of means to set things in order here. Brother John Wessels and Brother Sharp are the ones who must attend to the necessities of the case. Neither of them is a farmer. Brother Ryan can tell what ought to be done, but one is perfectly helpless without means to do with.*15LtMs, Ms 89, 1900, par. 22*

Wednesday, January 17, 1900

I decided to go back to our home in Cooranbong on the evening train. Brother and Sister Robinson were making their way to Cooranbong on the morning train, and Brother John Wessels and Brother Dores Robinson came all unexpectedly, walking from the station, and saying Sister Wessels, Sister Anderson, and Sister _____ and her boy were at the station. We sent horse and carriage for them. We had a very pleasant visit and they returned on the evening train.*15LtMs, Ms 89, 1900, par. 23*

Thursday, January 18, 1900

Have had a most distressing night, with heart trouble. Some place there is rest [that] I must have. We have meetings on the broad piazza. The large front yard is beautiful with flowers, and is a feast to the eyes and fragrant to the senses, and the fruit ripening is fresh and palatable. *15LtMs, Ms 89, 1900, par. 24*

Saturday, January 20, 1900

I was favored with Dr. Caro's horse and carriage to take me to Stanmore church. We had a good representation of people—the Lord's own commandment-keeping people. Some few not of our faith were present. The Lord gave me a message for His people, to awaken them to understand their privileges, and their being favored with the light of truth. As they have received so great blessings it is their duty to impart, and in imparting to others they will continue to be blessed in receiving, to still give the blessings to others. *15LtMs, Ms 89, 1900, par. 25*

Sunday, January 21, 1900

Summer Hill, New South Wales

I thank the Lord that I am not wholly prostrated. I am favored with the privilege here at Summer Hill of Brother Daniells' room. Here we have our counsels, and if quiet my mind can work. I take my meals at Brother Hindson's, and sleep in the room Sister Graham occupies when she is doing her work in the office at Summer Hill. *15LtMs, Ms 89, 1900, par. 26*

Sara is up at the sanitarium farm having a general cleaning and tearing off of paper and putting on vermin-killing substances. Three coats of paper had been put on with glue-paste and it was a long, hard job for the workers to get it off, even with hot water. This work cannot all be done in a moment of time. It takes time to do this work. Cleansing and fumigating and papering have to be done. *15LtMs, Ms 89, 1900, par. 27*

I am here, waiting and watching and praying and writing, for I must not give way to my feelings. I am so glad the Lord gives me

strength to counsel with Brethren Sharp, Salisbury, Hindson, Caro, and many others. I had several earnest talks with brethren upon important subjects. I think I shall be careful and not get confused. The Lord is my Helper and everlasting Friend.*15LtMs, Ms 89, 1900, par. 28*

I was invited to speak to the patients in the sanitarium. The parlor was full of patients—some in rolling chairs, some on sofas, some in rocking chairs, bolstered up with pillows. My message is always to encourage and comfort the suffering ones, and to speak the truth to them in love. I spoke of the healing of the paralytic. The Lord attended first to the work he most needed. He said, “Son, ... thy sins be forgiven thee.” Had he not been told by priests and rulers that they had no words of comfort for him for he had brought this affliction upon himself through his wickedness? Had they not left him in hopeless despair? And were not the first words of Christ the sweetest words that ever fell upon his ears that was music to his soul? “Son, be of good cheer; thy sins be forgiven thee.” [*Matthew 9:2.*] Then the murmuring commenced: “Who can forgive sins but God only?” [*Mark 2:7.*] “And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine own house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.” [*Matthew 9:3-8.*]*15LtMs, Ms 89, 1900, par. 29*

After I had spoken many words unto them in regard to Christ being the Restorer, Satan the destroyer, I begged of them to place themselves under the banner of Jesus Christ. All seemed to be pleased and encouraged. I greeted them all by clasping each person by the hand and speaking encouraging words to them. I thank the Lord we have a pitiful, sin-pardoning Redeemer.*15LtMs, Ms 89, 1900, par. 30*

The Word of God contains the most momentous truths of heavenly origin, which afford to the receiver food that nourishes the soul and

fills the mind with thoughts the most elevating and ennobling. The mind is strengthened and ennobled, while the heart is filled with purest emotions. The Scriptures will be found to resemble the Garden of Eden in which the Lord God hath made to grow every tree which is pleasant to the sight and good for spiritual food. But in this garden no divine cherubim with flaming sword prohibits access to the tree of life. All the human family of God, which Christ has taken into close relationship to His own humanity, are subjects which He has redeemed by giving His life a Substitute for them, that the human family shall have a second probation. And everyone has the privilege to put forth his hand to this soul-reviving fruit. All may partake of the fruit to the full and live forever. *15LtMs, Ms 89, 1900, par. 31*

I greatly desire that the Lord will impress the mind of Dr. Caro that he will not trust to his own wisdom. It will lead him into strange paths. There is the danger that correct principles will not be carried into action in his work as a physician. *15LtMs, Ms 89, 1900, par. 32*

The medical missionary work is to be in all its bearings that which the name signifies, [read] *1 Corinthians 1:4-7*. There is great danger of there being a careless, cheap kind of education, even as a practitioner; and he is not qualified to undertake all those complicated, difficult cases given to the students. The Lord would have everyone who is connected with the sanitarium understand that there is great need of much prayer and sobriety, and yet cheerfulness and the sunshine of Christ must be brought in. There must be watching and constantly praying, guarding every movement of the physician in word and in action in connection with the nurses, that there shall be no evil surmisings. Each one is to consider that both teachers and students are on test and trial. If all will realize their individual responsibility and each one will become as God would have him, then the Lord will work with the teachers, physicians, and students. *15LtMs, Ms 89, 1900, par. 33*

Tuesday, January 23, 1900

I am thankful to my heavenly Father for rest in sleep. This is a great blessing. I am able to write and I am so glad, so glad that we may look and live. Every hour, every moment, is precious. I find I cannot

go to the farm today, for the wheel came off the trap and cannot be repaired before Wednesday. But it is all well. I have to continue the subject I commenced yesterday. *15LtMs, Ms 89, 1900, par. 34*

Wednesday, January 24, 1900

I was instructed during the night in some things essential for all the people of God to understand in His service. *15LtMs, Ms 89, 1900, par. 35*

I rose a long time before day Wednesday. Rode fourteen miles to Hornsby and home to sanitarium farm. The carriage is not pleasant for me to ride in, but I am able to make some improvements. *15LtMs, Ms 89, 1900, par. 36*

Friday, January 26, 1900

Sunnyside, Cooranbong, New South Wales

This is the last day of the week, preparation day. The Lord is good and very precious to my soul. I was up early and wrote many pages. W. C. White, May White, and the twins visited Mr. Barnes at Martinsville, six miles from Cooranbong. We found him sick, and he expressed a very hearty welcome. He is afflicted with a very angry swelling upon his leg. After having a short visit with him, we went out in the field and picked blackberries a short time and obtained leave to come and secure all the berries we wanted for the table and to can. It is hard picking, and yet they are excellent berries once picked. There is abundance of fruit if it can be secured. The White family enjoyed this ride together, for it is seldom we have the privilege. We had an interview with Robinson to read program of the Week of Prayer. *15LtMs, Ms 89, 1900, par. 37*

Saturday, January 27, 1900

Sunnyside, Cooranbong

Sabbath Brother Robinson spoke to the people. There was a goodly number out to hear him. The weather is very hot and trying. I am trying to prepare articles for the papers and to write appeals to reach our people as soon as possible, soliciting help to erect our

sanitarium of which we stand in so great need.*15LtMs, Ms 89, 1900, par. 38*

Sunday, January 28, 1900

Cannot sleep past one o'clock. The Lord is my Helper. I must take my writing and do what I can, for many things are to be written that are essential to come to our people in America.*15LtMs, Ms 89, 1900, par. 39*

We feel very anxious to do all in our power to lift the heavy debt on our schools. I have proposed to give to the benefit of the school my book on the parables. They may have the avails of this book in every place for the benefit of the school to pay the great debt that has been created through not heeding the messages that the Lord has sent.*15LtMs, Ms 89, 1900, par. 40*

More than twenty thousand dollars was consumed in creating an additional building in America. They asked Sister White by letter for advice. The letter was answered. The light given me of God for them was given them distinctly that not a brick should be laid to incur additional debt, and close investigation should be made to ascertain the reason for so heavy a debt already existing. But the counsellors in Battle Creek, notwithstanding, concluded that the testimony coming to them did not mean what it said. The appearance was that they must have more buildings; and they did build, following the imagination of their own hearts. Now they are involved in embarrassment, and I am, through the grace of God, trying to help them out of the difficulty they created for themselves in not doing the very things the Lord gave them counsel they should do. They went directly contrary to the light God gave them. The counsel of men was accepted, for it looked so wise to them to make additions that they imagined they must have.*15LtMs, Ms 89, 1900, par. 41*

There will be every excuse made for men to follow their strong imagination, and the instruction the Lord gives—who knows the end from the beginning—is cast aside as a mistake. “Let God be true and every man a liar,” that shall countermand God’s counsel. [*Romans 3:4.*] If men will refuse light, they shall have trouble. The yoke of perplexity which they have chosen for their own necks

always galls when this is the case. But how much might be saved if those who claim to believe the testimonies [would accept those] the Lord has sent them, rather than to cast them aside and crowd forward their own human devising, which costs heavily in the end. This is the work that is now being done.¹⁵*LtMs, Ms 89, 1900, par.*

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Ms 90, 1900

Diary, February 1900

NP

February 1-28, 1900

Portions of this manuscript are published in *TMR 84-85*.

Thursday, February 1, 1900

This day I will praise the Lord for His goodness and His love and compassion to me. I scarcely feel my infirmities. I have prayed most earnestly for the Lord to give me health and strength to place before the large congregations in our camp meetings the importance of the message that is kept before us. *15LtMs, Ms 90, 1900, par. 1*

After the Sabbath, Saturday, February 3, 1900

Sunnyside, Cooranbong

I praise the Lord today that He is very merciful to me. I was enabled to speak to the people in the chapel with freedom from (*John 14 and 15*), upon obedience to all the commandments of God. *15LtMs, Ms 90, 1900, par. 2*

Sunday, February 4, 1900

Sunday there were several who came to Dora Creek and several to Morisset. We were to meet for counsel. Sister Rice from Raratonga Island has come with her daughter to put her in school. I spoke in mothers' meeting with freedom. *15LtMs, Ms 90, 1900, par. 3*

Tuesday, February 6, 1900

I have been able to sleep until two o'clock a.m. I am preparing American mail. *15LtMs, Ms 90, 1900, par. 4*

Wednesday, February 7, 1900

I am feeling very thankful to my heavenly Father, for I have

evidence the Lord has answered my prayer in healing me of my infirmities. I am so thankful my eye has been healing now for some time. I slept until two o'clock. I have had only partial sleep.*15LtMs, Ms 90, 1900, par. 5*

Thursday, February 8, 1900

I thank the Lord for a good night's rest. Slept from nine o'clock until nearly three o'clock this morning.*15LtMs, Ms 90, 1900, par. 6*

Friday, February 9, 1900

The Lord be praised for the good health He has given me! There is much to be done this forenoon, and I have decided to leave our home after dinner for Maitland. It has been cloudy all day. I helped in preparing tomatoes to be canned. Was delayed in sending the team for Brother James, but he did not come. We were not on our way before two o'clock. Sister Rice accompanied us to Maitland. We had just entered the gate as the sun sank under a cloud. All were very glad to see us. I had performed the journey without weariness but being unable to sleep, because I had so large a burden on my mind for the work of God in America. We were most anxious to hear the report of the work in Maitland. All seemed to be of excellent courage. There are new ones deciding to obey the truth every week. This is through the ministry of the Word and the sisters' missionary work in visiting and opening the Scriptures and conversing, communicating the Scriptural evidence of the truth.*15LtMs, Ms 90, 1900, par. 7*

Saturday, February 10, 1900

Maitland

Thank the Lord this Sabbath has passed and the light of truth has been flashing its beams of brightness upon us. We are grateful because we believe every word God has spoken in regard to the creation Sabbath, the seventh day. It is definitely stated in (*Exodus 31*): "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." This was not

Sunday but the Sabbath God instituted in Eden and set apart and sanctified and blessed. All who observe the Sabbath are honoring God and will themselves be honored. *15LtMs, Ms 90, 1900, par. 8*

That there shall be no misunderstanding in regard to the day the Lord had blessed He says, "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 for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." *Verses 12, 13, 15-17.15LtMs, Ms 90, 1900, par. 9*

God's memorial cannot be removed to any other day. That day the Lord has reserved to Himself. He has given men six days to do their work for a livelihood, and He has reserved the seventh day in which common work cannot be done. It is God's time, and when men take the Lord's time and appropriate it to common merchandise and work, they are partaking of the forbidden tree just as did Adam and Eve. *15LtMs, Ms 90, 1900, par. 10*

There was a Sabbath school in the morning, followed by a testimony meeting. In the afternoon I spoke from (*John 14, 15*) upon the keeping of the commandments every Sabbath. This is God's memorial of creation to be observed, and the test comes upon every professed Christian. If men will take the Word of God just as it reads, they will love God and keep His commandments. The observance of the Sabbath is the sign between him that serveth God and him that serveth Him not—obedience in the face of all the world who worship a false sabbath. Those who will risk the consequences and transgress the Sabbath have not the sign to distinguish them from the world. *15LtMs, Ms 90, 1900, par. 11*

Sunday, February 11, 1900

Maitland

Friday afternoon Sara McEnterfer and Sister Rice accompanied me to Maitland. The road has not improved at Mount Vincent. We rode

very comfortably, but for nearly a week I have not had my usual sleep. I have been awake at all irregular hours.*15LtMs, Ms 90, 1900, par. 12*

We have reason to praise God for He is good and His mercy and lovingkindness are great to the children of men. Yesterday a poor drunkard was drawn to the tent by hearing my voice. He came close to the tent and once came in. After the meeting, closed he went to Brother [W. A.] Colcord and told him he wanted to be a Christian and solicited prayers.*15LtMs, Ms 90, 1900, par. 13*

They did have a praying season for this poor soul that the Lord would, by His Holy Spirit, help him to overcome his appetite. We thank the Lord for this evidence that the Holy Spirit is striving with hearts and that conscience is not entirely dead. Souls are starving for the Bread of Life, that they may eat thereof and live.*15LtMs, Ms 90, 1900, par. 14*

In the forenoon of Sunday we had first a very earnest season of prayer, and the Lord was in our midst. He did bless us and our spirits were refreshed. We then had a council meeting, and I was drawn out to speak of many things in regard to the elevated character in which the gospel ministry must always be regarded. This is the body and the ministry of the Word is to be the head. The medical missionary work is represented as the hand is to the body. It is not to be made the center of the work. It is the gospel missionary hand, but not the head, and not the body, but a member of the body to act in all things in connection with the body.*15LtMs, Ms 90, 1900, par. 15*

After three hours of earnest conversation with our responsible workers, I rode out to visit a family. The name was Lamotte. The wife had been baptized the previous Sunday. The husband has left off his tobacco and is convinced of the truth. These simple, honest people were in the sixties for age, and were comfortably situated. We had a most precious season of prayer. They expressed that they were highly honored in having us call upon them, but in our season of prayer we knew there was an unseen heavenly Guest in our midst that made our hearts glad and thankful.*15LtMs, Ms 90, 1900, par. 16*

Before evening I communicated important things to Brother Colcord, then occupied over one hour in reading and explaining *Isaiah 58*. I felt deeply the reality of the truth. My testimony, I knew, was under the Holy Spirit's unction. After I was through speaking Elder Colcord put before them the question as to how many wanted to be followers of Christ. After listening to the solemn discourse, every one rose to his feet. He then asked how many would decide to obey the commandments of God. A large number arose. This was a victory gained. We were so glad that the Lord, notwithstanding our perversity, is ready and willing to bless all who come unto Him. This has been a large day's work for me.¹⁵*LtMs, Ms 90, 1900, par. 17*

Monday, February 12, 1900

Monday morning I was called at two o'clock to prepare for our journey homeward. At three o'clock we were passing out of the gate enclosing the mission yard. The horses had been fed and we would advance on our journey. The morning was cool, and we passed over the twenty-seven miles between three and eight o'clock. We passed through our gate to our house. All were surprised to see us so soon. The journey did not tire me. Soon I was informed by my editors that the mail goes to America Tuesday morning. I must write in response to letters received Monday noon.¹⁵*LtMs, Ms 90, 1900, par. 18*

Tuesday, February 13, 1900

Sunnyside, Cooranbong

The mail was no sooner off this morning to America that I was reminded of the New Zealand mail which was to go Wednesday, next morning. Letters must be written to Brother Joseph Hare who, with his family, has been passing through a severe affliction. A boat with lumber was going to _____, but they have heard nothing from [those on the boat]. There were eleven or twelve hands on the boat but not the slightest news has come in, and they are as if swallowed up in the sea never to be heard from. I wrote a comforting letter to the bereaved family.¹⁵*LtMs, Ms 90, 1900, par. 19*

Sister Maud, wife of Brother Wesley Hare, sent me a letter with a

donation of fifty pounds. I handed it over at once to be used to settle the bills for the plastering of the Health Retreat. We are very short of money. May the Lord help me, is my prayer. Sister Maud Hare was advised by me to come from New Zealand to be treated for difficulties of a serious character and she heeded my advice, was treated successfully by Dr. Caro, and she states she is perfectly free from her difficulty. This money, fifty pounds, was a thank offering to the Lord. They appreciate the restoration.*15LtMs, Ms 90, 1900, par. 20*

Wednesday, February 14, 1900

Sunnyside, Cooranbong

This day has been a hard day for me. I was up at half past two and commenced writing and wrote all day.*15LtMs, Ms 90, 1900, par. 21*

Sunnyside, Cooranbong, New South Wales, Thursday, February 15, 1900*15LtMs, Ms 90, 1900, par. 22*

I thank the Lord I have been able to sleep until two o'clock a.m. I thank the Lord I am certainly healed of infirmities that I have been afflicted with all my life that I can remember. My prayer had come up before the Lord and He has heard my prayer for my eyesight to be preserved. I have never accomplished more work in writing and in speaking than since I came to this country. But for some two or three weeks back I have realized the special blessing of God in freedom from pain. I can step as lightly as when a girl of sixteen. The Lord is good in preserving to me my memory. I do long and thirst for the waters of life daily that my soul shall be refreshed.*15LtMs, Ms 90, 1900, par. 23*

Friday, February 16, 1900

Sunnyside, Cooranbong, New South Wales

I could not sleep after two a.m., but the Lord seemed very near and precious to my soul. I felt with longing desire I could accept and believe the invitation, "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 Jesus is always encouraging our faith to rely firmly

upon Him and He will be our helper, our sanctification, our righteousness. *15LtMs, Ms 90, 1900, par. 24*

This morning I sent to Africa twenty-five pages written Thursday, all important letters to Brother Lindsay, also to Brother Hyatt, and a long letter to Mother Wessels. I sent enclosures of copies of letters. *15LtMs, Ms 90, 1900, par. 25*

I feel so sorry about this way one Christian nation is fighting another Christian nation to secure to the British powers more land. It will never be known how many lives have been sacrificed in order to get control of a portion of land. Had the missionary work been carried on in Africa among the Dutch, and the truth been properly presented from the Scriptures this war would not have been. *15LtMs, Ms 90, 1900, par. 26*

A settlement would have been made and there would have been no bloodshed. There should have been missionaries sent all through that country, and publications of books should have been multiplied in the Dutch language. What was needed was a far more clear eyesight of the neglected portions of the Lord's vineyard. The light given me in that consecrated correspondence should be kept with all these foreign fields and workers authorized to go to these fields. *15LtMs, Ms 90, 1900, par. 27*

The Wessels' funds that have been absorbed in America should have been used to set in operation missionary efforts to lift the standard of truth among the Boers. They are, many of them, a more consistent people and of a more decidedly religious phase of character than those who have instituted war against them, but they needed increased light from the Scriptures. The English-speaking people have not treated the Dutch white and clear before God. They have been selfish for advantages that they coveted, as Ahab coveted the vineyard of the settler Naboth and because he would not give it, killed him and took the vineyard. The truth should have gone into those new territories. The Seventh-day Adventists are the only people that could obtain influence with them. The mission spirit did not extend and the message go to other places as it should have gone—and God would have opened the way. Brethren Philip and Peter Wessels, sanctified by the Spirit of God, could have done

great good to that field. *15LtMs, Ms 90, 1900, par. 28*

W. C. White and Brother Chandler came from Sydney. We met them at the station. *15LtMs, Ms 90, 1900, par. 29*

Saturday, February 17, 1900

Sunnyside, Cooranbong, New South Wales

Camp Meetings

I did not attend meeting at the church. I felt anxious to consider many things. W. C. White came in and we had about two hours of conversation in reference to the best methods of conducting camp meetings. *15LtMs, Ms 90, 1900, par. 30*

I have felt during the last camp meeting that we had an excellent interest and profitable discourses, but I could not feel just free from the burden. I felt deeply that the Sabbath question, which means so much to believers and unbelievers, should have been taken up and proclaimed to break upon the people as a trumpet giving a certain sound. The third angel's message is to be heard in no weakened, indistinct tones. This is a testing question and should be dwelt upon in the very first and in the middle and end of our series of meetings. Then, binding up the truth for these last days, bring in the reasons of our faith in the second appearing of our Lord Jesus Christ to our world in power and great glory. This is the message for this time; this is the message of the greatest interest to every individual member of families. Maitland is in need of light, and now, at that very time, was our opportunity to bring in the testing truths for this time. *15LtMs, Ms 90, 1900, par. 31*

There have been represented to me companies of people, some larger in numbers and some smaller, who were anxiously thirsting for more spiritual light and great knowledge of the Scriptures. Some were praying most earnestly; others, with out-reaching hands, were looking imploring, saying, "Come over and help us." [*Acts 16:9.*] Others were weeping and praying for the truth to come to them, and a messenger from heaven said, "These are sheep that have no shepherd. They are not fed with the Bread of Life." I thank God that

quite a number have been converted. That is good fruit. And precious souls are hungering for more truth—souls who have heard, received, and are rejoicing in the truth. My heart is weighted down with the burden of souls. May God help us is my most earnest prayer. *15LtMs, Ms 90, 1900, par. 32*

I am to give myself without reserve to the work of holding aloft the banner of Jesus Christ. The third angel's message must be given to the world. In our camp meetings there should be more revival efforts made. There should be many more direct messages borne upon the temperance question, calling for those who are using intoxicating drinks to sign the pledge and seek the Lord. His strength will be given to help every soul who will seek Him with all the heart. Then always have temperance pledges for them to sign. Ask them, urge them, to sign these pledges. There is not one-half the life and enthusiasm put into these subjects that there should be. The Lord would have those subjects revived and the army of the Lord stand firm against intemperance. *15LtMs, Ms 90, 1900, par. 33*

Sunday, February 18, 1900

Sunnyside, Cooranbong, New South Wales

I awoke at half past twelve. Was very much awake. My mind was traveling, and I dressed and committed my case to God for His Holy Spirit and then wrote some things to Brother Prescott. *15LtMs, Ms 90, 1900, par. 34*

My heart is drawn out after the Holy Spirit. I am not able to work myself. I open the windows of my mind and heart heavenward and invite Christ to abide with me. Then His presence, a sense of His love, will enable me to close the windows of the soul earthward, that the small worries of earthly things shall not cast their dark shadows before my heart and mind. *15LtMs, Ms 90, 1900, par. 35*

If ever there was a period of time when we should live in the light of the sunshine of the presence of God it is now, in this thy day to know the truth as it is in Jesus. I fear as we see the day of the Lord approaching, we shall get in the habit of sighing and crying for the abominations done in the land and shall not recount the mercies of God which we see and experience. As we see all these signs taking

place in the world, we are to lift up our heads and rejoice, for our redemption draweth nigh. Our eyes must not be diverted from our Saviour. He is the health of our countenance. I fear we talk too much of the great power of Satan and do not magnify the great power of God as we ought to do, and as we have reason to do. We must magnify the Lord by offering praise and thanksgiving to His holy name. *15LtMs, Ms 90, 1900, par. 36*

The Lord would have our minds wide-awake in regard to the necessities of the work to be done to awaken souls, and all must be done with an eye single to the glory of God. Self, self, self will have to be sacrificed at every step. We must have not a thread of selfishness in our plans. Christ, the only begotten Son of the Father, came to our world to teach all who live in the world to become sons and daughters of the Lord, ever keeping in view that we are to consider that Christ came to our world to present a living example to all in the world to live after the example He has given us, that we might have life, eternal life. *15LtMs, Ms 90, 1900, par. 37*

Monday, February 19, 1900

Sunnyside, Cooranbong

I awakened at quarter past one o'clock. Lay and tried to sleep, but could not. I arose and dressed and prepared for writing at half past two o'clock. I feel deeply impressed that we must keep our eyes single to the glory of God. We must not trust in our own wisdom but look to the Lord for wisdom. I do have every reason to praise God. His restoring power is upon me, and my soul doth magnify the Lord God of Israel. We must bear the message of mercy to a fallen world. It means much to be Christ's soldiers. The churches in our world need to be converted. *15LtMs, Ms 90, 1900, par. 38*

Tuesday, February 20, 1900

I awoke at two o'clock a.m. and prepared for my day's work. I see so much to do in writing. I know not what to do first. I seek the Lord morning after morning and seek Him in faith, believing He will give me light. He will bless and He will imbue me with His Holy Spirit. I prepare large mail for Africa. *15LtMs, Ms 90, 1900, par. 39*

Wednesday, February 21, 1900

I slept until half past three, and I am thankful. I feel deeply the need of more of the grace and power of the Spirit of God. Rode down to the post office. Called at the food factory and urged that if possible they should help the son of Brother and Sister Lord, and give him every chance possible to be educated how to work to advantage. This is missionary work. I hope he will become a Christian. We want to place their feet upon the Rock of Ages. If he has the right association he will, we believe, become a Christian. *15LtMs, Ms 90, 1900, par. 40*

I pay for his extra expense. I wish he could earn something to help at home. We see it is a hard matter to take on a boy who has never learned to work from his childhood. We need great patience and forbearance. *15LtMs, Ms 90, 1900, par. 41*

Had conversation with Elder Robinson in regard to work to be done in Cooranbong and Martinsville and Dora Creek, Morisset, and Mount Vincent. All these places must be worked, and Wyee and other places—stations on the railway. We are now determined to build two small meetinghouses, one in Martinsville and another at Dora Creek. May the Lord help us, for we must work in faith to do this. We must obtain that faith and courage that will hold fast the promise “Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you.” [*Matthew 7:7.*] *15LtMs, Ms 90, 1900, par. 42*

As the light comes to me I must discern the light, appreciate the light, and walk in the light as Christ has invited us. Oh, my prayer is, “Increase my faith.” [*Luke 17:5.*] There must be more living and walking in the light. Christ is the light and we must take hold of the light. “Believe that ye receive” the things ye ask for “and ye shall have them.” [*Mark 11:24.*] “According to your faith be it unto you.” [*Matthew 9:29.*] He that so loved the world has evidenced the same by giving His only begotten Son that whosoever believeth in Him should not perish but have life everlasting. *15LtMs, Ms 90, 1900, par. 43*

Thursday, February 22, 1900

I thank the Lord I was enabled to sleep until four o'clock a.m. My heart is drawn out after God. I realize our helplessness and the impossibility of bearing fruit abundantly unless I am abiding in the Vine, a living branch. I long after God. "Without me," saith Christ, "ye can do nothing." [*John 15:5.*] *15LtMs, Ms 90, 1900, par. 44*

We see a great work to be done for the people all around Cooranbong. Oh, I do want so to present the truth that it shall convince souls. Every settlement and city must be warned. Christ crucified for our sins must be ever before us, [and] His resurrection, proclaiming over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He is our living Intercessor. He is clothed with divinity. It is enough. The disciple is fitted for every work and every trial. *15LtMs, Ms 90, 1900, par. 45*

I send a large letter to Maitland today encouraging the workers. The gospel is the power and wisdom of God. Sister Hughes from Cooranbong came to see Sara. Her daughter-in-law is afflicted with pain in both ears. Her whole face is in trouble. Advised her to go to a physician, Dr. Rand of Newcastle. We feel sorry for these afflicted ones who have not given their hearts to the Lord. *15LtMs, Ms 90, 1900, par. 46*

Friday, February 23, 1900

I slept until half past four o'clock this morning. I am very thankful to my heavenly Father for good health. I long for a greater nearness to God. There is much to think of this day. May all feel it is the day preparatory for the Sabbath. *15LtMs, Ms 90, 1900, par. 47*

Saturday, February 24, 1900 *15LtMs, Ms 90, 1900, par. 48*

Written after the Sabbath. I am troubled, very much troubled. There is too close a connection between myself and the school. I am almost sure this state of things cannot exist without great hindrance to myself and my workers. I may employ all the workers I can secure here, but unless there is someone to take the lead, who knows what is needed? The worker is to have the work examined and tested. *15LtMs, Ms 90, 1900, par. 49*

Wednesday, February 28, 1900

Sunnyside, Cooranbong

I visited Health Retreat to inquire if Brother James wished to go back to Maitland, for my horse and carriage would take him. He seemed anxious to go and we took him in our single carriage to the station. He has been about two weeks at the Retreat. A critical operation was performed. On the way to Dora Creek I conversed with Brother James in reference to my going with my team to Maitland. *15LtMs, Ms 90, 1900, par. 50*

Ms 91, 1900

Diary, March 1900

NP

March 1 - 25, 1900

Previously unpublished.

Thursday, March 1, 1900

Sunnyside, Cooranbong

In consideration of soon leaving Cooranbong for Geelong camp meeting, I wrote a letter. *15LtMs, Ms 91, 1900, par. 1*

Wednesday, March 7, 1900

Wednesday morning. I have not been able to sleep through the night. My soul has been wrestling constantly for the light to understand my duty. I am seeming to be drawn by strong cords to America, and I am unwilling to make this move, which involves so much, unless the Lord shall make known my duty so plain that I shall not be mistaken. I feel now that I can leave the work in Australia in other hands. I am not able to see how the sanitarium is going up. The Lord knows all about the delay, and He will not hold me responsible after I have made the calls so decidedly from the source that should have helped the sanitarium, but the means which should have established us some time ago did not come to us in response to my call. *15LtMs, Ms 91, 1900, par. 2*

We left on morning train and spent the afternoon in conversation with Brother Crothers, and afterward Sister Tuxford, and afterwards Dr. Caro. We then went from Summer Hill to Sydney and were well-located in sleeper on our route to Melbourne, but the berth was so hard I could not sleep much. Changed cars in morning and had good accommodations to Melbourne. Was invited to stop the few hours we could remain at Brother Richard Anderson's. [A] hack took us to their place. Had pleasant interview with Brother and Sister Anderson. Wrote letter home, then the hack took us again to

station, and we were two hours and half in reaching Geelong. *15LtMs, Ms 91, 1900, par. 3*

Thursday, March 8, 1900

Thursday morning changed cars. Had good accommodations in the cars that took us on our way to Melbourne. The berth was so very hard I could not sleep much. Changed cars at seven o'clock. We had opportunity to rest lying down on the seat. We will not murmur, even in thought, when we contemplate the life of Christ Jesus, and what He suffered for us. *15LtMs, Ms 91, 1900, par. 4*

Friday, March 9, 1900

Geelong, Victoria

I did not rest well through the night. The lame hip troubled me very much. I attended six o'clock morning meeting. There was not a large number out. Elder McCullagh led the meeting. Talked well. There were several prayers offered to God. I united my voice with the rest and the Lord blessed me. I bore a decided testimony in regard to educating the soul to give praise and thanksgiving to God. *15LtMs, Ms 91, 1900, par. 5*

Sabbath, March 10, 1900

Geelong, Victoria

Attended the morning meeting. There were more in number than Friday morning. The Lord gave me the burden of supplication, and I was assured that the Lord would bless the souls who were feeling their need. The promise is "they that hunger and thirst after righteousness shall be filled." [*Matthew 5:6.*]*15LtMs, Ms 91, 1900, par. 6*

Sunday, March 11, 1900

Geelong, Victoria

I was awake at three o'clock. I felt a burden of writing. The Lord has given me a message for His people, and I must bear that message

to them by pen and voice. After writing eight pages of letter paper, I walked to the tent. We had a large number present. Brother Starr conducted the meeting. I spoke to the people in regard to the exercise of faith and claiming the promise of God without watching and testing our faith. It is ours to believe that faith is the substance of things hoped for, the evidence of things unseen. The Lord gave me a spirit of prayer, and I expect He will answer my petition and verify the promise He has made. Brother Farnsworth prayed, and will the Lord answer? He says, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [*Matthew 7:7.*]*15LtMs, Ms 91, 1900, par. 7*

Monday, March 12, 1900

Geelong, Victoria

I went into the meeting this morning and read from several articles in reference to that which pertains to our work for the present time.*15LtMs, Ms 91, 1900, par. 8*

Monday, March 19, 1900

Geelong, Camp Meeting

I feel deeply grateful to God that I was not compelled to keep silent upon Sabbath and Sunday. Those were important days for the camp meeting. Brethren Farnsworth and Daniells spoke with great clearness and power, and the people were listening with rapt attention. The Spirit of the Lord was upon the speakers. Elder Starr, with the other ministers, was greatly blessed with freedom.*15LtMs, Ms 91, 1900, par. 9*

The camp meeting was to close Sunday night, but the people requested and signified with uplifted hands it was their wish to have the meeting held over one week longer. We had the blessing of the Lord throughout the two weeks. Nothing of any consequence had occurred to interrupt the meeting. The weather was excellent. The people would come upon the ground and come to hear. They manifested no curiosity to see the inside of the tent houses on the encampment. They pressed directly under the tent and earnestly made for the forward seats, and then listened attentively. We could

but feel the quietness as though the angels of the Lord were upon the encampment, and there was manifest the deepest interest. An awe seemed to be upon the people. It seemed to be the place of meeting between God and His people. *15LtMs, Ms 91, 1900, par. 10*

The Bible was the foundation and composed the whole mass of the instruction given. I never have felt more decidedly the presence of the Holy Spirit that was certainly with me on that occasion. When I was on my feet speaking from the Word, I was receiving the most precious ideas, and most forcible light and power of the Word for the people. Such evidence as this is encouraging to me, for it is the assurance of the help of heavenly agencies that were about me. Words seemed to come so clearly and the people felt the power of the words spoken. Thank the Lord! Oh, my soul, praise His holy name! *15LtMs, Ms 91, 1900, par. 11*

Tuesday, March 20, 1900

Geelong, Camp Meeting

The camp meeting is to continue another week. There is some change in the weather, and yet the people scarcely diminish in attendance. A good hall has now been secured, the best in East and West Geelong, and if rain comes there must be a transfer to the large well-seated hall. We have had in all respects the most exceptionally favorable weather that we have had for any camp meeting we have ever attended. The ministers have proclaimed the truth and the trumpet has given a certain sound. The truth has been proclaimed with distinctness and power, and still the interest is not abated. *15LtMs, Ms 91, 1900, par. 12*

There have been many prayers offered to the throne of heavenly grace. It is only at the altar and from the hand of God that we can receive that celestial torch which, while it discovers our own human weakness and incompetence, points us to the Source of all light, all power, all sufficiency in the place where God meets with His people, and we place ourselves under His guidance. The Holy Spirit comes to every conscious, dependent soul and leads us upon the broad platform of eternal truth. Repetition of simple truth, not in the very same words, is essential. *15LtMs, Ms 91, 1900, par. 13*

Let not parents suppose they are to dwell upon cheap things, all common things, in their instruction. There is a large taking in, by some minds, of the most precious things as heavenly pearls. In all our meetings we need to rely certainly and continuously upon a Power that will never diminish by imparting. Heaven is full of the riches of grace which is to be imparted to receiving minds in all our meetings. Then how important that the Word shall come from consecrated lips and hearts that are cleansed, purified. *15LtMs, Ms 91, 1900, par. 14*

My testimony is, Pray, believe, pray, and receive the riches of grace to impart. We dare not trust in ourselves but wholly in God. Believe, receive, impart. There is no exhausting the heavenly supply. Praise the Lord, oh my soul! *15LtMs, Ms 91, 1900, par. 15*

March 25, 1900

Geelong, Victoria

We left Geelong Friday, March 23, at eight o'clock a.m., I having an appointment to speak to the church at North Fitzroy Sabbath afternoon. We had a good, intelligent congregation, and I spoke from (*Matthew 6*)—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," etc. [*Verse 19.*] That evening we were in Geelong. Sunday I spoke in the beautiful hall that is secured for meetings to follow up the efforts that shall be made to bind off the work begun at the camp meeting. The Lord is good. He gave me strength to speak to the people in this hall Sunday afternoon to about two hundred people. Brother Farnsworth spoke in the evening. I do not know; I will learn of the meeting. *15LtMs, Ms 91, 1900, par. 16*

Now this morning at eight o'clock I go to Melbourne; at five o'clock take the cars for Sydney; and we shall meet Elder Daniells and John Wessels in Melbourne. They take the boat on Wednesday (March 28) for Africa. W. C. White and Sara and Brother Daniells went on the sailing vessel for Africa. They report it a nice, large boat. *15LtMs, Ms 91, 1900, par. 17*

This place, Geelong, will have a company to take their position upon the truth, and God will bless them. Already the meetinghouse

question is a live one. I am glad that one Brother Watson is able to do something in the building of a house of worship. When he embraced the Sabbath, he was receiving three pounds ten shillings per week. But his employer turned him off. Then he was somewhat troubled as to what he should do. His business is that of a tester of wool. He has skill and understanding in trading in wool. He commenced business on his own account and did well. Then other firms wished him to take their means and invest in wool. He did this, receiving ten pounds per week. Then this firm where he had been employed wanted him back. He gave a decided refusal, but said he would work for them in taking their money and purchasing for them. They placed in his hands six hundred pounds. He found a good chance, and invested eight hundred pounds. This brought to his employer double, yes, triple, his money value. But he trades for many firms, and his wages are often twenty pounds per week. His employer now sees his mistake and urges him to come back; but he will not go. He gave one hundred and twenty-five dollars to the expense of the camp meeting, and twenty pounds for the sanitarium, and he will be able to do something large in the putting up of a church building in West Geelong. There is a man and his wife who have taken their stand on the Sabbath. This man is retired on his property. He will help build the meetinghouse. *15LtMs, Ms 91, 1900, par. 18*

There is now the work to be carried on by house-to-house workers in giving Bible readings and instruction wherever they can get in. But Elder Daniells' going to Africa and Elder Farnsworth to Tasmania makes the working forces short. *15LtMs, Ms 91, 1900, par. 19*

Ms 92, 1900

Diary, April 1900

NP

April 7-29, 1900

Portions of this manuscript are published in *8MR 74, 75, 262-263; 4Bio 442, 444-445, 455.*

Saturday, April 7, 1900

Sunnyside, Cooranbong

It is raining in soft showers. I am not free from the cold contracted in Geelong. My heart is not right in its action. I try to rest in my mind and thoughts, but I cannot. My mind is upon America. I fear I cannot remain here six months before I shall take the steamer for America. I do not desire to go, but I have for some months been fighting the warfare pro and con in reference to America. It seems urged upon me to go. This means very much to us here, and we see the needy fields testifying their ripeness for the harvesting. I wish to go, and I wish to remain. *15LtMs, Ms 92, 1900, par. 1*

I am conversing with our people in regard to the perfect union that should exist between the medical missionary work and the ministry. They should not be kept distinctly apart!. The medical missionary work is the gospel in practice, working as God's helping hand, and the medical missionary work is to open the door of entrance to the truth in many places. Those who stand aloof are not wise in thus looking with suspicion upon this work. *15LtMs, Ms 92, 1900, par. 2*

I am not as clear as I would like to be as to how deeply the work of laboring for the worst classes should be carried. I can but fear and tremble lest there are some engaging in the work for the lowest class who will not endure the test and trial and the exposure to everything evil and horribly vile. I am afraid they will, by beholding, become changed and that they will lose their own refinement and purity of thoughts. How this thing shall be managed is a trying question to me, for it is presented in a dangerous light if it is carried

as it has been. There is a class of people to be sought and to be fished out of the many erroneous doctrines who would, if labored for, be saved and would become workers together with God. The Lord would have medical missionary work and the gospel ministry combined, and what a work might be done in any place of our world! The medical missionary work is the gospel practiced. And all ministers who could combine with the gospel ministry the work of the gospel medical missionary would be doubly useful. *15LtMs, Ms 92, 1900, par. 3*

Sunday, April 8, 1900

Sunnyside, Cooranbong, New South Wales

We are preparing our American mail. I have many things I desire to see accomplished before we shall leave for America. I am greatly burdened. I have been instructed decidedly that the work Dr. Kellogg has been doing in Chicago is not the charge and work God has called him to do. He has his certain work appointed him which others cannot do, because he has not taken them with him to share the same important work. Should he be removed by sickness there are but few who understand just what to do in any emergency. There is the one man that has not taken any other man sufficiently with him. *15LtMs, Ms 92, 1900, par. 4*

Dr. Caro and Brother Sharp came to see us with the new physician just come from America. I could wish this brother was an older physician, one that would be a counselor to Dr. Caro. He [Dr. Caro] feels too much as if he could come in and act as efficiently as Dr. Kellogg. He cannot do this. While he is to act in a similar work as Dr. Kellogg, he has not obtained the experience in unfavorable circumstances and never has been qualified to do the same things Dr. Kellogg has done under very trying circumstances. If Dr. Caro wears the yoke of Christ, he will work in companionship with Christ and learn the meekness and lowliness of Christ, and will find rest to his soul. The religious experience that God has given to Dr. Kellogg Dr. Caro has yet to gain. Himself and wife did not surrender themselves to God and walk in Christ's footsteps when they were in the student life. There was too much frivolity, too much of self, of scheming and planning, too much extravagance, too little solid

progress in religious lines, and all the cheapness brought in and all that was constructed into their lives was unfitting them to take the right view of life. *15LtMs, Ms 92, 1900, par. 5*

Monday, April 9, 1900

Sunnyside, Cooranbong, New South Wales

I am hungering and thirsting for divine guidance. I want the windows of my soul opened heavenward and the sweet atmosphere of heaven to come in and pervade my soul. I can then close the window of the soul earthward. I want to be receiving the increased light that comes with every crisis, and not lose a jot or tittle of the instruction given in the correction of the error and wrong way that some will be tempted to pursue. Their example is not safe but perilous to the shaping of the characters of those who feel sufficient to walk alone, without counsel or advice and close examination of every phase of the development of character from the beginning to its completion. When these persons shall go on and on to do a work that causes confusion in some of its parts religiously, there is the destroying of the symmetry of God's work [so] that it is marred and not a complete pattern. *15LtMs, Ms 92, 1900, par. 6*

This has an influence to unsettle those minds who had need of a perfect influence to give confidence to all not sufficiently rooted and grounded in the principles of Bible faith and sacred truth, that works by love and purifies the soul of the receiver. The weak and lame who are defective in character need firm, plain, holy footsteps to follow—patterns of the faith of the believers in the gospel applicable to this time and occasion. They see these men, older in experience, walking crookedly before them. They are so weak and immature, so inexperienced, that they lose what little faith they have and begin to expect an apostasy and falling away from the truth by seeing and copying the defects of those who have been regarded as the authority in leadership. They are thrown into uncertainty and nothing seems sure and straight before their feet. Will they consider this and watch and pray lest they shall copy a wrong example? We individually need to learn of Christ Jesus who is our hope and crown of rejoicing if we follow on to know the Lord. It is a strange work that has been done religiously by many. Let every soul read

the Word of God and do by obedience the work that will strengthen and confirm him in the faith and Christian hope. *15LtMs, Ms 92, 1900, par. 7*

Wednesday, April 11, 1900

I was invited to attend the anniversary of the opening of the school at Avondale. I consented to speak. There was quite a representation—a larger number than I expected to see. There was singing and then Brother A. T. Robinson prayed, then W. C. White addressed the meeting. I was not able to hear all he said, but he recounted the work as it began and advanced from time to time up to the present showing. Then there was singing, and I spoke in regard to the importance of the teachers and students becoming fully consecrated to God and making the very most of their God-given time and opportunities and increasing in ability and in spiritual comprehension. *15LtMs, Ms 92, 1900, par. 8*

Our minds would improve and strengthen in accordance with the food we gave them. If we were content to take a cheap level then we would certainly attain no improvement of character, but if we would search the Scriptures for ourselves daily and dig for light as for hidden treasure, our searching and digging would not be in vain. We should be able to bear our testimony in whatever employment we might engage. Our words, our deportment, our temper, and character would express the very work done in our daily life. We are making history in character building. Bear in mind, imperfection of Christian character is the seed sowing for others to practice. Will we all try to copy the Pattern Christ Jesus? We are to follow on to know the Lord, whom to know aright is life, everlasting life. *15LtMs, Ms 92, 1900, par. 9*

Thursday, April 12, 1900

I was unable to sleep after eleven o'clock p.m. I had some things to write and my mind was much burdened in regard to our sanitarium. We need a building, and must have it, but have not yet the money to build. *15LtMs, Ms 92, 1900, par. 10*

Friday, April 13, 1900

Anniversary of the opening of the school in Cooranbong. I had promised to speak to the school upon this occasion. We had singing and prayer, singing again, then W. C. White spoke to the school in regard to the first beginning, of finding the land, of the meager facilities to work with, and of the school being in the loft about the sawmill. He related the advancement step by step, and how the blessing of the Lord attended the work until we have our school now in prosperity and with an enlarged faculty, and thanksgiving should be returned to God for His favors and blessings.*15LtMs, Ms 92, 1900, par. 11*

I had words to say which the Lord gave me, setting forth the students their privileges and opportunities to increase in knowledge and in grace and perfection of Christian character. I spoke from 2 *Peter* chapter 1.*15LtMs, Ms 92, 1900, par. 12*

Saturday, April 14, 1900

Maitland

After the Sabbath. Brother and Sister Robinson accompanied Sara McEnterfer and myself to Maitland. This day has been a profitable day to us all. I felt earnestly the necessity of a thorough consecration to God. We must now be vigilant guardians of the flock of God. We know there should be many more obeying the truth in Maitland. Many were convicted and almost persuaded, but the ministers have arrayed themselves against the commandments of God, and I am reminded strongly of what Christ had to meet in His day. The priests and scribes and Pharisees were exerting their influence to counterwork the influence of the greatest Teacher the world has ever known, and can we expect to have greater influence than had Christ?*15LtMs, Ms 92, 1900, par. 13*

I see in our hearers men whom the Lord loves, whose faces I distinguish, but something hinders; the cross of the Sabbath stands directly in their path. Worldly attractions are gathering their minds, and through the shepherds of the flock Satan can represent the truth as dangerous and as unessential, while they extol the man-made sabbath. They make an idol of a common day, while they show contempt for the creation Sabbath given of Jehovah.*15LtMs, Ms 92, 1900, par. 14*

Monday, April 16, 1900

Cooranbong

Mail received from America Monday afternoon.*15LtMs, Ms 92, 1900, par. 15*

We arose early—four a.m. Prepared to take early ride. It is cool and windy. We were well protected from chilliness. Brother and Sister Robinson walked up the hills. Both seemed to enjoy the journey very much. Sister Robinson has been quite closely confined to her schoolroom duties. We know this was a treat for her and will prove a blessing to her healthwise. We journeyed nineteen miles before we broke our fast. We then ate our dry bread and nuttose and our wants were satisfied. I was favored with two tomatoes which I enjoyed very much. We had interesting conversation in reference to the important work to be done. We could only see that our success to keep in the way of the Lord was to keep, with determined persevering effort, our own souls in strict obedience to the light given us.*15LtMs, Ms 92, 1900, par. 16*

To spend money, which is so hard to obtain, on materials with which to play tennis and cricket is not in harmony with the testimonies which have been given to our school in Battle Creek. The danger of playing these games is pointed out, and those in the school discarded them.*15LtMs, Ms 92, 1900, par. 17*

It has been understood all through our ranks that these games are not the proper education to be given in any of our schools.*15LtMs, Ms 92, 1900, par. 18*

The school in Avondale is to be a pattern for other schools which shall be established among our people. Games and amusements are the curse of the Colonies, and they must not be allowed in our school here. If those attending this school are not willing to come into line, if they refuse to act as it is their duty to act, let them return to their homes.*15LtMs, Ms 92, 1900, par. 19*

The only true way to educate is to create a conscientious fear and love for God. The truth is of the highest value.*15LtMs, Ms 92, 1900, par. 20*

Tuesday, April 17, 1900

Cooranbong

Monday, at twenty-five minutes after nine a.m., we passed into our farm gate. *15LtMs, Ms 92, 1900, par. 21*

We need men of moral backbone who can manage this school discreetly. My heart was pained to hear that notwithstanding my talk before the school on Friday morning, when I read a testimony on amusements, and presented before the students the danger of games, the faculty had not wisdom or discernment to understand how to deepen the impression made. They did not give the students to understand that there is an Authority above human wisdom, to which they must take heed. The inclinations of the students were heeded, and contempt for the counsel of God was permitted to rule. *15LtMs, Ms 92, 1900, par. 22*

That night the case of Aaron was presented before me. While Moses was called to the mount to receive the tables of stone written with the finger of God, Aaron was left in charge of the people. But he proved an unfaithful general. He failed to carry the people through the crisis of severe temptation to idolatry. He united with them in carrying out their plans, and the Lord declared that he certainly would have been slain had not Moses interceded in his behalf. *15LtMs, Ms 92, 1900, par. 23*

Let the faculty read this history and be afraid. Those who put their trust in God, and walk tremblingly for fear of offending Him, will walk safely. Those who are acting as guardians of the youth, and yet have not that education and tact which enables them to act wisely in an emergency, might better draw nigh to God and learn of the Great Teacher the lessons so essential for them to learn if they would be true shepherds, watching for souls as they that must give an account. *15LtMs, Ms 92, 1900, par. 24*

One thing is to be plainly and decidedly carried out. Amusements are not to be a part of the education given to the students in our school in this place. *15LtMs, Ms 92, 1900, par. 25*

Wednesday, April 18, 1900

Cooranbong

I slept well last night. I thank the Lord for His goodness in relieving my mind of the great distress that came upon it. My heart has been sore and sick, but the Lord has blessed me, greatly blessed me, as I have taken my position in regard to the amusement question and the games which have been unwisely introduced by the faculty, without one word of counsel with me. We should not forget the things which have happened in the past in America. Little did I suppose that these games would be introduced and carried on upon the anniversary of the opening of our school in Cooranbong. Was this the service of thanksgivings that should have been rendered to God? I feel so sorry as I think of this, and I am instructed to say, All these movements should be sharply rebuked, for there has been no sparing of instruction on this point. *15LtMs, Ms 92, 1900, par. 26*

I learned these things at night. Next morning I went to the school and I bore a decided testimony. The light was clear, and after reading the message of a most solemn import I addressed words to them and left. I had an appointed hour to go to Maitland. Elder Robinson and his wife accompanied us. Will they continue this game business? Every sinew and muscle can and should be exercised to good advantage in useful labor in clearing the land. Brawn, bone, and muscle may be used to the best advantage. *15LtMs, Ms 92, 1900, par. 27*

Thursday, April 19, 1900

I could not rest during the night. Thursday morning I was heavily burdened. I could not sleep after one o'clock. Oh, how my heart ached! I went on the school grounds to meet the teachers and I told them I had written that which was given me in the night season. The whole transaction was presented to me as if I was present, which I did write out. I will not insert it here. *15LtMs, Ms 92, 1900, par. 28*

I met Brother Palmer and Brother Hughes and had a private interview with them. They said they were perplexed to know what to do with the students Sunday afternoon. They thought they could unite with them in these games and they would not be strolling around in the bush. I said, Is there not abundance of work to be

done on this farm where all the energy and tact would be turned to the most useful account in a good work? Why set in operation a work which is absorbing and by repetition becomes more and more absorbing? You understand, or should understand, that all our powers belong to Him whose we are by creation and by redemption. Christ gave us an example in this world. He lived not to please Himself even from His childhood. I should think you could see by Christ's example that there is a work of doing good to come into the education of the youth. All are to be rightly educated as in the schools of the prophets. If it takes one half of Sunday, let another teacher take the other half and educate how to do work in helping some of the worthy poor about us. There are houses that can be built. Get your students under a man who is a builder and see if you cannot find something that can be done in the lines of education and in the lines of holiness, that they may do righteousness. *15LtMs, Ms 92, 1900, par. 29*

It was thought best for me to come Friday morning and read the writing I had written. With a heavy heart I returned home and then considered, If teachers, ministers, and men of experience will not reason from cause to effect then what use will it be for me to take on and carry the load of setting them right? But as the matter has been opened to me and the result of this class of education, I must speak now. *15LtMs, Ms 92, 1900, par. 30*

Friday, April 20, 1900

Cooranbong

I could not sleep after eleven o'clock and wrote until morning. Friday morning the burden was upon me. I stood before the school and read that which I had written and talked to them most earnestly and the Lord strengthened me to speak. I knew after I had borne my testimony that the teachers and students might have taken a stand; and in no case have I ever presented a more pointed testimony on the point. But not one word was said in response to the testimony; not one word spoken before that school to say, The Lord has spoken to us through His servant and we will thank God for the light that is come to us, and will receive the light and prayerfully ask God to give us clear perception of right and wrong;

but not one word. *15LtMs, Ms 92, 1900, par. 31*

I felt that the Spirit of God was insulted. Oh, must this spirit, this example, be given to the school by preceptor and teachers? Nothing to say to sinners, to young men in that school who had stood in defiance of the Spirit of God for years in the past! Satan triumphed in this. One sinner can do much harm. The cost of the first step in an evil course is not small. The mischief and the deceptions and influence are all on Satan's side of the question. Will this go on until the Lord Jesus shall rise up clothed with the garments of vengeance and declare that mercy shall be no longer? The door is shut. It is done. He that is holy, let him be holy still, and he that is righteous, let him be righteous still, and he that is unjust, let him be unjust still, and he that is filthy, let him be filthy still. *15LtMs, Ms 92, 1900, par. 32*

Elder Robinson and wife accompanied us to Maitland. The hour of starting was eleven o'clock. We were out of the gate on our way in time. The journey did me good and was a blessing to us all. I was so weighted down I could not feel as cheerful and happy as I desired. *15LtMs, Ms 92, 1900, par. 33*

I had for several nights been so burdened I could not sleep. Last night I was in prayer much of the time. I felt bruised and wounded. I thought, If Elder Haskell had been here it would not have been thus. After I had borne a decided testimony Satan is striving for the mastery; but God will work. *15LtMs, Ms 92, 1900, par. 34*

Saturday, April 21, 1900

After the Sabbath. I will now trace in my diary. Elder Robinson took the morning service and the Lord blessed his labors. There are now twenty-two keeping the Sabbath in Maitland, and they have been baptized. Thank the Lord for this. My heart is so rejoiced to see souls who have moral courage to do the right because it is right. Our only safety is to be right with God. There are souls thoroughly convinced in regard to the Sabbath but who do not yet keep it. How long will they follow their inclination and keep in transgression? *15LtMs, Ms 92, 1900, par. 35*

April 22, 1900

On Sabbath Willie accompanied me to Sydney and I spoke to the people from *2 Corinthians 9:6-15*. *15LtMs, Ms 92, 1900, par. 36*

April 28, 1900

Hamilton, Newcastle

Evening after Sabbath

I have not regained my strength, and I wished so much someone would take the meeting but me. I am not able, I fear, to do justice to this occasion. There is a large number that have come from Maitland and Cooranbong, and it is a two days' meeting. I am praying to the Lord to give me help and strength. It seems to me my mind is too weary to work. *15LtMs, Ms 92, 1900, par. 37*

After the meeting. We had the house full. The partition was lifted and both rooms thrown into one. Brethren Colcord, Hickox, W. C. White, Brother Lyndon, and Brother Robinson were present. I spoke but one hour from *John 16*. The Lord strengthened me, and I was not weary as I feared I should be. I tried to present to the hearers the large work to be done in this portion of the Lord's vineyard. *15LtMs, Ms 92, 1900, par. 38*

Ms 93, 1900

Diary, May 1900

NP

May 9-29, 1900

Portions of this manuscript are published in *4Bio 383*.

Wednesday, May 9, 1900

Sunnyside, Cooranbong

This day has been one of considerable anxiety. I am not feeling as cheerful in mind as I desire. I am so burdened with the work that ought to be done that is not done. We have appointed a council—Brethren Hare, Gates, Crothers, James, and Robinson. We assembled in the afternoon, and we counselled together as to the best way of showing we have an interest for the people in Martinsville, Dora Creek, and other places.¹⁵*LtMs, Ms 93, 1900, par. 1*

Thursday, May 10, 1900

Summer Hill, Sydney

Was not able to sleep much. The appointment of two days' meeting has been made in Parramatta. I have not attended a meeting in that place for years. I do not feel clear to remain away because I feel so exhausted, for the Lord has often helped me and strengthened me. Yes, my testimony I bear in this diary is that when I have ventured out in great weakness to speak before the people—before small companies or before thousands—the Lord has been my helper, my strength, my front guard, my rereward. I will put my trust in God, although so weak I cannot even put up what few things I need. I cannot do more than keep seated in my chair and let Sara do all the preparation. My heart is so weak and yet I shall get in the carriage and ride to Morisset. If I can go no farther, [I] will come back saying, "I was willing. Lord, I did what I could."¹⁵*LtMs, Ms 93, 1900, par. 2*

Sara, Maggie Hare, and W. C. White accompanied me. Others of our brethren were on the same train. I had a first rate chance to rest in the ladies' compartment and felt some relieved when we left the cars, making our change at Strathfield. Then came the crossing down stairs and up stairs to take the cars for Summer Hill. If we could have been accommodated at Parramatta it would have been a great blessing to me, but there was not a place among our brethren where we could be entertained. We were so glad to be at last on the last part of the journey and no more getting out, climbing stairs. We reached Brother and Sister Hindson's. Went to my room and took my refreshments on a tray in my room. I had some conversation with friends, but I could not bear any confusion or noise. *15LtMs, Ms 93, 1900, par. 3*

Friday, May 11, 1900

Summer Hill, Sydney

Today is preparation day. I am convinced it is my strength to "sit still." This day I could do nothing else but keep quiet. Conversed with Dr. Caro and Brother Sharp. I told them not to subscribe to any conditions in reference to the health foods, that the profits shall go into the sanitarium work and nothing else. When men would put bonds around the blessings of God, in that human minds shall be used only to do a special work, make no contract with them. You have Someone that stands back of every human agency who may give you orders to counterwork human devising and orders. Therefore do not make contracts and have one cord "thou shalt" and "shalt not" be bound upon you to restrict God's blessing in any way by having them define the profits to do a certain work. Circumstances make it a necessity to advance mission work in various lines for the improvement and advancing of the work of God. Oh, would that men would come to their senses! God would have His people benefit by tact and skill and wisdom in improvement that His people shall stand amongst the most distinguished of the world. We are to advance from light to a greater light. *15LtMs, Ms 93, 1900, par. 4*

Saturday, May 12, 1900

Summer Hill, Sydney

After Sabbath. All went to the meeting at Parramatta in the morning. I rested until one o'clock. Dr. Caro kindly lent us his horse and carriage and we drove twelve miles to Parramatta to be saved the confusion of car travel and climbing up the long stairs at station. The weather was beautiful, all that we could desire. On the way we met very large wagons loaded with soldiers and equipment. Four of these large wagons were piled up with tents, blankets, and necessary goods for camping. Then came the soldiers with their guns over their soldiers, dressed in gray. All seemed to be youth. Will they be prepared for life or for death? How many of them think of this? In the excitement and turmoil of war, do they consider whether they are spiritually in the enemy's ranks or in the Lord's army?*15LtMs, Ms 93, 1900, par. 5*

The meetings, I learn, are going well. A good spirit is in the meeting. The church was full. Many smaller churches had come in and some from Ashfield and Stanmore. The Lord strengthened me to speak to the people and I thank His holy name. The meeting was at three p.m. and we were compelled to leave immediately after I was through speaking, to get back twelve miles to Summer Hill before night. I have reason to thank the Lord for His goodness and mercy in strengthening me to give my message to the people. We did not get to Summer Hill until after dark.*15LtMs, Ms 93, 1900, par. 6*

I have been deeply impressed that we are not as a people growing in faith and trust and confidence and hope and joyousness in the Lord. We would praise the Lord must more if we recounted His mercies and did not forget His benefits to us. We would never murmur and complain if we realized the willingness of our heavenly Father to give us largely all spiritual grace. As a people having great light, righteousness should everywhere prevail. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." *Ephesians 1:10-12.**15LtMs, Ms 93, 1900, par. 7*

Sunday, May 13, 1900

Summer Hill, Sydney

I have slept more than usual this past night, for which I praise the Lord. There are many things very precious that have come to my mind during the night season. I am deeply impressed with the fact [that] as a people, believing the most momentous truths, we do not pray and believe and receive the power that God is willing [to,] and will, graciously bestow upon us all if we will believe, as was ask Him, that we do receive according to His Word, and then watch unto prayer to fulfill the requirements of God.*15LtMs, Ms 93, 1900, par. 8*

I had some conversation with Dr. Caro, and my prayer is that he shall settle deeper and still deeper into the truth, the spirit of the truth being with him in every speech, in every action, that it can be seen, yes, demonstrated, that God is with him. He has many things to learn.*15LtMs, Ms 93, 1900, par. 9*

Meetings held all day in Parramatta with good attendance and with good results. Again we were favored with Dr. Caro's horse and carriage. We started in plenty [of] time and walked the horse nearly all the way, for we wanted to be in the open air until we came near the Auburn meat works, then we quickened our pace for stench of the creek was terrible.*15LtMs, Ms 93, 1900, par. 10*

We had a house full of people, every seat occupied. I spoke in reference to the love of God from (1 *John* 3:1-4), bringing in the necessity of refining and purifying the heart that should every day be renewed in knowledge of truth and righteousness. The Lord compared the time of His coming to the days that were before the flood.*15LtMs, Ms 93, 1900, par. 11*

Monday, May 14, 1900

Summer Hill, Sydney

I have had a hard night. Could not sleep until after midnight. I did not say half I wished to say upon temperance. We might give lecture after lecture and yet one-millionth part would not be told of the evil of intemperance.*15LtMs, Ms 93, 1900, par. 12*

Tuesday, May 15, 1900

Summer Hill, Sydney

I am quite exhausted this morning. We have been having most beautiful weather for our two days' meeting. I thank and praise the Lord that this meeting of two days has been a great blessing to those who have assembled from the churches to attend. Such meetings should be held often and will accomplish much good in encouraging the people of God. The churches should associate together as often as possible. Every church needs to mingle together as often as possible, that they may be strengthened by one another and enlightened by the Word of God, which needs to be often repeated. The Holy Spirit will impress minds and enlighten them and confirm them in the faith and practice of the revealed will of God. There is need of Christians associating more together and studying the Scriptures together, that they may have a more clear comprehension of the Word of life and obey it, and love one another as brethren, members of the royal family of God. "Love as brethren, be pitiful, be courteous." [1 Peter 3:8.] There are to be no feelings of superiority or enmity and dissension, for then Christ is not represented in His people. *15LtMs, Ms 93, 1900, par. 13*

We left Summer Hill in the cab for station. Again the task was before me of going up and down the long flight of stairs. But after waiting three-quarters of an hour we are seated in the cars for Thornleigh. We met Brother Radley with his horse and carriage to take us to Sister Wessels'. After taking dinner with the family, we looked over the place. It is a very nice place and the very place to properly accommodate them well in her husband's absence. Sister Anthony and Sister Wessels decided to go with us for a visit to Cooranbong. We were then taken by Brother Radley to view the sanitarium farm. Oranges and mandarins were getting ripe and we feasted on the fruit of the orchard. We were pleased to see the fruit so carefully plucked and packed for sale for Sydney market. The large family in the Summer Hill sanitarium is supplied with the fruit abundantly. *15LtMs, Ms 93, 1900, par. 14*

Wednesday, May 16, 1900

Sunnyside, Cooranbong

Home again! We were taken to the station and Sister John Wessels and her mother met us at the next station on the cars. I lay down and rested and slept some. At Dora Creek station we met our teams waiting for us, and we came to our home very comfortably. This morning I am perusing American mail which came last Monday. We found plenty to read. Some was encouraging and other matters not as encouraging. *15LtMs, Ms 93, 1900, par. 15*

Thursday, May 17, 1900

Cooranbong

Again short ration of sleep. I do my principal thinking sometimes in long hours of the night and more frequently in the short hours of the night. I long for peaceful rest. I am pleading with my heavenly Father to manifest Himself in a more decided manner to His commandment-keeping people. I have long concluded that true faith and religion does not consist in feeling happy but in seeking to be a blessing to others. If we can make others happy then I am at rest in the Lord. I realize a more close connection with my Saviour when I do not study myself but keep my mind studying Jesus Christ, beholding my Saviour and contemplating His character of true goodness—that He is my Saviour and wants me to follow His footsteps that I may know day by day the true higher life—because my life is bound up in His life. Then as I write I know that His Spirit rests upon me. I can understand the Word and it is my bread of life. If I eat this bread as my daily spiritual food, I shall grow in spirituality as I am a doer of the Word. *15LtMs, Ms 93, 1900, par. 16*

Heavenly scenes were presented to me in the life of Christ, pleasant to contemplate; and again painful scenes which were not always pleasant for Him to bear which pained my heart. May the Lord help me to consider all the unpleasantness, all the grief as He made His efforts to enlighten and save His own nation who only hated Him in return. He could have saved every one of them if they would have been saved in receiving Him and believing in Him and obeying His Word, which was and is life to all who have genuine repentance and faith. *15LtMs, Ms 93, 1900, par. 17*

It is painful to our Lord to see the dwarfed religious life of those who claim to be Christians because they do not properly represent Him

to the world. He would have His Holy Spirit breathed upon all who ask for it in faith. He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. Do we realize that a consecrated life has a telling influence upon many souls in our world? Life hid with Christ in God means much, and we are responsible for every hour of our life which has been granted us to form characters for the future life and to respond to the declaration, "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] We are working for time and for eternity. "Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, they do rest from their labors; and their works do follow them." [*Revelation* 14:13.] Then glory will come back to God through the living influence of church members who have been doers of the commandments of God. *15LtMs, Ms 93, 1900, par. 18*

Friday, May 18, 1900

Cooranbong

I have not the blessing of sleep the past night. There are many things I long to do to help souls that need help right around us, but I have not strength to do one-half that which I desire to do. I so much desire that as a people who have had great light we should become channels of light for those who need all the light we can give them. *15LtMs, Ms 93, 1900, par. 19*

Saturday, May 19, 1900

Sunnyside, Cooranbong

Did not attend meeting. I greatly needed rest. My head was weary, my heart troubled me, and my soul was sorrowful over the many things that seem to have come in, [in] America, that have hurt the work and cause of God and greatly hindered its advancement. *15LtMs, Ms 93, 1900, par. 20*

Sunday, May 20, 1900

Sunnyside, Cooranbong

It is raining and has been not genuinely cold, yet wet; but I do not mind it, for I have much to do in writing and cannot get out to ride or walk.*15LtMs, Ms 93, 1900, par. 21*

Tuesday, May 22, 1900

I slept well last night for which I feel thankful to our heavenly Father. I have much writing to prepare. I feel weary. My head and eyes trouble me, yet I am burdened to write many things to America and Africa.*15LtMs, Ms 93, 1900, par. 22*

Wednesday, May 23, 1900

Sunnyside, Cooranbong

I could sleep and arose early to write letters to Elder Irwin, eight pages, [to] Elder Haskell two, sending letters and enclosures. Elder Colcord came from Maitland to see us and to arrange in regard to meetings to be held in Maitland.*15LtMs, Ms 93, 1900, par. 23*

Thursday, May 24, 1900

Sunnyside

Could not sleep after one o'clock. I arose and dressed and prepared myself for writing. It is still raining. Has rained all night. I am so glad the burden of the mail is off, and I am desirous now to devote some time to my writing and in the publication of books.*15LtMs, Ms 93, 1900, par. 24*

Friday, May 25, 1900

Sunnyside, Cooranbong

I looked at my watch and it was only one o'clock. I lay down again and slept a short time, then dressed and wrote fifteen pages before breakfast and several pages after breakfast. This was special matter, letters to individuals in Maitland who are convinced of the truth, yet have not courage to break away to take their position to obey the truth. I hope these letters will be a blessing to them. Still very cloudy. Had a shower. I am advised not to go to Maitland. We

must go by cars. The road we have usually traveled is impossible for teams. Although the weather seems forbidding, we venture. I am glad it is not raining. *15LtMs, Ms 93, 1900, par. 25*

Maitland. We arrived at two o'clock at station. No one to meet us. Took a cab for the mission house. All glad we came. *15LtMs, Ms 93, 1900, par. 26*

Saturday, May 26, 1900

Maitland, Newcastle

Evening after the Sabbath. This morning I thank the Lord that He has given me some hours of sleep. The first portion of the night I was weary and very nervous. Could not sleep until about midnight. My hip is troublesome unless I have a very easy bed, and it is difficult to find this traveling about. Meetings have been held all day. Brother Robinson spoke in forenoon. They report excellently well. There is quite a number from Hamilton. This afternoon I spoke from *Daniel, chapters nine and ten*, showing the work of the ministering angels who came to Daniel to give him in vision the communication from God that he had not fasted and afflicted his soul and prayed most earnestly in tears and with confession and humiliation for naught. He was told his prayer was heard. *Daniel, chapters 9, 10.15LtMs, Ms 93, 1900, par. 27*

Sunday, May 27, 1900

Maitland

I spoke in the afternoon from *2 Peter chapter one*. The Lord gave me the freedom of His Holy Spirit and I feel very grateful for strength given me to speak. There is a great work to be done here. *15LtMs, Ms 93, 1900, par. 28*

Monday, May 28, 1900

Cooranbong

Home again! I feel very thankful to the Lord for His kindness and love to the children of men. We are to remember and forget not all

His benefits. We shall surely be greatly benefitted and strengthened and sustained in recounting the large mercies of the Lord.¹⁵*LtMs, Ms 93, 1900, par. 29*

Tuesday, May 29, 1900

Sunnyside, Cooranbong, New South Wales

I could not sleep after half past eleven. Tried to sleep but could not. I arose and began to write; about six o'clock slept a short time. W. C. White, May White, the twins, and Sister Wessels rode up to Sister Lacey's and talked with her in regard to the selling of her place.¹⁵*LtMs, Ms 93, 1900, par. 30*

Ms 94, 1900

Diary, June 1900

NP

June 2-20, 1900

Portions of this manuscript are published in *4Bio 445*.

I cannot sleep after half past eleven o'clock. I tried to sleep, but it was impossible. I arose, committed my soul to God in prayer for heavenly wisdom, and commenced writing. *15LtMs, Ms 94, 1900, par. 1*

Saturday, June 2, 1900

Cooranbong

Written after the Sabbath. I find this day is a day of heart suffering and great feebleness. I did hope strength would come that I could attend services today, but I feel as a wilted plant, unable even to walk across the room. Well, I can put my trust in One who knows all things and knows just how to deal with His people. I love the Lord. I see in my Saviour everything that is good and beneficial and lovely, and I am beseeching the Lord for strength and greater power of His grace that I may communicate the same. I long after the salvation of God. I see a great work to be done for the Lord. And I must hold the word of the Lord which comes to me. In (*Isaiah 54*) are the words spoken for this time for the Lord's messengers. *15LtMs, Ms 94, 1900, par. 2*

Sunday, June 3, 1900

Cooranbong

I cannot sleep after one o'clock. I have many things on my mind which are of deep interest to the people of God. I am writing by lamplight. If the word of the Lord is not sufficient, what words could be sufficiently strong, what words could be employed to make it stronger? It is a sign between Me and you throughout your

generations for a perpetual covenant. *15LtMs, Ms 94, 1900, par. 3*

Thursday, June 7, 1900

Sunnyside, Cooranbong

I feel thankful for a night's rest. I am some stronger. My head and heart trouble me. It is not right. Head has been worked too severely. *15LtMs, Ms 94, 1900, par. 4*

Saturday, June 9, 1900

Sunnyside, Cooranbong

Written after Sabbath. I did not attend meeting today. I longed to go but dared not. The weakness of exhaustion was upon me. The labors of the past month, speaking both Sabbath and Sunday, could have been better borne if I could have had an accommodating bed; but after riding twenty-seven miles I was unable to rest because of my lame hip—which I have had to tend carefully for twenty-five years. It will not bear rough usage, and sleep is impossible upon a hard bed. *15LtMs, Ms 94, 1900, par. 5*

Want of sleep because of the great burdens I am bearing for the churches both in Australia and America has now manifested to me that I need to be as quiet as possible and rest a while. When I saw this morning that the mere preparation for meeting set my heart in such violent action, I said, I will not be presumptuous. The Lord has workmen upon this ground who will act faithfully their part. I cannot, dare not, make the effort to brace myself up and risk the consequence. I have done the best I could do under the circumstances. Now I record my decision not to attend the meeting and [to] remain at home. This requires bravery and self-denial on my part. Were I in some place where there was need, special need, of my work, I would have spoken to the people today. *15LtMs, Ms 94, 1900, par. 6*

I have had my fears, as I have labored in weakness so constantly with speaking and writing and with limited sleep, that when the Week of Prayer should come I would be unable to act a part. I can say my work has been done both in writing and speaking up to date

as thoroughly as I have ever worked, realizing the sustaining power of God in a marked manner. Now I shall feel at rest, and rest in a clear conviction that I am doing the only thing possible for me to do and regain strength for further action. The work of God is a sacred work, and we cannot put in it any weakness because of lack of physical strength. I know that there is unfitting of one's self for duty by over anxiety, and when one has done his best through the help God has graciously given, then I for one must not be restless but let others carry the burdens; and I must say, The Lord knoweth I am His weary, tired child and need rest. When He would have me again in active labor He will give fortitude, courage, physical and spiritual strength, to do the work in His name. *15LtMs, Ms 94, 1900, par. 7*

Sunday, June 10, 1900

Cooranbong

I am no stronger today to labor than yesterday. My mind is wrought up, and the cause of God and what ought to be done in right lines trouble me wonderfully. I am unable to sleep the hours I should. I dare not, in my present condition, attend the meeting to act any part. *15LtMs, Ms 94, 1900, par. 8*

My head is so very weary, unable to bear any taxation of writing. I have now to learn a new part in my experience: that is, to submit to physical weakness and mental feebleness. I am unable even to sit at the table with the family or listen to the voices of members of my family. A great weakness is upon me. Some things come to me which I must meet, and every jot of increased strength must not be drawn upon to do anything that would make me nervous. I could write some things placed before me in letters and then, when the letter was briefly answered, I could not trace another sentence. I had just that strength to meet the occasion. *15LtMs, Ms 94, 1900, par. 9*

Wakeful for hours in the night, I was devoted to earnest prayer with something of an agonizing sense of what had been presented before me one and two months before in broad daylight. I was in several meetings of such a painful character that I had not power of language to describe. It was the position taken by one of high position of trust who was in a meeting with his associates. This man

was in a marked manner left to work out his own mind and his own human principles to oppress one of our colleges in America. This sight held me as a helpless spectator to a scene which was to be known by me for some purpose. I could not speak of this to anyone, for it was too painful for me. *15LtMs, Ms 94, 1900, par. 10*

Again the matter was presented, and I was strengthened to take in the situation. I was instructed that such things would come in as temptations to every institution; that there would be men who would not in all their movements have confidence in the warnings the Lord had given, and feel thankful that God has thoughts of mercy upon them, and follow the light God had given them. Spiritual discernment given of God would be removed, and their own natural temperament of character would be developed. Their movements would be spasmodic. They would move extravagantly in some kinds of work, and other work of the greatest importance for time and for eternity would be disregarded, ignored by human wisdom. The Lord had not the ruling and control of the mind. These things bore with fearful might upon my soul. I could only see and hear and understand the spirit that characterized the action. God was not in the matter. *15LtMs, Ms 94, 1900, par. 11*

Monday, June 11, 1900

Cooranbong

I cannot but praise God for His goodness and mercies and blessings which are coming to the school and to the church. The Spirit of the Lord has come into the school and the report is that every student is now professedly Christians. May the Lord bless them and sanctify them and refine them by His Holy Spirit, that they may from henceforth reveal the character of the only true Model which is the character of Christ. I have still an aching head and cannot write the things I would be pleased to write. *15LtMs, Ms 94, 1900, par. 12*

Wednesday, June 13, 1900

I am gaining a little strength, for which I praise the Lord. I heard W. C. White read a letter from Brother John Wessels from Africa. He says he must remain in Africa but that Elder Daniells did not prove

to be the man he thought he was. Some remarks were made in reference to the state of things in Africa, and I felt very much oppressed. I knew then I must write that which I dreaded very much to write. I must speak of things which had taken place in Africa.*15LtMs, Ms 94, 1900, par. 13*

Friday, June 15, 1900

Cooranbong

I awoke this morning with most earnest longing after the Lord. There are many things that I write that are misinterpreted to mean something entirely different from what I had in mind, [so] that I have thought I should be forced to the conclusion to write only those testimonies which will be in print and come before all. I write special matter and it comes back to me—one half the matter stated that is favorable to some individual judgment and personal opinion, and the other half, that would make that half sensible and important, is left away, disconnected from the parts which, if united, would make an entirely different showing. The Bible is handled in much the same way.*15LtMs, Ms 94, 1900, par. 14*

Tuesday, June 19, 1900

Tuesday. Awakened at half past two o'clock a.m. I did not understand that African mail must go Tuesday morning until yesterday about four o'clock. I could not use my brain to write but a few lines. In the night season some things were opened before me, and the necessity of writing was pressed upon my soul.*15LtMs, Ms 94, 1900, par. 15*

Wednesday, June 20, 1900

Mail has today been sent to America. These are always taxing days for me.*15LtMs, Ms 94, 1900, par. 16*

Ms 95, 1900

Diary Fragments, July - August 1900

NP

July 1 - August 20, 1900

Portions of this manuscript are published in *5Bio 15*.

Sunday, July 1, 1900

I have slept more hours than usual. I am thankful for this great restorer, Sleep. I offer up my petition to my heavenly Father and often in the wakeful hours of the night I am pleading that the wisdom which cometh from heaven may be given His people in large measure. I am now writing, and the next thing to be engaged in is counseling with Brethren Robinson and Farnsworth in regard to our future anticipated removal from Cooranbong, and that W. C. White shall be released from all official responsibilities and give himself entirely to the preparation of articles.¹⁵*LtMs, Ms 95, 1900, par. 1*

Monday, July 2, 1900

I cannot sleep. My mind is not at rest. I awoke at eleven o'clock. I am instructed in regard to Battle Creek. The Word of the Lord is to be magnified. God has a work for His self-sacrificing ministry to do.¹⁵*LtMs, Ms 95, 1900, par. 2*

Monday, July 9, 1900

Sunday night, after I had retired, I slept some two or three hours. And in that period of time there were some things presented to me which I was to present to those in our sanitarium [who are] responsible for its prosperity. There was a council of men, and there was an important decision to be made that would seriously affect our institution. Some questions were to be decided in reference to persons to be connected with the sanitarium. Dr. Caro was suggesting some things that were agitating his mind and that appeared to him an advantage to the institution in reference to his

plans. He said the time had come when these matters should be considered. He wished to move advisedly. He thought his mother could act an important part. [See *Lt 99, 1900.*] *15LtMs, Ms 95, 1900, par. 3*

Sunday, July 22, 1900

Spoke Sunday afternoon to a very big crowd from *Isaiah 58.* *15LtMs, Ms 95, 1900, par. 4*

Friday, August 10, 1900

At the commencement of the Sabbath we assembled in our parlor for our evening worship. We had a very precious season of prayer and conversation. We conversed in regard to bringing into life character cheerfulness and joy because we have precious promises. The Lord would have us continually do our best, and every day increase in understanding and knowledge of the way of the Lord. The Lord is well-pleased when we speak of His mercies, and when we are appreciating His great kindness and encouraging our own hearts and the hearts of every soul with whom we are coming in contact with the assurances of His kindness and appreciation of His benefits. When we will comply with the conditions annexed to the promises we are to claim the Word of the Lord and He will always fulfill His claims to those who have faith and trust in Him. All our murmurings and complaints misrepresent God. The Lord Jesus has placed man on vantage ground through His giving His life to save the penalty of the transgression of His law from falling on the guilty. *15LtMs, Ms 95, 1900, par. 5*

Saturday, August 11, 1900

I have reason to praise God. I enjoyed sleep of eight hours last night. I feel much invigorated and refreshed. At eleven o'clock our chapel was well-filled. There was a large congregation present and the Lord gave me freedom in speaking to the people. I was glad that the Lord strengthened me to speak and to present the necessity of more careful attention to the observance of the Sabbath. I read *Exodus 31:12-18.* *15LtMs, Ms 95, 1900, par. 6*

Sunday, August 12, 1900

Cooranbong

Awoke this morning at five o'clock a.m. Could not rest the first part of the night. My hip would not let me be quiet. At eleven o'clock I left my bed and found Sara was up—had not yet retired. I told her I had started in for a sleepless night. She decided to give me a hot bath. At twelve o'clock I lay down in my bed to sleep and in about one-half hour I slept and did not have but short periods of wakefulness. Dressed at half past five o'clock. Kindled a good fire in my room and have been considering some things that are important. *15LtMs, Ms 95, 1900, par. 7*

We are now near the period of time when we shall give up our pleasant home to other hands, while we shall visit America. I am so glad that the good providence of God has favored me to sell everything I have. Of course, it is at a much reduced rate, but this enables us to leave the house as it is, living in it three weeks after the sale. I am saved the expense of moving the goods, and this is a relief to us. I thank my heavenly Father for all these benefits and favors. *15LtMs, Ms 95, 1900, par. 8*

I do not leave this country feeling I have worn out my welcome by any means. Our believing brethren and sisters feel very sad over our leaving, and I regret there seems to be a necessity of my going. The might of my will comes from a deep conviction that the Lord has a work He would be pleased to have me do in His service in America. I am nearly seventy-three years old. There are letters coming across the broad Pacific Ocean making inquiries in regard to the most trivial things in customs and practices in ages in the past, and in regard to some little trifling things as killing insects and in regard to some persons teaching that none who have gray hairs will be saved; and there are some teaching that unless all have faith to be healed of sickness they will not be saved. *15LtMs, Ms 95, 1900, par. 9*

Others teach that we must have faith to pray that the gray hairs may be changed, for they cannot be sealed unless they have this change take place. And poor souls who need to be fed with the bread of life are being fed with a very mixed provender, so full of chaff that they cannot grow thereby, and poor, weak souls who

have not experience cannot know what to do. They are thrown into perplexity and trouble, praying for things that are in no way essential for their salvation and distressed that their prayers are not answered.*15LtMs, Ms 95, 1900, par. 10*

Thursday, August 16, 1900

I cannot sleep past eleven o'clock. I am painfully burdened. I am given a message before a very large number of people upon principles which must be maintained.*15LtMs, Ms 95, 1900, par. 11*

Monday, August 20, 1900

Cooranbong, New South Wales

I have not had a full night's sleep, but I must arise and attend early morning meeting. It was quite cool but we rode over—W. C. White, Asa [A. T. Robinson], and myself—to the school grounds. There was quite a number of persons present. There was a praying season and then I was requested to speak. I had some things to say upon principles which should guide our course of action in all our service to God. I tried to present these matters in a correct light, and the Spirit of the Lord seemed to be in the meeting. We had some things to say in respect to faith and praying in faith, and then relying upon God to hear and answer our prayers.*15LtMs, Ms 95, 1900, par. 12*

I had to meet Dr. Merritt Kellogg and converse in regard to school building plans. Met Brother Steed in my room and had a profitable interview with him and then had interview with Elder Colcord and with Elder Starr and wife and Brother Braucht and Dr. Semmens, who has been opening up the medical missionary work in Southern Australia with marked success.*15LtMs, Ms 95, 1900, par. 13*

Ms 96, 1900

Diary, August - September 1900

NP

August 29 - September 29, 1900

Includes portions of *Ms 82, 1900*. Portions of this manuscript are published in *TMK 219, 296; 3MR 379; 13MR 33; 5Bio 16, 18, 21, 29, 32-33*.

August 29, 1900

Steamer *Moana*

We are on our way to America, after an absence of nine years. As we left the sanitarium at Wahroonga, to take passage on the *Moana*, I felt very much affected. I am troubled in regard to the future of the work. For so many years my interest has been bound up with this work that to separate from it seems like tearing me in pieces. I have confidence in those left in charge of the work at Avondale. If they will trust implicitly in God, the Sun of Righteousness will go before them, and the glory of God will be their rearward. *15LtMs, Ms 96, 1900, par. 1*

We who are on our way to another country need the presence of God, and those whom we have left behind also need to inquire constantly at the throne of grace, "Lord, what wilt thou have me to do?" [*Acts 9:6*.] Those who live in close fellowship with Christ will be promoted by Him to positions of trust. The servant who does the best he can for his Master, is admitted to familiar intercourse with the One whose commands he loves to obey. In the faithful discharge of duty we may become one with Christ, for those who are obeying God's commands may speak to Him freely. The one who talks most familiarly with his divine Leader has the most exalted conception of His greatness, and is the most obedient to His commands. *15LtMs, Ms 96, 1900, 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. 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." [John 15:7-15.] *15LtMs, Ms 96, 1900, par. 3*

"Trust in the Lord with all thine heart, and lean not to thine own understanding." [Proverbs 3:5.] "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:5-7.] *15LtMs, Ms 96, 1900, par. 4*

The character of the one who comes to God in faith will bear witness that the Saviour has entered into his life, directing all, pervading all. Such a one is continually asking, "Is this Thy will and way, O my Saviour?" Constantly he looks to Jesus, the Author and Finisher of his faith. He consults the will of his divine Friend in reference to all his actions; for he knows that in this confidence is his strength. He has made it a habit to lift up the heart to God in every perplexity, every uncertainty. *15LtMs, Ms 96, 1900, par. 5*

He who accepts God as his Sovereign must take the oath of allegiance to Him. He must put on the Christian uniform, and bear aloft the banner that shows to whose army he belongs. He must make an open avowal of his allegiance to Christ. Concealment is impossible. Christ's impress must appear in the life in sanctified works. *15LtMs, Ms 96, 1900, par. 6*

"I am the Lord your God, which have separated you from other people. ... Ye shall be holy unto me; for I the Lord am holy, and have severed you from other people, that ye should be mine."

[*Leviticus 20:24, 26.*] “The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” [*1 Thessalonians 5:23.*] “This people have I formed for myself; they shall show forth my praise.” [*Isaiah 43:21.*] “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.*]*15LtMs, Ms 96, 1900, par. 7*

On steamer for America. I have excellent quarters. I go on first-class ticket. The room I occupy is called the Bridal Stateroom. I have a wide bed, as I have at home. Sara has her berth opposite mine. It is rather narrow. I have bureau, wardrobe, and every convenience.*15LtMs, Ms 96, 1900, par. 8*

September 1, 1900

S. S. *Moana*

We have had pleasant weather until today, which has been dark and cloudy. I have kept closely to my room all day. This is our first Sabbath on board. It does not seem like a peaceful day of rest, for overhead, on the upper deck, there is a great noise. Men are amusing themselves by pitching quoits, and the noise is loud and confusing.*15LtMs, Ms 96, 1900, par. 9*

I have been trying to write out some important instruction given me in reference to the responsibilities resting on the medical missionary worker. Complete subjection through Christ to the will of God is our only safety. The selfish thoughts and impulses that sweep through the soul, producing discordant notes, can be separated from the life only as the whole being is under the control of Christ. The Saviour's word to all unruly elements is, “Peace, be still.” [*Mark 4:39.*] Christ welcomed all who accept Him as their Saviour, and rules over them as their King.*15LtMs, Ms 96, 1900, par. 10*

Monday, September 3, 1900

S. S. Moana

Last night the noise of loading coal was louder than thunder and continued all night. Mabel, who had been sick before coming on the boat, was almost distracted. Willie obtained permission for her to lie in our stateroom. She was relieved and slept, but soon the thundering noise was commenced close by our stateroom, but the child did not seem to mind it. She slept through it all and is better today. *15LtMs, Ms 96, 1900, par. 11*

September 5, 1900

This morning the sky is cloudy, but the sea is calm. We have had no sunshine for a day or two, and today promises to be cloudy and wet. I am up on deck writing, and enjoying the fresh air. But I miss the health-giving rays of sunshine. The sun is a God-given physician. *15LtMs, Ms 96, 1900, par. 12*

This morning my soul is filled with praise and thanksgiving to God, from whom come all our mercies and blessings. The Lord is good, and His mercies endure forever. I will praise Him who is the light of my countenance and my God. He is the source of all efficiency and power. Why do we not praise Him by speaking words of hope and comfort to others? Why are our lips so silent? Speech is a gift of heaven, and it should be used in sounding forth the praises of Him who hath called us out of darkness into His marvelous light. *15LtMs, Ms 96, 1900, par. 13*

My soul is humbled as I see how little God is honored by the passengers on this boat. I am not surprised that so many boats go down into the deep. On this boat there is a fearful misuse and abuse of the talent of speech. Close beside me I hear the boisterous laugh, the coarse words, which dishonor the Lord of heaven. These men and women might be doing God's service; but they seem to have forgotten their Maker. *15LtMs, Ms 96, 1900, par. 14*

Oh how much good would be accomplished were God honored by all who profess to be Christians! Oh that the needed changes had been wrought in the hearts of human beings by the grace freely granted to all who ask for it! The light of the world is shining upon

men in richest blessing. Every provision has been made for the supplying of our temporal and spiritual needs. Yet how little thanksgiving the Giver receives!*15LtMs, Ms 96, 1900, par. 15*

Well is it for us that God is full of pity and compassion. He has given command that the wheat and the tares are to grow together until the harvest. He sees that the roots of the wheat are entwined with the roots of the tares, and that if the tares were ruthlessly torn up, the wheat also would be disturbed; and He says, "Let both grow together until the harvest." [*Matthew 13:30.*] The Lord alone can separate the wheat from the tares, and this He will do at the appointed time.*15LtMs, Ms 96, 1900, par. 16*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] It was because Christ alone could take away the sin of the world, that He left the heavenly courts and came to this earth to die on Calvary. Shall He have died for us in vain?*15LtMs, Ms 96, 1900, par. 17*

In receiving Christ as our Captain there must be a complete surrender of the human will to the divine will. The Lord can work out His will through those who have made this surrender, for they give prompt and cheerful obedience to His commands. God expects us to obey without questioning. We are to ask, "Lord, what wilt thou have me to do?" [*Acts 9:6.*] Then, though the command may be as stern and startling as that given to Abraham, we are to obey. Abraham's soul was rent asunder by the command, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a sacrifice on one of the mountains which I will tell thee of." [*Genesis 22:2.*] But he did not hesitate to obey.*15LtMs, Ms 96, 1900, par. 18*

All our activities, all our business arrangements, should be in perfect accord with the Lord's commands. The laws of God's kingdom must be obeyed by the subjects of that kingdom. Our zeal for the advancement of God's kingdom is to mark us as faithful subjects of the cross of Christ. God can trust as His representatives those who implicitly obey Him.*15LtMs, Ms 96, 1900, par. 19*

Monday, September 10, 1900

This morning, Monday, September 10, the sunrise was glorious. The whole sea was a river of yellow gold. We have on this journey a placid sea. I am now lying, or half sitting, in my steamboat chair on deck. I have eaten my simple breakfast and read my Bible and now am prepared to write. The Lord is merciful to us and is favoring us with excellent weather. We have had everything provided for us in the weather, in the clouds to veil the sun that the heat shall not strike us by day or reflect the sun's bright rays upon the water and injure the eyes that look upon the sea. *15LtMs, Ms 96, 1900, par. 20*

September 11, 1900

Providence is favoring us with a calm sea and good weather. The Lord is gracious and full of compassion. The whole of our journey has been marked with evidences of the protecting care and love of God. We know that many of our friends are praying for us. *15LtMs, Ms 96, 1900, par. 21*

September 13, 1900

We shall reach Honolulu tomorrow morning. A cool breeze is blowing, and I am sitting on deck. *15LtMs, Ms 96, 1900, par. 22*

My heart is much pained to see how strongly addicted to tobacco-using are the men passengers on this boat. Even some ministers of the gospel smoke almost constantly. When clergymen throw their influence and example on the side of this injurious habit, what hope is there for young men? We must raise the standard of temperance higher and still higher. We must bear a clear, decided testimony against the use of intoxicating drinks and the use of tobacco. In all our large gatherings we must bring the temperance question before our hearers in the strongest appeals and by the most convincing arguments. The Lord has given us the work of teaching Christian temperance from a Bible standpoint. The youth are to be taught the difference between right and wrong. All intemperance is a violation of the laws of the Creator. God gave man his faculties to be kept pure and holy, and used in accordance with the laws of His kingdom. All wrongdoing leaves the soul open to the assaults of Satan. *15LtMs, Ms 96, 1900, par. 23*

Many of the passengers on this boat do not seem to know God or

Christ. They act like indulged children, who do not know what it means to be under control. Never before have I seen the Scriptures so plainly illustrated: "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." [2 *Timothy 4:3, 4.*] We are living amidst the perils of the last days, and we shall see many manifestations of Satan's power. As faithful stewards of the grace of Christ, we are to show our colors, ever remembering the words, "Ye are a spectacle to the world, to angels, and to men." [1 *Corinthians 4:9.*]*15LtMs, Ms 96, 1900, par. 24*

It was a severe test and trial to me to break up my home and leave Cooranbong. But it was impressed on my mind that this must be. While in Australia I labored earnestly in pioneer missionary work, often under most discouraging circumstances. We spared no effort to win souls to the truth. We did not study our own ease or convenience or inclination. The aggressive work that must be done was laid out before me, and from point to point the Lord gave me an understanding of how to advance. Constantly the word of the Lord came to me, Go forward. Annex new territory. Raise up companies of believers; build houses of worship, and place the new converts in the care of judicious, God-fearing men and women. Talk the truth earnestly.*15LtMs, Ms 96, 1900, par. 25*

For nine years we have been doing this work. Now there are indications that there is a work for me to do in America. For months I have had a struggle to know what my duty is. I was not so sure as I desired to be that God wished me to return to the United States. Constantly my prayer ascended to heaven for light and for clear discernment. I loved the work in Australia. My heart seemed bound up in it, and I felt that I could not leave this work without a certain knowledge that the Lord would go before me. Light shone more and more clearly upon me, and I decided to sell my home if a buyer came. The buyer came, and decided to take the house and furniture just as it stood. I said, Amen. We must work intelligently.*15LtMs, Ms 96, 1900, par. 26*

We have now almost crossed the broad Pacific. The Lord has made the waters smooth and the weather favorable. There has been

much smoking and drinking among the passengers. Christian politeness and true gentlemanliness have been sacrificed at the shrine of gluttony and liquor-drinking. Even the ministers on board have given the sailors and passengers wrong example.*15LtMs, Ms 96, 1900, par. 27*

I have been unable to get the rest I needed so much. But the Lord revealed Himself to me, declaring that He would defend me, and that in spite of the objectionable influences surrounding me, I should leave the boat unharmed. I will lift up for you a standard against the enemy, He said; and this He has done. [*Isaiah 59:19.*]*15LtMs, Ms 96, 1900, par. 28*

September 14, 1900

We are nearing Honolulu. Last night was very hot, and must have been oppressive for those who are not so favorably situated as we are. We have two portholes in our cabin, and we had these and the door wide open. Willie came in early this morning, saying that he had been up since four o'clock. I feel thankful that today there is a cool breeze. It is now about seven o'clock, and we are in sight of the Hawaiian Islands. We hope to reach the harbor in an hour. We do not leave again until six o'clock this evening, and we shall be glad to have a few hours on land. The captain tells us that we shall reach San Francisco at seven o'clock on Friday morning.*15LtMs, Ms 96, 1900, par. 29*

Later: About eight o'clock this morning we steamed into the harbor. Elder Baxter Howe was at the wharf to meet us, and gave us a hearty welcome. He took us in a carriage to Sister Kerr's, where we were most heartily welcomed, and where we sat down to a bountiful meal, which we all greatly enjoyed. Our hearts are full of gratitude.*15LtMs, Ms 96, 1900, par. 30*

In the afternoon we visited the sanitarium, and were very much pleased with the location. Then we met with a large number of our people at the church, where I spoke for about forty minutes and Willie for about thirty minutes. It was a great privilege to meet with these brethren and sisters, and we wished that we could spend two or three weeks with them. But this would be impossible.*15LtMs, Ms 96, 1900, par. 31*

At the close of the meeting we visited the Chinese school, which is in [the] charge of Brother Howell. He took us over the buildings, showing us the young men and boys engaged in their studies. Brother Howell gives an excellent report of the school. He finds the pupils obedient, kind, and manageable. We see a large field of work for this school, which should be more fully developed. Thus missionaries can be prepared to go to China and labor for their countrymen. *15LtMs, Ms 96, 1900, par. 32*

Help will be needed by the workers in Honolulu. If sufficient money is provided, a much larger work can be done. Earnest prayer must be blended with devoted labor, so that a responsive influence will be seen and the inmost depths of mind and heart reached, the whole nature stirred to abandon every phase of idolatry, making the hearts of this ignorant people thrill with solemn awe and bound with exultation. And the souls of the teachers, under the inspiration and power of the Holy Spirit, will be filled with the determination never to give up the effort to conquer in the strength of the Lord Jesus. And the Sun of Righteousness shall rise upon them, and lead true converts to cooperate with the teachers with a degree of energy that will demonstrate the power of truth to influence hearts. The power of the cross of Christ, the power of an endless life, must take hold of these blood-bought souls. *15LtMs, Ms 96, 1900, par. 33*

The Chinese people may be reached through men of God's appointment. A great work may be done, and many may be able to say, as did David, "Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty; for all that is in the heavens and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as head above all." [*1 Chronicles 29:11.*] The God of Israel is ready to work for His people, His believing church; all that is needed is for them to be willing to work for Him. Mighty is the consecrated worker, strong in that living faith that works by love and purifies the soul. Men who are at home among eternal realities, men who bind themselves to the great principles of God's Word, so that in the highest sense of the term their loins are girt about with truth—these are the ones that God needs as faithful laborers. *15LtMs, Ms 96, 1900, par. 34*

September 1900

St. Helena Sanitarium, Crystal Springs

We left Oakland Thursday morning, [September 27,] and had a pleasant trip on cars and boat. There was no smoking on the deck. Every enclosed compartment upon *El Capitan* had its prohibition notice. What a privilege to be able to breathe freely, inhaling full inspirations of the pure, free air, unpoisoned! *15LtMs, Ms 96, 1900, par. 35*

The two-seated phaeton and the stage were waiting for us, and we were taken to Crystal Springs. We were welcomed by our friends—Sister Ings, Sister Mary Thorp, and several others. *15LtMs, Ms 96, 1900, par. 36*

In conversation statements were made in reference to our unsuccessful attempts in hunting for a suitable house. After making search from place to place, we decided we could not find anything suitable. Rent for a comfortable house would be twenty-five or thirty dollars per month. This was a large sum. After devoting some hours for four days to searching, I said, "I shall not go out again house hunting." *15LtMs, Ms 96, 1900, par. 37*

Word came that Edson White, my son, was coming to California, and that Elder Irwin, C. H. Jones, and several others could meet in counsel at St. Helena. There was also a camp meeting in Napa. *15LtMs, Ms 96, 1900, par. 38*

Sabbath afternoon, [September 22,] the Lord gave me strength to speak in the chapel in Oakland. Thus was the word of the Lord fulfilled. We arrived late Friday in Oakland, and I spoke one hour to the many people that assembled. Thursday, [September 27,] we came to St. Helena. I spoke in the sanitarium chapel Thursday night and Friday night. The Lord strengthen me. I spoke Sabbath morning to the people assembled under the large tent, and I know that the Lord's word was fulfilled, for His power and Spirit were upon me. *15LtMs, Ms 96, 1900, par. 39*

We returned to St. Helena, and then the great goodness of the Lord was manifested in my behalf. There was in the valley below the hill at Crystal Springs a house well situated with land cultivated, having a variety of grapes and fruit, and the desire was expressed that I

should make this place my home. Here was a house all furnished, and we could, as soon as the decision was made and terms accepted, go into this house, and find everything ready in excellent order to begin my home life without the perplexities of purchasing goods and furnishings for housekeeping. *15LtMs, Ms 96, 1900, par. 40*

Here were horses, carriages, and nearly everything, superior far to that which I had left, and the same price for which my home was sold will bring this beautiful, healthful residence, in good order for us to possess; and as soon as the settlement is accomplished come into possession and begin our work. *15LtMs, Ms 96, 1900, par. 41*

This manifestation in our behalf was so marked and the desirability of location so decided that I knew the Lord was granting me His rich blessing. I have felt my heart warm with gratitude and love to God that in His providence He has located me in an atmosphere far more favorable for purity and healthfulness. I felt my soul bowed down with the weight of the blessings and favors in thus preparing for me a home in every way desirable. I can oft meet with the congregation, ever new, and speak the words which the Lord shall give me. *15LtMs, Ms 96, 1900, par. 42*

I have felt so thankful to the Lord for opening the way for me at this time that I wish to make a tangible gratitude offering to God as soon as I can do this. I never anticipated so much in a home that meets my taste and my desires so perfectly. Next week we shall live in our new home, and we will seek to make it a home after the symbol of heaven. *15LtMs, Ms 96, 1900, par. 43*

There is a great work to be done in California and in this pleasant section of California. *15LtMs, Ms 96, 1900, par. 44*

Ms 97, 1900

Diary Fragment, December 1900

San Francisco, California

December 20, 1900

Previously unpublished.

December 20, 1900

San Francisco City, California

Here I am in San Francisco. Two weeks ago Elder Corliss came up to St. Helena, and urged me to go to San Francisco and help in the meetings during the Week of Prayer. *15LtMs, Ms 97, 1900, par. 1*

A few weeks ago I visited this place, and spoke to a church full of people who had ears to hear and hearts to understand. They seemed to be hungering for the Word of the Lord, and we believe they heard to a purpose. As I spoke in plain, simple language the Word of life, I knew that Christ was with us, softening and subduing hearts. The Holy Spirit was evidently at work. Oh, how my heart yearned for the precious souls whom I was inviting to look and live! *15LtMs, Ms 97, 1900, par. 2*

After the meeting Elder Corliss invited all who wished to give themselves to Jesus to come forward. There was a quick and happy response, and I was told that nearly two hundred people came forward. Men and women, youth and children, pressed into the front seats. This is a work the Lord would have done in every church. *15LtMs, Ms 97, 1900, par. 3*

Many could not come forward because the house was so crowded, yet the animated countenances and tearful eyes testified to the determination, "I will be on the Lord's side. From this time I will seek earnestly to reach a higher standard." *15LtMs, Ms 97, 1900, par. 4*

I was awakened in the night at twelve p.m. with the blinds making a noise. I saw, within my room, manuscript which Maggie had printed

on the typewriter that I must look over to correct mistakes. There was also a letter from Sister Druillard in response to a letter written to her stating that we desired that both should come to St. Helena and help us in counsel and in the preparation of books for publication. *15LtMs, Ms 97, 1900, par. 5*

A large amount of matter has been accumulating for many years, and now, in the purpose of God, we are settled where we can take up this matter and get it in[to] print and in[to] the hands of the people. This has long been needed, but never so much as now. We feel the need of experienced workers in the cause of God. We have many things to correct and much precious matter which we have felt fearful to publish and send broadcast, knowing how eagerly the enemies of our faith will seize upon everything they can use to represent Seventh-day Adventists as heretics and guilty of many things. We know that all the truth must be told. We must have counsel in this matter, and help to prepare matter for publication before the General Conference [session] shall be held in Battle Creek. We hope this letter will bring us relief. *15LtMs, Ms 97, 1900, par. 6*

Elder Corliss sent urgent request for Willie and myself to help them during the series of meetings in the Week of Prayer. We encouraged him by consenting. We visited Healdsburg for a two days' meeting. Made my home at Sister Bond's. They did all for us that they could do. Word was sent, "Do not build a fire in the stove." The weather was not cold. We had the house of worship filled full, and there was a fire in the stove. The one in charge of that part of the business said he forgot all about the message. *15LtMs, Ms 97, 1900, par. 7*

Ms 98, 1900

True Soldiers of Christ

Sunnyside, Cooranbong, New South Wales, Australia

August 4, 1900

Portions of this manuscript are published in *UL 230*.

I have words to speak in regard to the condition of things in America. Those who have the Word of the Lord—[through the] possession of their Bibles—have not one semblance of excuse for neglecting to practice the Word obediently, and [to] strive in their personal qualifications of character, with supplication to God, to the end that they may so understand the Word of God as to practice the Word and reach the noblest type of Christian character. In order to be true soldiers of Jesus Christ we must meet the requirements of His Word as loyal subjects of the heavenly kingdom. *15LtMs, Ms 98, 1900, par. 1*

There is work to be done. [You are] not to hover over the churches when there are within the very shadows of your own doors those who know not the truth. This work is neglected, and thousands upon thousands of souls, who are without God and without a knowledge of the important truth for this time, will in the judgment condemn those who knew the Lord was soon to come and never warned them. *15LtMs, Ms 98, 1900, par. 2*

Those who claim to believe the truth must appreciate the great warfare before us and what is comprehended in being a faithful soldier of Jesus Christ. Have not many of you been in drill many years, and in the place of aggressive warfare toward the powers of darkness have you not devoted your talents to criticism, to the exaltation of self, and finding fault with your brethren? The Saviour's army invites voluntary enlistment. There must be a complete surrender of the passions, will, and ways to the will of the Master. Our work is to obey the orders of the mighty General of armies. A strong and active bodily organization is to be maintained. The senses must be enlightened as to perfect obedience. Duties are to be done which cannot always be seen as essential, but now comes

in the necessity of faith in a higher wisdom and power than your own. Have faith in God, unshaken faith in the skill and ability and fidelity of your Commander who knows the plan of the battle. *15LtMs, Ms 98, 1900, par. 3*

The Lord Jesus does not deceive His soldiers. He opens before them the conflict, presents the plan of the battle, points out the hazardous undertaking, and exhorts everyone to count the cost. He does not leave them in ignorance. He tells everyone before enlistment to count the cost before they enlist as soldiers in His army, for a soldier's life is a life of duty. [*Luke 14:28-32.*] *15LtMs, Ms 98, 1900, par. 4*

To every man in service is given his work and no excuse can be accepted why that God-given work is not done. Some are negligent and indolent. Some are slothful servants [like the man] who had one talent entrusted to use and improve, but he buried it in the earth and made no use of it. When his talent was called for, to be rendered back to God, the Owner, he had only the one unused talent. No one was improved by his entrusted gift. The least he could have done was to use it to the best of his ability, but he handed it back with a complaint against God: I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou has not strewn. So I hid thy talent in the earth. Lo, here is thy lent treasure. The Lord repeated his words, "Thou knewest." [*Matthew 25:26.*] The fact was he had not a knowledge of God and His works and His ways and His mercy and His kindness in giving an opportunity to improve the entrusted gift. The word is, Take the talent from him and give it to him that hath ten talents, for to him that hath shall be given and from him that hath not shall be taken away even that which he hath. *15LtMs, Ms 98, 1900, par. 5*

May 4, [circa 1902]

I found these pages and add some things to it: *15LtMs, Ms 98, 1900, par. 6*

We must work up the fields in the South. The people from these cold climates must not confine their labors long at a time in the most

malarious districts. There should be established in Nashville a printing plant, and there should be a sanitarium started and operating as soon as possible, and a school out of the city. It will have to begin small and then add to its facilities as can be done with the means that shall be donated, but it no case run in debt. Do your work on a sure basis. There will be small books, increasing to large books printed at as little cost as possible. *15LtMs, Ms 98, 1900, par. 7*

If work can be done in the South and not have to depend upon the tract societies to have to cut a slice of the profits for every finger that touches the books, it would be best to do this. The books are being handled by altogether too many interests. Handle your books yourselves and obtain your canvassers yourselves. Every time a book is taken in the hand to do something with it, it cuts away the profits that you need to make more books. *15LtMs, Ms 98, 1900, par. 8*

In the South, I believe, you expect the colored people will be your first interest. You must get out a class of books with many object lessons, for the colored people must see a thing before they can understand it. Small books will be distributed freely. Many must be given away, but sell for a small price all you can, and then create a fund from those who will give help in the work when once started. Then the Lord will open ways for constructing many methods that are not seen now. You must move by faith and work by faith and plan by faith things unseen. The Lord will increase the talents of those who are disposed to work. *15LtMs, Ms 98, 1900, par. 9*

Ms 99, 1900

Canvassing for *Christ's Object Lessons* by Mrs. E. G. White

NP

1900

This manuscript is published in entirety in *PH153*.

“There are, in the divine providence, particular periods when we must rise in response to the call of God, and make use of our means, our time, our intellect, our whole being—body, soul, and spirit—in fulfilling His requirements to the utmost of our ability. The present is such a time as this. The cause of God is at stake. His institutions are in peril and, because of the terrible burden of debt under which they are struggling, the work is hindered on every side. Just now, in our great necessity, God has made a way through difficulty, and invites us to cooperate with Him in accomplishing His purpose. It is His plan that the book *Christ's Object Lessons* be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice.”—*Testimonies for the Church* 6:469.15LtMs, Ms 99, 1900, par. 1

We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted under Christ's banner for life service. It is the design of God that we should all glorify Him by using every capability as His, regarding His service as the chief end of our existence. He desires us to work to the utmost of our knowledge and power to carry out the purpose for which He has given us life.15LtMs, Ms 99, 1900, par. 2

A decided work is to be done just now to accomplish God's plan. Just now every stroke should tell for the Master in the work of selling *Christ's Object Lessons*. God desires His people to be vitalized for work as they have never been before, both for their own good and for the upbuilding of His cause. The work that He calls

them to do will bring a blessing to them. Their hearts will be more tender, their thoughts more spiritual, their service more Christlike; for ministering angels will be round about them. Those who do not feel the necessity of doing this work promptly, thoroughly, and earnestly, but who express unbelief and criticism, will lose the peace and joy that come from carrying out the purposes of God. *15LtMs, Ms 99, 1900, par. 3*

Let all think soberly, for it is a solemn thing to live. Our lives are not our own; we are kept by the power of God, and Jesus desires to live His life in us, perfecting our characters. The present is an opportunity which God's people cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order. Let the very most be made of this, the Lord's opportunity. Let the ministers of our churches and the presidents of our conferences awaken. *15LtMs, Ms 99, 1900, par. 4*

Let every church arouse and do to the very utmost of their power. Let every family and every individual consecrate themselves to God, putting the leaven of evil out of their hearts, out of their homes, and out of the church. Let children act a part. Let all work together. Just now let not the opportunity be lost. Let us do our best at this time to render to God our offering, to carry out His specified will, and thus make this an occasion for witnessing for Him and His truth in a world of darkness. Let all make this an opportunity to place themselves where they will be sure to receive the opportunity to place themselves where they will be sure to receive the answer to their prayers; for Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [*John 15:7.*]*15LtMs, Ms 99, 1900, par. 5*

Much painstaking effort will be required of those who have the burden of this work; for instruction must be given that a sense of the importance of the work may be kept before the worker, and that all may cherish the spirit of self-denial and self-sacrifice that is exemplified in the life of our Redeemer. Christ made sacrifice at every step, sacrifices that none of His followers can ever make, because they have never occupied the position that He occupied. He was the most exalted being in the heavenly courts; but He laid

aside all His glory, and came to this earth to suffer for sinners. *15LtMs, Ms 99, 1900, par. 6*

In all the self-denial and self-sacrifice required of us in this work, amid all the unpleasant things that occur, we are ever to consider that we are yoked up with Christ, partakers with Him of His spirit of kindness, forbearance, self-denial, and self-sacrifice. This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to Him who is the Author and Finisher of our faith. Then we shall not fail nor be discouraged. We shall endure hardness as good soldiers of Jesus Christ. *15LtMs, Ms 99, 1900, par. 7*

When there is a continual reliance upon God, a continual practice of self-denial, workers will not be easily repulsed; for they will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them up in his slavery of sin, of disregard for the law of God. The Lord Jesus, standing by the side of the canvassers, is the chief Worker; the Holy Spirit, working with them, makes impressions just where they are needed. *15LtMs, Ms 99, 1900, par. 8*

In the Scriptures we read, “Not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] Every branch of God’s work is worthy of diligence, but nothing could be more deserving than this work at this time. None should labor with the expectation of receiving his reward in this life, but with his 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. If we seek the Lord and become converted; if of our own choice we become free and joyous in God; if with gladsome consent of the heart we respond to His gracious call, wearing the yoke of Christ which is one of obedience and service, our difficulties will be removed, our murmurings will be stilled, and many of the questions that may arise will be solved. *15LtMs, Ms 99, 1900, par. 9*

I am so glad that so much harmonious action has been shown in

striving to carry out this purpose of God, and to make the most of His providences. But let none become weary in well doing, for in due season we shall reap if we faint not. My brethren, let us have faith in God, and after we have, by sanctified energy and much prayer, done all that we can do in this work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. *15LtMs, Ms 99, 1900, par. 10*

In doing this work a fourfold blessing will be realized—a blessing to our schools, to the world, to the church, and to ourselves. While means will be gathered for the relief of the schools, we shall sow the seeds of truth in many souls who will receive it and be saved by it. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them, that they may be sanctified—body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit which God will impart. Those who will seek to do God’s will, laying out every talent to the best advantage, will become wise in working for the kingdom of God. They will learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. Peace and grace and power of intellect will be given to them. *15LtMs, Ms 99, 1900, par. 11*

These are the results that will surely come if we fulfill the purpose of God. Then let us all be faithful in this work. Let us do our best in placing this book before the people. Let us carry forward this work, without flinching, in the name of the Lord. Let His plan be vindicated, and when this work has been accomplished, God will indicate to us what to do next. *15LtMs, Ms 99, 1900, par. 12*

Ms 100, 1900

Working for Our Neighbors

Crystal Springs, St. Helena, California

October 11, 1900

Previously unpublished.

October 11, 1900

Crystal Springs, St. Helena

I have been passing through an experience during the night season that has caused much sadness to my soul, and I have felt deeply the need of more thorough work being done in our churches. Not that ministers must remain with their churches all the time; this has been done altogether too much. There is an outside interest to be created in every place. We are to labor for souls as they that must give an account. *15LtMs, Ms 100, 1900, par. 1*

Every soul coming within the sphere of your influence, who has received light from God, should feel that he has in thus receiving, a duty to do to impart to those who know not the truth. Become acquainted with your neighbors. Your casual acquaintance is not enough. They are not to be left in their sins to confront you in the judgment with condemnation, saying, "You knew the way of life eternal. You never asked me to accompany you in the way which was for the saving of my soul." *15LtMs, Ms 100, 1900, par. 2*

There is necessity of clear, straight testimony, that while the churches are to feel it their duty to have life in themselves, and order should be carefully preserved, there should be spiritually-minded leading men who shall be looking after the spiritual good of the church. Let there be a company who will pray with and help the lame and the sick and dependent; and another number to be set to work in the various lines of work that are needed. This would be a great blessing to the church, because they have duties they individually must do to show themselves a living, breathing, spiritual body; each member has something to do. *15LtMs, Ms 100, 1900,*

par. 3

Ms 101, 1900

Diary Fragment

Geelong, Victoria, Australia

March 22, 1900

Previously unpublished.

I thought I had just come to a period, when Brother John Bell came from Melbourne to see me. He has been rather off his mind, and in a despairing mood. I told Brother Starr, No. I had come to the end of my tether; I could not do any more. These discouraged souls I want so much to help, but my poor brain has been at work early and late, in meeting and out of meeting. A pain came in my heart this morning, and I felt I would have to stop; but as to becoming discouraged, I would not. *15LtMs, Ms 101, 1900, par. 1*

I began to recount the mercies of God and the blessings of the camp meetings, and I great stronger, cheerful, and praised the Lord. Now my time had come; I would help this brother. *15LtMs, Ms 101, 1900, par. 2*

I told Brother Starr to bring him in, and then I comforted him as a mother would comfort a child. I talked hope to him, and courage and faith and more perfect trust. He seemed so glad to tell me his feelings, and I felt so glad to speak hope and courage to the poor, tempted, bewildered soul. I told him to have no fears, to just put his trust in God and not be troubled, not to make a time of trouble for himself. The Lord would have us cheerful, full of hope and courage and faith, treading firmly at every step. *15LtMs, Ms 101, 1900, par. 3*

Ms 102, 1900

Instruction Regarding the Work of Doctor Caro

Geelong, Victoria, Australia

March 13, 1900

Portions of this manuscript are published in *2SM 201-202*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Last night I was awakened at ten o'clock. My mind was troubled. I arose and wrote twenty pages of letter paper regarding what should constitute true medical missionary work for this time, and its connection with the work of the gospel ministry. *15LtMs, Ms 102, 1900, par. 1*

I am much perplexed in regard to the work of Dr. Caro. I have received instruction regarding the dangers that will arise if we put large responsibilities upon him. He desires to do a greater work than it is possible for him to do with his present religious experience. *15LtMs, Ms 102, 1900, par. 2*

Dr. Caro should not be entrusted with the management of the sanitarium at Summer Hill. He is inexperienced, and if left to plan and carry forward the work by himself, he will not move wisely. He is willing to work, but his ideas are not safe to follow. *15LtMs, Ms 102, 1900, par. 3*

At our last union conference meeting, I made some statements regarding the work of Dr. Caro. These statements the doctor has interpreted to mean that he should take the same responsibilities in this country that Dr. Kellogg has taken in America. He has thought that he should be appointed as general director of the medical work in Australia. But in this he has taken my words to mean far more than I designed them to mean. *15LtMs, Ms 102, 1900, par. 4*

Dr. Kellogg has had many years of experience, and has had many qualifications for his work that Dr. Caro has not acquired. Dr. Caro

should not think himself able to do the work that Dr. Kellogg has done, nor to bear the responsibilities that Dr. Kellogg has borne. If he will seek a living experience in the truth, if he is sanctified daily, he will feel his own weakness. He will fear and tremble before God, and will realize the necessity of having competent, intelligent workers to stand by his side to give counsel and to work with him. He has but little experimental knowledge of the principles of true devotion to God in all things. He needs to surrender his will and ways to the will and ways of God. If he will unite with those who have had a genuine religious experience, his deficiencies will not be made to appear so prominent. *15LtMs, Ms 102, 1900, par. 5*

March 14, 1900

A burden is on my mind. I awoke at two o'clock, and wrote seven pages to Brother Steed of New Zealand. *15LtMs, Ms 102, 1900, par. 6*

I am made aware of dangers surrounding our work in Australia. We should give the closest and most prayerful consideration to every feature of our work. Among our ministers, physicians, teachers, and canvassers, there is need of an entire surrender of the mind, the heart, and the soul to God. All have their appointed work. *15LtMs, Ms 102, 1900, par. 7*

Let not the careless, immature plans formed by Dr. Caro be followed. Moving in the light of his own counsel, and following his own ideas and plans, he is inclined to incur unwise expenses, and to undertake enterprises that will absorb, but not produce. Before investing means, he should carefully count the cost. When he has a greater depth of true piety, he will not spend money so freely in an effort to appear great in the eyes of influential men of the world. *15LtMs, Ms 102, 1900, par. 8*

Dr. Caro received special help from the Lord in Newcastle, but his unwise course in Maitland greatly injured his influence in that place. *15LtMs, Ms 102, 1900, par. 9*

Let no one suppose that braggadocio will give influence to God's workers. Neither dress, expensive homes, nor stylish living gives character to the work. But a meek and quiet spirit is in the sight of

God of great value. Religion does not make a man coarse and rough. The true believer, realizing his own weakness, will guard himself at every point, and place his whole confidence in God. True Christian godliness cannot be forced; it is the outflowing of an honest heart.*15LtMs, Ms 102, 1900, par. 10*

Dr. Caro is not a strong man from a religious standpoint. He needs a wise counselor to stand by his side. He has not been willing to follow the Lord nor to heed those words that forbid the indulgences that are weakening his influence.*15LtMs, Ms 102, 1900, par. 11*

March 15, 1900

I thank the Lord for His goodness and love to the human family. This morning, I am writing important matters to Brother Steed and to Dr. Caro. May the Lord help me is my earnest prayer. His goodness and love to all who keep His commandments is very great.*15LtMs, Ms 102, 1900, par. 12*

I am receiving instruction in regard to the dangers surrounding Dr. Caro. He must not be left to bear heavy responsibilities in the management of the institution that is to be erected. His work will be deficient in the very essential things. He will fail in doing a work that needs to be carried with a power greater than the weakness of human character.*15LtMs, Ms 102, 1900, par. 13*

Brother Sharp is in great danger of losing his health. I fear that he will not be led to realize his condition until he suffers from a complete breakdown. The question of his taking up the confining work of a bookkeeper should be carefully considered. The heavy responsibilities he has borne, with the close indoor confinement, has seriously affected his nervous system, and at one time he came very near to losing his life. God in His mercy has spared him, but he should not now take up a sedentary occupation. He should not be induced to undertake the management of the sanitarium. He should not be given the oversight of so many lines of work that he will be obliged to neglect some of them. A strong corps of workers will be needed in order to carry the work of the sanitarium judiciously and advantageously.*15LtMs, Ms 102, 1900, par. 14*

March 16, 1900

My hope and trust is in the Lord. He is my Helper. He is good, and His mercy endureth forever.*15LtMs, Ms 102, 1900, par. 15*

Many souls are interested in the truth, and we need to exercise great care and wisdom in dealing with them.*15LtMs, Ms 102, 1900, par. 16*

“Watch and pray, lest ye enter into temptation. Do not seek to embrace more than you are able to carry of the work of the sanitarium.” These words were addressed by my Instructor to Brother Sharp. Any deficiency in the work of a medical institution is keenly felt. Our brethren do not understand the dangers to which men are exposed who act a leading part in the work of our institutions, especially when they are associated with men, who, unless greatly changed in heart, will spoil the pattern that God has designed for His work.*15LtMs, Ms 102, 1900, par. 17*

We wish Dr. Caro were an all-round man. But he is not qualified to stand at the head of our sanitarium. He launches out recklessly in some undertaking of his own invention, and then someone else must take up the lead, and seek to free it from difficulties.*15LtMs, Ms 102, 1900, par. 18*

God calls for minutemen, praying men, practical men. Expensive, outward show does not elevate men and women in the eyes of sensible people. It is not right for a physician to make an extravagant outlay of means, and then to charge exorbitant prices for performing small operations. God looks at all these matters in their true light.*15LtMs, Ms 102, 1900, par. 19*

Dr. Caro needs to reveal in his life the evidences of a daily conversion. “Let your light so shine before men, that they may see your goods works, and glorify (not the human agent, but) your Father which is in heaven.” [*Matthew 5:16.*]*15LtMs, Ms 102, 1900, par. 20*

Ms 103, 1900

“Compel Them to Come In.”

NP

April 20, 1900 [typed]

See *Ms 19, 1899*. Previously unpublished.

“When thou makest a dinner or a supper,” Christ said, “call not thy rich friends, nor thy brethren, 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.” [15LtMs, *Ms 103, 1900, par. 1*]

“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.] [15LtMs, *Ms 103, 1900, par. 2*]

In answer to this, Christ gave the parable of the supper. The feast is prepared, and the lord sends his servants to the guests he had invited, saying, “Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.” [Verses 17-20.] [15LtMs, *Ms 103, 1900, par. 3*]

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.” [Verses 21-24.] [15LtMs, *Ms 103, 1900, par. 4*]

“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 to him. 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. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, 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 wine 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.*]*15LtMs, Ms 103, 1900, par. 5*

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 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.*15LtMs, Ms 103, 1900, par. 6*

Medical missionary workers are fulfilling this phase of God’s work. Poor outcasts are admitted to places prepared for them. They are taken to bath-rooms, 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. Those who were homeless and hopeless are encouraged to believe that Jesus will receive them. They are invited to sign the

temperance pledge, and the hope is held before them that Christ, the great Missionary, will relieve their suffering bodies and restore to soundness the abused intellect. *15LtMs, Ms 103, 1900, par. 7*

Some grasp quickly at 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.*] Earnest 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. *15LtMs, Ms 103, 1900, par. 8*

Some say, Where are you going to take me? They realize their great degradation. I am not fit to be helped, they say. Leave me alone. But because of this, the workers must not desist. By ministering to these poor souls they are to hear the voice of prayer in their behalf. By your kindness compel them to come. You can see clearly the end which you desire them to reach; but 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 lead them to look upon the Saviour hanging on the cross, will they make the kingdom of heaven their choice. *15LtMs, Ms 103, 1900, par. 9*

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. They have decided to make an effort to live for Christ, but their will-power is weakened, and they must be closely and carefully guarded by those who watch for souls as they that must give an account. Be sure that they have work to do. They have lost their manhood, and this they must win back. Their hereditary tendencies must be closely watched and guarded against. Evil and good, within and without, keep up a constant struggle for the supremacy. Few know the over-mastering power of appetite and the fury of the collision between habits of self-indulgence and the determination to be temperate in all things. *15LtMs, Ms 103, 1900, par. 10*

Let us remember that ministering angels stand beside every true-hearted 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. They will grow in grace and in the knowledge of God and Jesus Christ. *15LtMs, Ms 103, 1900, par. 11*

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 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. Let all who work for those sunken 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 ever grieved over sin, of a Father's hand stretched out still, of 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." "I will make a man more precious than gold, even a man than the golden wedge of Ophir." [*Isaiah 27:5; 13:12.*]*15LtMs, Ms 103, 1900, par. 12*

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, for all things are now ready." [*Luke 14:17.*] They are to be brought to where the light of truth shines forth. They will think when they hear the invitation that they are not fit to be seen in such company. The Lord says, "Compel them to come in." [*Verse 23.*] Listen to no excuses. Make them come as they are. "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 fire, 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 for ever." [*Jude 20-*

25.]15LtMs, Ms 103, 1900, par. 13

Ms 104, 1900

The Presentation in the Temple

NP

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At the appointed time after the birth of Christ, Joseph and Mary took him to Jerusalem, to present him to the Lord, and to offer sacrifice. This was according to the Jewish law, and as man's substitute Christ must conform to the law. *15LtMs, Ms 104, 1900, par. 1*

As an offering for the firstborn son, the law required the lamb of the first year for a burnt-offering, and a young pigeon or a turtle dove for a sin offering. But the law provided that if the parents were too poor to bring a lamb, a pair of turtle doves or two young pigeons, one for burnt offering and the other for a sin offering, would be accepted. *15LtMs, Ms 104, 1900, par. 2*

The offerings presented to the Lord were to be without blemish. These offerings represented Christ; and from this it is evident that the Saviour was without physical infirmity. His physical structure was not marred by any defect; his body was strong and healthy. And throughout his life-time he lived in conformity to nature's laws, practicing temperance in all things. Physically as well as spiritually he was all that God designed humanity should be if in obedience to his laws. *15LtMs, Ms 104, 1900, par. 3*

The law for the presentation of the firstborn was a significant one. When the children of Israel were in bondage to the Egyptians, the Lord commanded Moses to go to Pharaoh, king of Egypt, and say, "Thus saith the Lord, Israel is my son, even my firstborn. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy son, even thy firstborn." [*Exodus 4:22, 23.*] *15LtMs, Ms 104, 1900, par. 4*

Moses delivered his message, but the proud king's answer was, "Who is the Lord, that I should obey his voice to let Israel go? I

know not the Lord, neither will I let Israel go.” [Exodus 5:2.] By signs and wonders the Lord worked for his people, sending terrible judgments upon the land of Egypt. And while suffering, Pharaoh would appear to concede to the Lord’s demands; but no sooner was he free from the plague than his stubbornness increased, and again he set himself in rebellion against the God of heaven. At length the destroying angel was bidden to slay the firstborn of man and beast among the Egyptians. The Israelites were directed to place upon their door posts the blood of a slain lamb. Every house was to be marked, that when the angel came on his mission of death, he would pass over the homes of the Israelites. *15LtMs, Ms 104, 1900, par. 5*

After sending this judgment upon [Egypt], the Lord said to Moses, “Sanctify unto me the firstborn, ... both of man and beast: it is mine.” [Exodus 13:2.] “On the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the firstborn in Israel; mine they shall be: I am the Lord.” [Numbers 3:13.] *15LtMs, Ms 104, 1900, par. 6*

Therefore the law for the presentation of the firstborn was peculiarly significant; for it was a memorial of the Lord’s wonderful deliverance of the children of Israel, which prefigured a greater deliverance, to be wrought out by the only begotten Son of God. The blood sprinkled on the door-posts represented the blood of Christ, which alone has power to save the world. *15LtMs, Ms 104, 1900, par. 7*

What a wonderful meaning then was attached to Christ’s presentation. But the priest did not see through the veil; he did not read the mysteries beyond. The presentation of infants was a common scene. Day after day the priest received the redemption money as the babes were presented to the Lord. He went through the routine of his work, paying no particular attention to either parents or children, unless the appearance of the parents and the value of their offering showed them to be of high rank. Joseph and Mary were poor. They could bring only the offering provided for the poorer class. When they came with their child, the priest saw only a man and woman, dressed as Galileans and in the humblest garments. There was nothing in their appearance to attract attention, and they presented only the offering made by the poorer

classes. *15LtMs, Ms 104, 1900, par. 8*

The priest went through the ceremony of his official work. He took the child in his arms, and after handing it back to its mother, he inscribed the name “Jesus” on the roll of the firstborn of Israel. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. Little did he think, as he took the redemption money, that it was for the Redeemer, he who was to pay the ransom for the sins of the world. He did not realize that the babe was the One of whom Moses had written, “A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear.” [*Acts 3:22.*] He did not realize that this babe was the One whose glory Moses had asked to see. But a greater than Moses lay in the priest’s arms, and when he enrolled the child’s name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be its death warrant; for the system of sacrifice and offerings was waxing old; the type had almost reached its antitype, the shadow its substance. *15LtMs, Ms 104, 1900, par. 9*

When Joseph and Mary brought Jesus to the temple, he was only an infant of a few weeks. But he was also the Ancient of days, whose goings forth have been from of old, even from everlasting. He was indeed the long-expected Messiah, of whom the Jews had read, “The Lord, whom you seek, shall suddenly come to his temple.” [*Malachi 3:1.*] To the Pharisees Christ afterward declared, “Before Abraham was, I am.” [*John 8:58.*] He is the head of an unchangeable priesthood, the only true high priest over the house of God. *15LtMs, Ms 104, 1900, par. 10*

Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work he had come to do. The priest looked upon him as he would upon any other child. But though he neither felt nor saw anything unusual, God’s act in giving his Son to the world did not pass unacknowledged. “There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord’s Christ.” [*Luke 2:25, 26.*] *15LtMs, Ms 104, 1900, par. 11*

“And he came by the Spirit into the temple.” [Verse 27.] As Simeon enters the temple, he sees a family presenting their firstborn son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being dedicated to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never felt before enters his soul. As he lifts the infant Saviour toward heaven, he says, “Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.” [Verses 29-32.] *15LtMs, Ms 104, 1900, par. 12*

The spirit of prophecy came upon this man of God, and while Joseph and Mary stood by, wondering at the words spoken, he blessed them, and said to Mary, “Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; ... that the thoughts of many hearts may be revealed.” [Verses 34, 35.] *15LtMs, Ms 104, 1900, par. 13*

Anna also, a prophetess, came in and confirmed Simeon’s testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ. *15LtMs, Ms 104, 1900, par. 14*

These humble worshipers had not studied the prophecies in vain. But those who held positions as rulers and priests in Israel, though they too had before them the precious utterances of prophecy, were not walking in the way of the Lord, and their eyes were not open to behold the light of life. *15LtMs, Ms 104, 1900, par. 15*

Mary pondered the broad, far-reaching prophecy of Simeon. As she looked upon the child in her arms, and recalled the words spoken by the shepherds of Bethlehem and the adoration of the wise men, she was full of grateful joy and bright hope. Simeon’s words called to her mind the prophetic utterances of Isaiah: “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 righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." [*Isaiah 11:1, 2, 5.*] "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. ... For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace." [*Isaiah 9:2, 6.*]¹⁵*LtMs, Ms 104, 1900, par. 16*

Ms 105, 1900

Unity in Diversity

NP

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God calls for unity in diversity among his people. Life in nature objects to uniformity. In the branches of the vine there is unity in diversity. There is a variety in a tree; scarcely two leaves are just alike. And this variety adds to the perfection of the tree as a whole. In the human body, from the eyes to the feet there is variety. And all these members are dependent upon one another to make a perfect whole. In all the variety composing the human body, there is harmonious action, in conformity to the laws controlling the being. There is an unseen, conscious, invisible unity, keeping the bodily machinery in action, each part working in harmony with every other part.¹⁵*LtMs, Ms 105, 1900, par. 1*

In our Bible, we might ask, why need Matthew, Mark, Luke, and John, in the Gospels, why need the writer of the Acts of the Apostles, and the various writers of the Epistles so largely go over the same ground? The Lord gave his Word in just the way he wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. The different testimonies are brought together in one book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each writer has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mould, making the very hearing monotonous. In such a uniformity there would be a loss of grace and distinctive beauty.¹⁵*LtMs, Ms 105, 1900, par. 2*

We are not to feel that we must all speak the very same things, giving the same representation in the same words; and yet there is to be unity in the diversity. All the different testimonies should unite

to form one whole, as the books of the Bible are brought together to form one Book. But should Matthew, Mark, Luke, and John go off on some tangent, contradicting the testimony of the others, there would be confusion. In all the representation of truth by different minds, there is to be unity in diversity. One must not labor to have everything that comes from his mind entirely different from that which comes from another man's mind. But he is to follow in the line where the Spirit of the Lord shall direct. Then there will be different figures and different ways of presentation that will interest and educate different minds. Some are always straining to get something original. This places them in great danger. They produce something new, that is not according to the Word of God, and they have not the discernment to see the real harm that results from their ambition to excel some other one on new and strange productions. Thus error comes to appear to them as truth, and they present it as wonderful new light, when it is an innovation that makes of none effect a "Thus saith the Lord."*15LtMs, Ms 105, 1900, par. 3*

Let all be under the control of the Holy Spirit. Under the direction of this Spirit, one may use the same words that others have used under similar guidance. He should not make an effort to do this; or not to do it; he should leave his mind to be acted upon by the Holy Spirit. There is one thing all should do. They should endeavor to keep the unity of the Spirit in the bond of peace.*15LtMs, Ms 105, 1900, par. 4*

Churches are to be built in many places, but they need not all be built in precisely the same style. Different styles of building may be appropriate to different locations.*15LtMs, Ms 105, 1900, par. 5*

In the breastplate of the high priest there were many stones, but each stone had its special light, adding to the beauty of the whole. Each stone had its special significance, bearing its important message from God. There were many stones, but one breastplate. So there are many minds, but one Mind. In the church there are many members, each having his peculiar characteristics, but they form one family.*15LtMs, Ms 105, 1900, par. 6*

The Creator of all ideas may impress different minds with the same thought, and each may express it in a different way, yet without

contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons view and express truth in the very same way. Each dwells on the particular point which his constitution and education enable him to appreciate. The sunlight falling on different objects gives these objects different hues. *15LtMs, Ms 105, 1900, par. 7*

Through the inspiration of his Spirit the Lord gave his apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mould. Men may not have the same way of viewing and expressing truth as we have, yet they may be just as precious in the sight of God as we are. There is not to be a thread of selfishness or self-exaltation in our work; for we are to draw our spiritual supplies from the same storehouse, and are wholly dependent upon God for his grace and his Spirit. *15LtMs, Ms 105, 1900, par. 8*

If there is a difference of expression in presenting truth, let everyone seek to present all things in the light of the glory which shines in the face of Christ. The more we as believers drink in his Spirit, the more we shall be animated and delighted by his surpassing love, and the more we shall reveal of that tender, compassionate disposition which made our blessed Master so long and patiently bear with the misunderstandings of those whom he had selected as his workmen. They were to be educated in close communion, yet their thoughts might vary. *15LtMs, Ms 105, 1900, par. 9*

We are often exhorted, "Be ye all of one mind," which means the same as, "Endeavor to keep the unity of the Spirit in the bond of peace." [1 *Peter* 3:8; *Ephesians* 4:3.] All should seek to draw as closely as possible together, by dwelling upon those things on which all can agree, rather than upon those things which seem to create a difference. *15LtMs, Ms 105, 1900, par. 10*

"All ye are brethren." [*Matthew* 23:8.] "Ye are not your own; for ye are bought with a price." [1 *Corinthians* 6:19, 20.] God is our owner. The same blood that purchased one brother purchased the next also, and the next. All are born of God by the same Spirit. All are members of the same body, and are worked by the same Spirit.

The sustenance of all comes from the same source. All feed on the flesh and blood of the Son of God, the Word, which is spirit and life. We must not think it a virtue to differ. We are in close bonds of relationship with one another. If the same vitalizing current is flowing through our minds and hearts, we shall not act in harmony. In failing to do this, we deny the Source of all spiritual life.*15LtMs, Ms 105, 1900, par. 11*

By the meekness and lowliness of Christ's earthly life, the exhortation is given, "Love as brethren," as members of the same family. Notwithstanding your dissimilarity in habit and character, "be pitiful, be courteous." [*1 Peter 3:8.*] True love is not a mere emotion; it does not consist in sentiment alone. It is a principle, manifested by works, noble, unselfish deeds. When God's people are actuated by this love, all plans, all activities, will be appreciated as coming from one Source.*15LtMs, Ms 105, 1900, par. 12*

Those who place themselves under the bright beams of the Sun of Righteousness will catch the heavenly glow. The softening, subduing love of Christ will fill their hearts, and the grace of his tenderness will mellow their spirit. They will work out what God works in. What they cannot do, God can do and will do through them if they will heed his counsel. All things are possible to him.*15LtMs, Ms 105, 1900, par. 13*

If we work in God's order, our inability will bring out the assurance of his sufficiency. What it is impossible for the human agent to do, God can do through him. Begin then, and advance in your appointed work, believing that it is the right thing to do, and expecting the Lord to help you and lead you in clear lines, working in and through you. As the Lord's mind becomes your mind, a divine tenderness will take possession of your soul. The channel that has been choked by misunderstandings will be cleared. The debris will be cleared away by the current of Christ's love. This love will flow out to others. Be pitiful to those whom you regard as weak and erring. In your work manifest the compassion of Christ. See how often his love broke forth in expressions of sympathy for the unshepherded flock, the hungry multitudes.*15LtMs, Ms 105, 1900, par. 14*

With many it is much easier to criticize, rebuke, and condemn, than to speak words of encouragement. As laborers together with God, we are not to think lightly of the souls who have cost the Lord so much, and who through the giving of his own Son to live in humanity, may have everlasting life. While we are to show no mercy for sin, we are to labor in love for the perishing sinner, pointing him to Christ on the cross, suffering as a sin-bearer because he loved men.¹⁵*LtMs, Ms 105, 1900, par. 15*