

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 17 (1902)

Ellen G. White

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1902

Letters

Lt 1, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

January 18, 1902

Portions of this letter are published in *TDG 26*; *10MR 222-224*; *BTS 10/1902*. †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,—

We are home again. I have received and read your letter. I praise God with heart and voice for what you have written.¹⁷*LtMs, Lt 1, 1902, par. 1*

In your letter you speak of not being able to get Dr. Kellogg to help you at a certain important time. Think you the Lord cannot work by few as well as by many, by more simple agencies as well as by men who are in more important positions, such as Dr. Kellogg? “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3*.] If these words were studied and believed, the wish for Dr. Kellogg or some other man to help on some important occasion would not be indulged. Look beyond Dr. Kellogg. Look to Him who is the Light and Life of the world. Look, I say, to Him who has promised to be your helper in every time of need. To every man according to his several ability, God has given his work. Why will not our people learn this lesson? Why must my pen trace the words again and again?¹⁷*LtMs, Lt 1, 1902, par. 2*

It is not always the men apparently in possession of the greatest capabilities who have the most success in some lines of the work.

The Lord uses so-called less capable men. They may not be eloquent, but if they are connected with God, He will richly bless them. Their rugged, solid words coming directly from the heart are of great value and are appreciated by the Lord.*17LtMs, Lt 1, 1902, par. 3*

Let not those connected with the Master's service look to men of large abilities to do their work for them. God stands behind the one who does his best. Let every worker rely on His power, and He will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker who realizes that success does not depend on appearances, but on the One who has given him his commission.*17LtMs, Lt 1, 1902, par. 4*

Now is the time to work in Greater New York. The Lord has many workers to use in this great city, and He has a great many kinds of work to be done there. Some of the work will be great, some small, but all is to unite to make a perfect whole.*17LtMs, Lt 1, 1902, par. 5*

The reason the number of workers is so much smaller than it should be is that men are looking at their supposed weakness and putting their trust in one whose appearances and capabilities will, they suppose, win success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual life-blood is poisoned. Men have depended on men till they are strengthless.*17LtMs, Lt 1, 1902, par. 6*

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1902

Letters

Lt 1, 1902

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There stands among you the Mighty Counsellor of the ages, inviting you to place your confidence in Him. Shall we turn from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privilege? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? *17LtMs, Lt 1, 1902, par. 20*

My brother, my sister, you who have had experience, will you not do all in your power to train those who accept the truth under your labors, who are just beginning to understand their relation to God and His relation to them? God is seeking to draw us to Him, that we may draw others to Him. He desires us to cherish correct ideas, to raise our estimate of life and of the sacredness of our responsibilities. "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.] *17LtMs, Lt 1, 1902, par. 21*

In a variety of figures, matters have been presented to me regarding the church members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] But when in trouble many think that they must write to their earthly friends, telling them their perplexities, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden-bearer, stands beside them, saying, Come unto me, and I will give you the rest for

which you are longing. Why will we turn from him?¹⁷*LtMs, Lt 1, 1902, par. 22*

“I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; so he bare them, and carried them all the days of old.” [*Isaiah 63:7-9.*]
“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” [*1 Peter 4:1, 2.*]¹⁷*LtMs, Lt 1, 1902, par. 23*

Let us show more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Praise Him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from Him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave His life for you, that His joy might remain in you, and that your joy might be full.¹⁷*LtMs, Lt 1, 1902, par. 24*

Lt 2, 1902

Leaders in the Medical Missionary Work

Refiled as *Lt 192, 1901*.

Lt 3, 1902

Haskell, Brother and Sister

Nashville, Tennessee

January 1, 1902

Portions of this letter are published in *7MR 396-397*. +NoteOne or more typed 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 greet you this morning with a Happy New Year to yourselves and all who compose your family. I am thankful to my heavenly Father that I am a little stronger. I shall put my trust in God, and if He will give me strength, I will praise His holy name. I have spoken only once since I have been here, and that was a few moments on Christmas. I am praying for you at the family altar; all of you are remembered in my prayers. I am not discouraged, but am trying to gather the rays of sunshine into my soul. I have felt sometimes that I could not wait even to attend this meeting, before going home, but now for a few days the weather is improved, and the sun shines. Monday and Tuesday I rode out. We have had much fog. The meeting commences Friday, and I leave myself wholly in the Lord's hands, to be worked by His Holy Spirit. I wish to be passive in the hands of the Lord. I still cough, at times very hard, and raise but little; but I have much to be thankful for. My appetite is beginning to come to me, and the malaria to be overcome.¹⁷*LtMs, Lt 3, 1902, par. 1*

January 2

We have thick fog again this morning, though it was clear through the night. But all this will pass away.¹⁷*LtMs, Lt 3, 1902, par. 2*

We must seek, in this place, on this occasion, to bring about a

condition of unity, for here is our great error. We do not see and feel the importance of answering that last prayer of Christ, which means so much to us and to those who believe the truth. We may make the truth of none effect by keeping fresh and distinct before us our little differences. The Lord wants us to make a record of a very different character in this respect than we have made in the past. The patient, individual effort to be good and to do good means that we are to make more determined efforts to secure oneness, as Christ prayed might be among His disciples. Shall we answer that prayer? We must leave others just as untrammelled to do their part in the vineyard as we want them to leave us to work out our part in the appointed work. Patient continuance in well-doing will make its mark. Sinners will be converted and bring rejoicing to hearts. "Likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which [suppose they] need no repentance." [*Luke 15:7.*]*17LtMs, Lt 3, 1902, par. 3*

Now do not get so much work laid out that you will not have time to rest. We are to fight the good fight of faith with a steady purpose; if we would not fail nor be discouraged, we must have periods of rest and quietude of mind. Encourage peace. Think healthful thoughts. We are to cultivate charity, fervent charity, among ourselves. Let us live daily the *thirteenth chapter of first Corinthians*. God help us to obtain every advantage possible, that we may bring all the sunlight into our lives, to bless others as well as ourselves.*17LtMs, Lt 3, 1902, par. 4*

January 3

I was conversing with you on one occasion, and we had a very profitable review of things. I was repeating this verse: *2 Corinthians 4:6, 7*. This is our work. I was saying to you that there is danger of expecting too much of persons who have not had experience in mission work. Be careful, in such a place as New York City, to get quietness as much as possible. Do not require the mind to be kept on the strain constantly, but have some periods for rest. Your head must not be allowed to become over taxed. And Sister Haskell must not feel it is her duty to pledge herself to so much work that she

cannot be with her husband more than she is. You both must lighten your work, or you will have to stop work altogether. Is it not better to act your part than to take so much work as to imperil your future usefulness?*17LtMs, Lt 3, 1902, par. 5*

Sister Haskell, we feel that you should have less care and responsibility. Now do not think this is said because we do not appreciate your labors, because we do. We want you to be more pleasantly situated, and we ask you to consider that we are anxious for your lives to be prolonged. Do not worry and feel perplexed over things you cannot help. One thing God requires, and that is that you preserve your health. I shall have some things more to say to you shortly. We shall be glad to hear from you, but do not look on the dark side. Sister Haskell, your good, cheery letter was very precious to us. I thank you.*17LtMs, Lt 3, 1902, par. 6*

W. C. White was very anxious I should go to Graysville, but I dared not make any change because it seemed to me it would be at the peril of my life. I heard they said at Graysville that Sister White would come; it was made an important matter. When I heard you thought of coming, I said to Willie, "I would not have him come. I fear he would be afflicted as I have been." Traveling at this time of year is not good for those not acclimated.*17LtMs, Lt 3, 1902, par. 7*

January 6, 6:30 A.M.

I have had a very disagreeable experience with sickness at the stomach this morning. I aroused Sarah, and she got me a bowl of hot malted nuts. But I threw up the malted nuts. Then I drank considerable hot water, with no after effects. Now I will write a little more.*17LtMs, Lt 3, 1902, par. 8*

Our meeting on Sabbath was good. The colored people were seated on one side of the chapel by themselves. I could talk only about thirty-five minutes. We then had several excellent testimonies from ministers and people, both white and colored. Last night Brother Sheafe preached an excellent discourse in their own church,—a good, nice church which has been secured for the colored people. Friday evening, I think it was, they had a social

meeting. A white man came to the door, and asked if he might come in. He said, "I never heard anything in any meeting like this." This, of course, caused a wave of gladness to come into the meeting. There was excellent, sensible talk. The blessing of the Lord has been in the colored meetings. I was much pleased with the good impressions made. The Lord has greatly blessed the colored people, as well as the congregation of whites. *17LtMs, Lt 3, 1902, par. 9*

Many have been suffering with colds and have brought them to this meeting. I believe the Lord will strengthen me to bear my testimony during this meeting. I prayed much about this last night, and I believe I shall be able to speak. I have been having noise enough, but this I expected. *17LtMs, Lt 3, 1902, par. 10*

Human agencies are to combine in the great work. I see a large field here, but not the most healthful atmosphere. Brother Palmer and Edson have a good company of workers and have been building for their convenience. Every one is trying to do his best, and I am pleased with the workers. Some work for less wages than others, according to the work done. *17LtMs, Lt 3, 1902, par. 11*

Elder Haskell and wife, we have no warnings to give you to stimulate zeal and earnestness. You could not look upon this field, or upon any field in its destitution, without putting your shoulder to the wheel. But the light given me from God is, that you need to consider that if you would serve the work, you must not disqualify yourselves physically or morally by overdoing. Keep fresh, that you may educate others how to work; and do not get discouraged because you cannot carry the whole load. The Lord does not place upon you burdens so heavy that you cannot carry them without sacrificing your mental, moral, and spiritual capabilities. Prudence in speech and in devising is a good thing. "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." [*Proverbs 2:6-9.*] We thank the Lord for all these blessed assurances. We pray most earnestly for you all at the family altar,

and we are praying for ourselves. We cast our helpless souls upon Jesus Christ. *17LtMs, Lt 3, 1902, par. 12*

We are not always to retain the same mold of character. By beholding we become changed into His likeness. We must get out of self, and become one with Christ. Every member of the church may do a good work in the service of the Lord if he will make diligent efforts to work in Christ's lines. Truth has triumph in itself because it is truth, with no error in it. *17LtMs, Lt 3, 1902, par. 13*

I have strong faith that the Lord will work at this meeting. Christ has, in His divine nature taking human nature, shown a sufficiency for all. Nothing that Christ might say or suffer could give an exaggerated conception of the infinite love of God to men. *17LtMs, Lt 3, 1902, par. 14*

Well, Elder Haskell and wife, the Lord will help and strengthen and bless you. I cannot write much of the meeting when I am not allowed to attend it, but I hear good reports. No one sees me now but the family. I have had relapse after relapse, and with the exception of the first day, Friday, I have not seen any company. *17LtMs, Lt 3, 1902, par. 15*

I shall feel relieved when Elder Franke takes up his work again, for we have no time to lose. The world is to be warned, and many souls will be converted from the high ranks as well as the low. God will fit every one for his work who is willing to be worked by the Holy Spirit. When God has poured the Holy Spirit upon all who ask Him in faith, why do they not claim the promise? *17LtMs, Lt 3, 1902, par. 16*

I was pleased to hear of the goldsmith, and that the Lord's eye is upon him, and opening his way. *17LtMs, Lt 3, 1902, par. 17*

Tell all that the hall in which you congregate—the walls, the floor—has not sinned; it is the human agencies that have been the sinners. The men who had souls to save or to lose have corrupted their ways before the Lord. Yet Christ died for them. There are polluted souls in every church in New York City,—some who are guilty of the worst crimes that Satan can put into the mind of men to commit. But what has the building done? It was not the sins of the hall that polluted the worshipers. It is the conforming in soul and

body and spirit to wicked practices that corrupts the soul. When any one demerits the hall because of the wicked agencies of men who performed evil in it, tell him, "Hold your peace: you know not what you are talking about." The pavements of our streets are defiled by unholy feet that walk in the way of unrighteousness. Shall we refuse to walk upon those pavements? What do the churches in our day contain? (*Revelation 18:1-[5]*): "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a 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." *17LtMs, Lt 3, 1902, par. 18*

Let all bear in mind that it is not the house, that building of stone, that is polluted, but the human agencies who have souls to save or to lose. They are the ones who have committed transgression and sins. All their great riches have come to naught. Great cities will be consumed by the fire of God's wrath. *Verses 18-24.17LtMs, Lt 3, 1902, par. 19*

Let no one demerit the hall which God has mercifully placed in the hands of His people for a time. When that hall is unsuitable, there will be another provided. Shall the hall be abandoned? I say, No. *17LtMs, Lt 3, 1902, par. 20*

Now is the time to search out the particular sins which have called down denunciations upon the church of Ephesus and quenched their first love. Whatever sin has made us worldly, forgetful of our responsibility to God, and opened the door of the heart to worldliness or pride or sensuality, turning the grace of God into licentiousness; whatever has eaten godliness out of the soul, enfeebled the moral courage, fostered selfishness, covetousness, and a variety of forms of cupidity and dishonest dealing,—let all

repent of who will. Christ's grace and strength will be imparted to give nourishment and vigor and health of body and soul, but not one act of lawlessness, not one act of evil, to rob a man of his right, will be overlooked by the Lord. *17LtMs, Lt 3, 1902, par. 21*

All church members are on trial. All who dishonor the name of God will have no place in His kingdom. Let all, for their own soul's sake, obtain guiding light from the experience of the past. The great Head who moves in the midst of the candlesticks will never be without a church. Faithful and true witnesses to His name and His glory will stand unflinchingly when the test comes. If some fail to testify to the Word, their candle will be put out. It will be demonstrated who are the faithless ones, and those who are faithful will take the places of those who refuse to shine. Some will refuse to shine for Christ and His glory, but others will shine. "Remember therefore from whence thou art fallen, and repent, and do the first works." [*Revelation 2:5.*] *Revelation 3.17LtMs, Lt 3, 1902, par. 22*

We need to be calling the people more and more to the work of unity. The Lord would have us know how precious are the people of God in His eyes. There will be men who will arise, like Nelson, who are certainly deceived by the enemy. He knows not what he is doing. He thinks if he takes certain Scriptures and strings them together, and then tells you the application is thus and thus, that is enough. Believe him not. Any man could do this work. It has been done over and over again, but in my experience for the last sixty years, men have arisen with wonderful testimonies, applying Scriptures to different things which they offered as a message from God, just as Nelson has done; and these men have led away disciples after them, but the Lord did not send them. The Lord has not given Nelson the message he claims to have for the people. For in this very message was a glaring falsehood—that I did not treat my workers well. The only one who ever claimed this told it to Nelson, and he came way on to California to give me that mess. That poor girl had taken so inconsistent a course that I could not retain her in my service. I have her confessions in regard to the wickedness of her course. And when I could not retain her, she framed falsehoods, and Nelson came way from Battle Creek to give me my message of abuse to my workers. Of this sin I have never been guilty; so his message was not from God, and I told him so

and would have no more conversation with him. *17LtMs, Lt 3, 1902, par. 23*

Lt 4, 1902

White, Ella May; White, Mabel

Nashville, Tennessee

January 1, 1902

Portions of this letter are published in *PM 291; 3MR 424*. +^{NoteOne} 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 Granddaughters Ella May and Mabel White,—

I wish to say Happy New Year to you both. You are, I believe, the children of God, and I would not place any obstruction in your way in obtaining an experience in doing God service. That which I have said I will not retract, but not leave you bound by the restrictions if you think it your duty to canvass. I am sorry if my cautions have been stronger than I intended, for I did not intend a positive do nothing in the line in which you have been working. But I have felt great fears of having a girl at your age go alone into this work. Accidents are liable to occur, endangering life. Life is endangered by your wheel's meeting a mischance. If another sensible person were with you, then one could be a safeguard to the other. If one should become injured, and no one at hand to help, what then? All these things are to be considered and guarded against.¹⁷*LtMs, Lt 4, 1902, par. 1*

Another danger: there are tramps everywhere, and evil, dissolute characters, who will do wicked works, and run and kill, because they have given themselves to Satan's power. I would therefore be very cautious how in any way you are unguarded. For Satan has come down in great power. He is represented as going about as a roaring lion, seeking whom he may devour. These things must be considered. You two girls have been the cause of many hours' loss of sleep, for I felt very anxious. Now, my dear children, this is the reason I have written you as I have. I did not suppose I had written so forbidding as you have taken it. But if you feel that it is your work

to canvass, and that you can do good in that line, I remove all my objections, but not my cautions that every precaution should be taken against exposing you to danger. This I insist upon. *17LtMs, Lt 4, 1902, par. 2*

I feel a deep interest in Mabel, that there may be no careless lack of forethought by her, and she, brave girl as she is, and courageous, ready to do almost anything, shall not imperil her health in any wise. *17LtMs, Lt 4, 1902, par. 3*

You are both my dear children, bought with a price. You are not your own, and you need to take special precautions that you may not be careless and reckless in the treatment of your bodies. Guard against taking cold, being in drafts of air when in perspiration, against wet feet. Keep your feet warm. These things are essential. The Lord would have you so care for your health that it shall be a religious duty on your part, that you shall care for the citadel of the soul's best interest in caring for the body that is so fearfully and wonderfully made. As to thinking attentively in regard to these matters, it is a religious duty which belongs to you individually. Take excellent care of the body with its wonderful machinery, for this is essential in order to keep the whole religious experience, the spiritual character, healthy and strong. *17LtMs, Lt 4, 1902, par. 4*

Christ and God have a work to do for you which you cannot do. But it is your work to take special pains to think and to bear in mind, I am fearfully and wonderfully made. An active conscience and correct judgment are essential on your part. A healthy body is necessary for a healthy mind. Do your part, which the Lord has assigned you, to preserve the laws of life and health. Christ is our life, just as in the body the life is in the blood. Christ abiding in the soul is the life blood of the soul. He is made unto us wisdom and righteousness and sanctification, as well as our redemption. There is no part of the spiritual being but [that] Christ is the living supply. *Galatians 5:22*. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." [*Verses 22, 23.*] "If we live in the Spirit, let us also walk in the Spirit." [*Verse 25.*] *Ephesians 5:9*. "For the fruit of the Spirit is in all goodness and righteousness and truth. Proving what is acceptable unto the Lord." [*Verses 9, 10.*] Christ is

to us all and in all. Is not Christ in us the hope of glory? Is not the abiding presence of Christ in the soul life, as the blood dwells and moves in the veins? <Christ is> the source and pledge of our joy and glory and hope? “As thou, Father, art in me and I in thee.” <He prays,> “That they also may be one in us: ... I in them and thou in me, ... that the love wherewith thou hast loved me may be in them, and I in them.” [John 17:21, 23, 26.] The blood is formed in the body from the food eaten. So Christ is formed in us from eating His flesh and drinking His blood. *17LtMs, Lt 4, 1902, par. 5*

We need to understand these words of Christ, “The flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life”—the Holy Word accepted and brought into the practical life. [John 6:63.] Spiritual life consists in Christ’s being the light and life of the soul temple, as the blood is the life of the body. All who study the Word are represented as eating the Word, feeding on Christ. Even as the bodily necessities must be supplied daily, so the Word of God must be daily studied—eaten and digested and practiced. This sustains the nourishment to keep the soul in health. The neglect of the Word means starvation to the soul. The Word describes the blessed man as one meditating day and night upon the truths of God’s Word. We all are to feast upon the Word of God. The relation of the Word to the believer is a vital matter. Appropriating the Word to our spiritual necessities is the eating of the leaves of the tree of life that are for the healing of the nations. Study the Word, and practice the Word, for it is your life. *17LtMs, Lt 4, 1902, par. 6*

Grandmother.

Lt 4a, 1902

Caro, Brother and Sister

“Elmshaven,” St. Helena, California

January 3, 1902

Portions of this letter are published in *AH 381-382, MM 133*.
+NoteOne or more typed 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 Caro,—

God calls for the service of the whole being. He will not accept a divided heart, a service given partly to Him and partly to self. When the lawyer came to Christ with the question, “Master, what shall I do to inherit eternal life,” Christ answered, “What is written in the law? how readest thou?” “And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” And Christ said, “Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*]*17LtMs, Lt 4a, 1902, par. 1*

Christ came to reinstate in the earth the divine government, to vindicate God’s holy law, to make an end of transgression, and to bring in everlasting righteousness for His people. The completeness of His atonement is the assurance that as we give ourselves to God, we shall be accepted in the Beloved.*17LtMs, Lt 4a, 1902, par. 2*

The Saviour is now pleading before the throne of God in our behalf—our compassionate, sympathetic, faithful High Priest. “It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. ... In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “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.” [*Hebrews 2:10, 17, 18; 4:15.*] *17LtMs, Lt 4a, 1902, par. 3*

In order to be our Redeemer, Christ must know by experience what we suffer. He must know what is meant by a wounded, bleeding heart. He learned obedience by the things which He suffered. He was made perfect through suffering. He knows how to sympathize with and help a suffering church. Then let those who are in trouble bring their sorrows to One who can help them—One who is too wise to err and too good to do them harm. *17LtMs, Lt 4a, 1902, par. 4*

In order to become acquainted with the disappointments and trials and griefs that come to human beings, Christ reached to the lowest depths of woe and humiliation. He has traveled the path that He asks His followers to travel. He says to them, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] But professing Christians are not always willing to practice the self-denial that the Saviour calls for. They are not willing to bind about their wishes and desires in order that they may have more to give to the Lord. One says, “My family is expensive in its tastes, and it costs much to keep it.” This shows that he and they need to learn the lessons of economy taught by the life of Christ. *17LtMs, Lt 4a, 1902, par. 5*

One family that indulges expensive tastes will spend in self-gratification money sufficient to support two families with proper economy. I would advise those whose tastes are so expensive not to connect with a work that calls for constant self-denial and self-sacrifice. *17LtMs, Lt 4a, 1902, par. 6*

To all comes the temptation to gratify selfish, extravagant desires, but let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. Just before His ascension, He gave His disciples the work to which they were to make all else subordinate. “All power is given unto me in heaven and in earth,” He said. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have

commanded you; and lo, I am with you always, even unto the end of the world.” [*Matthew 28:18-20.*] *17LtMs, Lt 4a, 1902, par. 7*

Think of the greatness of the work before God’s people. The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant must overcome their desire to indulge self. Only thus can they be true followers of Christ. Those who take the name of Christian are to follow their Leader. He resigned His high position in the heavenly courts. Laying off His kingly crown and royal robe, He clothed His divinity with humanity, that humanity might lay hold of divinity, becoming partakers of the divine nature, having escaped the corruption that is in the world through lust. He died for sinful human beings, that they might live forever in the kingdom of God. *17LtMs, Lt 4a, 1902, par. 8*

I ask those who live in the vanity of self-indulgence, Will you continue to act as if there rested on you no responsibility to practice self-denial? For what purpose are you living? What good are you accomplishing? Can you afford to live for self? Can you gain eternal life while you live thus? Has not God a place and a work for you? Is there not something more for you to do than merely to please and gratify self? *17LtMs, Lt 4a, 1902, par. 9*

Sister Caro, you are not a happy woman, because you do not view things in a right light. You are not satisfied. Forget self, and work for others. Use in unselfish service the powers of body and mind. Thus you will find true happiness. Thus is the use that God intended you to make of the human machinery, and upon this use of it depends its harmonious action. *17LtMs, Lt 4a, 1902, par. 10*

There are higher attainments for you. No longer cherish such an exalted idea of yourself that you are unwilling to do for others the work that your Lord and Master did while on this earth. *17LtMs, Lt 4a, 1902, par. 11*

There is much for us to learn from God’s great book of nature. Notice the loveliness of the roses and the lilies and the pinks. Educate yourself to love these beautiful things. Draw from them lessons of trust, and teach these lessons to your little ones. Pointing to the lilies, Christ said, “Consider the lilies of the field, how they

grow, they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Matthew 6:28-30.] *17LtMs, Lt 4a, 1902, par. 12*

My sister, do not rest content to be merely an ornament. Such a life will never satisfy a mind created to grasp eternal realities. Within your reach are God's choicest blessings. *17LtMs, Lt 4a, 1902, par. 13*

You can have them if you will awake to the thought that you have a higher life to live than you have been living. Will you not use your physical, mental, and moral powers in the Master's service? Your husband needs your help in planning to reduce the expenses of his family. In the near future this will have to be done. Help your husband by personal activity. Do not live for self-gratification. This will never bring you real happiness. *17LtMs, Lt 4a, 1902, par. 14*

I am intensely desirous that you shall rise above the dwarfing ideas that you have entertained with regard to what constitutes a lady. These ideas are altogether out of harmony with God's ideas, and therefore your mind is sick, diseased. It does not meet the mind of Him who has bought you with a price. You yourself are not satisfied with your attainments. How can you be? As you are now, life's prospects cannot appear altogether inviting. Life's realities must be painfully oppressive to your sensitive, discouraged feelings. But it is not too late for you to make an effort to be a useful wife and mother. With the simple, childlike confidence that it is the privilege of every Christian to have, believe that you will yet see the goodness of the Lord in the land of the living. Remember that the Lord designed your life to be a blessing to those around you. He has a higher standard for you to reach than you have yet reached. Do not spend your time and strength in the effort to be a lady in the eyes of the world. She who is a true lady in God's sight is the one whose life is filled with good works. *17LtMs, Lt 4a, 1902, par. 15*

You need not be an invalid, and you will not be unless you allow wrong ideas and habits to make you thus. If you would bring into

your life the principles of genuine health reform, this would have a saving influence on yourself and your husband. *17LtMs, Lt 4a, 1902, par. 16*

Christ prayed for His disciples, “I pray not that thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.” [*John 17:15.*] This prayer is the rule by which you are to regulate your life. Those who receive the Spirit of Christ realize that there is in His words more than appears on the surface. The Christianity of the true believer looks beneath the surface, and sees in Christ’s teaching a religion perfectly adapted to every human being—a religion ever actively engaged in doing good. *17LtMs, Lt 4a, 1902, par. 17*

The cultivation of the intellect is not of the right order if it lifts the mind above the simplicity of the gospel of Christ. We need to exercise faith, faith in hearing God’s Word and faith in practicing it. No one who lives is at liberty to do as he pleases. Christ has pointed out the path in which every one is to travel. “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.*] *17LtMs, Lt 4a, 1902, par. 18*

I entreat you and your husband, my dear sister, to become trees of righteousness. Profession is worthless without corresponding practice. Christ declares, “Ye shall know them by their fruits. Do men gather grapes of thorns, and figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringing not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” [*Verses 16-20.*] *17LtMs, Lt 4a, 1902, par. 19*

Lt 5, 1902

White, May; White, Ella; White, Mabel

Nashville, Tennessee

January 1, 1902

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 dear Daughter May Lacey White, and all your little flock, and my Ella White and Mabel White,—

I greet you with a Happy New Year for you all. And also May Jones, whom we have remembered in our prayers, that the blessing of the Lord should rest upon you, May Jones. We have a great desire that the blessing of the dear Saviour may come to May Jones this year 1902. I wish you, May Jones, a Happy New Year. We have remembered you all in our prayers, and I have believed that the precious Saviour would shield and protect you all.^{17LtMs, Lt 5, 1902, par. 1}

The Lord Jesus will be a father to you all. His loving-kindness faileth not. While we have had sorrow with thinking of the inconvenience to which you have been subjected, we have believed the Lord would be with you. I opened the Scriptures for an appropriate promise to you, and this my eye rested upon immediately: “And I will strengthen them in the Lord; and they shall walk up and down in his name, saith the Lord.” *Zechariah 10:12*. We have believed, while the husband and father was absent, the Lord would be unto you all a present help in every time of need. Praise His holy name.^{17LtMs, Lt 5, 1902, par. 2}

The good hand of the Lord has been over you in protection and love, and your lives have been precious in His sight. He has been to you a sun and a shield. He loves you and has cared for you.^{17LtMs, Lt 5, 1902, par. 3}

My dear sister and daughter, I have not forgotten you in your trials;

and then, we consider that you have all been bearing your testimony for the Master, that you have put your trust in Him who is strong to save and mighty to deliver you. And you have in your affliction adorned the doctrine of God our Saviour in practice and hopefulness. The Lord sometimes permits us to be placed in most trying circumstances, that we may seek Him and bear a testimony for His truth. Christ Jesus is your guide and counsellor. Have you not proved Him? He is the rock that is higher than we. He is a sun and shield. It is by His might that we conquer, and by His righteousness that we are saved. It is by His Spirit that we are sanctified.*17LtMs, Lt 5, 1902, par. 4*

I have had my trials on this journey. At times I have feared that I might not live. But when to outward appearance there seemed but little hope for life, there have come to me the words, "I shall not die, but live to declare the words of the Lord. [*Psalm 118:17.*] You have duties to the church and messages from God to those who are in danger and working contrary to His will." I have suffered, but my faith in God's love is strong. Be of good courage, all of you, in the Lord.*17LtMs, Lt 5, 1902, par. 5*

Mother.

Lt 6, 1902

Collins, Gilbert

Nashville, Tennessee

January 3, 1902

Portions of this letter are published in *4MR 320-321*. +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.

Dear Brother Gilbert Collins,—

When in the East, I desired to visit you. But, my brother, I dared not go. While in South Lancaster, I was very ill. It was thought that my case was dangerous. Three times a day I took very heavy treatment. For this reason I could not possibly visit you.¹⁷*LtMs, Lt 6, 1902, par. 1*

My brother, you may not live long. Have you made your will? We know that you want to be the Lord's right hand, working in co-operation with Him. Even after your life ends, it is your privilege to carry forward His work. Will you please consider this, and return to the Lord His own, that you may know that you have faithfully acted your part, doing what you could? If you do this, when you are called upon to lay off the armor, you will illustrate the words that God instructed John to 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.*]¹⁷*LtMs, Lt 6, 1902, par. 2*

Have you not been reaching out and purchasing property? And yet now, just now, is the time when the work must be carried on in our cities. Greater New York is to be worked. But it costs something to carry forward the work in a large city. Do you not feel it your privilege to give something to advance the work in New York City?¹⁷*LtMs, Lt 6, 1902, par. 3*

How many claim that all they have is their own! Is it not time to

return to the Lord His own means? May the Lord help you to understand your whole duty, as well as your privilege. May you never forget that you are His steward.*17LtMs, Lt 6, 1902, par. 4*

Will you, my brother, do as I have done—make your will? But first, will you not make a donation to the cause of God? Means is so much needed. Every dollar that can be invested should be placed where it will do the greatest amount of good in advancing the Lord's work. And our offerings, as well as our tithes, are to be brought into the Lord's storehouse, that there may be meat in His house. Your gifts will advance the work in new fields. In the kingdom of God will you, my brother, see a harvest of souls that your offerings have been the means of saving?*17LtMs, Lt 6, 1902, par. 5*

I do not want you to forget to make a wise provision for the disposition of your means. The Lord will bless you in doing faithful work in this matter, placing His means where it will be used in His cause. After leaving to your wife a portion that will secure her from want, you will receive the Lord's blessing if you make provision for the needs of His cause. Remember that years ago, when death had claimed you as his victim, the Lord in a remarkable manner spared your life. He heard our prayers in your behalf, and brought you back from the brink of the grave. My brother, I am drawn out to write to you, to ask you whether, after leaving to your wife that which will provide for her necessities, you would be willing to make me, or any other one in whom you have perfect confidence, the steward of your means? If you will entrust me with any portion of the remainder to use as the cause of God demands, I will take this responsibility, in connection with my son W. C. White, <or someone nearer to you,> who is wholly and sincerely devoted to the work and cause of God. I make this proposition, because I believe it is the best plan that I can suggest. You may have in mind some other person whom you would like to have act as your steward after your life shall have ended, in order that your means may still be used as God's helping hand. But do not delay in settling this matter. Arrange to return to the Lord His means, that it may be used at this time, when money can do so much to promulgate the gospel message.*17LtMs, Lt 6, 1902, par. 6*

The world is to be warned. Large cities are to be worked. The

higher classes are to be given an opportunity to hear the important themes of present truth. Many are hungering for the spirituality that the churches have lost because they have left their first love. Every one should fully believe that the Lord Jesus Christ is able through His merits to secure prosperity, purity of character, righteousness, and peace for those who co-operate with Him in the great work that must now be done. *17LtMs, Lt 6, 1902, par. 7*

All who can do so, should now make decided efforts to show to others the binding claims of the law of God. By pen, by voice, and by God's entrusted talent of means, every one should labor to the utmost of his ability to bring to an end the elements of strife and discord, and to expose the deceptive errors that like a flood of corruption are deluging the world. *17LtMs, Lt 6, 1902, par. 8*

A decided awakening, a careful searching of the Word of God, must take place in the great cities. Such a work is now being carried forward in Greater New York. And, thank the Lord, many minds are being awakened, not by eloquent preachers, but by humble workers who bear witness of the Lord Jesus Christ through His Word. Many are doing as did the noble Bereans, who "searched the Scriptures daily, whether those things were so." [*Acts 17:11.*] The Lord is certainly opening doors before the workers, and people are being instructed in the truth. *17LtMs, Lt 6, 1902, par. 9*

Our earnest desire is to bring souls to a knowledge of the truth as it is in Christ Jesus. We hold no fanciful theories. Everything contrary to the word should be rejected as false. All who desire salvation are pledged to submit their judgment to the plainly revealed Word—to a "Thus saith the Lord." *17LtMs, Lt 6, 1902, par. 10*

After Christ's resurrection, just before He ascended to heaven, He gave to His disciples the message, "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.*] This is a great and solemn work; but what greater help could we ask than the assurance given in the words, "Lo, I am with you always, even unto the end of the world"? *17LtMs, Lt 6, 1902, par. 11*

Mark's record is: "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 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.*17LtMs, Lt 6, 1902, par. 12*

"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.*]*17LtMs, Lt 6, 1902, par. 13*

God calls for workers to preach the Word, and to canvass—workers to go forth everywhere with the assurance that He works through those who are true and whole-hearted. With God, nothing will be impossible. The sufficiency is all of God.*17LtMs, Lt 6, 1902, par. 14*

I submit these statements to you, because in the providence of God my husband and myself were His chosen instrumentalities through whom, by earnest supplication, your life was spared. By living, reverent faith we laid hold on the life-giving power of Jesus Christ. Our prayers were heard. The answer came.*17LtMs, Lt 6, 1902, par. 15*

Now, my brother, I leave these words with you. If you will at once make earnest and wise efforts to return to the Lord His own, a blessing will rest upon you; for thus you will be a faithful steward of the grace of Christ.*17LtMs, Lt 6, 1902, par. 16*

In much love.*17LtMs, Lt 6, 1902, par. 17*

Lt 7, 1902

White, J.E.White, Emma

Refiled as *Lt 193, 1901*.

Lt 8, 1902

White, J. E.; White, Emma

"Elmshaven," St. Helena, California

January 22, 1902

Portions of this letter are published in *5Bio 146*. +NoteOne or more typed 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 your letter yesterday. W. C. White is in San Francisco. Sara has been in Oakland ever since our return. She accompanied me home Friday morning and that afternoon took the train for Oakland. Her sister's daughter has a baby, then four days old. He is a strong, healthy boy, and weighed nine pounds at his birth. But when he was born, a blood-vessel on his head was ruptured. This has made a swelling on his head, and causes them some anxiety. It may prove to be a serious matter. Sara thought it would be best for her to stay with her sister and her niece for a few days. *17LtMs, Lt 8, 1902, par. 1*

Since my return I have improved in health. My cough has almost left me. My appetite has come back. I eat thistle-greens and zwieback with relish. But I am not yet strong. I have not sat at the table with the family since I came home. I have been out to drive twice. *17LtMs, Lt 8, 1902, par. 2*

We have Willie and May and part of their family staying with us for a while. They sleep in my spare parlor. Mabel and May Jones stay in the woodshed at their new house. Ella is in San Francisco, attending an educational institute. Willie went to San Francisco a day or two ago to attend a council meeting. We expect him home tomorrow. *17LtMs, Lt 8, 1902, par. 3*

I have read your letter carefully. Before it came, I had written one to Brethren Daniells and Evans. But since writing this letter, I have

changed my mind entirely. I cannot feel clear to ask for *Steps to Christ*, thus giving the impression that I wish to cut all the cords that bind me to the publishing house. *17LtMs, Lt 8, 1902, par. 4*

There is such a thing as putting into operation very imprudent plans. From the light God has given me, I know that we must be guarded. We must strive to keep every door of temptation closed. *17LtMs, Lt 8, 1902, par. 5*

I fear that the work the Southern Publishing Association is doing in handling *Patriarchs and Prophets* will create feelings that will not tend to unity. Should I now present a request for the plates of *Steps to Christ*, this would bring temptations to minds and would work against the unity that should exist among God's people. *17LtMs, Lt 8, 1902, par. 6*

We are now to do all we possibly can to harmonize. Most earnestly we must strive to help one another. We must do nothing that will excite prejudice, nothing that will stir up strife. We are to do all in our power to answer the prayer in the *seventeenth chapter of John*—Christ's prayer for unity. We must be very guarded, lest we place a stumbling block in our brother's way. We are to do our appointed work with an eye single to the glory of God. We are to learn the meekness and lowliness of Christ, doing all we can to secure peace and unity. We are to hedge up, if possible, the way of the enemy. We are to exemplify in our lives the love of Christ, soothing disturbed and tempted minds. *17LtMs, Lt 8, 1902, par. 7*

We need to seek God most earnestly. Let us study the words of one of Christ's followers, "Thy gentleness hath made me great." [*Psalms 18:35.*] We must bring ourselves into line. We must gain complete control of our words, of the tones of the voice, and of our actions. "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] *17LtMs, Lt 8, 1902, par. 8*

We need, my dear children, to learn how to wear Christ's yoke gracefully. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] *17LtMs, Lt 8, 1902, par. 9*

You have, my dear son, natural force of character. You must cultivate simplicity and godly sincerity. Never allow the enemy to control your feelings. Always remember Christ's promise, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Before you speak, think of who is your Companion. Respect the heavenly Guest by tempering the natural impetuosity of your nature with meekness and gentleness. Do not forget that you are honored with the presence of heaven's nobility. *17LtMs, Lt 8, 1902, par. 10*

With you are associated men of excellent ability. How thankful I feel for this! Preserve their confidence. Be ever on your guard. This self-training will keep you very near Christ. You have the privilege of cultivating the Christlike habits that you delight to see in others. Ever preserve habits of reverence in your dealings with your associates. *17LtMs, Lt 8, 1902, par. 11*

My son, strive to be a whole man. Keep ever on your guard. You are watched, and if you follow Jesus, men will see that you are learning of Him. *17LtMs, Lt 8, 1902, par. 12*

We need to remember that we must not take on us all the heavy responsibilities that we can possibly carry. Do not get under too many loads. "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.*] Let every step you take carry you nearer heaven. Grow in grace, in self-reliance, in self-control. Let every day find you more nearly prepared to unite with the royal family in the heavenly courts. *17LtMs, Lt 8, 1902, par. 13*

Perplexities will arise with regard to the food business. I have articles written on this subject. These articles extend over several years, and as fast as I can find them, I am having them copied. *17LtMs, Lt 8, 1902, par. 14*

Jan. 28, 1902

I had to leave this letter to put some copy into the hands of my copyist. W. C. White came home Thursday and is moving into his house. I am so glad that he can have a few days with his wife. For the last few months their family has been somewhat broken up. But May has been very patient. She is not one of the kind that complain.

Since they came to America she has certainly had a very hard, trying time. My family has tried to help her all they could. The sickness the children have had has made things very unpleasant for May, to say the least. *17LtMs, Lt 8, 1902, par. 15*

I shall now close this letter by saying that I am very much improved in health, especially as regards my appetite. I am still weak, but my system seems to be cleansed, and I am very hungry for my meals. How good my favorite dishes—thistle-greens and potato-meal—taste! I am like a fever patient who has been half-starved. I feel hungry, hungry. I am easily satisfied at the time, but before the next meal, I am very hungry again. I am glad that terrible sickness is over. I feel comparatively well again health-wise, but I can make no boast of strength. When on my feet, I totter as if just learning to walk. *17LtMs, Lt 8, 1902, par. 16*

Lt 9, 1902

White, J. E.

St. Helena, California

January 29, 1902

This letter is published in entirety in *17MR 252-256*. [†]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 J. E. White

My dear Son,—

Read carefully the *sixth chapter of John*. Today Christ is the same compassionate Saviour. He did not overlook the physical needs of the hungry multitude that had followed Him in their eagerness to hear from His lips words of life. How wonderful is this record of the Saviour's ministry! After every one of the multitude had been fed, the Lord Jesus said to the disciples, "Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." [*Verses 12, 13.*] *17LtMs, Lt 9, 1902, par. 1*

By this the Lord shows us the importance of exercising care not to allow anything to go to waste. By His creative power He increased the five barley loaves and two small fishes so that there was sufficient food for all on that occasion. But although He could provide any quantity of food necessary for His people, yet He gave direction that every fragment should be gathered up. *17LtMs, Lt 9, 1902, par. 2*

If the Lord Jesus could by increasing the supply of food meet the necessities of five thousand hungry men, besides women and children, on that occasion, He will at the present time impart knowledge to His people in different places, whereby in various ways they will be provided with food. His hand of benevolence is

not stayed. *17LtMs, Lt 9, 1902, par. 3*

By this miracle the Lord Jesus desired to give the people a spiritual lesson. The next morning many who had heard of the miracle went out to search for Christ. Going to the place where the miracle had been performed, they found neither Jesus nor His disciples. "When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not (that is, bestow not your chief labor, make it not a matter of anxiety) for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven." [*Verses 24-32.*] *17LtMs, Lt 9, 1902, par. 4*

Those who had followed Christ referred to the standing miracle of the manna given to the Israelites in the wilderness during the time when, as the Psalmist states, "Man did eat angels' food." [*Psalm 78:25.*] They were desirous of knowing whether Christ would continue to provide His followers with plenty of palatable food, as He had provided food for the children of Israel in the wilderness. *17LtMs, Lt 9, 1902, par. 5*

From Christ's answer we may draw a lesson that we should learn. He is not unmindful of the physical wants of His followers. He will provide food to satisfy bodily necessities. But He teaches us that the spiritual food which He provides is of far more consequence to us than is temporal food. He teaches us to have far more anxiety to

secure the living bread that endureth unto eternal life, than to secure perishable bread for physical sustenance. He teaches us that the bread from heaven can be obtained from no human agent. Through the gift of Christ, God Himself gives to man this living bread. "For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." [*John 6:33, 34.*]*17LtMs, Lt 9, 1902, par. 6*

To emphasize this lesson, Christ declared: "I am the Bread of Life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." [*Verse 35.*]*17LtMs, Lt 9, 1902, par. 7*

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus Christ desires all to understand His declaration, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*]*17LtMs, Lt 9, 1902, par. 8*

Concerning the food question in the Southern field: If the Committee of the Southern Union Conference desires to handle the manufacturing of health foods for the benefit of the cause in the Southern field, and thus help that field; and if they have the proper men to undertake this work; let the whole Union Conference take hold of this work with unselfish interest; and let Edson and Brother Palmer keep to the work of publishing the truth. If these brethren can successfully carry forward the work in the publishing line, that is all that it is well for them to attempt to accomplish, taking into consideration their state of health. Both have been under a great strain. In this movement on the part of the Southern Union Conference to take hold of the manufacture and sale of health foods, I can see the possibility of establishing an industry that would help the cause all through the Southern field. I hope that no ill feelings will be created over this matter. All that men as missionaries for God can do for the Southern field should be done.*17LtMs, Lt 9, 1902, par. 9*

There must be no misunderstanding, my son, in regard to the words I spoke to you just as I was leaving Nashville. My remarks were in

reference to the way the work has been carried on heretofore. I have no special light with reference to particulars in detail or concerning the point of who should carry the responsibility of manufacturing health foods in the Southern field. But the light given me is that it should not be, and must not be, carried on in the Southern field in the way in which it is now being done in Battle Creek. The light I have had is that in every effort made to manufacture health foods in the Southern field, the business should be conducted not as a speculation for personal benefits, but as a business that God has devised whereby a door of hope may be opened for the people. *17LtMs, Lt 9, 1902, par. 10*

If in connection with providing the common foods the health foods that Dr. Kellogg is selling could be supplied without the objections I tried to specify in a letter to him, of which you have a copy, then let the Southern field have the benefit of the profits on these productions to sustain the work there. But you will not be able to carry both of these responsibilities—the publishing work and the manufacture and sale of health foods. Brother Palmer has a feeble hold on life. It is necessary for him to be most careful in regard to his diet, and he is often in need of special treatment. You yourself are in danger. Your nervous system needs careful guarding. Emma needs great care. But the Lord will be with you, if you will be with Him. *17LtMs, Lt 9, 1902, par. 11*

In love. *17LtMs, Lt 9, 1902, par. 12*

Lt 10, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

January 27, 1902

Portions of this letter are published in *CD 324; 3MR 263-264*.
+NoteOne or more typed 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 thank the Lord that I am at home. I have not yet had strength to look over my writings. When I attempt to do this, I become confused. You and Brother Palmer must be patient. Remember that there are some things I shall not be able to do till I get my strength. One evening I went down to prayers. This effort cut down my strength so that I have not dared to repeat it.¹⁷*LtMs, Lt 10, 1902, par. 1*

I am so glad that I am at home. We are having clear, cold January weather. I have good accommodations for keeping warm, as I had at Nashville. But there I was so much reduced in strength that I dared not keep a fire in the stove all the time. For four days I did not have a fire.¹⁷*LtMs, Lt 10, 1902, par. 2*

The four days and nights I spent on the cars coming home were a rest to me. I suffered somewhat, but most of the time was free from pain, though not able to eat.¹⁷*LtMs, Lt 10, 1902, par. 3*

My appetite left me sometime before I went to the East. But now it has returned, and I am hungry when mealtime comes. My thistle-greens, nicely cooked, and seasoned with sterilized cream and lemon juice, are very appetizing. I have vermicelli-tomato soup one meal and greens the next. I have begun again to eat potato meal. My food all tastes good. I am like a fever patient who has been half-starved and I am in danger of over-eating.¹⁷*LtMs, Lt 10, 1902, par. 4*

Sara has just returned from Oakland. She spent a week with her niece. When the baby was born, there was something the matter with his head. The doctor thought a blood-vessel had been ruptured. But the lump on the baby's head is disappearing, and he is doing nicely. *17LtMs, Lt 10, 1902, par. 5*

After dinner today Sara and I drove to St. Helena. We had just returned when Dr. Winegar and Sister Gotzian called. I talked with them for an hour. Now the afternoon has almost gone. *17LtMs, Lt 10, 1902, par. 6*

I sent you a short letter today. I have received your letter and the copies you sent. I was much pleased with your letter. Your plans <with regard to the publishing work and the Review and Herald> are right. I see that Nashville cannot be a center for the school interests and the other interests that will be built up in the South. *17LtMs, Lt 10, 1902, par. 7*

The Southern field must be worked. I shall try to collect all I have written on this subject and put it in shape to be used. And as soon as I can gather a little strength, I shall write some things. But I find that I have some articles written, and that I am in danger of repeating. I shall have some matters copied out of my diaries. *17LtMs, Lt 10, 1902, par. 8*

My son, now is the time for you and Brother Palmer to move guardedly. I hope that you and he will not take yourselves in your own hands. Do not put your trust in men. Be self-controlled. Be sure that you will walk with God in great peace of mind if you study His Word and practice its teachings. *17LtMs, Lt 10, 1902, par. 9*

You must have rest. Do not do as I have done—become so worn that you cannot work. I wish you would come apart and rest awhile. But wherever you go, exert a Christlike influence. Come as near as possible to all the believers you meet. You will see many inconsistencies, but be wise in speech and action. Make friends, and the Lord will surely bless you and them. *17LtMs, Lt 10, 1902, par. 10*

In regard to the food question, it is not the easiest thing in the world to state in clear lines what should be done in regard to this matter,

and in regard to the restrictions that are being prepared to bind God's people with cord's—restrictions that are contrary to God's mind and will. *17LtMs, Lt 10, 1902, par. 11*

What a comfort it is, when tempted and tried, to know that if we draw near to God, He will draw near to us. He will be to you a present help in every time of need. What a comfort it is to know that we may walk with God in peace. When tempted and tried, rely on the One who says to you, "Be of good cheer; I have overcome the world." [*John 16:33.*] We can trust fully in His power. The Lord understands your motives, and the purity of the plans He designs you to carry out in the turning of the wheel of providence. You will see more clearly when the cloud lifts. Jesus will open the way. Only trust in Him. *17LtMs, Lt 10, 1902, par. 12*

You need not make all your joys and all your sorrows public property. Silence is often eloquence. The promise is that if you ask God for wisdom, He will give it to you without reproaching you. He will regulate your thoughts and actions, so that you shall act with propriety toward God and man. *17LtMs, Lt 10, 1902, par. 13*

I wish to say that I do not feel clear in regard to *Steps to Christ*. I shall not make any move until I get further light in reference to the matter. I do not wish to make it appear that I desire to sever all connection with the Review & Herald. At the present time those there are having many trials. C. H. Jones was asked if he would connect with the Review & Herald for a few months. He says that he has no light to do this. He regards the publishing house in Battle Creek as a hard place to be in. Things there are to be worked out on right lines, but how this is to be done we do not yet understand. *17LtMs, Lt 10, 1902, par. 14*

The great wheel of God's providence is turning. God will work with you. I have not dared to write out that which I hope to write in regard to perplexing questions. I have some matter which I wrote in Battle Creek, April 28, 1901. This I shall have copied. When the warnings were given me in reference to your engaging in the boat business, the Lord saw the result of the whole matter. He saw the opportunity it would give the enemy to misconstrue and magnify every jot and tittle of what was done. Therefore you were warned to

beware, lest you should give occasion for criticism from those who would make the most of your every mistake. There are those who make a man an offender for a word. You know that all I said has been fulfilled. *17LtMs, Lt 10, 1902, par. 15*

Who tried to save J. E. White when he was well-nigh overwhelmed? His course of action had not been right. But those who denounced you were themselves guilty before God of wrongs that will not stand the test of the judgment. The love of God was not in their hearts. What hand was stretched out to save one who was driven into discouragement? *17LtMs, Lt 10, 1902, par. 16*

But the hand of Christ was stretched out still. He drew you by the cords of His love, and He has never let go His hold of you. The Lord has sustained you and blessed you. He has signified that your work in the South is acceptable to Him. If men had ceased to find fault, if they had gone to work themselves, instead of placing stones before the wheels of the car someone was trying to push uphill, the Lord would have been better pleased. The Lord does not commend those who have hindered instead of taking hold to help to draw the load. He has blessed the workers who in the emergency acted a noble part. *17LtMs, Lt 10, 1902, par. 17*

Now, Edson, my son, I have words to speak to you and Brother Palmer. It has been presented to me that the work of the Lord will advance in the South, but it will be under greater difficulties. There will be great opposition from those who in the past have neglected this field. But the Lord has a care for the Southern field. He will bless you as you strive to do your part. But avoid all meddling and gossiping. Do not allow prejudice to lead you to hinder the work. *17LtMs, Lt 10, 1902, par. 18*

Lt 11, 1902

Kellogg, H. W.

“Elmshaven,” St. Helena, California

January, 28, 1902

Portions of this letter are published in *6MR 255; 5Bio 143-144*.
+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.

H. W. Kellogg

Dear brother,—

I know you will be interested to hear how we are at the present time. I have every reason to praise the Lord with heart and soul and voice. He strengthened me to reach my home. I dreaded the journey not a little; for we had to come by a northern route. W. C. White tried to secure passage on the southern route, but the sleepers and drawing-rooms were engaged for two weeks ahead.*17LtMs, Lt 11, 1902, par. 1*

We were on the train four days and four nights. The journey I dreaded so much was made pleasant for us by all with whom we came in contact.*17LtMs, Lt 11, 1902, par. 2*

At the Chicago railway station we found one of your automobiles waiting to take us to the Sanitarium. It was a covered carriage, shaped like a streetcar, and I lay down on one of the seats running along each side. It was a great relief to me to be able to lie down. At the Sanitarium I took treatment and was in every way treated with the greatest tenderness.*17LtMs, Lt 11, 1902, par. 3*

A wheel chair took me from the carriage into the station, and two gentlemen carried me from the chair into the train.*17LtMs, Lt 11, 1902, par. 4*

I was pleased to meet, while in Chicago, several of the members of

the firm with which you are connected. *17LtMs, Lt 11, 1902, par. 5*

The weather was good all the time we were on the way home. I suffered somewhat, but was not in pain all the time. I could not eat at all. *17LtMs, Lt 11, 1902, par. 6*

After you left Nashville, I had a time of great suffering. I had to keep to my room and only took part in the meeting a few times. *17LtMs, Lt 11, 1902, par. 7*

At Nashville I met Brother George I. Butler and Sister Lockwood. I was very glad to see them. We had a long visit together and talked of many of our past experiences. While at Nashville I called together some of the pioneer workers to ask the Lord if it was His will to heal me and give me strength to continue my journey. We had a precious season of prayer together. I felt great blessing in presenting my case to God. My soul was all light in the Lord. A heavenly fragrance seemed to surround me. I was not healed, but I was given the comforting assurance that the Lord's presence would be with me. It is not possible for me to describe the peace I felt. I had the same assurance on my homeward journey. I could not eat, but I found peace and comfort in my Saviour. How precious He was to my soul every moment! *17LtMs, Lt 11, 1902, par. 8*

We found nothing unpleasant in passing the Sierra Nevada Mountains. The cars moved as gently and noiselessly as one moving over a carpeted room. The trees along the way were covered with snow. *17LtMs, Lt 11, 1902, par. 9*

In [New (?)] Mexico we were detained for five hours. The road was blocked by a broken freight car. On account of this delay, we could not reach St. Helena on Thursday. We went on to Oakland and spent the night at the home of Brother C. H. Jones, taking the train for St. Helena Friday morning. *17LtMs, Lt 11, 1902, par. 10*

Oh, how thankful I am to be in my quiet home once more. My appetite has come back, and I am so hungry that I have been afraid I should overeat. But so far I have received no injury. There are plenty of thistle-greens here now, and they are very appetizing. *17LtMs, Lt 11, 1902, par. 11*

Last week Willie spent several days in San Francisco attending a council meeting. He returned at the end of the week to help his wife to move into their new house. He left again today to attend another important meeting in San Francisco.*17LtMs, Lt 11, 1902, par. 12*

It is Tuesday morning. I am still improving in health. The terrible pains have gone. But I am weak yet. I hope that my strength will soon return. Sister Ings invited me to spend a week at the Sanitarium and take treatment. But to tell the truth, I dare not take any but the lightest treatment. There is such a thing as doing a patient great harm by giving continuous treatment when there is not the physical strength to endure it. I take a bath daily. I eat only the simplest food, and I ride out when the weather is pleasant.*17LtMs, Lt 11, 1902, par. 13*

I'm glad to be at home with my workers, where I can select copy for them and communicate with them. When I am away from home, they cannot work to such good advantage.*17LtMs, Lt 11, 1902, par. 14*

This is the first afternoon I have been able to write since my return. Till now, my head has let me write only in the forepart of the day. I cannot sleep after one o'clock A.M. Last night I slept till three. I can assure you that this was a victory for me.*17LtMs, Lt 11, 1902, par. 15*

When we reached Oakland, we found that Sister C. H. Jones's father, Brother Lunt, had fallen asleep in Christ and had been laid to rest until the morning of the resurrection. He died without suffering. Brother Hansen, an aged Scandinavian minister, had died a day or two before. And what was my surprise to learn, yesterday, that Sister Lockwood died a day or two after reaching her home in Florida. When I parted from her in Nashville, I little thought that I should never see her again. She took sick in the train, and Brother Butler had to carry her from the train in his arms. She knew she was dying, and was very happy. She died just nine weeks to a day after Sister Butler died, and at the same time of the day.*17LtMs, Lt 11, 1902, par. 16*

I have suffered much, but my life is spared. I thank the Lord for this; for I have much to do. I shall be very careful of my strength.*17LtMs,*

Lt 11, 1902, par. 17

I have just signed a note for the money you lent me. I am writing to a sister in California, asking her to lend me one thousand dollars. I believe she will do this. If she will, I shall return your money at once. If she cannot let me have the money, I shall try to get some elsewhere. You were very kind to loan me the money that you did, and I shall not keep you waiting long.*17LtMs, Lt 11, 1902, par. 18*

I must now close. I have written more than I thought I could write.*17LtMs, Lt 11, 1902, par. 19*

Much love to Sister Austin and her family, and to your wife. I should be pleased to see her.*17LtMs, Lt 11, 1902, par. 20*

Lt 12, 1902

Kellogg, J.H.

Refiled as *Lt 199, 1901*.

Lt 13, 1902

Caro, Brother and Sister

“Elmshaven,” St. Helena, California

February 3, 1902

Portions of this letter are published in *MM 46-47, 135; Ev 347; 3SM 80; 6MR 63*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Caro,—

I have just been reading in my diary snatches regarding Dr. Caro's experience in connection with the work in Australia. I have by no means lost my interest in you. I have an intense desire that you shall both take hold in the right way to fight and win the battle of life. There are victories for you to gain. Keep your eyes fixed on the ideal God has set before you; then day by day you will triumph over your defects of character. *17LtMs, Lt 13, 1902, par. 1*

You began your experience in the work by viewing things in a false light. You acted with regard to outward display. You failed to go to the root of things. You did not see the need of conquering self daily, and thus making true progress. In a large degree you have lived for self, to meet the world's standard. Let your powers now be exerted to obtain the higher education. And do not become discouraged. *17LtMs, Lt 13, 1902, par. 2*

You are a spectacle to the world, to angels, and to men. My brother, my sister, make it your life work to be a man and a woman of uncommon goodness. Let the world see that you have a deep sense of your accountability to God, that you realize what He desires you to be and to do in this life. You cannot afford to slight or abuse your talents; for in the great day that is right upon us, God will call on you to give an account of the way in which you have used these talents. Let all see that you are the Lord's stewards and that it is your highest desire to magnify His truth by your practice. *17LtMs, Lt 13, 1902, par. 3*

My brother, God desires you to carry forward your life work in straight lines, in accordance with the principles of the law that will judge every man's work of what sort it is. Follow the light of Christ's manhood. Take Him as your pattern. You may be sure that genuine merit will be seen and appreciated. *17LtMs, Lt 13, 1902, par. 4*

You have sought the highest seat, but the very motive that prompted this seeking has brought you to a low level. When you lose the desire for gloss and pretense, and build on the sure foundation, you will be more precious in God's sight than fine gold. When you strike deep root in Christ, you will bear fruit to God's glory. Your good works will be fragrant to Him. But if you make men your trust, you will surely place yourself where you cannot be depended on. Financially, you will be a helpless invalid, obliged to be lifted out of financial embarrassment as you have had to be all your life, because you thought your success in your profession depended on making a striking impression before the world. *17LtMs, Lt 13, 1902, par. 5*

What amazing revelations will be made in the great day of God, when His measurement of character testifies as to what He estimates of worth! True advancement in life is not measured by outward show. God does not wish His servants to appear to be great men, in order that they may be recognized by the world as such. There is an abundance of show and pretense in our world. God does not estimate a man by his position or occupation, but by the character he forms. It is the one who feels the burden of his responsibility to live out the principles of heaven, who strives to honor and obey the law of Jehovah, who builds his life work on pure, ennobling principles, who will be recognized and honored by the Lord of hosts as a man of worth. *17LtMs, Lt 13, 1902, par. 6*

He who strives to form a character after the divine model will surely advance in the higher education. But when a man's life is guided by principles that God does not endorse, principles that find no entrance into the heavenly city, the righteousness of Christ does not go before him; the glory of God is not his reward. How much such a man misses! The seal of God is not set on anything that is not after the similitude of heaven. *17LtMs, Lt 13, 1902, par. 7*

This, my dear brother, is the presentation placed before me. *17LtMs, Lt 13, 1902, par. 8*

In the life of every one there is a time when he stands at the parting of two ways, when he begins either to ascend or to descend. And before any one can take steps of sure advancement, he must sit down and count the cost. You are a man that begins to build without first sitting down to count the cost of the tower. Because of this, your structures are always unfinished. *17LtMs, Lt 13, 1902, par. 9*

A physician may prescribe for a patient, but the prescription will avail nothing unless the patient follows it. The Lord God of heaven would have been the right arm of your strength, had you acknowledged Him as such. He graciously gave you light and grace and opportunities to stand forth as one following His plans, working on Christlike methods. But the course you pursued when working in Maitland was not after God's order. You were not walking in the light. You turned away from Christ, choosing human wisdom. You were lost in the fog. *17LtMs, Lt 13, 1902, par. 10*

God is dishonored when men are placed where He should be. He is dishonored when His children go to human beings for the help He only can give. Make not flesh your arm. Human agencies are untrustworthy. They allow circumstances to change the atmosphere surrounding them. When they should be dwelling in the sunlight of Christ's righteousness, they are surrounded by a thick fog of unbelief. With God, their wisdom is foolishness. Let God be true, and every man a liar. The time has come when unconverted humanity cannot be trusted. "Trust ye not in a friend; put ye not confidence in a guide." [*Micah 7:5.*] Man may be deceived. In his ignorance or his inexperience, he may mislead by his words, when he supposes that what he is saying is the truth. In every case, under every circumstance, we must depend as did Christ on the word, "It is written." When He was assailed by the enemy, He did not attempt to argue or to reason. "It is written" was the weapon with which He met every attack of the enemy. *17LtMs, Lt 13, 1902, par. 11*

The faith in Christ that works by love leads those who cherish it to apply for help to Him who is light and life and truth. And they

receive for the asking. *17LtMs, Lt 13, 1902, par. 12*

The Lord Jesus invited you to Him, saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] This instruction is to be brought into every phase of the work undertaken for God. Man is to humble himself before God, letting the Saviour do the lifting up. *17LtMs, Lt 13, 1902, par. 13*

If you continue to follow the course you have pursued in the past, you will become confused, and you will make crooked paths for your feet. In trying to climb to the highest place, you will fall to the lowest. You have tried to be a Dr. Kellogg, without having his stern, self-denying, determined purpose, without having passed through the experience that would make you a man of solid worth—a man of wisdom and sound judgment. You have tried to grasp the higher rounds of the ladder without climbing round by round from the bottom. *17LtMs, Lt 13, 1902, par. 14*

The plans you lay appear to you in a very flattering light. You are certain that they will have wonderful success, but when they are tried, lo, there is failure and disappointment. You are full of ardent expectations of success, but you do not commit yourself, body, soul, and spirit, to God’s keeping. Self comes in. A bewitching desire to do something great takes possession of the mind. *17LtMs, Lt 13, 1902, par. 15*

It is not too late for you to learn the Lord’s method of working. But with you in the work there must be connected men of experience and forethought, who will carefully consider the plans you present with the glowing assurance that they are just the plans that should be adopted. *17LtMs, Lt 13, 1902, par. 16*

Do not refuse to unite with your brethren, fearing that if you put yourself on an equality with them, you will not be able to do all that your own judgment might suggest. God’s workers are to counsel together. Ministers, physicians, or directors are walking in false paths when they regard themselves as a complete whole, when they feel no need of counsel from men of experience, who have

been led by the Lord, who, as they have moved forward in self-denial to advance the work, have given evidence that they were led and controlled by the Holy Spirit, and were thus enabled to speak and plan and act wisely and understandingly. *17LtMs, Lt 13, 1902, par. 17*

The Lord calls for men who are willing to yoke up with Christ and with their brethren; men who are willing to strive to be altogether that which they must be in order to carry forward the work of God intelligently; men who look to Jesus, complying with the invitation, “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.” [*Verses 28, 29.*] *17LtMs, Lt 13, 1902, par. 18*

In ploughing, the farmer keeps his eye on a mark before him, else his crooked furrows will testify to his ignorance of his calling. God’s servants are to keep their eyes fixed on Jesus, the author and finisher of their faith, pressing forward in His strength. *17LtMs, Lt 13, 1902, par. 19*

In recording the parable of the sower, Luke says, “And some fell among thorns; and the thorns sprang up with it, and choked it.” [*Luke 8:7.*] Matthew speaks more definitely: “He also that received seed among thorns is he that heareth the word, and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.” [*Matthew 13:22.*] *17LtMs, Lt 13, 1902, par. 20*

Many who profess to be Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard true religion as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, these thorns grow and strengthen, killing the precious graces of the Spirit. The thorns in the heart must be uprooted and cast out, for good and evil cannot grow in the heart at the same time. Unsanctified human inclinations and desires must be cut away from the life as hindrances to Christian growth. *17LtMs, Lt 13, 1902, par. 21*

“And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying,

What might this parable be?" [Luke 8:8, 9.]17LtMs, Lt 13, 1902, par. 22

Then Christ gave the explanation of the parable. "The parable is this: The seed is the word of God. Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a time believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." [Verses 11-15.]17LtMs, Lt 13, 1902, par. 23

"Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have." [Verse 18.]17LtMs, Lt 13, 1902, par. 24

The Lord loves you, my brother. Do not, I beseech of you, make a failure in your character-building. Your experience must be entirely different from what it has been if you ever hear the voice of Him who never makes a mistake, saying, "Friend, come up higher."17LtMs, Lt 13, 1902, par. 25

My dear brother, can not you put your whole heart and soul into the work of building up the sanitarium in New South Wales? Will you not place yourself in Christ's school, constantly learning lessons from Him? Then you could connect with the new sanitarium as one able to give wise and helpful instruction to your fellow workers. But it would not be for the best interest of the institution for you to connect with it as the leading physician. You must bear the test and proving of God before you can stand in that position, which means so much to the institution. You show indiscretion in some things, and notwithstanding your past experience, you do not realize that God cannot endorse all your movements. You do not see that some of your actions are of a nature to hinder the work of God. You are not prepared to conduct a sanitarium in right lines. You are not

prepared to give the patients and helpers instruction in the higher education, to lead them in spiritual lines. Why, my dear brother, you have never yet learned what it means to have success in spiritual work.*17LtMs, Lt 13, 1902, par. 26*

If you had pursued a right course from the beginning of your student-life in America, you might have followed on to know the Lord and to know that His going forth is prepared as the morning.*17LtMs, Lt 13, 1902, par. 27*

Your spendthrift habits must be reformed. It is contrary to the Lord's will for you to make an appearance of having plenty of money to spend freely. Extravagance is to be strenuously avoided. You need to put a strict guard over your propensity to use money extravagantly. Your lack of economy, your inclination to follow your own impulses, makes it necessary for you to be connected with men of experience, who have learned from the great Teacher how to use their stewardship.*17LtMs, Lt 13, 1902, par. 28*

And let me tell you that your practice of charging a large fee for a few minutes' work is not pleasing to the Lord and has hurt the medical missionary work. Cut down some of your expenditures. Then you will not have to charge such high prices. Do to others as you would they should do unto you.*17LtMs, Lt 13, 1902, par. 29*

There are serious accounts that will certainly have to be met unless physicians engaged in so-called medical missionary work are converted. The charging of these exorbitant fees is just as surely robbery as is robbery in other lines. The commandments of God mean just what they say, and any disregard of them must be met.*17LtMs, Lt 13, 1902, par. 30*

The inexhaustible fulness and sufficiency that is in Christ is for you, my brother. You need to build upon an elevated level and upon a foundation of the firmest integrity. Build not on the sand, but on the Rock of Ages. Christ will supply what you lack when you are willing to see and understand your danger. When you draw nigh to God, He will draw nigh to you, and will lift up for you a standard against the enemy.*17LtMs, Lt 13, 1902, par. 31*

But never seek to justify your past course in all things. If you cannot

see that you need to make decided reforms, lest the cause of the Master shall be imperilled by your course, then do not attempt to place yourself in responsible positions. *17LtMs, Lt 13, 1902, par. 32*

Christ requires undivided service. He calls for the whole heart, for unreserved surrender. His call to you is His rightful claim to immediate and entire surrender and willing obedience. He will accept no excuse for the defects of your character. Give Him the homage of your heart, and He will create you anew. *17LtMs, Lt 13, 1902, par. 33*

My brother, you cannot afford to run the risk of setting your ideas in opposition to the pure principles that must be practiced on this earth by all who become citizens of the heavenly country. If you will now take hold of the Lord's work in earnest, willing to serve Him in any position, you will become that which the Lord desires you to be, but which now you are not. *17LtMs, Lt 13, 1902, par. 34*

I have written faithfully to you, but you have taken what you chose out of the messages sent you by the Lord and have put the rest in the waste-basket, because it did not please you to receive the counsel it contained. Do not feel it your privilege to select certain encouraging portions of the testimonies sent you and to cast the warnings aside. The Lord's eye is upon us. He marks our spirit and words and actions. And when He sees one walking in a path that leads to death, He sends him a message, that he may heed the warning and leave the path of danger. *17LtMs, Lt 13, 1902, par. 35*

This message I have for you, my brother, whom I love in the Lord. I have the most tender feelings toward you, and this is why I speak so plainly. I cannot endure the thought that you should fail of securing the life that measures with the life of God. I want to make no failure in reaching God's high standard of righteousness and true holiness; and I do not want you to fail. "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.*] I want to lay down my pen and fall on my knees and thank God for the way that has been opened for you and for me. *17LtMs, Lt 13, 1902, par. 36*

I have just bowed before God, and from the depths of my heart

prayed in your behalf. I am so thankful that probation has not ended. I plead with you not to allow the enemy to rob you of your heirship to the eternal inheritance. *17LtMs, Lt 13, 1902, par. 37*

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. And with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*] This is the standard you may reach if you will give yourself to Christ. Will you not strive to reach it? *17LtMs, Lt 13, 1902, par. 38*

God has given you precious talents. They are His gifts and are to be employed to His name’s glory. The Lord did not bestow His gifts on you for your glorification, but that you might honor Him and bless your fellow men by their right use, by revealing goodness, mercy, and righteousness. His service is too pure to be perverted into wrong lines. *17LtMs, Lt 13, 1902, par. 39*

I have just asked God to quicken the understanding of His people. “Hear ye now what the Lord saith: Arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the Lord’s controversy, and ye strong foundations of the earth; for the Lord hath a controversy with his people, and he will plead with Israel. O my people, what have I done unto thee; and wherein have I wearied thee? testify against me. For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim unto Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?” [*Micah*

6:1-8.] All these things God requires. He requires of His people humiliation of spirit. The Lord will not be trifled with. He will surely punish those who persist in misrepresenting His character. *17LtMs, Lt 13, 1902, par. 40*

“Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights? For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouth.” [*Verses 10-12.*] Fraud is a common sin. God abhors sharp dealing. Such dealing is never to be brought into any line of His work. There is to be nothing about this work that savors of a grasping, selfish spirit. God will surely turn aside any advantage gained by selfish, unjust dealing. *17LtMs, Lt 13, 1902, par. 41*

My brother, our senses must be cleansed and sanctified. We must reach a higher standard. We must watch, we must pray, always standing ready for action. *17LtMs, Lt 13, 1902, par. 42*

The illumination of the Spirit is for God’s commandment-keeping people. Those who are not controlled by the Holy Spirit will be controlled by the enemy of God. Only the sufficiency of the Redeemer can enable man to behold His glory. *17LtMs, Lt 13, 1902, par. 43*

“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.” [*Isaiah 56:1, 2.*] “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.*] The Lord knows how to distinguish the righteous from the wicked. To the obedient He will give peace and comfort in this life, even amid trial and affliction, and in the life to come He will give them glory, honor, and immortality. *17LtMs, Lt 13, 1902, par. 44*

My brother, I plead before God for the salvation of you and your

wife. It is not too late for both of you to gain a new and rich experience. I have prayed for you, and I am comforted in the Lord.*17LtMs, Lt 13, 1902, par. 45*

While praying for you this afternoon, this assurance came to me to send to you: In the gift of His Son, God has given His believing, trusting, working, waiting people the greatest gift heaven can bestow. He could give us no stronger pledge of His willingness to receive those who return to Him and obey the laws of His kingdom.*17LtMs, Lt 13, 1902, par. 46*

For many months, excepting for a few nights, I have not been able to sleep past one o'clock. I find myself sitting in conversation with you, <and others>, pleading with you as a mother would plead with her son. "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, he will have mercy upon him; and to our God, for he will abundantly pardon." [*Isaiah 55:6, 7.*] What are the conditions of receiving pardon? "Seek ye the Lord while he may be found;" and, "Let him return unto the Lord."*17LtMs, Lt 13, 1902, par. 47*

You are doubtless surprised, as I expected you would be, that I write to you in so plain and decided a manner. But this I must do; for I am made a steward of the grace of Christ, and I must do this errand for the Lord. You may feel well satisfied with yourself. You may deny the representation given me of your case. <Some are doing this today.> Read a little further. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." [*Verse 8.*] This is the reason men and women do not always see their errors and mistakes, even when these are pointed out to them. They claim to believe the testimonies that come to them, until the message comes that they must change their plans and methods, that their character-building must be altogether different, else the storm and tempest will sweep it from its foundation. Then the enemy tempts them to justify themselves.*17LtMs, Lt 13, 1902, par. 48*

After reading this message, you will doubtless be tempted to say, This is not so. I am not as I am represented here. Some one has

filled Sister White's mind with a mass of trash about me. But I tell you in the name of the Lord that the words of this writing are from God. If you choose thus to dispose of the matter, you show the measure of your faith in the work that the Lord has given His servant to do.*17LtMs, Lt 13, 1902, par. 49*

If the Lord bids me to write to you again, I shall do it. But my heart is pained as I understand how the messages I have sent are regarded—that you receive only that which you wish to receive, and say, as so many say when receiving a message to correct wrong, “Some one has told her.” You may refuse correction because you are right in your own estimation. But I pray that the converting, sanctifying power of God will touch your heart and mind.*17LtMs, Lt 13, 1902, par. 50*

Lt 14, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

February 4, 1902

Portions of this letter are published in *CM 140-141; 10MR 224-225*.
+NoteOne or more typed 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 Irwin,—

I cannot write you much of a letter; for I have just written a communication of some length to Brother Caro. I felt that I should not let the time for this mail pass by without writing something to him. I am very desirous of doing everything possible to prevent him from making shipwreck of his faith. I hope the words I have written to him will be of a character to help him. I hope you will all try to help him, and not allow him to become desperate and make moves ruinous to his soul's salvation. At every step we need to move guardedly. Satan is on the track of every one. He is trying to turn men from the truth, and cause them to believe fables. *17LtMs, Lt 14, 1902, par. 1*

If Brother Caro had followed the light God has given him, he would now be a man whom the Lord could use. But his early experience has been defective. In obtaining an education, he did not begin right. There is danger in giving to him the leading position in one of our institutions. By this you would virtually say, “We have confidence in the man, because he has proved himself to be sound, thorough, and trustworthy.” But in the past he has revealed a decided weakness, which would place the new sanitarium in peril, if he were given control. *17LtMs, Lt 14, 1902, par. 2*

We are thankful that in Greater New York doors are opening for the truth to find entrance in many hearts. Elder Haskell and wife are of good courage in the Lord. Certainly they have a grand opening. Before Elder Haskell's special effort was begun, there were some

good workers in Greater New York. But until Elder Haskell and wife went there, the way was not fully opened. Brother and Sister Haskell began their effort quietly in some of the immense blocks in the City, doing house-to-house work. This is as it should be. Already a good company has been raised up.*17LtMs, Lt 14, 1902, par. 3*

Apparently the Mission in Greater New York is well provided with an excellent force of workers, and the work is advancing in accordance with the faith of the laborers. Elder Warren, who is now with them, is an earnest, wide-awake speaker. I see by the daily papers that the weather in New York is now very cold. Elder Haskell has gone to South Lancaster for a ten-day rest. His wife joined him later, and will take a week's rest.*17LtMs, Lt 14, 1902, par. 4*

We all need to be wide-awake, that as the way opens, we may advance the work in the large cities. We are far behind in following the light given us to enter the large cities and erect memorials for God. Step by step we are to lead souls into the full light of truth. Many seem to be longing for spiritual food. We are to continue working until a church is organized and a humble house of worship built. I am greatly encouraged to believe that many persons not of our faith will help considerably by their means. The light given me is that in many places, especially in the cities of America, help will be given by such persons.*17LtMs, Lt 14, 1902, par. 5*

Since coming to America, we have had much more wearing labor to do than we had in Australia. If I were to choose, I should much prefer the Australian field. God is helping us to set things in order. But this work has nearly killed me. We need to do much more. There is most difficult work to be done now to set in order the ministry and the churches. We cannot afford the time to go through a long process in order to have things done exactly in accordance with our ideas. If we set about the work most earnestly, we shall see something accomplished. Our institutions are making desperate efforts to free themselves from the load of debt under which they labor. We see encouraging features in this work. The terrible financial condition of the Scandinavian institutions will, we hope, be successfully relieved. But this effort makes it hard to do many other things that we should have been glad to see accomplished. We

want to move no faster than we can carry the work solidly. We must now finish that which has been begun in the South and in Greater New York. *17LtMs, Lt 14, 1902, par. 6*

The fields are ripe, ready for the harvest. “Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.” This is so. “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.*] *17LtMs, Lt 14, 1902, par. 7*

All who know the truth should be impressed with the importance of giving their knowledge to others. We now need to train men, and set them to work, giving them every facility for the impartation of truth. We need producers, as well as consumers. There are scarcely enough laborers at this time. Scores of men and women might be set to work. This need should have been foreseen. We must learn to provide for emergencies. *17LtMs, Lt 14, 1902, par. 8*

I have a message for all our people, and especially for those living in California, to awaken, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present crippled state of things must end. Our church members must awaken to the situation. They should begin work where they are. Everywhere are persons who know not the truth. *17LtMs, Lt 14, 1902, par. 9*

The heathen in the cities at our doors have been strangely neglected. No organized effort has yet been made to save them. We now desire to convert the heathen who are in the midst of us—those who are living within the shadow of our doors. A new song is to be put in their mouths, and they are to go forth to impart to others now in darkness the light of the third angel’s message. *17LtMs, Lt 14, 1902, par. 10*

Canvassing for our publications is an important and most profitable evangelistic work. In Australia many should be engaged in this line of work. While we have said much in regard to canvassing for the health books—and we still feel that we should circulate these books—yet more decided efforts should be made to carry our important religious books to the people. Our publications can go to places

where meetings cannot now be held. In such places the faithful evangelistic canvasser takes the place of the living preacher. *17LtMs, Lt 14, 1902, par. 11*

Ministers must not hover over our churches. They must sow the seeds of truth where they have not yet been sown. Those for whom we have never labored are now to have our attention. Work is to be done in various ways. Humble men willing to make sacrifices and to work as Christ worked are needed. *17LtMs, Lt 14, 1902, par. 12*

During the life of Jesus on earth, He frequently said to His disciples, "Follow me." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] Obstacles will certainly confront us on our way; but we must bravely, uncomplainingly press onward. The Lord is good. He is a present help in time of trouble. If we tell the Lord all our troubles <and we believe His Word>, He will hear and answer prayer. He invites us to come to Him. "Ask," He says, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [*Matthew 7:7.*] The treasure-house is full. We may draw from it continually. Never will it become exhausted. *17LtMs, Lt 14, 1902, par. 13*

Is the Lord ever wearied with our prayers? No, no. When we importune Him with earnestness of heart, He hears. He will say to us, "Here I am." [*isaiah 58:9.*] We need never be discouraged. If we had to depend upon ourselves to work out the problem of salvation, we should be distrustful of self and be full of trying perplexities. But this burden has not been laid upon us. Hear and understand this most precious invitation given to every human being: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke the yoke of restraint, submission, and obedience upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Shall we not individually say, "By the grace of God, I will comply with the conditions"? *17LtMs, Lt 14, 1902, par. 14*

About two weeks ago I returned from my trip in the East. I was very sick all the time I was in the East. But the Lord in mercy has spared my life. I have every reason to praise Him with heart and soul and

voice. O how thankful I am to be in my quiet home once more! I have suffered much; but my life is spared. I thank the Lord; for I have much to do. I shall be very careful of my strength.¹⁷*LtMs, Lt 14, 1902, par. 15*

In love.¹⁷*LtMs, Lt 14, 1902, par. 16*

Lt 15, 1902

Kellar, Brother and Sister [P. M.]

St. Helena, California

February 5, 1902

Portions of this letter are published in *KC 21-22*. +NoteOne or more typed 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 Kellar,—

I am somewhat troubled in regard to you, my dear friends. I am so anxious for you to take hold of the work in Australia in the right way. I am very desirous that you shall avoid the mistakes some have made. At the beginning, your work may not be pleasant. But if you will take hold unitedly to do your best, to improve your capabilities and talents, you will come very close to the Saviour. You are in a new country, on missionary ground, and you need to be very careful to do all the Saviour requires. You need to be ever under the supervision of Him who has purchased you with His own life.*17LtMs, Lt 15, 1902, par. 1*

My sister, I wish to say a few words to you. You can be a great blessing to your husband. But you need a work done for you before you can be a blessing to those with whom you are brought in contact. You know little in regard to heart-consecration. Will you not make an unreserved surrender of all you have and are to the Lord? Do not spoil your record by cheapness of word or action.*17LtMs, Lt 15, 1902, par. 2*

I feel a deep interest in both of you. I desire to see you working as the Lord's helping hand to bring others to the knowledge of the truth. You can be either a savor of life unto life, or of death unto death.*17LtMs, Lt 15, 1902, par. 3*

To all His followers the Lord gives talents; and He calls upon all to work while the day lasts. For everything received from God we must

render a strict account. By faithful, diligent use we are to increase our talents. God will expect a return proportionate to the amount we have received. If we have been given five talents, He will call for the increase of five. It is by the faithful use of our talents that means is to be brought to the Lord's treasury, to supply the necessities of His ever-enlarging work. *17LtMs, Lt 15, 1902, par. 4*

Many, instead of taking up the work God has given them, are looking for some service that will distinguish them as workers of marked talent. Do not aspire to do some great thing. Take up the work waiting to be done near you. Every word prompted by the Spirit of God, every duty faithfully performed, is a seed sown unto eternal life. *17LtMs, Lt 15, 1902, par. 5*

A few pence well handled are of more use than pounds that lie unused. The one who uses one talent faithfully for the Master is of far more value in His sight than the one who has many talents, but who refuses to use them aright, who looks down on the one who does humble service. The faithful performance of small duties fits us for larger responsibilities. Of those who take up their appointed work, no matter how small it may seem, who perform faithfully the humble duties nearest them, Christ says, "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] *17LtMs, Lt 15, 1902, par. 6*

We have no time to complain or to disparage others. God calls upon us to carry our work forward in right lines, for Christ's sake exerting a correct influence in the daily life. He calls upon us to lead others to His throne. He teaches us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven." [*Matthew 6:10.*] *17LtMs, Lt 15, 1902, par. 7*

We are never to exhaust our means of doing good by using them for self-indulgence. As we study the great plan of redemption and think of what Christ has done for us, we shall feel that no sacrifice is too great if we can thereby do Him service. At every step we shall be strengthened and inspired by God's Spirit. *17LtMs, Lt 15, 1902, par. 8*

Christ gave His all—His glory, His riches, His life—for the salvation of sinners. Shall not those to whom He has given power to become

sons and daughters of God consecrate their all to him? Shall they not devote their talents to the work of saving sinners? The great Medical Missionary has made it binding on His followers to co-operate with Him, to be His helping hand in seeking and saving that which is lost. He is the good shepherd. He declares, "I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. ... My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." [*John 10:14-16, 27-29.*]*17LtMs, Lt 15, 1902, par. 9*

The church is the Lord's garden, adorned with trees and plants and flowers. God designs the members of His church to feel that by their baptismal vow they are placed under solemn obligation to work for the interest of His cause. He will excuse no indifference or self-serving.*17LtMs, Lt 15, 1902, par. 10*

"He that is not with me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] Thus the Lord denounces the indifference, the inactivity, of those who have been entrusted with great light, yet feel no burden of service. They may profess to serve Him, but He ranks them with open unbelievers. Their indifference leads others to make light of God-given responsibilities.*17LtMs, Lt 15, 1902, par. 11*

Study carefully, verse by verse, the *first chapter of second Peter*. And as you study it, may the Lord impress your mind, showing you your right relation to His work in our sanitariums and toward those who are connected with this work. Seek the Lord and walk in all humility of mind before Him. My sister, I write this as a caution, and I ask you to heed it.*17LtMs, Lt 15, 1902, par. 12*

I know you will have some trials, but do not get discouraged. Think of the trials Christ bore for us, and press forward, brave and courageous. Remember Christ's word: "If any man will come after

me, let him deny himself, and take up his cross, and follow me.”
[*Matthew 16:24.*] We do Christ service when we deny self for His
sake.*17LtMs, Lt 15, 1902, par. 13*

I leave these words with you. There is more I would be glad to write,
but I cannot write it now; for the mail goes tomorrow.*17LtMs, Lt 15,*
1902, par. 14

I was very sick all the time I was in the East. But the Lord in mercy
spared my life, and I am gaining strength. I cannot write more now.
Only this: We each have a work to do. I feel that mine is almost
accomplished, and I want to meet you both around the throne of
God.*17LtMs, Lt 15, 1902, par. 15*

In love.*17LtMs, Lt 15, 1902, par. 16*

Lt 16, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

February 5, 1902

Portions of this letter are published in *Ev 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 brother and sister Burden,—

I should be so pleased to see you and converse with you. But the broad Pacific Ocean is between you and us, and I fear I shall not have the privilege I so much desire, the privilege of meeting you in Australia. Many times we have wished that you were right here in St. Helena; but you are where you should be, and the Lord will be your strength.¹⁷*LtMs, Lt 16, 1902, par. 1*

It is not the will of the Lord that the work on the sanitarium should move so slowly. But when men who ought to put shoulder to shoulder, both in Australia and elsewhere, fail to come up to the help of the Lord, fail to be laborers together with Him, then the work moves slowly. But the Lord God is our helper, and His eye is upon all our works. When you do the very best you can, after straining every nerve to carry forward the building up of an institution that ought to have been established years ago, as the Lord’s memorial in Australia, and you then see this institution standing unfinished, hope deferred makes the heart sick. But the Lord is our God. He is our strong tower of strength and efficiency. He will regard the self-sacrificing efforts that you have made.¹⁷*LtMs, Lt 16, 1902, par. 2*

We mean to secure means at once, if we can. But the Lord is our only dependence. The sanitarium building has been hindered because the human, helping hands have not co-operated with the divine. And the Judgment will reveal this matter just as it is.¹⁷*LtMs, Lt 16, 1902, par. 3*

Since coming to this country I have had all the burden I could

possibly carry, and again and again it has seemed as if I could not live through the night. Last night I could not sleep after eleven o'clock. I see many things that I cannot write about, because my brethren cannot bear it. *17LtMs, Lt 16, 1902, par. 4*

Since we came to America, a whole year with its burden of record has passed into eternity. Some months ago changes were made at the Sanitarium here. But the labor has well-nigh killed me, I carried the burden so long. And nothing was done. It seemed that we were in danger of depending upon human help instead of taking right hold and setting things in order. *17LtMs, Lt 16, 1902, par. 5*

The Lord knows all about these things. When men come into God's line, something will be done. For months Brethren A. T. Jones and Taylor have been doing all in their power to change the order of things spiritually at the Sanitarium; and there is a decided change for the better. I thank the Lord for this. *17LtMs, Lt 16, 1902, par. 6*

While you have been harassed with hindrances and delay in completing the building that for years has been contemplated, the work has also been hard and trying here in St. Helena. For the last fifteen years it has been in a slipshod, raveled-out condition. And until within the last few months, there has not been a rallying to make a thorough change. *17LtMs, Lt 16, 1902, par. 7*

I have carried a very heavy load, not only for the work at St. Helena, but for the cause at large in America. Something is now being done in right lines. Dr. Kellogg has had so many responsibilities to carry in his line of work that he is breaking down. Unless he changes his program, he will be laid aside. He carries too many burdens. We need to realize that to every man God has given his work, and that Dr. Kellogg is not a complete whole. *17LtMs, Lt 16, 1902, par. 8*

It takes men of varied capabilities to shoulder the load as you have done in Australia. *17LtMs, Lt 16, 1902, par. 9*

I can write but little this morning. I wrote diligently all day yesterday. But henceforth I shall not write many letters. I might spend every jot of my life-force in writing letters; but I am carrying on my soul important subjects, Bible subjects, that must be written out. So if letters do not come often from me, do not think that we have

forgotten you. We pray constantly for you. *17LtMs, Lt 16, 1902, par. 10*

I do not know how long my life may be spared, but while I live, may the Lord give me courage and firmness to speak the truth as it is at all times and in all places. Bible principles must once more take the field. Self-denial and self-sacrifice must once more be practiced. I must bear a clear, sharp testimony against the worldly policy of dealing with one another as if no one can be trusted. Thus men have dealt with their brethren. They have no confidence in those who will not carry out all their schemes and methods and plans. If the subduing love of Christ were received into the heart, if self-confidence were weakened and faith were established in the Word of the living God, we should see changes in our sanitariums, our printing offices, [and] our schools that would cause all heaven to rejoice. If those who are connected with these lines of work would let the love of Jesus fill the heart, the miserable feelings of selfishness and suspicion would be banished. *17LtMs, Lt 16, 1902, par. 11*

There needs to be less self-importance; then there would be less arbitrary authority. If all would yield to the power of Christlikeness in the practical life, what a change would take place! Heavenly grace would bring peace. Sin would not be allowed to run riot. God desires to see an altogether different atmosphere pervading every institution established to advance His work—every sanitarium, every publishing house, every school. If His will in this were obeyed, spirituality would revive. The holiness and peace of heaven would come in. That love of Christ in the soul would be as an ever-flowing stream in the desert, refreshing all, turning the sear and barren wilderness into a green pasture, in which flowers spring into a life of fragrance to delight the senses. *17LtMs, Lt 16, 1902, par. 12*

Has the truth been lodged in the heart? Is the mind of God, the law of the Lord, our guide? Wherever the love of Jesus reigns, there is peace; for those whose minds are as Christ's mind seek the highest good of those with whom they are brought in contact. We must live as Christ has given us an example in His life. *17LtMs, Lt 16, 1902, par. 13*

There is much to be done. But I am instructed that many who are continually busy are putting the means for the end. This is a matter with which [it] is most difficult to deal. It has come to be that man rarely regards aright the life given him, which, if thoroughly sanctified, is to live through eternal ages. So many are satisfied with a busy life, with something done. They do not think it essential to inquire whether they have followed the right methods and plans—methods and plans that will show their fellow laborers heaven's way of working. *17LtMs, Lt 16, 1902, par. 14*

Man must not only read the Word of God, supposing that a casual knowledge of this Word will bring about in him a reformation of character. This work only the One who is the way, the truth, and the life can accomplish. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be held, and yet kept in the outer court, exerting little influence to make the daily life wholesome and fragrant. The soul is not sanctified through the truth that is not practiced. Correct precepts may be uttered by the one who does not receive the truth into the inner sanctuary of the soul, but when his track is crossed, the worst of all feelings are aroused, and these feelings guide and control him in his dealings with others. In spirit and life such a one is represented by Chorazin and Bethsaida. *17LtMs, Lt 16, 1902, par. 15*

The Word of God is a means to an end. The death of Christ means something to every one of us. By eating the flesh and drinking the blood of the Son of God, we are to build up the spiritual life, and in this our end is to be the glory of God. As the physical life is built up from the food that we eat, so our Christian experience is of the same nature as the food which, day by day, we give to the soul. *17LtMs, Lt 16, 1902, par. 16*

Jesus said unto them, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to

do mine own will, but the will of him that sent me.” [John 6:35-38.]*17LtMs, Lt 16, 1902, par. 17*

What a lesson this is to all who claim to be Christians. O that the weak souls would take courage! Christian worth does not depend on brilliant talents, lofty birth, wonderful powers, but on a clean heart—a heart purified and refined, that does not exalt self, but, by beholding Christ, reflects the long-lost image of divinity.*17LtMs, Lt 16, 1902, par. 18*

O how impatient some become when their schemes are interfered with. The Lord in mercy sends a message to save them, to give them an opportunity to save others who are in danger. But they make of none effect the word sent them from God. Some go on proudly and blindly in their own way, and when too late they find out their mistake.*17LtMs, Lt 16, 1902, par. 19*

My brother, to you and to those in your family, I desire to say, Continue to follow on to know the Lord. Walk humbly with God, and His peace shall dwell in your hearts by faith. Let nothing interpose between you and your God. Time is short. We must form characters for the future life. The folly of man’s wisdom is not always discerned; therefore keep close to your Saviour. Do not take one false step. Walk in Christ’s footsteps. Then you will surely enter the gates of the city of our God. Be true to principle. Do not sacrifice one jot or tittle of the sacred precepts of the law of God; for it is your life, your eternal salvation.*17LtMs, Lt 16, 1902, par. 20*

In love.*17LtMs, Lt 16, 1902, par. 21*

Lt 17, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

February 6, 1902

Portions of this letter are published in *Ev 95, 130-131, 136-139; 1MCP 46, 49; 7MR 398*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister Haskell,—

Your letters are received. Thank you for your faithfulness in writing. I was not favorably impressed with the startling notices of your meetings. They savor of fanaticism. I know that at present the great work to be done in New York City will be best carried forward without the startling things that will have to come into the message further on. Now is not the time to bring in the startling things that can be said. Our work is to educate and train the believers to build on the true foundation, to plant their feet on a plain, “Thus saith the Lord.” We need now to hold every influence with a calm, “It is written.” Let not the people become confused with excitement.¹⁷*LtMs, Lt 17, 1902, par. 1*

In 1844 we had to meet fanaticism on every hand, but always the word came to me: A great wave of excitement is an injury to the work. Keep your feet in the footprints of Christ. I was given a message to meet every phase of fanaticism. I was instructed to show the people that under a wave of excitement a strange work is done. There are those who improve the opportunity to bring in superstitions. Thus the door is closed to the promulgation of sound doctrine.¹⁷*LtMs, Lt 17, 1902, par. 2*

Now do not issue notices so worded as to create an alarm. When the Lord is ready for the advanced denunciation of wicked cities, He will let His people know. But this will be after these wicked cities have had an opportunity to hear the Word and to receive the Word that is unto life eternal. Our work now is to enlighten and educate

minds as to the sayings of the Scripture. Doors are now opened for the entrance of truth. Avail yourselves of the opportunity to reach those who have never heard the truth. Explain the truth, as did Christ, in many ways, by figures and parables. And Elder Franke's striking presentation of the truth by the means of charts may be followed to advantage. Let these things speak to the senses of the people. Do not encourage anything like a fanatical movement. Satan works in this line, seeking to draw away disciples after him by representations that, if it were possible, will deceive the very elect.*17LtMs, Lt 17, 1902, par. 3*

There are persons that are ready to catch at something strange, which they can bring as a surprise upon the people to awaken their fears, and begin a strange work that will spoil the good work that has been begun right.*17LtMs, Lt 17, 1902, par. 4*

The people must have time to search the Word of God for themselves. Pastors, teachers, Bible instructors, must point them to the strong fortress, into which the righteous may run and be safe. Those who are handling the great, grand, ennobling truths of the Word must ever reveal a spirit of deep, earnest, fervent, but calm, and full of sound sense, that the mouths of gainsayers may be stopped. Encourage not a wave of fanaticism that will spoil a work begun as it should be, and carried on with the Word of God in your hands.*17LtMs, Lt 17, 1902, par. 5*

Continue to educate the people in medical missionary lines. Present this subject without a shade of levity, with a solemn sense that you are teaching the very truths Christ taught. Then you will bring into your labor convincing arguments, which will do a great work.*17LtMs, Lt 17, 1902, par. 6*

This is the higher education, fitted for every occasion, and to be given in every place. Give the people opportunity to hear the higher class of instruction given by those who know and practice the truth. Use the language of Scripture. Let them eat and thoroughly digest the bread of life, the statements of Revelation.*17LtMs, Lt 17, 1902, par. 7*

Those engaged in the work in New York are not to suppose that some strange thing must be brought in and mingled with their labor,

as evidence of the supernatural character of the work, setting on it the seal that it is of God. Their work is to speak to the people in humble, trustful faith, asking counsel of God, not following their own ideas, not trusting to the bringing out of fanciful things to arouse the senses of those who are dead in trespasses and sins. The system of truth found in the Word of God is capable of making impressions such as the great Teacher desires to have made upon the intellect. *17LtMs, Lt 17, 1902, par. 8*

Ever bear in mind that a Paul plants, an Apollos waters, but God gives the increase. The people need to be educated to understand the Word of God. Help every soul to build on a sure foundation. The Word of God is to be their counsellor. Our ministers, physicians, and evangelists are to understand that they are to be shepherds of the flock of God. "Feed my sheep;" "feed my lambs," was the word of God to Peter. [*John 21:15-17.*] "When thou art converted, strengthen thy brethren." [*Luke 22:32.*] The instruction the Lord of glory gave to His disciples when He was on this earth is a type and pattern of the instruction His servants are to give to the people who in this our day are seeking for truth. Jesus Christ is the same yesterday, today, and forever. His last words to His disciples, just before the cloud of angels received Him out of their sight, were, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [*Matthew 28:18-20.*]*17LtMs, Lt 17, 1902, par. 9*

"So then after the Lord has 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 16:19, 20.*]*17LtMs, Lt 17, 1902, par. 10*

The Lord's human agents are to do just as the Saviour commanded them. Faithfully they are to discharge the commission, "Teaching them to observe all things whatsoever I have commanded you." [*Matthew 28:20.*] "All things." This comprehends much. Christ has authority over all, and power to direct and govern all. We are to put

our trust in Him whose we are by creation and by redemption. Constantly exercising faith, putting full confidence in His power, following His example, as we strive to save souls we shall see the fruit of our labor. Christ has given us the assurance that He will work with us.*17LtMs, Lt 17, 1902, par. 11*

In this work a variety of gifts will be used. Some will labor in one way, some in another. The Lord desires the cities to be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they shall be led astray.*17LtMs, Lt 17, 1902, par. 12*

He to whom the Lord has given a commission is not to submerge his identity in any human being. God declares, "If any of you lack wisdom, let him ask of God, that given 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. A double-minded man is unstable in all his ways." [*James 1:5-8.*]*17LtMs, Lt 17, 1902, par. 13*

These words point out distinctly the source of our strength. Your faith must reach the point where you believe these words without questioning. You have asked; now believe that you will receive the things you asked for; and you shall have them.*17LtMs, Lt 17, 1902, par. 14*

"Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you: let him show out of a good conversation his works with meekness of wisdom." [*James 3:11-13.*] All boasting is out of place. The words spoken to exalt self bring weakness, and not strength. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work, But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of

righteousness is sown in peace of them that make peace.” [*Verses 14-18.*] *17LtMs, Lt 17, 1902, par. 15*

The truth is to be taught line upon line, precept upon precept, here a little and there a little. The knowledge of God’s Word, and the best manner of communicating it, is to be regarded of first importance. All our teaching in spiritual lines is to be after the manner of Christ’s teaching. Crowd into your teaching all the affirmative truths you possibly can. Pastors, teachers, evangelists, are to be workers together with God. “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] One is not to depend upon another; every one is to become acquainted with God. *17LtMs, Lt 17, 1902, par. 16*

“This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” [*John 17:3.*] This instruction is for us. We are not to cultivate an appetite for the sensational. We are to continue in the work of drawing souls to Jesus Christ. It is not safe for a man to take the position that he must always follow the dictates of his own conscience. Paul followed the dictates of his conscience when with great zeal he persecuted the saints of God, causing them to be cast into prison and put to death. The revelation of Christ changed Paul’s character and his conscience, and revealed the work he had been doing against Christ. The view given him of his wicked course was a terrible revelation to Paul. The Lord’s glory struck him with blindness in order to teach him that his conscience must be enlightened before he could correctly discern spiritual things. *17LtMs, Lt 17, 1902, par. 17*

We are not to encourage a spirit of enthusiasm that brings zeal for a while, but soon fades away, leaving discouragement and depression. We need the bread of life that comes down from heaven to give life to the soul. Study the Word of God. Do not be controlled by feeling. All who labor in the vineyard of the Lord must learn that feeling is not faith. To be always in a state of elevation is not required. But it is required that we have firm faith in the Word of God as the flesh and blood of Christ. *17LtMs, Lt 17, 1902, par. 18*

Those who do the work of the Lord in our cities must close and bolt

the doors firmly against excitement and fanaticism. The Word of God is our sanctification and righteousness, because it is spiritual food. To study it is to eat the leaves of the tree of life. Nothing is more uplifting to God's servants than to teach the Scriptures just as Christ taught them. The Word of God contains divine nourishment, which satisfies the appetite for spiritual food.*17LtMs, Lt 17, 1902, par. 19*

The people are to be educated in Bible lines, that they may know the will of God as expressed in His Word. All are to understand that Christ is the way, the truth, and the life.*17LtMs, Lt 17, 1902, par. 20*

Well-planned efforts are to be made at the Mission School. The workers are to reach out into families and neighborhoods, doing house-to-house work. And in the public assemblies also the Word of God is to be proclaimed. God desires every worker to labor calmly, trustfully, and in faith, looking unto Him who is the author and finisher of their faith. The Lord God is to be their dependence. Then He can make His impression on mind and character.*17LtMs, Lt 17, 1902, par. 21*

And I must urge that the workers shall have their work so planned that they will not become wearied out by overwork.*17LtMs, Lt 17, 1902, par. 22*

I thank the Lord that I am improving in health. Tuesday night I could not sleep after eleven o'clock p.m. At twelve o'clock I was up writing. I sent off many letters to Australia. Last night I went to bed at eight, and slept until four this morning. My appetite is good, and I am gaining in strength.*17LtMs, Lt 17, 1902, par. 23*

I have hastily written you these few pages this morning. I assure you that we are praying for you and for the work in New York City. But please do withdraw those startling notices of your meetings. If a fanatical wave should strike New York now, Satan would work upon human minds, setting in operation a work that none of you is prepared to handle. It is not excitement that we need at this time, but calm, steady, devoted effort for the education of the people.*17LtMs, Lt 17, 1902, par. 24*

I am very glad to hear that you are having success in your work.

And I am glad that you write me in regard to the encouraging features of this work. It is never best to look on the dark side. We need to train our spiritual powers to cheerfulness and faith.¹⁷*LtMs, Lt 17, 1902, par. 25*

I must close now. I shall finish this letter at another time. May the Lord bless you.¹⁷*LtMs, Lt 17, 1902, par. 26*

With love to you all.¹⁷*LtMs, Lt 17, 1902, par. 27*

Lt 18, 1902

Sanderson, Sister [A. J.]

“Elmshaven,” St. Helena, California

February 6, 1902

Portions of this letter are published in *5Bio 130*.

Mrs. Sanderson

My dear sister,—

Do you know that you are spending your life for naught? If converted to the truth, you could be a help to your husband, but you have been a great hindrance. You are not satisfied with your position. You are not building on the Rock of ages, but are laying your foundation on the sand; and when the tempest beats on the house you are building, it will surely be swept away.¹⁷*LtMs, Lt 18, 1902, par. 1*

I will copy a few lines from a book I have just opened. Giving an account of the last days of Sir David Brewster, his daughter writes: “He thanked God that the way of salvation was so simple. No labored argument, no hard attainment was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace.” The last words of this great man of science were, “Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the world. I shall see Him as He is. Yes, I have had the Light for many years. Oh, how bright it is! I feel so safe, so satisfied!”¹⁷*LtMs, Lt 18, 1902, par. 2*

I cannot feel at rest while I know that your life is misspent, your entrusted talents unimproved. Unless you change right about, you can neither see the kingdom of God by faith now nor by sight hereafter. Will you not turn to the Lord, and live? Will you not give up your fallacious ideas? Will you not see the errors of your ways, and be converted? When you are worked by the Holy Spirit, you will be meek and lowly in heart. As you are now, you have a cruel spirit,

which leads you, when you are irritated, to do cruel things. When you undertake to punish a child, a spirit of satanic harshness and cruelty takes possession of your mind. It has been presented to me that this was the way it was with you when you were teaching the church school in Battle Creek. Oh, how often the angels of God were grieved by your wicked, overbearing spirit!*17LtMs, Lt 18, 1902, par. 3*

As you are now, you are not prepared to care thoughtfully and patiently, in all goodness and love, for your only child. And until you change, the child of your husband's first wife should in no case be entrusted to your charge.*17LtMs, Lt 18, 1902, par. 4*

Unless you are cleansed from every vestige of this harshness, this hardheartedness, you will never enter the gates of the city of God. A reformation is needed in your life. Will you not think of what you are, and of what you may be through Jesus Christ? He gives to you 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 soul." [*Matthew 11:29.*] In accepting this invitation you will learn by personal experience that Christ's yoke is easy and His burden light.*17LtMs, Lt 18, 1902, par. 5*

The road to happiness is clearly indicated. Give up your own way, subdue your strong, undisciplined will, and come into right relation with Christ. Will you do this? It is a life and death question. Will you venture to continue the course you have been pursuing? Will you continue to counterwork the influence of your husband? Will you grieve the Spirit of God till it leaves you to your own way, to receive the reward of your own doings? Will you obey God and be blessed by His Spirit, or will you continue in perversity till the close of your life. Remember that if you are destroyed, it will be because you have destroyed yourself.*17LtMs, Lt 18, 1902, par. 6*

Had you been a converted woman, converted in body, mind, and heart, you would have been a great blessing to your husband. But you have been and are now blighting his life. At times there are exhibitions on your part that cause him intense anguish of mind.*17LtMs, Lt 18, 1902, par. 7*

As you are now, Satan finds you a channel through which he can

work to prevent the good your husband might do if you were not so great a hindrance. This hindrance you need not be if you will give yourself to Christ. *17LtMs, Lt 18, 1902, par. 8*

You are often discouraged with yourself, but still you will not surrender to Christ. There is no need for you to have the disagreeable discouragements you have, which make you sick. When you are under the control of the Spirit of God, you will not be subject to Satan's rule, and your health will not suffer as it does now in consequence of his power. If you eat the Word of God, its truths will be to you as the leaves of the tree of life, healing and restoring you. *17LtMs, Lt 18, 1902, par. 9*

These things concerning you have been opened to me. But it is not too late for you to change. The Lord's hand is stretched out still. If you will surrender all to Christ, He will change your heart by His mighty power, casting out Satan, and reforming your life. It rests with you yourself whether you are under the control of the Spirit of God or under the control of the enemy. Oh, pray, pray, before Mercy's sweet voice is no longer heard. *17LtMs, Lt 18, 1902, par. 10*

The law of God is our rule of life. The secret of genuine sanctification lies in the promise of the new covenant, "I will put my law in their inward parts, and write it in their hearts." [*Jeremiah 31:33.*] Consecrate yourself to Christ. Withhold nothing from Him. Let His holy presence abide with you. Do not spoil your husband's life. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:2.*]*17LtMs, Lt 18, 1902, par. 11*

I present this testimony to you both, that your husband may understand. I want him to see the danger of following your leading unless you are transformed in character. He must maintain his own individuality. He must be led by the Lord Jesus Christ, whose he is by creation, and by redemption. He has been bought with a price, and is accountable to God for the improvement of his entrusted talents. You too have been bought with a price. But if you choose to continue to serve the enemy, your husband must not allow you to lead him away from God. He must look to the Lord for strength to

serve Him with full purpose of heart. *17LtMs, Lt 18, 1902, par. 12*

It requires much grace to walk in the Spirit. If you do not make a determined effort to follow the light, to be in harmony with the Spirit's leading, you will fall a prey to the enemy. *17LtMs, Lt 18, 1902, par. 13*

I must now stop writing. I have been unable to sleep since eleven o'clock P.M. My sister, do not give way to hard, bitter feelings against me because I tell you the truth. I greatly desire to see you a converted woman, a wholehearted Christian, serving the Lord with full purpose of heart. I greatly desire to see you softened and subdued, cleansed from all satanic attributes. This must be, this must be, if you are to fill any position in the Lord's work. *17LtMs, Lt 18, 1902, par. 14*

Lt 19, 1902

Sanderson, A. J.

NP

February 16, 1902 [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.

Dr. Sanderson

Dear brother,—

I wish to make some statements that I have not made before. I should have been glad to see you when on several occasions you asked to see me. But I was not strong enough to talk with you, and knowing my danger, I had to say, I cannot see him. I had been carrying such a heavy burden that I had not been able to sleep.*17LtMs, Lt 19, 1902, par. 1*

Before I decided to go to the Conference at Battle Creek, I spoke of the great burden resting on me for the Sanitarium here, saying that there was a work that must be done for the institution. There were things that I wished to say to you at that time, but I had not the strength to enable me to say them. I was sure that the Sanitarium was in need of help that it had not. Very little was being done to give the patients spiritual help. The work presented to me as needing to be done at the Sanitarium could not be done by those in charge without the help of some one of more experience in the things of God.*17LtMs, Lt 19, 1902, par. 2*

As soon as I came to this place, I spoke to you of the work that needed to be done in the Sanitarium, and I thought that my suggestions would be sufficient. But though I spoke decidedly, no change was made at the institution.*17LtMs, Lt 19, 1902, par. 3*

Then I wrote to Battle Creek, urging that Dr. Rand be sent here. Dr. Kellogg wrote in reply, "Please do not make any move that will bring

about a crisis; for we have all on our hands that we can manage. When you come to Battle Creek, this matter shall receive consideration, and something will be done for the Sanitarium at St. Helena.”*17LtMs, Lt 19, 1902, par. 4*

Dr. Kellogg’s plea was so strong and his entreaties so urgent that I kept still. I knew that I was not able to take up the work without help. And I knew that while matters continued to be as they were, my labors would have no special influence.*17LtMs, Lt 19, 1902, par. 5*

I designed to speak of the reforms needed in the Sanitarium here while I was in Battle Creek. But after the Conference closed, I was completely exhausted, and up to the present time I have had no rest of mind. For many nights I have not been able to sleep past one and two o’clock, and several times I have wakened at eleven and twelve. Hour after hour I have walked the floor, praying for strength and guidance. Night after night this has been repeated. It was the condition of things at the Sanitarium that caused me such suffering of mind.*17LtMs, Lt 19, 1902, par. 6*

For some time after returning from the General Conference, I could not endure any mention of the difficulties at the Sanitarium. The pain in my head was severe, and I could not attend private or public meetings.*17LtMs, Lt 19, 1902, par. 7*

Just before I left St. Helena for the Los Angeles camp-meeting, when Brother Jones was here from Oakland, a meeting of the Medical Board was held at the Sanitarium. I offered to attend; for I had a message to bear. You will remember what I said at that meeting in regard to the condition of things at the Sanitarium. I spoke very plainly, saying that the nurses were not receiving in their education the instruction they needed in their work. I had been shown that Dr. Sanderson and his wife were not exerting the influence that should be exerted in the Sanitarium, and that, until they were changed spiritually, they could not exert this influence. I had been shown that Sister Sanderson is not a Christian, that she understands the theory of truth, but has not surrendered her will to God’s will. In her state of unfitness, she must not be given a position in the Sanitarium; for she would stand directly opposed to essential reforms.*17LtMs, Lt 19, 1902, par. 8*

I was instructed by the Lord to speak the words I spoke at that meeting. You presented your resignation. *17LtMs, Lt 19, 1902, par. 9*

When I took the train to Los Angeles, to attend the camp-meeting, I was pressed down as a cart beneath sheaves, so heavy was the burden resting on me. But at this time the Lord gave me a wonderful manifestation of His care. He hid me in the pavilion of His protection, and my peace was as a river. I was at rest, knowing that the everlasting arms were underneath me. I seemed to hear the words, "Lo, I am with you alway." [*Matthew 28:20.*]*17LtMs, Lt 19, 1902, par. 10*

While at Los Angeles, I was given some things to write in regard to the Sanitarium. But I dared not say anything. I thought it might be that I would die, and leave these things unsaid, before another physician was placed in charge of the Sanitarium. And I thought that perhaps this would be better. *17LtMs, Lt 19, 1902, par. 11*

I wrote out some things in regard to the mind-cure theories that had been presented to the nurses. But I could not get this matter copied; for the time of my copyist was occupied in writing out matters for the meeting that we were attending. But before we returned from Los Angeles, I placed the matter in Maggie's hands, to be copied and sent to you. *17LtMs, Lt 19, 1902, par. 12*

My dear brother, the Lord will use you when you will accept His Word and follow the pattern He has given. I greatly desire that you shall reach the higher life. It is your privilege and duty to be a vessel unto honor, but the vessel needs to be thoroughly cleansed from all defilement. It has been shown me that at present you are as a man walking in his sleep. You have heard much truth, and at times your spirit has been stirred, but you have never been aroused to see that you need to fall on the Rock, and be broken. *17LtMs, Lt 19, 1902, par. 13*

Lt 20, 1902

Sanderson, Brother and Sister [A. J.]

NP

February 16, 1902 [typed]

Portions of this letter are published in *2MCP 715-716; OHC 108; MM 31-32, 189*. ⁺NoteOne or more typed 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 Sanderson,—

We should all have been pleased to see the reformation so essential take place while you were in the Sanitarium. Why did you leave? We knew that the time had come for decided changes to be made. We felt deeply over this matter. How I longed to see you both unite in the work of making straight paths for your feet while you were in the Sanitarium, that the lame might not be turned out of the way!¹⁷*LtMs, Lt 20, 1902, par. 1*

Your course in leaving the Sanitarium makes me very, very sad. But perhaps it is the best thing, because you were unable to understand the work that must be accomplished. You have been asleep, asleep. Sanitariums are places in which men must work with skill and quickened, vital energy. In these institutions are souls who, properly labored for, would be saved. But in the St. Helena Sanitarium the evening after the Sabbath has often been devoted to an entertainment or some gathering for pleasure that counteracted all the favorable influences made during the day.¹⁷*LtMs, Lt 20, 1902, par. 2*

I have a message from God for both of you. He calls upon you to humble your hearts before Him. Brother Sanderson, so long as you take the position that you are a complete whole, that in mind and in talent you are fully competent to carry forward the medical missionary work by yourself independently of others, and that you have sufficient judgment and wisdom to stand alone at the head of an institution, just so long you show that you are deceived, and that

you are placing upon yourself a false estimate. Few men in the world have so much confidence in self as you have. If cherished, your self-confidence will ever cripple your usefulness. Unless you crucify self, you will never become complete in Christ, and deficiency will ever be apparent in your work. *17LtMs, Lt 20, 1902, par. 3*

My brother, you are not to feel that you should occupy the highest position of responsibility. Concerning the gifts of the Spirit, Paul writes: "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 (the physician's work is in the highest sense a work of 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." [*Ephesians 4:11-13.*]*17LtMs, Lt 20, 1902, par. 4*

Brother Sanderson, it is because you have false, erratic notions, unsanctioned by God's Word, that you think you cannot work by the side of another physician. You still have much to learn concerning what is comprehended in the science of true Christianity. It is not because of talent or high position that God values you. You are valued in His sight only when, although you are unworthy, Christ covers you with the robe of His righteousness. *17LtMs, Lt 20, 1902, par. 5*

The Lord has revealed to me that with you should long ago have been connected a helper whom you would have respected, one whom you would have regarded as being fully your equal in talent, one who had gifts differing from your special gifts and who could have made up for your deficiencies. Your special tact and your skill in practical work is of great value. But your talent of communication is defective. And you have so little talent for educating students that you cannot properly do the work which should be done to keep the standard elevated. This is one of the reasons presented to me as making it advisable for you to be associated with other experienced physicians. You need to be awakened out of sleep, and placed where you can be gaining new thoughts, new methods. *17LtMs, Lt 20, 1902, par. 6*

Sister Sanderson, you have reason for the greatest thankfulness that the Lord has presented before you and your husband your dangers. My sister, you have already lost many years during which you should have been gaining an experience in the Christian life. We have but a few more years in which to give proof whether we will choose the Man Christ Jesus for our King; or Barabbas, a robber and a murderer. You are making your choice. Shall Barabbas be your king? or will you choose Christ? You have power of will. Whether you will sanctify your will-power to God or not, is a question that you have not yet decided.*17LtMs, Lt 20, 1902, par. 7*

Christ invites you, my sister, to come to Him. If you choose to accept His invitation, He will receive you. I beseech you to yield without delay. It is not too late for Him to pardon you. But your soul has become hardened. Like Pharaoh, every invitation you refuse to accept hardens your heart and causes you to resist further invitations. God loves your soul, but He does not commend your spirit, your unsanctified mind, your faulty character. Oh, He expects of you something better than this!*17LtMs, Lt 20, 1902, par. 8*

My sister, I am studying how to reach you. No longer refuse the cross of Christ. Create not by your own perverse course an atmosphere about you that will hinder you in making spiritual progress, and will result in eternal loss. Procrastinate no longer. You have long been familiar with the truth, and yet you have not obeyed it or received the commendation that comes to all who obey. If you and your husband had listened to the lessons of the Great Teacher, given in His Word, how different your case would be in His sight today! Bear in mind that your irreligious life will not only confuse the understanding and lessen the faith and courage of your husband, but unless your character undergoes a re-formation, your course of action will have a destructive influence on many more, leading them into false paths.*17LtMs, Lt 20, 1902, par. 9*

Brother and sister Sanderson, in the name of the Lord I ask you to remember that unless your sentiments regarding the science of mind-cure are changed, unless you both understand that you are in decided need of having your own minds converted and transformed, you will be stumbling blocks—pitiful spectacles to angels and to men.*17LtMs, Lt 20, 1902, par. 10*

The truth has had but little influence over you. It is dangerous for any one, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind-cure is a satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth. Unless you can see that Satan is the master-mind who has devised this science, it will not be so easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your souls' sakes, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly co-operating with him. For your souls' sakes, break loose from this snare of the enemy. *17LtMs, Lt 20, 1902, par. 11*

Neither one of you should study the science in which you have been interested. To study this science is to pluck the fruit from the tree of knowledge of good and evil. God forbids you or any other mortal to learn or to teach such a science. The fact that you have had anything to do with this science, ought alone to be sufficient to show you, brother Sanderson, the inconsistency of your being the leading physician in the Sanitarium. You and your wife should now begin to learn the first lessons of meekness and lowliness of heart. If you do this, your characters will be transformed, and you will be Christians whose light will shine before men, that they may see your good works, and glorify your Father which is in heaven. Then you will be taking part with Jesus Christ in medical missionary work, and will reach a higher and still higher standard. He does not desire us to stop short of attaining perfection. *17LtMs, Lt 20, 1902, par. 12*

The prayer that Christ has given us, that the will of God shall be done in earth as it is in heaven, is to be answered. Wonderful is this prayer, which we are to offer to God, and then fulfil in the daily life! The science of holiness, the ethics that the gospel inculcates, acknowledges no standard but the perfection of God's mind, God's will. It is the character and mind of Christ which, by conversion and transformation, men are to receive. Through His Son, God has revealed the excellency to which man is capable of attaining. And

before the world God is developing us as living witnesses of what man may become through the grace of Christ. Oh, why do so many grieve the heart of Infinite Love?*17LtMs, Lt 20, 1902, par. 13*

In dealing with the science of mind-cure, you have been eating of the tree of the knowledge of good and evil, which God has forbidden you to touch. It is now high time for you to begin to look to Jesus, and by beholding His character become changed into the divine likeness.*17LtMs, Lt 20, 1902, par. 14*

Cut away from yourselves everything that savors of hypnotism—the science by which satanic agencies work. I do desire to see you plunge by faith into the fountain prepared for every repentant sinner, that you may be cleansed and made white. I beseech of you, my brother, my sister, for whom Christ has died, that you accept His character. Do not lose this opportunity. I want you to come into the closest fellowship with God’s servants.*17LtMs, Lt 20, 1902, par. 15*

I urge you, my brother, to make diligent work for the salvation of your soul. If I had not been so faint on account of the impure air, I should have spoken these words to you at the Board meeting in San Francisco. I had much to say and an intense longing of soul to see you come to the tree of life, the Word of God, and eat of its leaves, which are for the healing of the nations. Make haste! Make a break! Quickly, decidedly step off Satan’s ground. Renew your covenant with God by sacrifice.*17LtMs, Lt 20, 1902, par. 16*

Just now you have an opportunity to turn square about. Do not wait one moment for your wife. Her only hope is to break away from the power of satanic agencies, and to yield her will and way to God’s will and way. Jesus invites her to become a child of God, and an heir of the heavenly kingdom; but if she wills to do so, she can choose to stand in her own garments of self-righteousness, as did the man who came in his own garments to the wedding feast. If she wills to do so, she can choose to be covered with the garment of Christ’s righteousness. But her will so often stands in the way. She wills to remain on Satan’s side of the question. I am so sorry. Day after day I carry the burden of her case to God.*17LtMs, Lt 20, 1902, par. 17*

God permits every person to exercise his individuality. No human mind should be submerged in another human mind. But the invitation has been given, "Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:5.*] Each person is to stand before God with an individual faith, an individual experience, knowing for himself that Christ is formed within, the hope of glory. For us to imitate the example of any man—even a person who in our human judgment we might regard as nearly perfect in character—would be to put our trust in an imperfect, defective human being, who is unable to impart one jot or tittle of perfection to any other human being. *17LtMs, Lt 20, 1902, par. 18*

As our pattern we have One who is all and in all, the Chiefest among ten thousand, One whose excellency is beyond comparison. What saith the Divine Teacher? "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] Would Christ tantalize us by requiring of us an impossibility? Never, never! What an honor He confers upon us, in urging us to be holy in our sphere, as the Father is holy in His sphere! And through His power we are able to do this; for He declares, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] This unlimited power it is your privilege and mine to claim. *17LtMs, Lt 20, 1902, par. 19*

Remember that Satan has come down with great power to take possession of minds and to hold them captive under his sway. Neither of you can do anything acceptably to God, unless you follow the Saviour, who says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] In all things Christ is our example. *17LtMs, Lt 20, 1902, par. 20*

We are to have a continual realization of Christ's presence. In our life we may exemplify His life. He graciously adapted His life so that it could be of universal imitation. United in Christ were wealth and poverty; majesty and abasement; unlimited power, and the meekness and lowliness which characterized His every action and which all should strive to imitate. In Him the wisdom of the greatest Teacher the world has ever known was united with the human mind. Men who desire to be transformed into the divine image are not to look to men for wisdom, but to God. What honor Christ confers upon us! By yoking up with Him, and learning of Him, we

become like Him in aspirations, in fragrance of character, in meekness and lowliness of heart, and are permitted to take part with Him in ascribing praise and honor and glory to God as supreme. True believers will join the heavenly musicians in sweet accord in singing songs of praise to God and to the Lamb.¹⁷*LtMs, Lt 20, 1902, par. 21*

My heart aches as I consider how the St. Helena Sanitarium has been managed. It is not the great number who patronize a sanitarium, that gives evidence of its prosperity. There would be very little need for sanitariums, if the work done in them reached no higher standard than the standard reached by the work which you and your associates have done in this institution. In your parlor lectures and in your helpers' meetings, have you had a burden to bring before patients and helpers the precious truths of health reform? During your administration you have had many opportunities for doing this. Very few persons, however, have been converted. The spiritual atmosphere in the Sanitarium has not been such as to bring heaven and heavenly things before the minds of the patients, who so much need a knowledge of spiritual things.¹⁷*LtMs, Lt 20, 1902, par. 22*

I cannot express the grief that fills my soul as I think of the opportunities that have been neglected by those who have borne responsibilities in this institution. Tender words of sympathy go a long way toward the recovery of patients. You should have presented to them the leaves of the tree of life, which are for the healing of the wounds that sin has made. You should have pointed them to Christ's words, which He declares are spirit and life. When proper methods of labor are followed, much prejudice is removed.¹⁷*LtMs, Lt 20, 1902, par. 23*

Dr. Sanderson, if you and your wife had realized the responsibility resting on you, you would have done a work that would have caused the heavenly angels to rejoice. "In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing." [*Zephaniah 3:16, 17.*] All heaven is interested in the great work that ought to be done in our

sanitariums, but which sometimes is not done. *17LtMs, Lt 20, 1902, par. 24*

We do not ask you to connect again with the St. Helena Sanitarium until you are both thoroughly converted. Otherwise, it would be in vain for you to connect with this institution. In your present state of mind neither of you is prepared to deal with the souls as well as the bodies of suffering humanity. If you had chosen to do so, you could have heeded the light given you and walked in the way of the Lord, and His blessing would have rested upon you because you consented to do His will. The Lord does not expect impossibilities of either of you. *17LtMs, Lt 20, 1902, par. 25*

Every medical practitioner, whether he acknowledges it or not, is responsible for the souls as well as the bodies of his patients. The Lord expects of us much more than we often do for Him. Every physician should be a devoted, intelligent, gospel medical missionary, familiar with heaven's remedy for the sin-sick soul as well as with the science of healing bodily disease. Coming, as he does, in daily contact with disease and death, his mind should be filled with a knowledge of the Scriptures, that from this treasure-house he may draw words of consolation and hope, and drop them as good seed into hearts ready to receive them. He should encourage the dying to trust in Christ as the sin-pardoning Saviour and should prepare them to meet their Lord in peace. Physicians need a double portion of religion. Of men in any calling, physicians are most in need of clearness of mind, purity of spirit, and that faith which works by love and purifies the soul, that they may make the right impression upon all who come within the sphere of their influence. The physician should not only give as much physical relief as possible to those who are soon to lie in the grave, but he should also relieve their burdened souls. Present before them the uplifted Saviour. Let them behold the Lamb of God, who taketh away the sin of the world. *17LtMs, Lt 20, 1902, par. 26*

The physician who proves himself worthy of being placed as leading physician in a sanitarium will do a grand work. But his work in religious lines should ever be of such a nature that the divine

Antidote for the relief of sin-burdened souls will be presented before the patients. All physicians should understand that such work should be done with tenderness and wisdom. In our institutions where mental patients are brought for treatment, the comforting words of truth spoken to the afflicted one will often be the means of soothing the mind and restoring peace to the soul.*17LtMs, Lt 20, 1902, par. 27*

When the leading physician passes by the spiritual part of the work, he is remiss in his duty and gives a wrong example to the younger helpers who are learning to do the work of a Christian physician. These students neglect a part of the work that is most essential. This, I greatly fear, will result in a loss that can never be remedied.*17LtMs, Lt 20, 1902, par. 28*

Those who understand the science of Christianity have a personal religious experience. He who acts as a guardian of the health of the body should have tact to work for the salvation of the soul. Until the Saviour is indeed the saviour of his own soul, the physician will not know how to respond to the question, "What shall I do to be saved?" Oh, what a field for missionary work our sanitariums are! These opportunities for saving both body and soul must be improved.*17LtMs, Lt 20, 1902, par. 29*

Medical missionary work is supposed to be done in every one of our institutions established for the treatment of disease. Is it neglected? Do you who claim to be physicians, care for the salvation of suffering humanity? Have you forgotten your responsibility before God? The gospel ministry is to blend with the medical missionary work. Persons relieved of physical suffering are prepared for the presentation of the religion of Jesus Christ. The Great Physician is ready to receive all who come to Him. In order to awaken souls to eternal realities, we should strive to give them spiritual health as well as relief from physical suffering.*17LtMs, Lt 20, 1902, par. 30*

What an opportunity the consecrated physician has to show a Christlike interest in the patients under his care! It is his privilege to speak encouragingly to them and bow at their bedside to offer a few words of prayer. To stand by the sick-bed and have nothing to say is a sad mistake. Let the physician make his mind a store-house full

of fresh thoughts. Let him learn to repeat the comforting words that Christ spoke during His earthly ministry when giving His lessons and healing the sick. Let him speak words of hope and confidence in God. A genuine interest will be manifested. The precious words of Scripture that the Holy Spirit fixes in the memory will win hearts to Jesus, their Saviour. *17LtMs, Lt 20, 1902, par. 31*

Lt 21, 1902

Daniells, A. G.; Palmer, E. R.

“Elmshaven,” St. Helena, California

February 16, 1902

Portions of this letter are published in *CM 20*; *11MR 354-356*; *5Bio 147*.

Dear brethren Daniells and Palmer,—

I thank the Lord that I am improving in health. But the continual care of answering letters that need to be answered with the greatest discretion is a strain on my nerves. Frequently I am unable to sleep past eleven o'clock p.m. Last night was a hard night for me, I could not sleep after eleven. *17LtMs, Lt 21, 1902, par. 1*

Many important questions come up for decision from day to day. My book work is far behind. Since we came to America, W. C. White and I have devoted most of our time to attending important meetings in California and other places, so that my book work has been left without our help. It is now in need of diligent, faithful, concentrated effort, in order for it to produce fruit. I cannot do much; for I am not strong. During the past sixteen months, I have done the work that properly belongs to three years. *17LtMs, Lt 21, 1902, par. 2*

I have just read a few pages of the book on education. I feel that W. C. White and I should now give our time to preparing my books for publication. We have been in America a year and four months, but to a great extent my workers have been deprived of our help in getting the books ready for the press. We have been called from place to place. We shall now change the program. We shall take up another line of work, a line more important than attending meetings. The burden of my book work must not again be laid down as it has been. *17LtMs, Lt 21, 1902, par. 3*

The royalty on my books comes in driblets. The largest sum reported for sometime has just come in a letter from Brother

Conradi. He says that I have a royalty credit of over one thousand dollars. Brother Conradi wishes to use a portion of it in the educational work in Europe, but I think *Object Lessons* should be sufficient for the educational work. I shall use part of the money in the translation of my books, and I think I shall be compelled to use the remainder elsewhere. But we shall consider the matter carefully and prayerfully, that we may move in the counsel of God. *17LtMs, Lt 21, 1902, par. 4*

I feel very grateful to my heavenly Father that He has heard the prayers offered in my behalf. I am not in the least discouraged. But I feel very sorry that the books which should be finding ready sale are lying on the office shelves. These books contain the light that the people need. May the Lord move upon many of our young men to enter the canvassing field as canvassing-evangelists. By the canvassing work the truth is presented to thousands that otherwise would not hear it. Our time for work is short. Many, very many, need the “quickly” in them, to lead them to arouse and go to work. The Lord calls for workers just now. *17LtMs, Lt 21, 1902, par. 5*

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time, we read: “And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own.” Selfishness was expelled from the heart. “And with great power gave the apostle witness of the resurrection of the Lord Jesus; and great grace was upon them all.” [*Acts 4:31-33.*]*17LtMs, Lt 21, 1902, par. 6*

Why is there not a more diligent seeking of the Lord, that hundreds may be filled with the Holy Spirit, and may go forth to proclaim the truth, “the Lord working with them, and confirming the word with signs following?” [*Mark 16:20.*] Our commission is to let the light shine forth everywhere from the press. By the printed page, the light reaches the isolated ones who have no opportunity to hear the living preachers. This is most blessed missionary work. Canvassers can be the Lord’s helping hand, opening doors for the entrance of

truth. *17LtMs, Lt 21, 1902, par. 7*

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus, which before was preached unto you.” [*Acts 3:19, 20.*] This is the message we are to proclaim. Talk it, pray it, live it! This great work should without delay be entered upon by hundreds in our churches. The softening, subduing influence of the Holy Spirit should be felt on our hearts and seen in our lives. *17LtMs, Lt 21, 1902, par. 8*

Our faith is small. We need more earnestness in prayer. A heaven full of blessings awaits our demand. These blessings will be given in answer to the fervent, effectual prayer that asks with an earnestness that will not be denied. The firm hold of a wrestling Jacob is called for now. The holding power of unquestioning faith needs to come into the lives of God’s people. God’s work needs men who will say, “I will not let thee go except thou bless me.” [*Genesis 32:26.*] It needs men who will consecrate themselves unreservedly to God. Genuine, earnest faith will prepare the heart for the reception of God’s power. *17LtMs, Lt 21, 1902, par. 9*

Is it true that the end of all things is at hand? What mean the awful calamities by sea—vessels shipwrecked and lives hurled into eternity without a moment’s warning? What mean the awful accidents by land—fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor? The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest day. As Nebuchadnezzar set up an image in the plains of Dura, and commanded all to bow before it, so this false sabbath has been exalted before the world, and men are commanded to keep it holy. But it has not a vestige of sanctity. Nowhere in God’s Word are we commanded to reverence the first day of the week. *17LtMs, Lt 21, 1902, par. 10*

Thus men will continue to disobey their Maker. And the plagues of God are already falling upon the earth, sweeping away costly structures as if by a breath of fire from heaven. Will not these

judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before him. *17LtMs, Lt 21, 1902, par. 11*

“Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.” [*Judges 5:23.*] Let the indifferent ones arouse and do their part in the work of the Lord, lest this curse be spoken against them. Let all who can, give themselves to the long-neglected work in our cities, a work that has been looked at and then passed by on the other side, as the wounded man was passed by by the priest and Levite. Take up the work in the cities, whole-heartedly, intelligently, unselfishly. I am instructed to encourage decided efforts to secure helping hands to do missionary work, to give Bible instruction, and to sell the books containing present truth. Thus skilful work may be done in hunting and fishing for souls. Young men, your help is called for. Make a covenant with God by sacrifice. Take hold of His work. He is your sufficiency. “Be strong, yea, be strong.” [*Daniel 10:19.*]*17LtMs, Lt 21, 1902, par. 12*

Not only men, but women can enter the canvassing field. And canvassers are to go out two by two. This is the Lord’s plan. *17LtMs, Lt 21, 1902, par. 13*

My brethren, will you use the talent of speech in earnest persuasion to lead our people to see the importance of the work? We must arouse the zeal and earnestness of the canvassing agents, calling on them to take the light into the dark places of the earth. There is no release for any who have talents and capabilities. They are required to be the Lord’s instruments, required to co-operate with the Lord Jesus in shedding the light of heaven into this sin-darkened world. *17LtMs, Lt 21, 1902, par. 14*

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in his work of soul-saving. You are to be His helping hand, to do the work that needs to be done, to place the truth before as many as possible. “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.]*17LtMs, Lt 21, 1902, par. 15*

"We are laborers together with God." [1 *Corinthians* 3:9.] Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work. Let nothing cause your zeal to flag.*17LtMs, Lt 21, 1902, par. 16*

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to carry our griefs and sorrows and to supply our necessities. Taking God at His word, move forward with steadfast, persevering faith. Christ's Presence and His Word, "Lo, I am with you alway," is our wisdom and righteousness. [*Matthew* 28:20.] It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's Presence that gives power.*17LtMs, Lt 21, 1902, par. 17*

Lt 22, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

February 1, 1902

Portions of this letter are published in *4MR 333, 336; 5MR 216; 5Bio 144-145*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear children Edson and Emma,—

We are home again, and I feel so thankful. You know how I dreaded taking the northern route at that time of the year, when storms are so frequent, and trains are likely to be snowed in. We hoped against hope that when we reached Chicago we should be able to secure a drawing-room for my use.¹⁷*LtMs, Lt 22, 1902, par. 1*

For awhile after leaving Nashville for Chicago, we found the road very rough. The train jerked and jolted. They put me in my berth as soon as possible, and Sara gave me treatment—a witch-hazel rub—and then, although the jerking and pounding went on, I slept well. On reaching Chicago, we found an automobile waiting to take us to the Sanitarium. From the train I got into a wheelchair, and two young men carried the chair down the steps as carefully as if I were their mother. I could not have been treated more kindly by my sons than I was by these young men.¹⁷*LtMs, Lt 22, 1902, par. 2*

I was much exhausted when I reached the Sanitarium. Dr. Paulson was very tender of me and gave me an earnest scolding for leaving California at this time of the year. I took it, thinking I might deserve it. He told the truth from his standpoint and <perhaps from> my own. He was thoroughly indignant to think that the brethren had had no more mercy on me. “Why,” he said, “I wonder that you are alive. We have too much interest in you and your work to want to bury you. We want your life to be spared.”¹⁷*LtMs, Lt 22, 1902, par. 3*

He was certainly very much aroused as he saw my feebleness. He

talked as if he could not be reconciled to what I had done. I told him that I might have made a mistake. "Yes," he said, "I am sure of it. You will lose your life if you venture to travel at this season of the year. Circumstances will occur that you cannot control. The Lord wants no such presumptuous movements. Your life is too precious to be thrown away in this manner." *17LtMs, Lt 22, 1902, par. 4*

We rested for several hours at the Sanitarium. I took some treatment. In the afternoon the automobile took us to the station. Willie had secured good accommodations. The cars moved as noiselessly as a person walking with slippers on feet across a carpeted room. *17LtMs, Lt 22, 1902, par. 5*

Feb. 2

I am improving somewhat in health. How good it is to be at home, with the long-dreaded journey in the past. *17LtMs, Lt 22, 1902, par. 6*

Feb. 4

I am improving in health, but am still weak. I can get little exercise, for I am not strong enough to walk much. I ride out whenever the sun shines. The day we reached home, Sara went to Oakland to help her sister and her niece in their emergency. She herself was sick nearly all the time she was there. Her throat and mouth were very sore. Somewhere she had inhaled poison. But though she could not do much herself, her presence was a comfort and her knowledge and experience a great help. I missed her ever so much. *17LtMs, Lt 22, 1902, par. 7*

Yesterday morning I could not sleep after one o'clock. I began coughing. I thought that Dr. Kellogg was sleeping in the bedroom under my room, and fearing to disturb him, I got up quietly and went to my office. In this room there is a lounge, and after taking a sponge-bath, and dressing, I lay down and slept from three till six. I was thankful for this blessing. But I felt weak all day. *17LtMs, Lt 22, 1902, par. 8*

In the afternoon I had a conversation with Dr. Kellogg. I spoke very plainly in regard to the work and how it should be carried

on. *17LtMs, Lt 22, 1902, par. 9*

Dr. Kellogg has been visiting the Sanitariums in Colorado and Nebraska. He spoke two or three times in San Francisco, where an important meeting is in session. *17LtMs, Lt 22, 1902, par. 10*

W. C. White spent two or three days at the meeting in San Francisco. But he came home a week ago, feeling that his family needed his help in moving into their new house. Besides the rooms occupied by Willie's family, there will be room enough in the house for three or four families. I think four married couples are to have rooms there. Two of them have no children, and the other two have one child each. These people work in the bakery, and it is very convenient for them to have rooms so near their work. Mr. and Mrs. Boeker will have rooms in Willie's house. Mr. Boeker is the manager of the Food Company. *17LtMs, Lt 22, 1902, par. 11*

I am so glad that Willie's family is settled. It is not pleasant for them to be broken up as they have been. Willie left for San Francisco again on Wednesday, and returned to St. Helena Friday evening with Dr. Kellogg. *17LtMs, Lt 22, 1902, par. 12*

I am sorry you have made your home in the office. I do not like this. I fear for your health. I wish you had a home separate from the office. But if it pleases Emma best to have rooms in the office, I have nothing to say. It would kill me to live in that part of Nashville. Emma's health must be carefully guarded. *17LtMs, Lt 22, 1902, par. 13*

My son, at times I am troubled about you. It may be for your present and eternal good for you not to have your own way. But you do not always take advice kindly when your way is crossed. At times your indignation is aroused. You need at this time to be under the special grace of the Holy Spirit. You are in danger of being impulsive, in danger of saying and doing that which hurts your influence. This you cannot afford to do. There is too much at stake. If you expect your brethren to have confidence in you, you must work carefully and circumspectly. You cannot always safely carry out your own wishes or follow your own will. You need an experienced counsellor. I would be much pleased if Brother Rogers were with you. He is a man of good judgment. *17LtMs, Lt 22, 1902, par. 14*

You are in danger of using money unwisely, of investing it in enterprises that will not always bear close investigation. Again and again God has helped you. And in many ways the scarcity of means from which you have suffered has been a blessing to you. But the lessons you ought to have learned years ago you did not learn. The apparent advantages to be derived from your plans were to you as the mirage in the desert is to the traveler. Though the prospect was flattering, the reality brought failure and disappointment.*17LtMs, Lt 22, 1902, par. 15*

One thing you must do if you desire the peace of God. You must follow the light God has given you in the warnings and reproofs He has sent you. The Lord is earnestly striving to keep you steadfast and immovable, always abounding in His work. This is the will of God concerning you, even your sanctification. So long as you keep hold of the hand of God, heeding the instruction you have received to devote yourself to the ministry of the Word and to the preparation of books for the press, thus laboring with pen and voice for the conversion of souls, the Lord will be with you.*17LtMs, Lt 22, 1902, par. 16*

I desire every jot of your influence to be refined, purified, sanctified. I want you to be constantly preparing for entrance to the heavenly courts. Daily my heart goes out in prayer for you, that you may put on Christ. I have never given you the least encouragement in your boat-building. After I said what I did in the Review and Herald Chapel in condemnation of the course some had followed, what kind of an impression would be made upon minds of our people if you should speak of all you do as having your mother's sanction?*17LtMs, Lt 22, 1902, par. 17*

My son, will you take hold of the ministerial work and the work of preparing books as God desires you to do? Give this question careful, candid consideration. If you put your heart into this missionary work, it will be all the burden you ought to carry. I have been shown that if you and Brother Palmer undertake to carry on the manufacture of health foods, it will be altogether inconsistent with your missionary work. From the way in which matters have been opened before me, should you take up this work, you would be engaging in a work that would disqualify you for engaging in

lines of work more decidedly spiritual, which are now the most important. There are others who can carry this line of work. If the Southern Union Conference desires to take it up, well. If it chooses men who have ability to handle it successfully, great blessing will result. But strict economy will have to be practiced in order to make this business a success.*17LtMs, Lt 22, 1902, par. 18*

To every man is given his work. And God has given both you and Brother Palmer a work to do. Your lines of work differ somewhat, but each is of weighty importance. You should not covet any more responsibilities than you can carry, and at the same time keep the love of Christ dwelling in the heart and expressed in the life. Both you and Brother Palmer have all the work you can carry and keep your souls fresh in the grace of Christ.*17LtMs, Lt 22, 1902, par. 19*

If the Lord were to bid you take up the manufacture and sale of health foods, He would sustain you. But you would have uphill work. You would meet trials and criticisms that you are ill-prepared to meet. Your nervous system has been overstrained. This brings weakness of judgment and a feeling of nervous hurry.*17LtMs, Lt 22, 1902, par. 20*

Pray, O pray, and watch unto prayer. Keep out of all controversy. The Lord desires you to show that you are not standing on the side of controversy.*17LtMs, Lt 22, 1902, par. 21*

I am instructed to say to you that you are both in danger of using God's property—your physical strength—recklessly. Neither of you is in perfect health. You should strive with the greatest solicitude to keep the machinery of the body in the best working order. You should take time to consider, time to pray, time to exercise faith. You should keep a strict guard over yourselves, being careful not to overtax the nervous system by taking too many responsibilities. If you gather to yourselves more burdens than you can carry, you will meet with decided failure. Not only will your spiritual experience be endangered; your physical health will be impaired.*17LtMs, Lt 22, 1902, par. 22*

My son, the light given me is that Brother Palmer is in danger of being influenced by you in too many ways. Brother Palmer has been reckless in the expenditure of means. At one time he entered

into business that was not of a kind to give him the experience essential for his present and eternal good. At that time he had plenty of money, and he did his soul great harm by spending this money lavishly in company with his associates. He desired to appear liberal, and money slipped through his fingers. This experience was an injury to him. His enterprises for making money did not fulfil his expectations. Some who were associated with him were terribly disappointed. All this hurt his experience.*17LtMs, Lt 22, 1902, par. 23*

After you and Brother Palmer have been for some time separated, the Lord has brought you together again, that you may be a help to one another. But I am afraid for you both. Be sure that your words are right words. Do not become careless in regard to the influence you exert over each other and the impressions you make on each other. You must each guard carefully against standing in each other's way. God desires you both to work earnestly to help yourselves and each other. You are His property. He has full right to direct and order your course of action. If you plan unwisely in regard to the use you make of the powers Christ has entrusted to you, you forfeit rich privileges and deprive yourselves of the advantages that Christ is able and willing to give to those who serve Him in truth. Thus you serve the enemy, and in so doing you cast a shadow over your fellow beings.*17LtMs, Lt 22, 1902, par. 24*

You have been chosen by God as missionaries. But you are both in danger. My son, the Lord desires you to guard your weak points of character. Let your words be wise and well chosen. Redeem the time. Brother Palmer is in danger in his association with business men of the world. You both need to remember that you are a spectacle to the world, to angels, and to men.*17LtMs, Lt 22, 1902, par. 25*

Men are watching you, to see the effect of your faith and religion. Some, seeing that you are industrious and enterprising, will suppose that you are sharp, keen business men. But they do not understand your weaknesses. Others will say, They are ambitious, scheming men. If you show that you are men of prayer, men of self-control, patient, kind, unhurried in speech, those with whom you are brought in contact will see that your religion is a reality.*17LtMs, Lt*

22, 1902, par. 26

In His prayer for His disciples, Christ utters words that need not be misunderstood or misinterpreted. He said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou has 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 17:15-19.*]*17LtMs, Lt 22, 1902, par. 27*

A most solemn responsibility rests on me to say to you, Your only hope is in God. Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. Draw nigh to God, and He will draw nigh to you. Do not think, my children, that you have received all the spiritual help you need. And do not think that you can have great spiritual blessings without complying with the conditions God Himself has laid down. James and John thought that for the asking, they could have the highest place in the kingdom of God. Oh, how far short they fell of understanding the situation! They did not realize that before they could share Christ's glory, they must wear His yoke and daily learn His meekness and lowliness.*17LtMs, Lt 22, 1902, par. 28*

The Lord will save to the uttermost all who come to Him. But His law is to be obeyed and honored, not regarded indifferently. Those who strive for the crown of eternal life have a race to run and battles to fight. The cross comes before the crown. All who gain rest will learn by experience that Christ's yoke is easy and His burden light. Learn of Christ. Thus you will find rest to your souls.*17LtMs, Lt 22, 1902, par. 29*

The Lord has repeatedly told you, Edson, that He has laid upon you the burden of opening the Word of God to your fellow men. In the humble and intelligent performance of this work is the assurance of acceptance with God. His Word is, "Go, ... teach all nations;" and to the command is added the promise, "Lo, I am with you alway." [*Matthew 28:19, 20.*] The Lord requires of us nothing that He does not give us power to perform. The disciples obeyed the command to

bear witness for Christ, and of their experience we read: "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:20.] To you as well as to the disciples these words may be spoken.*17LtMs, Lt 22, 1902, par. 30*

My children, whom I love in the Lord, I ask you to consider the words I have written. My son, you are not above temptation. You need to dedicate yourself unreservedly to God. The Lord through your mother has encouraged you. But by indiscreet moves you can put a blight on it all. Remember that your danger lies in mingling with the ministerial work that which should not be mingled with it. Put no yoke on your own neck, and refuse to let any other human being put a yoke on you or bind you with cords that will keep you from doing the grand, sacred work that God has entrusted to you.*17LtMs, Lt 22, 1902, par. 31*

Temptations will come to you, but do not fail to give full proof of your ministry, showing that you realize that you have been appointed to do the work of Christ in our world. Keep your soul from any defilement. Sinners are to be saved, not alone by the preaching of the Word, but by the lives revealing the power of the grace Christ longs to bestow on all. We are to represent Christ as Christ represented the Father. Do you, my son, realize that you are to work the works of Christ and live His life?*17LtMs, Lt 22, 1902, par. 32*

God has given Brother Palmer another <call to His work>, and his eternal interests depend on the course he shall pursue. Conformity to the will of God is his only safety. And in this matter much depends, my son, on the course you pursue, on your spirit, your words, your actions, your religious experience. You can be either a help or a hindrance to Brother Palmer. Remember that the Lord has associated Brother Palmer with you that you may be a help to him and that he may be a help to you.*17LtMs, Lt 22, 1902, par. 33*

My son, live very near the mercy seat. Then by the grace of Christ you will be enabled to reflect the precious light of His example. Let no thought or murmuring enter your mind because you are restrained from gathering so many responsibilities that you would

have no time to pray, no time to gain strength to reveal the likeness of Christ—the way, the truth, and the life; the fountain, the source, of all refreshing, invigorating influence.¹⁷*LtMs, Lt 22, 1902, par. 34*

Lt 22a, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

February 11, 1902

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 dear children Edson and Emma,—

I cannot sleep after half past eleven P.M. I have not yet regained my strength. I have begun several letters to you and have had to leave them partially completed. I shall try to finish this letter so that you will get something from me soon. I thank you for writing so faithfully. What you wrote regarding the purchase of the property in Hildebran pleased both W. C. White and your mother. It is in accordance with what I have written regarding the way in which the work should be carried on, the way in which it will be carried on when all the workers labor in harmony. *17LtMs, Lt 22a, 1902, par. 1*

Well, I have just had fifteen minutes' sleep, and I feel better. I fell asleep while I was writing. *17LtMs, Lt 22a, 1902, par. 2*

I have something to say to you, Edson. I love you as a mother only can love a son. If you knew how it grieves me to hear you speak as you do sometimes, before Brother Palmer, about your brother, expressing yourself freely in disparaging criticisms, I know you would change. Frank Belden and many others have heard the words you have spoken against W. C. White. These words have exerted a wrong influence. *17LtMs, Lt 22a, 1902, par. 3*

I know W. C. White better than do you or any one else. I know that your feelings are not just, that they are not reconcilable with Christian principles. I know how the Lord regards your brother and his work. W. C. W. tries to be as true to the Lord's work as the compass to the pole. He may err in judgment. But it is not right, it is unchristian, for one to express himself unfavorably regarding his

brother. *17LtMs, Lt 22a, 1902, par. 4*

I must ask you to leave unsaid things that you imagine are true regarding your brother. Many times they are not as you represent them. I know what you do not know. To my certain knowledge, W. C. White has again and again tried to help you financially, when he himself was in great need of means. And I know that he has placed himself in any position of sacrifice to help the cause of God. *17LtMs, Lt 22a, 1902, par. 5*

I am deeply pained when I read letters from your hand speaking lightly of your brother and criticizing positions he has taken. You are in the habit of speaking hastily. For you to have so little control over your words makes me question your spiritual safety. *17LtMs, Lt 22a, 1902, par. 6*

The letter Frank Belden wrote was unjust, unfair, and impudent. And he wanted you to know its contents, to show you that he dared to speak to W. C. White as he supposed he deserved. *17LtMs, Lt 22a, 1902, par. 7*

These things come up before me in the night, and once awakened, I cannot sleep again. *17LtMs, Lt 22a, 1902, par. 8*

You well know that there have been mistakes in your life. Can you be surprised if there are fears that you are in danger, that you will make mistakes which will cause your brethren to lose confidence in you? I am in fear and trembling lest you shall make unwise moves, which will cause others to be tempted. By these moves your hopes will be disappointed; but that is not the worst. Those who have been watching you for some time will find occasion to represent you in a most unfavorable light. Then you will expect your mother to come to your help. And even if the Lord should present things to me to vindicate your case, as He has done, you know that it places me where the enemy can and will tempt souls to lose confidence in the light God desires His people to accept. *17LtMs, Lt 22a, 1902, par. 9*

The light God has given me is most sacred. It must not be overdrawn in any wise to sustain you before the Conference. If the people get the idea that your mother's testimony—claimed to be from God—sustains the movements you have made and shall

make, nothing will so strengthen doubt, and throw a cloud over the testimonies God has given to warn and correct His people; for it does not appear, as they regard the matter, to be like the work of the Lord. From time to time the Lord has given you encouragement. For this reason you should be careful of your speech and wise unto righteousness. *17LtMs, Lt 22a, 1902, par. 10*

Your freedom and blessing in the gospel ministry will be a safeguard to you. When you present the Word of God to the people, you feel the inspiration of the Holy Spirit. Then you witness to the truth, giving it power. *17LtMs, Lt 22a, 1902, par. 11*

I beg of you not to engage in boat-making, or in any other business that the Lord has not called you to; for such a course will hedge up your way. It will cause reflections to be cast on you, and these reflections do not sweeten your disposition. The Lord desires you to abstain from even the appearance of evil. He will bless you in doing His will. *17LtMs, Lt 22a, 1902, par. 12*

For you to be a minister of the Word of God, it is necessary for you to make the Lord Jesus your daily strength, your all and in all. You and those connected with you in the work are to be as far as possible above criticism. You are to give evidence that you are worked by the Holy Spirit. I have felt it a positive necessity to use every means in my power to preserve a pure, spiritual atmosphere in my home. You have an opportunity to exert a precious, holy influence in your home, an influence that will be the gospel preached as well as practiced. *17LtMs, Lt 22a, 1902, par. 13*

From the light given me by the Lord, I know that you must guard against becoming overworked. Be as regular as possible at your meals, and avoid eating food that your stomach cannot take care of. You are not to make perplexity for yourself by gathering to yourself extra responsibilities. I have been instructed to give you a message of warning that at times you are greatly overtaxed. You need to guard against doing double labor without taking sufficient time for rest. You place yourself under too many burdens and overdraw on your store of strength, consuming more than you produce until nature will no longer bear the abuse placed upon her. Nervous prostration cripples the energies. The nerves and muscles will not

obey, and you worry because you cannot do that which you desire to do.*17LtMs, Lt 22a, 1902, par. 14*

Brother Palmer is in the same danger that I have been shown you are in. You can both accomplish a large amount of valuable service if you will be faithful stewards over yourselves, if you will practice self-control by shortening the hours of labor and lengthening the hours of rest. Educate yourselves to work without rushing.*17LtMs, Lt 22a, 1902, par. 15*

Day by day we are to be preparing for the better country. We are to dig deep and lay a sure foundation.*17LtMs, Lt 22a, 1902, par. 16*

My son, I want you and your brother to blend together. You are not alike in temperament, but nevertheless you should harmonize. You and W. C. White can help me more by your words and deportment, by your Christian love and unity, than any one else. And disagreements between you will have a hundredfold more influence for harm than if you had no connection with me. I do hope that you will see the necessity of walking and working carefully, giving no occasion for your good to be evil spoken of. I want you both to stand in strict obedience to the Word of God, so that the enemy may not obtain any advantage over you. You must be one in mind and judgment. Do not think that you honor God by keeping as far apart as possible. Even though you both have to give up your own way, you are to be in harmony. Thus you will exert a strong influence for good. You and your brother are to respect each other. You will be tempted to disagree, for you differ in temperament. But if you will deal uprightly and carefully with each other, taking pains to help each other, God will bless you both.*17LtMs, Lt 22a, 1902, par. 17*

Your words should be strictly guarded. Keep the tongue under perfect control. Oh, how guarded you should be, not only now and then, but now and always. Never, by uncourteous words, give others occasion to think that you do not regard speaking sharp words as a sin. How terrible it would be to prejudice one soul against one of the Lord's appointed workmen by sharp words and suspicious suggestions.*17LtMs, Lt 22a, 1902, par. 18*

I meant to say this to you when I was with you, but I had not

strength, and you had not time. I must now tell you that you need a reformation in mind and heart. Do not put the worst construction on the words and actions of others. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." [*Proverbs 22:1.*] "Sanctify them through thy truth; thy word is truth." [*John 17:17.*]*17LtMs, Lt 22a, 1902, par. 19*

In all that you do and say, preserve the dignity and grace of Christ. Do not allow one careless action to pass, even though it is done playfully. Remember that you are to represent the elevation and nobility of heaven. Christ says to you, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*]*17LtMs, Lt 22a, 1902, par. 20*

My son, do not speak unadvisedly. When sanctification through the Word of God does its work on your heart, you will be swift to hear, slow to speak, slow to wrath.*17LtMs, Lt 22a, 1902, par. 21*

My dear children, you are forming characters for the future life. You do have compassion on those who are exposed to temptation. You are readily touched with human woe. You have taken great satisfaction in relieving the necessities of the needy ones brought to your notice, whether these persons were black or white. The Lord knows that your character is not stamped with selfishness in this respect. Your quickness to see what must be done, your readiness to relieve the necessities of those in need of help, your kind words and actions, have opened doors of usefulness, which, had you not fed the hungry and clothed the naked, would have remained closed. Your efforts to uplift, your prayers and entreaties, have been blessed of God. You have come close to those in trouble, and the persuasive influence of your words has drawn many trembling souls to Christ. They have been greatly helped by your personal interest in them, as you have told them of your experience in danger—how, when your feet had well-nigh slipped, the loving Saviour stretched out His hand to save. Your gifts of books, as well as of food and clothing, have won hearts to you, so that your words have not been as idle tales. And you receive your reward by seeing those you have helped place their feet on the Rock of Ages and engage in the work of imparting truth to others.*17LtMs, Lt 22a, 1902, par. 22*

I am drawn out to mention that which is commendable in your experience; but I wish to say at the same time, Do not forget that daily you are to make improvement. The subject may present itself to your mind in this way, "I must be a Christian, because I desire to help others." But it will not do to take that ground. The desire to help others was born in you and was cultivated in you from your babyhood.¹⁷*LtMs, Lt 22a, 1902, par. 23*

My son, the Word of God is spirit and life. In obeying His commands, you will have great reward in this life and in the future life. In loving and reverencing Him, you will find constant happiness. You will experience the truth of His promises. You will realize that your Redeemer keeps you by His grace. A realization of how much your salvation cost will lead you to walk and work in humility and meekness. Wearing Christ's yoke and learning of Him, you will find rest to your soul.¹⁷*LtMs, Lt 22a, 1902, par. 24*

You need the influence of the Holy Spirit. You need to realize that every moment you are dependent on the power of Christ. Read carefully the *third chapter of James*. God's Word is plain, His requirements clear and forcible. None need to mistake the way. In all of us Christ may be formed, the hope of glory.¹⁷*LtMs, Lt 22a, 1902, par. 25*

If it is not possible to reach a state of perfect unity, why has God required it? Paul writes, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." God desires the different gifts He has entrusted to His servants to be blended in His work. "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" [*1 Corinthians 1:10-13.*]¹⁷*LtMs, Lt 22a, 1902, par. 26*

All are not given the same work to do; for Paul declares, "Christ sent me not to baptize, but to preach the gospel; not with words of

wisdom, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." [*Verses 17-19.*]17*LtMs, Lt 22a, 1902, par. 27*

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." [*Verses 4-8.*]17*LtMs, Lt 22a, 1902, par. 28*

Lt 23, 1902

Palmer, Brother and Sister [W. O.]

“Elmshaven,” St. Helena, California

January 27, 1902

This letter is published in entirety in *17MR 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.

Dear Brother and Sister Palmer,—

I wish to write you a few words. I am still weak, but my trust is in the Lord, and I shall not worry. I have written a letter to Edson, and have another nearly finished. But it has disappeared. I have looked for it, but cannot find it. *17LtMs, Lt 23, 1902, par. 1*

There are many things deeply impressed on my mind. In the night season I am conversing with you and Edson, telling you that at this time there is a great necessity for you to show wisdom, to speak chosen words, to talk with God and place yourselves in his hands, to refuse to move hastily in any matter. *17LtMs, Lt 23, 1902, par. 2*

To you and to Edson I desire to say, Please do not use my name as sustaining you in taking an independent course. I advise you both to unite with those who are bearing responsibilities in the Southern Union Conference. Assist them all you possibly can. You can best advance the work in the Southern field by uniting with your brethren in the Conference, by showing them that you do not regard your capabilities as all that is necessary to make the work a success. Let all see that you are gaining spiritual life as you advance step by step. *17LtMs, Lt 23, 1902, par. 3*

For you to establish a business for the manufacture of health foods would, I fear, be a great mistake. If the Southern Union Conference wishes to take up this work, let them do it. You will thus be relieved of a heavy responsibility. This you ought not to regret; for from the light I have, I know that you already have all the burdens that you

can carry, especially if you carry out the plans you have laid for the publishing work. You have all the responsibilities you can bear and at the same time preserve physical soundness and a calm, restful spirit. Unless you have some seasons of rest, you will become unbalanced in mind, and this would cause the enemy to rejoice. He would be very glad to see you moving indiscreetly. *17LtMs, Lt 23, 1902, par. 4*

I am trembling for Edson. I am sure he is passing over the same ground where before he failed to bear the test. Those who have said so much that ought not to be said will make the most of any injudicious movement on his part or on yours. You must both labor unselfishly, showing that you are controlled by the Spirit of an abiding Christ, if you expect your brethren to look upon you as trustworthy men, and if you expect the Lord to work with you. *17LtMs, Lt 23, 1902, par. 5*

Lt 24, 1902

White, J. E.; Palmer, W. O.

“Elmshaven,” St. Helena, California

January 27, 1902

Previously unpublished.

Dear brother Palmer and Edson,—

I wish to write you a short letter. I am still physically weak. But I spend the sleepless hours of the night praying the Lord to strengthen me by His healing power and give me a sound mind that I may be able to write and speak the truth He gives me for His people. I believe my prayers will be answered. My trust is in God. I am seeking Him with heart and mind and soul. And He is blessing me. Although I am weak in body, my mind seems clear, and for this blessing I am more grateful than I can express. During the night I have many hours of wakefulness; and oh, how many precious words come to my soul, to comfort, strengthen, and encourage me.¹⁷*LtMs, Lt 24, 1902, par. 1*

I am instructed not to become worried in regard to the Southern field, for the Lord is at the helm. He will give His servants grace and wisdom to advise and counsel with those who are in perplexity. Many matters will need to be adjusted, and with some of the things done you will not be pleased because they will cut across your plans. But do not allow the natural feelings to gain the supremacy. Crucify self. One man’s judgment and plans and methods must in no case be urged against the united judgment of men who have been placed as stewards in positions of trust. It is God’s purpose that men entrusted with responsibility are to counsel and pray together in Christian unity. Edson, I am instructed to say to you, Be guarded. Speak only words that God can commend.¹⁷*LtMs, Lt 24, 1902, par. 2*

Brother Palmer, in the night season I am talking with you and Edson, presenting the situation before you, and telling you that you should both feel most grateful that something is being done to

enlarge and extend the work in the Southern field. Matters are now being reviewed by men of sound judgment. You should praise the Lord that relief has come. Let not one thought of jealousy or envy come into your minds. God has men of His appointment to do His work. In His providence He has selected these men. Blend with them. Do not draw apart from them. Guard carefully against speaking unadvisedly in council meetings or to your workers. The words spoken by you before your workers have not always been wise words. Talk with God far more than you do. Then you will be able to speak wise words to those who are connected with you in the work.*17LtMs, Lt 24, 1902, par. 3*

Edson, my dear son, now, as never before, you need to understand that you are not to use your mother's name to sustain all that you shall say or do, because when you were struggling, with few to help you or to take an interest in your work, the Lord spoke encouraging words to you. You can make of none effect the testimonies given me by the Lord if you use them inconsiderately, as, in the representations given me in the night season, you were doing. You do not understand the testimonies if you think that this is the way the Lord desires you to use them. You can do the cause of God and yourself great injury by using the testimonies to vindicate you in all that you have devised. You are not in your words to give the impression that in all things you are following light that the Lord has given your mother.*17LtMs, Lt 24, 1902, par. 4*

In some cases you have interpreted my words to mean what I never meant them to mean. My son, do not, I beseech you, bring in your mother's name as encouraging you in any course of action contrary to the advice and counsels the Lord has given you in the past. Do not mingle your own spirit with the words that I have tried to speak to you. In my weakness and suffering, I may not have expressed myself plainly. You must not give the impression that your mother vindicates in all things your plans and propositions.*17LtMs, Lt 24, 1902, par. 5*

I address you both: Watch for souls as they that must give an account. This means that you must first take heed to yourselves and to the doctrine. Christ is inviting 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.*]*17LtMs, Lt 24, 1902, par. 6*

My son, you are overworked and worn, and you do not view all things in a correct light. I feel very sorry for you. When your brethren, in exercising their judgment and wisdom in reference to the work to be done in the Southern field, differ from your ideas and plans, you must not think they are doing you an injustice. It would not be pleasing to the Lord for you to have your own way in regard to investing means in the boat-building business. Every dollar of the means you are planning to invest thus is the Lord’s and is to be used to advance His work. You cannot afford to run the risks you ran years ago. If you did expend money unwisely, do not add more to this unwise expenditure.*17LtMs, Lt 24, 1902, par. 7*

God help you to become rested, to sit calmly at the feet of Him who is meek and lowly in heart, learning of Him. Satan is playing the game of life for the souls perishing in sin. God desires your heart to be cleansed from everything unchristlike, that you may be able to speak words in season to the weary.*17LtMs, Lt 24, 1902, par. 8*

February 2

I have been too sick to finish this letter till now. I have before me a little history. Walter Harper has been investing much money in a mining business. I dared not write him a word, fearing that whatever I might say, he would take it for granted that it was to encourage him in his investment. A few days ago he came to my room and laid before me \$95 of tithe money. Then he said, “Sister White, I have given up my mining operations. It was hard for me to do this, but it is done.” I said, “Thank the Lord, Brother Harper.” He continued, “I have given myself wholly to the Lord.” He is now a happy man; for he has surrendered all to God.*17LtMs, Lt 24, 1902, par. 9*

He has since started out on another canvassing tour and will give the profits of one month’s work to the cause—the profits of one week to the work in the South, of another to the work in Australia, of another to the relief of the schools, and of another to the Skodsborg Sanitarium.*17LtMs, Lt 24, 1902, par. 10*

While calling on me, Brother Harper said, “I am greatly blessed of God. It is a marvel to me how readily the books that I am handling sell.”*17LtMs, Lt 24, 1902, par. 11*

I said, “Brother Harper, many times I have prayed that no Seventh-day Adventist should invest money in mines. I have said, ‘Hedge up their way, O Lord; hedge up their way.’”*17LtMs, Lt 24, 1902, par. 12*

If after they had thus invested money, success should follow their eager hope of finding golden treasure in the earth, it would be the greatest calamity that could come to our people. Thousands and thousands of dollars have already been invested by our people in speculation—in coal mines, oil fields, and in various other worldly enterprises. And there have been many failures and many frauds. Thus our people have been duped—robbed of their means by flattering representations.*17LtMs, Lt 24, 1902, par. 13*

God has told us where to place any money we have to spare. We are to place it in heaven. How? By using it to advance His work in the world, to sustain gospel teachers, to open new fields, to shed forth the light of truth into the dark places of the earth. Thus we may lay up treasure in heaven.*17LtMs, Lt 24, 1902, par. 14*

One soul saved is worth more to Christ than the whole world. Know you not the commission given, “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.*] Christ understands the value of human souls, and He desires His people to put forth all their powers in the work of soul-saving. Then souls will be convicted and converted. This work of soul-saving is to be our burden at this time.*17LtMs, Lt 24, 1902, par. 15*

There is a special work to be done in the publication of the truth. The press is one of God’s instrumentalities for the advancement of His cause.*17LtMs, Lt 24, 1902, par. 16*

No human being can work for God successfully in his own power. Christ says, “Without me ye can do nothing.” [*John 15:5.*] Those who surrender body, mind, and spirit into the hands of God to be

controlled by Him, will see of His salvation. *17LtMs, Lt 24, 1902, par. 17*

Lt 25, 1902

Leaders in the Southern Field

“Elmshaven,” St. Helena, California

February 5, 1902

Portions of this letter are published in *CL 19-20; HFM 55-57; MM 268, 323; Te 29; 2MR 64-65; 10MR 265, 388.* +NoteOne or more typed 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 in positions of responsibility in the Southern field

Dear brethren,—

The unworked, barren conditions of the Southern field calls for our serious consideration. A work must be done in the South that has not yet been even entered upon. *17LtMs, Lt 25, 1902, par. 1*

I feel deeply sensible of the fact that the lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently, toiling, praying, working economically, as men and women of God's appointment. The situation calls for personal, untiring, united effort. *17LtMs, Lt 25, 1902, par. 2*

“One brick upon another, and the highest wall is made; One flake upon another, and the deepest snow is laid.” Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, “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 Jesus Christ.” [*Philippians 3:13, 14.*] *17LtMs, Lt 25, 1902, par. 3*

The work that God has specified is to be done is a work which can be done only by the presence of an abiding Christ. No one in his

own power can work successfully for God. Only those who surrender body, mind, and spirit into the hands of the Lord, to be controlled by Him, will see of His salvation. Let every one remember Christ's words, "Without me ye can do nothing." [*John 15:5.*] Let all the workers unite their efforts, standing under the blood-stained banner of prince Emmanuel. *17LtMs, Lt 25, 1902, par. 4*

Brethren, we have a great work before us. We must not continue to stand as we have stood for years—dreading this work. There are souls who have done stern, hard labor. Edson White and those associated with him have done a noble work, and the Lord recognizes and commends their self-sacrificing efforts. He has blessed them in their work. They have relieved the necessities of the needy ones brought to their notice, whether these persons were white or black. Their quickness to see what needed to be done, their readiness to help those in need of help, their kind words and actions, have opened doors of usefulness, which, had they not fed the hungry and clothed the naked, would have remained closed. Their efforts to uplift, their prayers and entreaties, have been blessed of God. They have come close to those in trouble, and the persuasive influence of their words has drawn many trembling souls to God. These have been greatly helped by their personal interest in them as they have told them of their experience in danger, how when their feet had well-nigh slipped, the loving Saviour stretched out His hand to save. They have received their reward by seeing those they helped placing their feet on the Rock of Ages and engaging in the work of helping others. *17LtMs, Lt 25, 1902, par. 5*

Edson White has long been under a heavy strain. He should now come apart and rest awhile. And the Lord desires him to remember that he can best advance the work in the Southern field by uniting with those bearing responsibilities in the Southern Union Conference, and assisting them all he possibly can. God has men of His appointment to do His work. One man's judgment and plans and methods must in no case be urged against the united judgment of men who have been placed as stewards in positions of trust. It is God's purpose that the men entrusted with responsibility are to counsel and pray together in Christian unity. If it is not possible to reach perfect unity, why has God required it? Paul writes, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that

ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [1 *Corinthians 1:10.*] *17LtMs, Lt 25, 1902, par. 6*

I have a deep interest in the Southern work, and I have been trying to give light that I knew could be safely followed. In this work large centers are not to be made in the cities. Schools are to be established away from the cities, in places where plenty of land can be obtained. Thus the students can be given opportunity to help to support themselves while in schools, and at the same time they learn the valuable lessons taught by the cultivation of the soil. With the schools are to be connected various other industries. Teachers and ministers are to be wide awake to put to the very best use the talents they find in different ones. The Lord expects every man to make the best use of his physical and mental capabilities. *17LtMs, Lt 25, 1902, par. 7*

Hygienic restaurants and small sanitariums are to be established in different places. *17LtMs, Lt 25, 1902, par. 8*

The Son of man is represented as one taking a long journey, who left His home, and gave authority to His servants and to every man his work. What a blessing it would be if those who today are working for the Lord would comprehend the meaning of the words, “To every man his work.” [Mark 13:34.] To every one there is given a work—something to do to keep the physical, mental, and spiritual capabilities in exercise. And as the capabilities entrusted to man by the Lord are used in His service, they increase in usefulness. *17LtMs, Lt 25, 1902, par. 9*

Some may say, “If the Lord is coming soon, what need is there to establish schools, sanitariums, and food factories? What need is there for our young people to learn trades?” It is the Lord’s design that we shall constantly improve the talents He has given us. We cannot do this unless we use them. The prospect of Christ’s soon coming should not lead us to idleness. Instead, it should lead us to do all we possibly can to bless and benefit humanity. No idler is guiltless in the Lord’s sight. *17LtMs, Lt 25, 1902, par. 10*

Bible religion never makes men idlers. We believe that Christ’s

coming is near. Then let every one make the most of his God-given time in seeking to prepare himself and others for this great event. Teach the importance of life's duties to those who are wasting their opportunities. Work for the intemperate man and the tobacco user, telling them that no drunkard shall inherit the kingdom of God, and that "there shall in no wise enter into it anything that defileth." [Revelation 21:27.] Show them the good they could do with the money they now spend for that which does them only harm. *17LtMs, Lt 25, 1902, par. 11*

There is a an abundance of money in our world. How different the condition of the world would be if this money were put into circulation to help the poor, to provide facilities, or establish industries that would give them employment. Thus many who are now spoiling their lives by inaction, or spending their time planning mischief, would be led to live useful lives. *17LtMs, Lt 25, 1902, par. 12*

Think of the money wasted in saloons, where men sell their reason for that which places them wholly under Satan's control. What a change there would be in society if this money were used to establish schools where children and youth would be given instruction in Bible lines, taught how to help their fellow beings, how to seek and save the lost! *17LtMs, Lt 25, 1902, par. 13*

There is a work to be done for all classes of society. We are to come close to the poor and depraved, those who have fallen through intemperance. And at the same time, we are not to forget the ministers, lawyers, senators, judges, many of whom use strong drink and tobacco. Leave no effort untried to show them that their souls are worth saving, that eternal life is worth striving for. Present the total abstinence pledge to those in high positions. Ask them to give the money they would otherwise spend for the harmful indulgences of liquor and tobacco, to the establishment of institutions where children and youth can be prepared to fill positions of usefulness in the world. *17LtMs, Lt 25, 1902, par. 14*

We are looking for the second coming of our Lord and Saviour Jesus Christ. We are not only to believe that the end of all things is at hand. We are to be filled with the advent spirit, that, when the

Lord comes, He may find us ready to meet Him, whether we are working in the field, or building a house, or preaching the Word; ready to say, "Lo, this is our God; we have waited for him, and he will save us." [*Isaiah 25:9.*] *17LtMs, Lt 25, 1902, par. 15*

Our work is to prepare a people for the soon coming of the Lord. We are to be in the world, but not of the world. Let us consider the work before us. We are laborers together with God. We are to prepare the way of the Lord. Let us bind ourselves to His sacred work. We have no time to lose in inaction. We must provide facilities for the accomplishment of the missionary work that the Lord has said must be done. We must teach old and young, men and women, to lay up treasure beside the throne of God. How are we to lay up treasure there? By using our talents to advance God's work in the world, to sustain gospel teachers, to open new fields, to shed forth the light into the dark places of the earth. *17LtMs, Lt 25, 1902, par. 16*

One soul saved is worth more to Christ than the whole world. Know you not the commission given: "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.*] Christ understands the value of human souls, and He desires His people to put forth all their powers in the work of soul-saving. *17LtMs, Lt 25, 1902, par. 17*

In the night season I was taken from place to place, from city to city, in the Southern field. I saw the great work to be done—the work that ought to have been done years ago. We seemed to be looking at many places. Our first interest was the places where the work has already been established and for the places where the way has opened for a beginning to be made. I saw the places in the South where institutions have been established for the advancement of the Lord's work. One of the places that I saw was Graysville, and another Huntsville. The Lord led in the establishment of these schools. Their work is not to be discouraged, but encouraged. They are to receive encouragement and support. Both of these places have a advantages of their own. There has been delay in pushing

forward the work in these places. Let us delay no longer. At these schools, students may gain an education that, with the blessing of God, will prepare them to win souls to Christ. If they unite with the Saviour, they will grow in spirituality, and will be prepared to present the truth to others. *17LtMs, Lt 25, 1902, par. 18*

We must provide greater facilities for the education and training of the youth, both white and colored. We are to establish schools away from the cities, where the youth can learn to cultivate the soil, and thus help to make themselves and the school self-supporting. Let means be gathered for the establishment of such schools. In connection with these schools work is to be done in mechanical and agricultural lines. All the different lines of work that the situation of the place will warrant are to be brought in. *17LtMs, Lt 25, 1902, par. 19*

Carpentering, blacksmithing, agriculture, the best way to make the most of what the earth produces—all these things are part of the education to be given to the youth. *17LtMs, Lt 25, 1902, par. 20*

In every place where schools are established, we are to study what industries can be started that will give the students employment. Small sanitariums should be established in connection with our larger schools, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Such sanitariums should be established in connection with the schools at Graysville and Huntsville. The Lord will give those in charge of the different lines of work wisdom to use their talents for the best advancement of the work. *17LtMs, Lt 25, 1902, par. 21*

Believers who are now living in the cities will have to move to the country, that they may save their children from ruin. Attention must be given to the establishment of industries in which these families can find employment. Those who have charge of the school work at Graysville and Huntsville should see what can be done by these institutions to establish such industries so that our people desiring to leave the cities can obtain modest homes without a large outlay of means and can also find employment. In both Graysville and Huntsville there are favorable and encouraging features for the

development of this plan. Study what these features are. *17LtMs, Lt 25, 1902, par. 22*

All that needs to be done cannot be specified till a beginning is made. Pray over the matter, and remember that God stands at the helm, that He is guiding in the work of the various enterprises. A place in which the work is conducted on right lines is an object lesson to other places. There must be no narrowness, no selfishness, in the work done. The work is to be placed on a simple, sensible basis. All are to be taught not only to claim to believe the truth as the truth, but to exemplify the truth in the daily life. *17LtMs, Lt 25, 1902, par. 23*

There are places, where the work has been started, that seem unprofitable. But let not these places be abandoned. Let earnest, diligent efforts be put forth to make the work in them a success. Some places are specially adapted for the cultivation of fruit. And in planting, cultivating, and pruning fruit trees, students may learn precious spiritual lessons. Other places may be adapted for the cultivation of grains and vegetables. *17LtMs, Lt 25, 1902, par. 24*

Read and study the *thirty-fifth chapter of Isaiah*. This is the Lord's promise to us. *17LtMs, Lt 25, 1902, par. 25*

In the Southern fields there should be facilities for the manufacture of inexpensive, necessary health foods. Worldly policy is not to be brought into this work. Christ said, "My kingdom is not of this world." [*John 18:36.*] It was not established by human power, and human power cannot overthrow it. *17LtMs, Lt 25, 1902, par. 26*

All the gifts of God come to us through Jesus Christ. In giving His Son to our world, God gave all heaven. And in everything connected with the health food business, God is the One who is to be honored and glorified. The Lord Jesus desires all to understand His declaration, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] *17LtMs, Lt 25, 1902, par. 27*

Concerning the manufacture and sale of health foods in the Southern field, I would say: If the Southern Union Conference will choose men of ability and strict economy to take up this work for the benefit of the cause in the South, it is well. But the greatest wisdom

and economy will have to be exercised in order to make this work a success. If proper men are to be found to take up this work, then let the whole Union Conference take hold with unselfish interest to make their work a success. In this movement I can see that industries may be established which will help the cause in the Southern field. And centers of influence may be established in many places by the opening up of food stores and restaurants. All that men as missionaries for God can do for the Southern field should be done. The light I have been given is, that every effort made to manufacture health foods in the Southern field, the business should be conducted, not as a speculation for personal benefit, but as a business that God has devised whereby a door of hope may be opened for the people. *17LtMs, Lt 25, 1902, par. 28*

There must be no misunderstanding in regard to what I said just before leaving Nashville. Some of my remarks were with reference to conditions which have existed in the South heretofore. If the Conference were to leave the burden-bearers without support, it should place no barrier in the way of their manufacturing health foods on a plan that would furnish them a living. The spirit of selfish monopoly must not enter into this work, but the spirit to help the people to get healthful foods freely and at moderate prices. This work must not be carried on in the South just as it has been in the North. The health food business should be regarded as God's gift to His people. *17LtMs, Lt 25, 1902, par. 29*

In connection with the commoner foods which you may make in the South, you may be able to arrange to handle many of the special foods manufactured by our people at Battle Creek. *17LtMs, Lt 25, 1902, par. 30*

In all our work we are to remember that the same Jesus who fed the multitude with five loaves and two small fishes is able today to give us the fruit of our labor. He who said to the fishers of Galilee, "Let down your nets for a draught," and who, as they obeyed, filled their nets till they broke, desires His people to see in this evidence of what He will do for them today. [*Luke 5:4-6.*] The same God who gave the children of Israel manna from heaven lives and reigns, He will give skill and understanding in the preparation of health foods. He will guide His people in the preparation of wholesome food. He

desires them to see what they can do in the preparation of such food, not only for their own families, which is their first responsibility, but for the help of the poor. They are to show Christlike liberality, realizing that they are representing God, and that all they have is His endowment. *17LtMs, Lt 25, 1902, par. 31*

Christ declares, “It is written in the prophets, And they shall be all taught of God. Every man therefore, that hath heard, and hath learned of the Father, cometh unto me.” [*John 6:45.*] We do not place sufficient importance on the instruction Christ has given. He who has given us His Word—the leaves of the tree of life—will not withhold from us the knowledge of how to prepare healthful food for the sustenance of His needy children. *17LtMs, Lt 25, 1902, par. 32*

We desire all to realize that true believers, who keep the commandments of God, doing the things pleasing in His sight, will increase more and more in knowledge and wisdom. God’s past dealing with His people warrants us in taking Him at His Word and believing His promises. Have faith that something will be done to advance the work in the Southern field and to prepare laborers for this work. Go forward in faith and hope. He will bring His Word to pass. Your hopes will be realized. *17LtMs, Lt 25, 1902, par. 33*

The love of Christ is revealed in the lives of those who believe in Him. John says, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [*John 1:12.*] Live the life of love for God and Christ and for one another. Unite in Christian fellowship. By this unity you bear witness to the world that God sent His Son to the earth to save sinners. *17LtMs, Lt 25, 1902, par. 34*

The mystical union of Christ with His church has a greater influence than the church herself realizes. Listen to Christ’s prayer for His disciples: “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. 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.” [John 17:21-26.] *17LtMs, Lt 25, 1902, par. 35*

My brethren, unquestioning faith in the Word of God will enable you to see and do the work God desires to have done. Unswerving faith and unselfish love will overcome the difficulties that arise in the path of duty to hinder the aggressive warfare. As those inspired by this faith go forward in the work of saving souls, they will run and not be weary, and will walk and not faint. *17LtMs, Lt 25, 1902, par. 36*

I beseech you to live very near the Lord. Talk with Him in prayer. Draw nigh to Him, and He will draw nigh to you. He is wisdom and righteousness and sanctification and redemption to those who feel their need of Him. He desires you to realize that in order to make advancement in His work, you must accept His invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.] Bearing Christ’s yoke and lifting His burdens will bring you rest. Filled with the consciousness of His presence, your doubts will vanish as the mist of the morning before the rising sun. *17LtMs, Lt 25, 1902, par. 37*

We need more faith. It is because we turn from Christ to human beings, who are so prone to err, that we are lacking in spiritual power. Shall we not return to God, through Christ? Shall we not accept the Saviour’s gracious invitation? Shall we not learn His meekness and lowliness? Those who place their entire dependence on the Saviour, daily learning of Him, will not make mistakes. *17LtMs, Lt 25, 1902, par. 38*

“I say, sayest thou, (but they are vain words) I have counsel and strength for war; now on whom dost thou trust, that thou rebellest against me? Lo, thou trustest in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it;

so is Pharaoh king of Egypt to all that trust in him.” [Isaiah 36:5, 6.] “Woe to them that go down to Egypt for help; and stay on horses and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord.” [Isaiah 31:1.] 17LtMs, Lt 25, 1902, par. 39

O that at this time, a time of such great importance, we might turn to the living God! “The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him.” [Nahum 1:7.] To those who trust in him, he will give skill and understanding and wisdom. 17LtMs, Lt 25, 1902, par. 40

God’s people are to place their dependence on the power revealed in the love of Christ. The name by which they shall be called is found in the book of Daniel. “The saints of the Most High shall take the kingdom and possess the kingdom forever and ever.” [Daniel 7:18.] Our citizenship is in heaven, and we may claim the rights and privileges of subjects of the kingdom of heaven. God requires us not to do anything that will disgrace our citizenship. When Paul wrote to the “saints in Christ Jesus” [Philippians 1:1], he was not writing to those who were perfect in character, those who were in no danger of falling, but to men and women who were striving against temptation. He charges them to stand fast in the faith, and to guard against strife, vain glory, selfishness, and dishonesty. Let us serve the Lord in sincerity of mind, guided by the faith that works by love and purifies the soul. “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.” [Romans 6:16.] 17LtMs, Lt 25, 1902, par. 41

The fear of the Lord is the beginning of wisdom. Let us be sure that the principles of true godliness lie at the foundation of all our work. 17LtMs, Lt 25, 1902, par. 42

“I thank God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ; who shall confirm

you unto the end, that ye may be blameless in the day of our Lord
Jesus Christ." [1 *Corinthians* 1:4-8.]¹⁷*LtMs, Lt 25, 1902, par. 43*

Lt 26, 1902

Hoover, H.W.

Refiled as *Lt 191, 1901*.

Lt 27, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

February 26, 1902

Portions of this letter are published in *HFM 57-58*; *5Bio 145*.

Elder G. I. Butler

Dear brother in Christ,—

Yesterday, I received your letter of February 15. Thank you for writing such a long, interesting epistle.¹⁷*LtMs, Lt 27, 1902, par. 1*

I was surprised and shocked to hear of your sister’s death. I least expected, when talking with her at Nashville, that I was holding my last conversation with her. I am glad that I saw her. I should indeed have felt sad had she died and I had not seen her.¹⁷*LtMs, Lt 27, 1902, par. 2*

I can write only a short letter this evening, and I shall come at once to the point. I have sent you copies of letters that I have been writing regarding the work in the Southern field. I wish you to understand how I regard the situation at Nashville. For weeks before the Union Conference, Edson had been doing the work of three men. Brother Palmer, too, had strained every nerve to get the building ready for the meeting. I was on the ground, and I know whereof I speak. Edson had not taken his meals regularly, and he had not had enough sleep. The meeting was a terrible strain upon him.¹⁷*LtMs, Lt 27, 1902, par. 3*

I had a very hard experience while I was in Nashville, but the morning that we had our season of prayer, the assurance of peace and comfort and hope was given me by the Lord, and this assurance was fulfilled on our homeward journey. I was sick all the way home, and could only taste food; but I was at rest, for the peace and comfort and love of God were with me the whole way.¹⁷*LtMs, Lt 27, 1902, par. 4*

An automobile met us at the station in Chicago and took us to the Sanitarium. I was weak, and the changing exhausted me; and when Dr. Paulson saw my condition, he gave me a most decided scolding for venturing to make the trip to New York in the middle of winter. But I dare not say it was a mistake. I leave it all with the Lord. Certainly, I should not have gone to New York had I seen the end from the beginning. But I did not, and therefore I went in response to the call of Elder Haskell—and in obedience, I thought, to the impression of the Spirit of God. I am so glad to be at home again.*17LtMs, Lt 27, 1902, par. 5*

I need not repeat what you have already read in the copies of letters sent you. But I wish to say that special efforts should be put forth to perfect the work in the places in the South where schools have been established—Graysville, Huntsville, and Hildebran. The schools are to be sustained by the starting of various industries.*17LtMs, Lt 27, 1902, par. 6*

The time will come when those who embrace the truth in the cities will have to take their families away from the cities, and these industries will help to provide them with homes and employment.*17LtMs, Lt 27, 1902, par. 7*

A sanitarium is to be established in Nashville. The site for this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established. Land should be secured, and believers should be encouraged to settle on it.*17LtMs, Lt 27, 1902, par. 8*

In establishing schools, the important thing is to find a location where industries can be started that will enable the students to be self-supporting. The work should be carried on with as little outlay of means as possible. In connection with a school there should be enough land to raise sufficient crops for the school consumption and also some to sell for the benefit of the school.*17LtMs, Lt 27, 1902, par. 9*

Nashville, Graysville, Huntsville, and Hildebran have been presented to me as places favorable for raising crops for the use of

the schools and for marketing. *17LtMs, Lt 27, 1902, par. 10*

At Nashville a sanitarium should be established, not an immense building, but one larger than can be established in a smaller place. *17LtMs, Lt 27, 1902, par. 11*

The students should learn to cultivate the soil and to raise whatever the land will produce. No one can tell what can be done with the soil till he has experimented—planting seeds and setting out fruit trees and vines. *17LtMs, Lt 27, 1902, par. 12*

The young men attending our schools should be taught how to build houses plainly and inexpensively, yet substantially. They are to be taught that God will not accept any haphazard, slipshod work. From whatever work they do—building, sowing, planting, or reaping, they are to learn the lesson, “Ye are God’s husbandry; ye are God’s building.” [1 *Corinthians* 3:9.] They are to learn that which will prepare them to act their part in teaching others trades. Some are to learn one trade, some another. Some are specially adapted for the work of printing. Such can be prepared to connect with the publishing work. *17LtMs, Lt 27, 1902, par. 13*

The publishing work at Nashville is a very important interest, and if rightly managed, will be the means of reaching many, nigh and afar off. May the Lord guide at every step, is my prayer. Edson has an excellent class of workers connected with him, and I am anxious that in the printing office at Nashville, apprentices shall be trained for office work. *17LtMs, Lt 27, 1902, par. 14*

I have the deepest interest in the work in the South, and I greatly desire that it shall make advancement in every line. I have been clearly instructed that it would not be wisdom for Edson and Brother Palmer, with their present responsibilities, to take up the food work. Neither of them has the physical strength to endure the strain that would certainly come upon them with such a responsibility. They must guard against taxing their health so heavily that sickness will come upon them. And the mind must not be overtaxed. In the publishing work and the work of the ministry, they have all the responsibilities they can carry. The work of the gospel is of first importance. *17LtMs, Lt 27, 1902, par. 15*

The food business, if entered into largely, is going to be most perplexing and soul-harrowing. Those who take it up, whatever talent the Lord may give them, will meet with many perplexities. I do not want my children to have this trial to contend with. I have been instructed that the production of health foods is of the Lord's devising and is not to be regarded as the special property of any one man. But no one should take what I say as giving liberty to infringe on Dr. Kellogg's patents or the patents of any man.¹⁷*LtMs, Lt 27, 1902, par. 16*

The Lord will most surely impress minds in every place to devise means for the maintenance of the interests which are to feed the hungry, clothe the naked, and teach the ignorant, educating them in simple lines of book learning and in agriculture. He will give them wisdom to manufacture necessary, wholesome foods, which will be more needed in the Southern states than in any other part of America. He who feeds the ravens and cares for the wild beasts will give wisdom and skill, talent and ingenuity, for the production of wholesome foods, which are to be sold to the poor at as low a rate as possible.¹⁷*LtMs, Lt 27, 1902, par. 17*

There is much at stake in this work. The wholesome productions of the earth must be experimented upon in an effort to make wholesome, inexpensive foods.¹⁷*LtMs, Lt 27, 1902, par. 18*

The food business is to be made the subject of earnest prayer. Let the people ask God for wisdom to prepare wholesome foods. He who fed the five thousand with five loaves and two small fishes will supply the needs of His children today. After Christ had performed this wonderful miracle, He gave a lesson on economy. After the hunger of the multitude had been satisfied, He said, "Gather up the fragments that remain, that nothing be lost." "And they took up of the fragments that remained twelve baskets full." [*John 6:12, 13.*]¹⁷*LtMs, Lt 27, 1902, par. 19*

The Lord is our God, and He will be for us as long as we will be with Him. But when we are self-confident, the Lord will not, cannot exercise His great favor toward us. He expects every one to carry out the principles of His kingdom in this world, that He may be prepared to reveal His attributes in the royal family above. We must

expect large things of our heavenly Father. *17LtMs, Lt 27, 1902, par. 20*

I must speak to you on the point of your doing so much work. You are not to do so much as to exhaust your strength. Husband the strength God has given you. I am giving warnings from the Lord to His people, especially to old, experienced men like yourself, that there must not be prodigality in expending strength; for we shall have to meet important issues, and all the strength of mind and body will be required to endure the strain. *17LtMs, Lt 27, 1902, par. 21*

We know that the end of all things is at hand. The Lord God of Israel will be our shield and defense if we will put our whole trust in Him and have the faith that works by love and purifies the soul. *17LtMs, Lt 27, 1902, par. 22*

I am so glad that at this time you can come in to bear the living testimony that is so much needed. Be of good courage in the Lord, and do not be presumptuous in using your strength. The Lord will give wisdom and light and knowledge. May His rich blessing rest upon you, is my prayer. I have firm trust in the Lord and shall not worry about unimportant matters. *17LtMs, Lt 27, 1902, par. 23*

Lt 28, 1902

Corliss, J. O.; Brown, Brother

Refiled as *Lt 202, 1901*.

Lt 29, 1902

Druillard, Brother and Sister [N. H.]

“Elmshaven,” St. Helena, California

February 23, 1902

Portions of this letter are published in *AH 17, 440; CG 319; 5Bio 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 and sister Druillard,—

For some time I have been trying to write to you, but each time I have begun I have been interrupted.*17LtMs, Lt 29, 1902, par. 1*

I feel very much troubled about the burning of the Sanitarium. This is indeed a sad calamity. I fear there are among our people those who will put their own construction on this accident and will act the part of Job’s comforters, searching for something to condemn in Dr. Kellogg. Such need to realize that their own condition makes Christ’s message to the Laodicean church applicable to them.*17LtMs, Lt 29, 1902, par. 2*

In the Board meeting held at College View at the time of the disagreement between the College and the Sanitarium in regard to the Bakery, a wrong spirit was manifested by both parties. The Lord was greatly dishonored. I shall never forget the scenes of that meeting as they were presented to me. The Lord showed me how He regards such transactions. He will withdraw His Spirit from those who continue to strive against one another. He desires His people, by Christian unity and love, to give evidence to the world of the transforming power of the grace of Christ.*17LtMs, Lt 29, 1902, par. 3*

Many among the believers in Nebraska need to feel the converting power of God. If ever a people needed to humble themselves before God, repenting, and confessing their sins, it is those who have given themselves up to strife and contention. If they would do

this, they would have a more vivid sense of the sinfulness of strife and contention. They would realize that by giving place to these evils, they put themselves on Satan's side of the question. Then a work would be done in Nebraska that would break the terrible spell by which Satan has been taking souls captive.*17LtMs, Lt 29, 1902, par. 4*

The great trouble is that God's people have not surrendered their hearts to Him, to be cleansed and sanctified. The soul-temple needs to be cleansed. God calls for repentance and confession.*17LtMs, Lt 29, 1902, par. 5*

You cannot understand my solicitude with regard to these things. No one can. This contention among our people must cease. Think of how it grieves the Spirit of God. We profess to believe the most sacred truth ever given to mortals. Let us remember that profession does not make us Christians, that it is the spirit, the words, the actions, that tell. Lift up the standard, my brethren and sisters. Remember that none of you has been made a sin-bearer for your brethren. You cannot bear your own sins. Christ is the sin-bearer. He came to this world to take away sin. But He cannot take away the sins of those who refuse to put away their perverse spirit, their unchristlike words, their crooked dealing.*17LtMs, Lt 29, 1902, par. 6*

Let every one diligently examine his own heart. Before the door of the hearts of many, much rubbish is piled. Jesus cannot find entrance. In the name of the Lord, I say to the members of our churches: Clear your own souls; confess your own faults, not the faults of your brother or the faults of your sister. You have an abundance of your own to confess. Let the believers throughout Nebraska put forth earnest effort to make themselves right with God. Some have harbored bitter feelings against Dr. Kellogg. This is decidedly wrong. Some have not been specially favorable to health reform, and some have never been in favor of medical missionary work.*17LtMs, Lt 29, 1902, par. 7*

The medical missionary work is the Lord's work for this time. It is Christ's work, and by your opposition to it, you have enshrouded your souls in the mist of unbelief. It may appear to you that wrong ideas and plans and methods are brought into the medical

missionary work. But you cannot help this by manifesting an unchristlike spirit. Remember that two wrongs do not make one right. The Lord calls upon every one to begin to build over his own house, to come into line without delay. He calls upon all to examine themselves closely and to remember that He has not set them to measure or condemn Dr. Kellogg. Let no one show carelessness in regard to the work of self-examination. *17LtMs, Lt 29, 1902, par. 8*

“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.*] Those who are Christians have the mind of Christ, and His Spirit and its quickening influence are not satisfied with pretense. Are we learning of Christ? Every member of His church ought to be. If we are not, our wisdom is foolishness. The Lord has given great light to His church, in His Word, and in the messages of warning He has sent. We all need to become more and more convinced that we must put on Christ—in action, in word, in the very tones of our voice. In our council meetings we are to act like wise men, knowing that the Lord God of heaven is present in every such meeting. Never allow a boisterous speech or an irreverent tone to be heard. Those who are taught of God show profound reverence for sacred things. *17LtMs, Lt 29, 1902, par. 9*

“Judge not, that ye be not judged,” were the words spoken to some professing great piety. [*Matthew 7:1.*] O what trouble some have brought to themselves and the work of God by failing to obey this word. Is it profitable to bring into council meetings words that oppress, words that create strife? Of some it is spoken, “Ye have turned judgment into gall and the fruit of righteousness into hemlock.” [*Amos 6:12.*] The prophet draws a contrast between human wisdom and the wisdom that comes from above. Human wisdom may appear correct, and yet it may bring in harshness, denunciation, and bitterness, resulting in loss of friendship and the Christian love that believers should cherish for one another. Men are to guard their words most carefully. The judgment their lips may pronounce may be right in their own sight, but not in the sight of God. *17LtMs, Lt 29, 1902, par. 10*

From the highest to the lowest you need to have a work done for your souls. This work must be done, or you will never see the

kingdom of heaven. You need to humble yourselves before God. You need to feel the converting power of the Spirit of God. Some have come to feel that the form of godliness is sufficient. But is it? How will those who have trusted in a form of godliness stand in that great day when every one is judged by his words and his works. Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*]17LtMs, Lt 29, 1902, par. 11

The Bible is the storehouse of wisdom. We are to search its pages, not casually, but diligently, with the earnest inquiry in the heart, "What shall I do that I may inherit eternal life?" [*Mark 10:17.*] What is the answer? What saith the Scripture? "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [*Colossians 3:17.*] This is Paul's charge to the Colossians. Writing to the Corinthians he makes a still more definite charge: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*]17LtMs, Lt 29, 1902, par. 12

We show our allegiance to God by practicing Bible truth. Day by day, hour by hour, we are to practice this truth. If we yield ourselves to the truth, its power is revealed in our lives, controlling word and action.17LtMs, Lt 29, 1902, par. 13

Had the people proclaiming the third angel's message brought into their lives the spirit of this message, they would have borne to the world a living testimony of its power. Our churches are robbing God by their listless indifference. Lift up your hearts to God. Lift up your heads. Lift up the hands that hang down. Lift them all up. Pray for the inspiration of the Holy Spirit, that you may work the works of God.17LtMs, Lt 29, 1902, par. 14

It is in the heart that this work is to begin. The reason for this is that out of the heart are the issues of life. Then open the door of the heart to the sunshine of heaven, the bright rays of the Sun of Righteousness. God's message to each of us is, "My son, my daughter, give Me thine heart." [*Proverbs 23:26.*] Are we willing to do this? When once the Holy Spirit is received, it becomes the very wellspring of life, and it is this in us that responds to the call of

God. *17LtMs, Lt 29, 1902, par. 15*

“Who by searching can find out God?” [*Job 11:7.*] With his highest capabilities man cannot reason out the mystery of the Invisible One. Men try to explain this mystery, but they cannot comprehend it. In their human wisdom they cannot know God. The wonderful things of the spiritual world are hidden from the wise and prudent, but the Holy Spirit reveals them unto babes. “Thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones.” [*Isaiah 57:15.*] “The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.” [*Isaiah 66:1, 2.*]*17LtMs, Lt 29, 1902, par. 16*

The *eighteenth chapter of Matthew* contains a most important lesson given by Christ to us all. “At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name receiveth me. But who so shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” [*Verses 1-6.*]*17LtMs, Lt 29, 1902, par. 17*

Who can read these words without being filled with a desire to be meek and lowly enough to practice them? The Saviour has given us this lesson to lead us to humble ourselves and strive for the teachableness of little children.*17LtMs, Lt 29, 1902, par. 18*

Let no man take pride in his own greatness. The power to use the talents God has given may be highly developed. God will not excuse His blood-bought heritage if they neglect to use aright their

entrusted capabilities. Every man is to strive to become through grace a perfect man in Christ. But let no one take honor to himself. "He that glorieth, let him glory in the Lord." [1 *Corinthians 1:31.*] Nothing can make a man truly great but being truly good. And no one can be truly good without partaking of the grace of Christ. *17LtMs, Lt 29, 1902, par. 19*

It would be well for every man to sign a pledge to speak kindly in his home, to let the law of love rule his speech. Parents, never speak hastily. If your children do wrong, correct them, but let your words be full of tenderness and love. Every time you scold, you lose a precious opportunity of giving a lesson in forbearance and patience. Let love be the most prominent feature in your correction of wrong. Children are the Lord's property, and parents are to treat them with Christlike tenderness, teaching them to love and serve God. Disobedience must not be allowed. Parents who make light of their children's faults, overlooking disobedience, are neglecting their responsibilities. That love is not true love which permits children to follow wrong habits. *17LtMs, Lt 29, 1902, par. 20*

During the first years of a child's life, the father and mother are to be his teacher. Parents, remember that "as the twig is bent, the tree is inclined." Teach your child in love, filled with a desire for his present and eternal good. One thing desire of the Lord—that He will mold and fashion you, so that you may train your children for usefulness in this life, teaching them to co-operate with you in making a happy home—a home that the angels will love to visit. *17LtMs, Lt 29, 1902, par. 21*

Keep the Lord ever before your children. But let no harshness appear in your management of them. Keep the windows of the soul closed earthward and opened heavenward. Be faithful in teaching the children to love God and to do His will. This is the first duty, the first privilege, of parents. *17LtMs, Lt 29, 1902, par. 22*

Never forget that you are to make the home bright and happy by cherishing the Saviour's attributes. If you bring Christ into the home, you will know good from evil. You will be able to help your children to be trees of righteousness, bearing the fruit of the Spirit. The

children will carry with them into the schoolroom the influence of your training. As godly parents and godly teachers work in harmony, the hearts of the children are prepared to take a deep interest in the work of God in the church. The graces cultivated in the home are carried into the church, and God is glorified.*17LtMs, Lt 29, 1902, par. 23*

In all sincerity let believers ask themselves the question, Am I not my brother's keeper? Wherever we turn, we meet with human woe. We are to be God's co-workers, to alleviate suffering and restore our fellow beings.*17LtMs, Lt 29, 1902, par. 24*

Let believers encourage one another with psalms and hymns and spiritual psalms, making melody to God in their hearts. Let them work for the good of one another, each following the example of Christ. Be thankful that God has pity on our weakness, and that He is willing to use us as His instruments to carry out His plans. Never forget that He is the giver of all good. Be cheerful Christians, marching steadily onward, your faces set heavenward, rejoicing as those who behold the glory of God.*17LtMs, Lt 29, 1902, par. 25*

Lt 30, 1902

Sanderson, Sister [A. J.]

“Elmshaven,” St. Helena, California

March 5, 1902

Portions of this letter are published in *5Bio 132*.

Dear Sister Sanderson,—

I have just read your letter. I need not say that I am very glad that you are making use of your will to break the power of Satan, that you may be his slave no longer. I thank the Lord for this movement in the right direction. I shall pray for you and unite with you in drawing near to Christ Jesus. *17LtMs, Lt 30, 1902, par. 1*

The world refuses to accept Jesus. We must, then, come out from the world, and be separate. We must repent and be converted, that our sins may be blotted out. “Draw nigh to God, and He will draw nigh to you.” [*James 4:8*.] “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*.] The Lord and yourself, united, can so subdue your strong, defiant will, that it will be changed from an unsanctified will to a will molded and fashioned after the divine similitude. *17LtMs, Lt 30, 1902, par. 2*

What does the cross of Christ prove? That God is love. What does that cross prove as regards the world? That its guilt is consummated, its doom sealed, because it has united with the traitor Lucifer in rebellion against God. And unless the poor souls under Satan’s black banner are rescued from his power, they are without hope. *17LtMs, Lt 30, 1902, par. 3*

Shall we not put to the tax all our ability to rescue perishing souls? Shall we not will to have our will identified with Christ’s will, to receive His grace, to enter His service, and to stand under the

blood-stained banner of Prince Emmanuel?¹⁷*LtMs, Lt 30, 1902, par. 4*

The world that rejected Christ—who is the personification of all goodness, truth, and righteousness—choosing to have the rebel flag wave over them, will be asked by the Sovereign of the universe, What have you done with My Son? And the answer will come back, We rejected Him, we scourged Him, we crowned His brow with thorns, we struck Him in the face, we spat upon Him to show our contempt of Him. We hated Him. When Pilate asked whom we would choose to have released, we cried out, “Release unto us Barabbas.” [*Luke 23:18.*] We preferred a robber to your Son. We reviled Him, and scourged Him; and blood came from His bruised temples. He had done nothing to harm us. But we crucified Him, choosing in His stead a robber and a murderer.¹⁷*LtMs, Lt 30, 1902, par. 5*

Then, I asked, can we be surprised that the world cannot be trusted? Christ gave His precious life to save a perishing world. He said: “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hateth both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.” [*John 15:22-25.*]¹⁷*LtMs, Lt 30, 1902, par. 6*

My sister, be assured that just as soon as you surrender yourself—body, soul, and spirit—to the Lord, He accepts the offering of your sin-polluted soul, cleansing, purifying, and sanctifying it by the impartation of His Holy Spirit. You will be tempted, it is true; but if you have faith to take Christ at His Word, He will save you. You must not make self your dependence. Place your whole dependence on the sin-pardoning Saviour. He says, “Him that cometh to me I will in no wise cast out.” [*John 6:37.*] “Let him take hold of my strength, that he may make peace with me; and he shall make peace with me.” [*Isaiah 27:5.*] I thank the Lord that Christ is knocking at the door of your heart. Respond to His call. Open the door, and say, “Come in Thou heavenly Guest.”¹⁷*LtMs, Lt 30,*

1902, par. 7

I do sincerely hope that our people, who have had such great light, may be led to search the Scriptures for themselves, walking and working with increasing faith. The more you study the Word, the greater will be your interest in God's truth, and the more deeply will you be impressed with the practical importance of this truth. *17LtMs, Lt 30, 1902, par. 8*

O how sad it is that so few understand the Word as it reads! How much is comprehended in the words: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [*John 14:16-21.*]*17LtMs, Lt 30, 1902, par. 9*

Christ's words are full and complete. Just believe them, taking the Lord at His word. He is speaking to you. Cast your helpless soul upon Him. He is ready to receive you, and to pardon every transgression, every sin. Believe, believe in His mercy and His readiness to receive you. Looking unto Jesus continually, you will learn how to come to Him by faith. "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.*] "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*17LtMs, Lt 30, 1902, par. 10*

In your character building you must work in union with your heavenly Father, your will conformed to His will. We are to work in union with Him "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 2:14.*] Then why should we doubt Him? Do not stop, my sister, with a work half done. Do not stop before

receiving a new and sanctified nature in which will appear the fruits of righteousness. Those who stop short of this are Christians only in name. Make diligent work for eternity. Take hold with your husband, walking and working in all humility, and you shall receive grace for grace. *17LtMs, Lt 30, 1902, par. 11*

Magnify the name of the Lord for His great goodness, His loving mercy, and His tender compassion. As you reveal His grace in your character, you magnify the Lord God of Hosts by a well-ordered life and a godly conversation. Your disposition will be sweetened; irritability will pass away. Cherish constantly the spirit of gentleness and kindness. Cultivate sympathy—not for yourself, but for others; “in all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [*Verses 7, 8.*] *17LtMs, Lt 30, 1902, par. 12*

Come to Jesus just as you are. With humility of mind and contrition of soul, express your penitence to Him. I must now cease writing. I will receive you as my sister, if you will make a vigilant, earnest effort to serve God and will perseveringly keep up this effort. “The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” [*1 Thessalonians 3:12, 13.*] *17LtMs, Lt 30, 1902, par. 13*

Lt 31, 1902

Zelinsky, Brother

“Elmshaven,” St. Helena, California

March 9, 1902 [typed]

Previously unpublished.

Dr. Zelinsky

My dear brother,—

I cannot sleep after one o'clock. I have words that I must write to you. I am much worn with continuous labor in travelling and speaking, and I have not the strength to speak with you face to face.¹⁷*LtMs, Lt 31, 1902, par. 1*

I should be glad if I did not have to write the words I must write this morning. I have a message from the Lord for you. You have married a wife; but I shall not find fault with you on this account, unless you make your marriage an excuse for not responding to the invitation to the supper of the Lamb. Christ has prepared the feast and has sent out His servants with the invitation, “Come; for all things are now ready.” [*Luke 14:17.*] In the parable of the call to the supper, Christ says, “They all with one accord 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 18-20.*]¹⁷*LtMs, Lt 31, 1902, par. 2*

If in your marriage you had the glory of God in view, if this was your object in getting married, you will not be a hindrance to your wife in spiritual things, neither will she be a hindrance to you. But both of you have many things to learn. Your wife is young; your influence over her may be either a savor of life unto life, or of death unto death. You may give her the impression that she is no longer to serve as she did before she married you. Her time and strength are

now bound up with your life and happiness. You must be very careful not to spoil her life and your own by yielding to worldly ambition. *17LtMs, Lt 31, 1902, par. 3*

Jesus has purchased you both. You have been bought with a price, even the precious blood of the Son of God. You are not your own. Your service belongs to your Redeemer. You are to be true and faithful to Him whose you are by creation and by redemption. It becomes you to study your relation to the Lord Jesus. You are His purchased possession. But for a long time you have not appreciated the light shining on your pathway. You have not kept your lamp trimmed and burning, and its light has almost gone out. *17LtMs, Lt 31, 1902, par. 4*

You are a man of strong ideas, of strong mind. You are allowing yourself to be dissatisfied, unhappy, discontented, because you cannot get your own way in regard to setting up in business for yourself. But you exaggerate your powers. You want to build the tower without first sitting down to count the cost, to see whether you would be able to finish. Even though you should begin to do what you have planned, you could not finish. Your physical infirmity is a serious objection to your castle-building. Your physical condition forbids your plans. *17LtMs, Lt 31, 1902, par. 5*

At my special request, Sister Gotzian took up your case and helped you to obtain a medical education. Seeing she has done this, you should not look to her to set you up in practice, to establish and strengthen you at every point. You should accommodate yourself to circumstances. Remember that you cannot always be carried. You and your wife should do your best to support yourselves. *17LtMs, Lt 31, 1902, par. 6*

You think that Sister Gotzian could not employ her means in any better way than by putting you in charge of a sanitarium of your own. To you this looks like a good plan. But Sister Gotzian understands the matter better than you do, and she does not favor your plan. Has the Lord appointed her to do this work? She should know for herself what is comprehended in her stewardship in your case. She must study this subject from a Bible standpoint. Her money has been lent her in trust by the Lord. She has used it to

help you and to help the cause of the Lord in many ways.*17LtMs, Lt 31, 1902, par. 7*

You must not flatter yourself that you could manage a sanitarium. It would do you no good to have the experience of trying to do this. You have a strong mind and a stubborn will, and you have a large amount of pride and sensitiveness. This combination of elements would make it impossible for you to do what you think you can in managing a sanitarium. You would not heed the advice and counsel of your brethren. You would reach far beyond your capabilities. You would be a consumer and not a producer.*17LtMs, Lt 31, 1902, par. 8*

The question for you to answer is, What do you purpose doing that will bring hope and comfort to Sister Gotzian's heart, giving her the assurance that she has not made a mistake in helping you, but has used her means wisely? You are not to depend on Sister Gotzian to sustain you always. You are not to take it for granted that if she should still further invest her means in helping you, she would be doing altogether that which the Lord desires her to do.*17LtMs, Lt 31, 1902, par. 9*

Now is your time of test and trial. You cannot expect Sister Gotzian to set you up in business in an institution, when as yet you know scarcely anything of the practical work of a physician. The Lord is watching and waiting with great forbearance to see what course you intend to pursue. You now have an opportunity of proving yourself wise. But you are not making wise calculations. You are in need of wisdom.*17LtMs, Lt 31, 1902, par. 10*

Your wife, if she acts as a wise woman, can help you financially. Practice the economy that our Saviour enjoined, and you will become much wiser than you are now. Christ took human nature on Himself and came to this earth to stand at the head of the race. He set us a perfect example. He gave the lessons all must learn who are received into the heavenly city.*17LtMs, Lt 31, 1902, par. 11*

In His Word, God predicts the things that are to take place in our world, "the things which shall be hereafter." [*Revelation 1:19.*] All the events foretold in prophecy have their appointed time for fulfilment. All take place in their season. In successive order they

pass into history.*17LtMs, Lt 31, 1902, par. 12*

God's Word gives a very unpromising description of the world's so-called wise men. They appear on the pages of history, and fill up their life record, the record sketched thousands of years before. In the estimation of the world, they are noted men, men of genius. From the standpoint of prophecy, they fill their lot and place, doing the work the Lord foretold, carrying out the purpose of heaven according to the plan outlined by God. These men are executors of God's design. With accuracy they do their appointed work, as a chisel in the hand of the great Sculptor of all.*17LtMs, Lt 31, 1902, par. 13*

By His power the Lord causes certain events to take place to accomplish certain ends. The after-view shows that these events were to come to pass in their heaven-appointed order. We may see, if we will to see, how defective is that which a man of the world calls great, that which stands forth in human glory as his achievement. Only that which God declares to be as enduring as eternity is truly great. All that Christ came to our world to do is pronounced by the heavenly universe as true greatness.*17LtMs, Lt 31, 1902, par. 14*

God uses no force. He gave His only begotten Son to die for a fallen world, and He pardons those who come to Him in penitence. Those who accept His gift, and in sincerity and truth enter the service of Christ, are freely forgiven.*17LtMs, Lt 31, 1902, par. 15*

When we stand in the presence of God, we shall see how shortsighted we have been in our conclusions in regard to what heaven records as success. We shall see that the honor given to man is due to God alone, that the things for which in this world a man is exalted and glorified are of God, and that to Him belongs all the glory. From the lips of the inhabitants of the universe will peal forth the chorus, "Bring forth the royal diadem, and crown Him Lord of all." And the redeemed host will join in the chorus, and will declare, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." [*Revelation 15:3, 4.*]*17LtMs, Lt 31, 1902, par. 16*

As the redeemed review their efforts to achieve success, they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts, and how unnecessary their conflicts. They will see that if they had only taken God at His Word, they should have seen all things clearly. And one thing will stand out in clear lines: that position does not make a man a fit candidate for entrance into the heavenly courts. *17LtMs, Lt 31, 1902, par. 17*

Before the inhabitants of this world are set life and death. Obedience to the high and holy authority of Him who cannot err is the only security of the fallen race. Christ came to this world to live a perfect life. He came to represent true, uncorrupted religion, to set a perfect example, to exert a pure, heavenly influence, to shine as a light amid the darkness of sin. The influence exerted by the Sent of God was never to be contaminated by worldly maxims. His Word to His followers is, "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.*]*17LtMs, Lt 31, 1902, par. 18*

The whole of the *fifth chapter of Matthew* is a lesson to those who claim to be children of God. Learn from it who are blessed; and I urge you and your wife to place yourselves among the number. *17LtMs, Lt 31, 1902, par. 19*

Why do you remain in the condition you are in? You know the truth. Those who know the truth, and yet refuse to obey, are a great hindrance to the work the Lord desires to have done. In your present state of mind, you might just as well be among unbelievers as among believers, because you are certainly a stumbling block. The attitude you take, and the way in which you reason, are reflecting no light to the Sanitarium. Your course [is] objectionable. You are not in harmony with the religious influence that is essential in such an institution. Your will and your way are not conformed to the will and way of God. Your ideas are so set and your will so determined that you are not in a position to be a spiritual help to the institution. You are rather a positive hindrance to your fellow physicians, to the patients, and to the helpers. Christ declares, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] If you have a determination to resist the influence of the Spirit of God, you would better either

come into working order, or separate from the Sanitarium. Your influence is not a savor of life.*17LtMs, Lt 31, 1902, par. 20*

What have you gained in spirituality since you have been connected with the Sanitarium. You have set yourself stubbornly to follow your own way, and you have failed of exerting the influence the Lord desires you to exert on those who come to the Sanitarium. How much interest have you taken in the efforts made in the Sanitarium to draw near to God? Do you not realize that every one who acts a part in the work of the institution should exert an influence in favor of the truth? Decided efforts are to be made to save the souls and bodies of those who come to our sanitariums. By the work of these institutions, prejudice is to be broken down. They are to stand as witnesses for God.*17LtMs, Lt 31, 1902, par. 21*

You are helping your wife to feel discontented and restless and unhappy. You could exert a saving influence over her, but you have filled her mind with your ambitious idea of setting up in business for yourself. Should you do this, how many would your influence bring to the faith? How many would see in you the light of good works? The Lord is not pleased with you, neither are you pleased. You are sour, discontented, unhappy. How can the Lord co-operate with you? If you are not walking in the light of truth and righteousness, and I know that you are not, how can the Lord give you skill and understanding?*17LtMs, Lt 31, 1902, par. 22*

Do not let the enemy entice you to his side. Do not let him put his yoke on your neck. If you do this, how can the Lord give you wisdom and intelligence and righteousness?*17LtMs, Lt 31, 1902, par. 23*

We cannot consent for you to continue as you are—proof against the manifestation of the Holy Spirit's working. If you feel no rest or satisfaction or happiness in your work, you bring discouragement to yourself and to those connected with you. You impart no spiritual strength. You do not exert the influence that every worker for the Lord should exert. Those whose minds are not as strong as yours will be inclined to yield to your ideas rather than to oppose them, even if they are not right. You have lost your interest in spiritual things, and therefore you cannot give the spiritual help that is

needed in the Sanitarium.*17LtMs, Lt 31, 1902, par. 24*

In plain, decided words, the apostle Paul speaks of our work. "We are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built there upon, 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." [*1 Corinthians 3:9-15.*]*17LtMs, Lt 31, 1902, par. 25*

You are certainly in need of the grace of Christ in your character building. The words given me by God for you were of a nature to bring home to you your great need of consecrating yourself, body, soul, and spirit to Jesus. You are to be transformed to His likeness, not conformed to the principles of worldlings.*17LtMs, Lt 31, 1902, par. 26*

The Lord has looked pitifully upon you and has opened ways before you to make a plain path for you, but you have not appreciated that which has been done for you. You should be thankful to God, seeing His goodness in your experience; but you act like one who is dissatisfied, because you cannot stretch yourself beyond your measure. You certainly are not acting as a converted man—gratefully, humbly, realizing the goodness of God. Those who cherish a factious spirit work on human principles, not on the principles of true religion. This you have been doing.*17LtMs, Lt 31, 1902, par. 27*

You cannot possibly be a full-fledged physician. You cannot act this part, and you should be content to do what you can. You may be qualified in theoretical knowledge to be physician in chief, but you are not fully qualified for the practical duties. You can go so far, and no further. Remember that you may spoil the life God has given

you. *17LtMs, Lt 31, 1902, par. 28*

Carefully study the words, “We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [*Verse 9.*] There is a building designed by no human skill and wrought by no human hand. This building is to be a dwelling place for the Most High. God expects you to prepare a dwelling place for Him. “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.*] “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain.” This is applicable to you. “Therefore let no man glory in men. For all things are yours; ... and ye are Christ’s; and Christ is God’s.” [*1 Corinthians 3:16-21, 23.*]*17LtMs, Lt 31, 1902, par. 29*

“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded.” [*1 Peter 2:5, 6.*] Christ is the corner stone of God’s spiritual building. He is the salvation and the support of His sincere followers. “Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light.” [*Verses 7-9.*]*17LtMs, Lt 31, 1902, par. 30*

Lt 32, 1902

Haskell, Br-Sr.

Refiled as *Lt 197, 1901*.

Lt 33, 1902

Temple, Sr.

Refiled as *Lt 39a, 1874*.

Lt 34, 1902

Franke, E.E.

Refiled as *Lt 194, 1901*.

Lt 35, 1902

Haskell, Br-Sr.

Refiled as *Lt 195, 1901*.

Lt 36, 1902

Ferrell, Br-Sr.

Refiled as *Lt 4, 1891*.

Lt 37, 1902

Matteson, Br.

Refiled as *Lt 10, 1884*.

Lt 38, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

March 2, 1902

Portions of this letter are published in *3MR 277*.

Dear Brother Franke,—

I have received and read your letter. Thank you for writing. As you have invited me to be free in writing to you, I shall write freely. I have a great interest in you. But the presentation given me in the night season of you and your work is not flattering to you. Your spirit is not like Christ’s Spirit. I would say to you, Come apart, and rest awhile. Take time to talk with God. The spirit that has often come upon you in your connection with the church is a spirit that creates division and contention. You exert an influence that tends to fasten minds to yourself. This is a sort of mesmeric influence. Evil angels work through you to fill minds with your ideas. I must tell you that this power is of Satan. But you do not recognize it as such. I speak decidedly, because you are imparting your objectionable traits of character to those for whom you work. There are those who will accept anything you may say or do as law and gospel, when in reality it is neither law nor gospel. *17LtMs, Lt 38, 1902, par. 1*

In the night season I was present in an assembly in which the members of the different Seventh-day Adventist churches in New York were in contention and strife. It was your words that were causing the dissension. You were not controlled by the Spirit of Christ, but by another spirit. Several times before I went to New York, such a meeting was presented to me. Your words were ill-advised. They were not leaves for the healing of diseased, irritable minds. Those who were shown me as united in church capacity needed not your words to provoke their easily irritated spirit. A leaf from the tree of life—the words of Christ—would have soothed and allayed their irritation. But hasty, unguarded words stir up a hasty, passionate spirit of dissension and strife. *17LtMs, Lt 38, 1902, par. 2*

Does Christ recognize this gendering of strife as something to be commended in one who is a delegated minister of the gospel? No, indeed. Can He accept one who stirs up strife and dissension? Will He declare of such an one, "I acknowledge him as My representative"? I answer decidedly, No, no! My brother, I plead with you to open the door of your heart to Jesus. Draw with Christ. Drawing apart from Him, you cause disaffection and disorder. You need to sit at the feet of Jesus and learn of Him His meekness and lowliness. Unless you are controlled by a different spirit, a condition of things will be brought in that will be a great dishonor to the truth and a great hindrance to its advancement. *17LtMs, Lt 38, 1902, par. 3*

I cannot say to you, Move to another place, and thus remedy the difficulty; for you would carry with you the traits of character that make your work defective where you now are. *17LtMs, Lt 38, 1902, par. 4*

You present most forcible Bible truth, and then, when souls accept the truth, and are united in church capacity, you bind them to yourself as your property, as if no one else but yourself had any right to influence them. This is the reason the word was given that you could not properly educate the believers accepting the truth under your labors. Your peculiar traits of character must not come in as a domineering influence to control them. The work of educating and training believers is a gift, a talent, that you do not possess. *17LtMs, Lt 38, 1902, par. 5*

When ministers allow themselves to be annoyed because their ideas are not accepted and their plans are not carried out, when they feel that they should be made first, they are in great danger. You need to guard this point. *17LtMs, Lt 38, 1902, par. 6*

I write you this because I want you to be altogether the man the Lord desires you to be. Then Christ will recognize and commend the spirit you possess, seeing in you His own mind, His own will. *17LtMs, Lt 38, 1902, par. 7*

In spirit, in word, in action, you are to confess Christ. By revealing His meekness and lowliness, you bear witness to the power of His grace. By carefully guarding your spirit, you will place yourself

under the influence of the sweet Spirit of Christ, to be guided by Him. Close the door against the selfish, wicked spirit of variance, so baleful in its influence. This spirit is easily aroused in souls who are not truly converted, who have merely made a profession. *17LtMs, Lt 38, 1902, par. 8*

If you have not qualifications that enable you, by words of wisdom and love, to cement in Christian unity hearts naturally inclined to variance, do not, I beseech you, feel that it is your prerogative to rule in the church, to exercise a kingship over the church. You cannot afford to sow one seed of dissension and variance. *17LtMs, Lt 38, 1902, par. 9*

Never do anything that will scatter the sheep of Christ's pasture. Christ says, "My sheep hear my voice, and I know them, and they follow me." [*John 10:27.*] He loves His children, and says, I will confess them before My Father and before His angels. *17LtMs, Lt 38, 1902, par. 10*

Christ is watching every professed believer in Him, marking the influence that he exerts. I say to you, my brother, Please use your capabilities in some other work than in working with the church. You have not the tact or ability necessary for this work. Many times you speak rashly and unadvisedly. You sow the seeds of strife. Instead of drawing souls to Christ, you scatter them from Him. Leave church work for those who can pour into the hearts of the ones, for whom they work, the oil of grace and love. *17LtMs, Lt 38, 1902, par. 11*

"Whosoever therefore will confess me before men, him will I confess also before my Father which is in heaven." [*Matthew 10:32.*] Study these words. The Lord Jesus has many times been dishonored by your rash, passionate speeches. Will you not cease to utter such speeches. This you must do if you [are] ever [to] exert in the church an influence that is Christlike. Will you ask yourself the question, Am I confessing Christ, whose I am by creation and by redemption. *17LtMs, Lt 38, 1902, par. 12*

When Christ utters His decision, basing what He says on the acts of the past, what, oh, what will He say of some of your speeches and their truth-dishonoring results? What will He say of your spirit of self-exaltation? This is a solemn question. Will you not change in

your manner of working? Will you not cultivate patience. Remember that Paul may plant, and Apollos water, but that it is God alone who gives the increase. *17LtMs, Lt 38, 1902, par. 13*

I am intensely desirous that as the Lord's appointed agency you shall stand in your lot and in your place, awakening unbelievers to a realization of their peril. But this work you can do successfully only as you depend on the Lord. Say in sincerity, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." [*Psalms 19:14.*] *17LtMs, Lt 38, 1902, par. 14*

In infinite mercy God has given us His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. We are to form characters like the character of Christ. Now is our time of test and trial. Now is our sowing time. Each must decide for himself what his harvest shall be. Now is the time for us to lay up in store for ourselves "a good foundation, against the time to come," that we may lay hold on eternal life. [*1 Timothy 6:19.*] Our inheritance in the glories of the future world will be proportioned to the degree in which in this life we receive into our hearts the knowledge of Christ, and conform our lives to His character. *17LtMs, Lt 38, 1902, par. 15*

My brother, we have a God-given message on health reform to proclaim. No one will be more decidedly benefited than yourself by taking up this work with earnest purpose. You need a wholesome diet. The Lord will give you much of His Holy Spirit if you will not counterwork His purposes by eating as you please, thus creating such a condition of things in the stomach that the machinery of the body is hindered in its work. I beseech you, my brother, to be careful of what you put into your stomach. In order for the blood to be pure and the body to be in good working order, the food eaten must be wholesome and nutritious. How can sinful mortals most acceptably worship God? is the question we should ask ourselves. *17LtMs, Lt 38, 1902, par. 16*

Place yourself in right relation to God. It pleases and honors Him for us to expect great things at His hands. The promise is to us and to our children. *17LtMs, Lt 38, 1902, par. 17*

Brother Franke, I feel the most earnest interest in you and your family. I have a deep longing of soul for the salvation of your eldest son. God grant that he may not be lost. It is his privilege to be saved. I want you to take a course that will bind your children up with Christ. The Lord will be your helper in this work.*17LtMs, Lt 38, 1902, par. 18*

I ask you to remember that you are not doing the will of your heavenly Father in withholding from Him the tithe. We should all pay tithe. Why? Because it is required of us by the Lord Himself, and in the plainest terms. It is the plan of heaven to teach us that we are subjects of Christ's kingdom.*17LtMs, Lt 38, 1902, par. 19*

The need and importance of paying tithe is plainly pointed out in the *third chapter of Malachi*. God says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Verse 10.*]*17LtMs, Lt 38, 1902, par. 20*

Carefully read the whole of this chapter, and follow its instruction, for your own good as well as for the sake of others, who will be helped by your example. After reading this chapter, will you venture to disregard God's plain requirement? Those who, after their attention has been called to this subject, refuse to comply with the Lord's claims, venturing to disregard them as non-essential, will be dealt with in the manner described in this chapter.*17LtMs, Lt 38, 1902, par. 21*

If you lead the church to disregard this requirement of the Lord, will you not be leading them in crooked paths, and will not the Lord hold you accountable for their neglect of duty? If you neglect so plain a "Thus saith the Lord," I greatly fear that you will make of little account many other of His requirements, choosing to do as you please, and to risk the consequences. Temptations to make of none effect the requirements of God are abundant. Yield not to them. Come up square and true to the very line God has laid down. Satan tempts us to withhold from the Lord His own. Can we doubt what the result of yielding to this temptation will be when we read the

words, “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.” [*Verses 8, 9.*]17LtMs, Lt 38, 1902, par. 22

We may well be afraid of a man in any position, high or low, minister or layman, who, in the face of such statements, ventures to set aside God’s requirement as something that does not concern him.17LtMs, Lt 38, 1902, par. 23

We are in no case to allow one statement of Scripture to obscure another statement of Scripture. God’s Word in regard to paying tithe is plain and decided. Sad indeed will be the consequences to those who disobey. Blessings are given for obedience and curses for disobedience. To those who disobey, God says, “Ye are cursed with a curse; for ye have robbed me.” To those who obey, He says, “I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of hosts.” [*Verses 9, 11, 12.*]17LtMs, Lt 38, 1902, par. 24

By strict obedience to God’s command to return to Him His own, parents should impress their children with its importance. Let children be educated to deny self and pay their tithe. All that can be done should be done to lead them to realize their accountability to return to the Lord His own. They should be taught that they are to follow His directions in the use they make of the talent of means. They should be taught that they are to deny themselves of worldly pleasures, in order that they may be able to help to advance the Lord’s work. The Lord has made plans and built up safeguards purposely to help parents and children to be workers together with Him, to practice self-denial for the good of others. Let children be taught to bring their offerings to the Lord, however small these offerings may be. Thus they become fruitful in good works, bearing fruit to the glory of God. By deeds of self-denial they sow seed that will spring up and bear fruit unto eternal life.17LtMs, Lt 38, 1902, par. 25

In the *third chapter of Malachi* the danger signal is uplifted. In this

chapter the Lord cautions His people against every species of self-indulgence. He who yields to selfishness, withholding from the Lord the portion He claims as His own, is making a record that he will not care to meet. He is leaving undone that which the Lord requires him to do.*17LtMs, Lt 38, 1902, par. 26*

Parents should work diligently in the family to cut out the roots of self-indulgence and selfishness. They are to teach their children to work the works of God.*17LtMs, Lt 38, 1902, par. 27*

“Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:14, 16.*] In these words Christ reminded His disciples of the work that had been committed to them. They were to spread throughout the world the tidings of truth. The light shining on them from the Saviour, they were to reflect to others. And to us also this work is given. By words of warning and entreaty, by missionary work in every line, by the printed page, the light of truth is to be reflected to the world. Thus Christians are to show forth their good works, that men may be led to glorify their heavenly Father.*17LtMs, Lt 38, 1902, par. 28*

My brother, I send these lines to you in the hope that you may be benefited by them. I greatly desire that your work shall be wrought in God. I greatly desire that you shall educate yourself and those over whom you have an influence to bring the tithe money to the Lord, to be used in the work of the gospel ministry.*17LtMs, Lt 38, 1902, par. 29*

I am weary now, and must close. In looking over my diary today, I found a letter written to you last September, which had not been copied. I shall have it copied and sent to you.*17LtMs, Lt 38, 1902, par. 30*

In much love.*17LtMs, Lt 38, 1902, par. 31*

Lt 39, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

March 12, 1902

Portions of this letter are published in *UL 85; Ev 331; 7BC 985-986.*

+NoteOne or more typed 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 Franke,—

I wish to say to you that you need to make the Lord Jesus your efficiency. You are presented to me as one who is not the best qualified to exert a saving influence on those who are convicted by the presentation of Bible truth. Remember that it is not you who converts souls; the converting power comes from the Lord Jesus. You can but point souls to the Lamb of God, who takes away the sin of the world. *17LtMs, Lt 39, 1902, par. 1*

You are not the best qualified to work in church organization. You have become acquainted with the science that deals with the control of one mind by another mind. This you may call hypnotism. I call it mesmerism. I lift the danger signal before you. Never seek to draw men’s minds to yourself. This you have done, and you will continue to do it more or less, unless you yield to the power of God, but it is dangerous work for any one. *17LtMs, Lt 39, 1902, par. 2*

I must tell you, my brother, that you are exerting an undue influence on minds, an influence that has not its origin in Jesus Christ. In working for those who are converted under your labors, you would be highly pleased if they were called Elder Franke’s church. You would like to manipulate their minds in such a way that they would be guided by sentiments of your choosing. But God forbid! In fastening minds to yourself, you lead them to disconnect from the Source of their wisdom and efficiency. Their dependence must be wholly in God. Only thus can they grow in grace. They are dependent on Him for success, for usefulness, for power to be

laborers together with God. *17LtMs, Lt 39, 1902, par. 3*

However large may be a man's claim to knowledge, to wisdom, unless he is under the teaching of the Holy Spirit, he is exceedingly ignorant of spiritual things. He may handle truth in such a way that little understanding is imparted to his inner heart-life. You need to realize your danger and your inefficiency. Place your entire dependence on the One who is able to keep the souls committed to His trust, able to imbue them with His Spirit, able to fill them with unselfish love for one another, thus enabling them to bear witness that He has sent His Son into the world to save sinners. *17LtMs, Lt 39, 1902, par. 4*

In plain language, the Holy Spirit has communicated to us the clearest, deepest, most sanctifying truths. In all your stewardship, my brother, it is safe for you to rely on the Word of the living God. This Word is as a light shining in a dark place. When the Word of God is received into the mind, into the soul-temple, the result is a faith that works by love and purifies the soul. The truth makes its influence felt. There is seen consecration, devotion, and sanctification of body, soul, and spirit. Converts to the truth blend together with Christ in God. *17LtMs, Lt 39, 1902, par. 5*

Ministers of God may have different gifts, but these gifts are never to be used in a way that will separate believers from one another. This is where your work needs reformation. You are not to think that you can be conscience for other men. You are not to think that you can gain an experience for other men. God's truth is not to be promulgated in such a way that those who accept the truth will form into separate parties under different heads. When contention comes in, when a party spirit is manifested, it is time to make investigation and call things by their right names. All dissension is born of the narrow conceptions of unsanctified minds. *17LtMs, Lt 39, 1902, par. 6*

Man is not sinless, and you have repeatedly shown by your hot, scathing speeches and your harsh denunciations of God's sons and daughters, whom He loves, that you need a knowledge of God, that you need to understand that it is your duty to guard your words and your spirit, so that you will not make intemperate speeches. *17LtMs,*

Lt 39, 1902, par. 7

“Whosoever will come after me, let him deny himself, and take up his cross, and follow me.” [*Mark 8:34.*] When this injunction is obeyed, those who accept the truth will not be led in false paths, even though those who enlightened them in regard to the truth choose the wide gate and the broad road. You are in positive danger of refusing to deny self. At times, when you are under the special influence of the Spirit of God, you feel that you could die for the Saviour. But you allow counterworking influences to control you. You allow human appetites and passions to bear sway. The root of all true self-sacrifice is an affection for the Lord Jesus so strong that it makes the wearing of His yoke easy and pleasant, and leads men to choose to learn His meekness and lowliness.*17LtMs, Lt 39, 1902, par. 8*

He who pursues a course that confuses souls, causing his brother to err, is working on Satan’s side of the question. This is one of your dangers. I speak plainly, because you are under deceptions that are blinding your spiritual discernment. Your work must not bear the defects that it will develop if you are left alone to follow your own judgment.*17LtMs, Lt 39, 1902, par. 9*

God’s servants have one common work. Their aim is to convert people to the pure truth of the Word of God. They are not to attach men to themselves, so that they will echo what they say and carry out the suggestions they may make.*17LtMs, Lt 39, 1902, par. 10*

Christ is the foundation of every true church. All who are brought to a new faith are to be established on Him. The plain, simple truths of the gospel are to be kept before minds. Christ crucified as the atonement for sin is the great central truth of the gospel, round which all truths cluster. To this great truth all other truths are tributary.*17LtMs, Lt 39, 1902, par. 11*

All truths, rightly understood, derive their value and importance from their connection with this truth. The apostle Paul makes this fact stand out in royal dignity. He calls the minds of all teachers of the Word to the importance of pointing souls to Christ as the only means of salvation. “God forbid that I should glory,” he says, “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.]17LtMs, Lt 39, 1902, par. 12

“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise masterbuilder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is.” [1 Corinthians 3:5-13.]17LtMs, Lt 39, 1902, par. 13

“I have planted.” It was Paul who first preached the gospel to the Corinthians and gathered the church together. This was the work the Lord assigned him. “I have planted, Apollos watered.” The Lord directed that other workers should be brought in to stand in their lot and place. The seed sown must be watered, and this work Apollos was to do. He followed Paul in his work, to give further instruction, to help the seed sown to develop. “But God giveth the increase.” [Verse 6.] His was the power that gave success to the efforts of the laborers. Those that plant and those that water are not the cause of the growth of the seed. They work under God. They are His helping hand, co-operating with Him in His work. They are instruments in the hands of the unseen Master Worker.17LtMs, Lt 39, 1902, par. 14

The Lord has commissioned men to do a certain work, to make known the gospel to all nations. They are so to work that the truth shall be seen and accepted, leading to the exercise of faith, and to a belief in God as the Author of all true wisdom. Is man to be glorified? No, indeed. It is not the power of man’s will that leads

men to accept the truth. They are convicted and converted because a tender, holy Spirit from God has found its way to the soul, and heart unites with heart in a loving, sensible, explainable union. The work is of the Holy Spirit, and there is in it no fitful, passionate, spasmodic effort. Man is not set up as an idol. He is hid with Christ in God, and Christ appears as the chiefest among ten thousand, the One altogether lovely. Above all, he is the Authority. *17LtMs, Lt 39, 1902, par. 15*

Who is Christ? Ask Isaiah, a worker prominent in the carrying out of God's purpose. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." [*Isaiah 9:6, 7.*]*17LtMs, Lt 39, 1902, par. 16*

Our Saviour is one with us in humanity; for He was born of a woman; yet He is one with God. It was God's plan that the human race should be saved by the sacrifice of the life of His Son. The only way in which human beings could be redeemed was by the union of man's humanity with the divinity of the One whom God has made the head over all things. Every line of business, every church, every human being, is embraced in God's merciful provision. This is the pledge that "of the increase of His government and peace there shall be no end." [*Verse 7.*]*17LtMs, Lt 39, 1902, par. 17*

The Lord's covenant of peace embraces all who will receive Him and believe in Him, all who will exercise the faith that works by love and purifies the soul. God is faithfulness and truth. It is the narrowness of man's comprehension that limits his discernment, so that he is not able to realize the length and breadth and depth of God's loving-kindness. God subjects His church to discipline, that He may test and prove them. Those who are willing to be disciplined, willing to wear Christ's yoke and bear His burdens, will increase in the knowledge of God. *17LtMs, Lt 39, 1902, par. 18*

"Learn of me; for I am meek and lowly in heart, and ye shall find

rest unto your souls.” [Matthew 11:29.] Those who obey this word know by experience what it means to find rest. *17LtMs, Lt 39, 1902, par. 19*

The Lord has in store great enlargement for His church, great exhibitions of His power. “In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.” [Isaiah 26:1-4.] True faith in God always brings assurance and peace to the humble and contrite in heart. *17LtMs, Lt 39, 1902, par. 20*

Let not man seek to fasten minds to himself. God Himself is the Founder of His church, and we have His unalterable promise that His presence and protection will be given to His faithful ones, who walk in His counsel. To the end of time, Christ is to be first. He is the source of life and strength and righteousness and holiness. All this He is to those who wear His yoke, and learn of Him how to be meek and lowly. He will not tolerate self-exaltation. Extravagance and prodigality are a sin in His sight. His people are to practice His lessons of economy. *17LtMs, Lt 39, 1902, par. 21*

“Hear, ye that are far off, what I have done; and, ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites! Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes; that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is very far off.” [Isaiah 33:13-17.] *17LtMs, Lt 39, 1902, par. 22*

Brother Franke, remember that God is the husband of His church. The church is the bride, the Lamb’s wife. Every true believer is a

part of the body of Christ. Christ regards unfaithfulness shown to Him by His people as the unfaithfulness of a wife to her husband. We are to remember that we are members of Christ's body. *17LtMs, Lt 39, 1902, par. 23*

Every messenger for the Lord is to blend with his fellow messenger. In loving sympathy and confidence God's workers are to unite with one another. He who says or does anything that tends to separate the members of Christ's church is counterworking the Lord's purpose. Wrangling and dissension in the church, the encouragement of suspicion and unbelief, the yielding to worldly indulgences, are dishonoring to Christ. He will judge for these things. Self-denial is ever to be practiced. Self-indulgence is to be put aside. In love and unity we are to labor for the Master. *17LtMs, Lt 39, 1902, par. 24*

"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 like-minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." [*Romans 15:1-7.*] *17LtMs, Lt 39, 1902, par. 25*

My brother, will you work for unity? Will you work for health reform? Or will you plead for liberty to eat and drink as you please? If you yield to appetite, your nerves and muscles will suffer, and you will pay the penalty in a disturbed, fractious, restless spirit, a spirit that finds relief in creating dissension. *17LtMs, Lt 39, 1902, par. 26*

I entreat you to be soundly converted. Eat wholesome food, and guard the door of the lips against unwholesome words. Render to God the fruit of your lips, glorifying Him by offering Him praise and thanksgiving. *17LtMs, Lt 39, 1902, par. 27*

Let it be your endeavor to assist your brethren to preserve unity in

the church. God desires His servants to cultivate Christian affection for one another. True religion unites hearts not only with Christ but with one another, in a most tender union. When you know what it means to be thus united with Christ and with your brethren, a fragrant influence will attend your work wherever you go. *17LtMs, Lt 39, 1902, par. 28*

I have many things to say, but I am so weary that I cannot go further now. I leave this with you, beseeching you to keep your feet from straying out of the right way. "Make straight paths for your feet, lest that which is lame be turned out of the way." [*Hebrews 12:13.*] May the Lord help you and strengthen and bless you, is my prayer. *17LtMs, Lt 39, 1902, par. 29*

Lt 40, 1902

White, J. E.

“Elmshaven,” St. Helena, California

March 18, 1902

Portions of this letter are published in *3SM 45*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear son Edson,—

I received your letter yesterday. Thank you for writing. I have been heavily burdened, but I shall not take time now to tell you of this matter. I wish to say that I fully endorse your conclusions. I believe them to be wise. You have borne many responsibilities, and it is time now for you to come apart and rest awhile. You are in need of rest. Your propositions with regard to your future plans please me. If your father could have taken time to rest before he had his first shock of paralysis, he might have been alive now. But I look in thought upon his grave, and am glad that he is not in the turmoil of the battle. *17LtMs, Lt 40, 1902, par. 1*

Later. Well, I had to leave your letter to finish an article to send to Los Angeles. I shall send you a copy of what I have written. W. C. White has just left here for Los Angeles. He has gone down to attend to business connected with the Sanitarium there. We had a praying season together before he left. *17LtMs, Lt 40, 1902, par. 2*

We have learned that Dr. Moran has negotiated for some land in the city of Los Angeles on which to erect a sanitarium. For a long time the brethren have been contemplating the establishment of a sanitarium in Southern California. All could see the wisdom of placing this sanitarium in the country. Many desirable and beautiful sites were visited. But the erection of the sanitarium has been delayed because, in the meeting held to decide the question [of] location, Dr. Moran refused to vote in harmony with his brethren. The matter has been hanging for months. Those in charge of the work in California have visited Los Angeles again and again, but

nothing has been accomplished. *17LtMs, Lt 40, 1902, par. 3*

And now Dr. Moran, without consulting those he should have consulted, has made a hasty move with regard to buying some property in Los Angeles for the sanitarium site. He then wrote to the medical board that he had found a suitable location for the sanitarium, had paid a thousand dollars on it, and that he wished the medical board to sign a note for twenty thousand dollars, which would be lent by the business men in the city. He said that it would require about \$40,000 more to erect and furnish the building. *17LtMs, Lt 40, 1902, par. 4*

The brethren told Dr. Moran that light had been given in the testimonies that sanitariums should not be established in the cities, but away from the cities. The condition of things in the cities will grow more and more objectionable, and the influence of these surroundings will be unfavorable to the accomplishment of the work that our sanitariums should do. From a health standpoint, the smoke of the cities is a strong objection to them as places for the location of sanitariums. *17LtMs, Lt 40, 1902, par. 5*

Dr. Moran then said that the institution in Los Angeles would be used as a branch sanitarium, and that the sanitarium proper could be established out of Los Angeles. *17LtMs, Lt 40, 1902, par. 6*

My soul was deeply burdened over this matter. The night before last, I was in bed by eight o'clock. In the night season I was in a council meeting where the brethren were discussing the matter of the sanitarium in Los Angeles. One of the brethren presented the advantages of establishing the sanitarium in the city of Los Angeles. Then One of Authority arose and presented the matter with clearness and force. I arose at half past ten o'clock, and began writing out the instruction I had received. The copies I send you will speak for themselves. I now feel greatly relieved. *17LtMs, Lt 40, 1902, par. 7*

The matter that the Lord helped me to write out yesterday and this morning will be a great help to our people in settling the question of the location of our sanitariums. *17LtMs, Lt 40, 1902, par. 8*

Much is involved in the location of the sanitarium in Southern

California. In their restlessness and haste, men are in danger of making moves without giving due consideration as to what the result of these moves will be. Often they fail to see that there is danger of going too fast, and thus bringing confusion. It is the duty of the Lord's workers to move when they know that the Lord desires them to move, not before. Until the word comes, "Go forward," their part is to wait. "To obey is better than sacrifice, and to hearken than the fat of lambs." [1 *Samuel 15:22.*] While they are waiting, they may learn lessons of trust and confidence. Thus they may gather stores of wisdom and experience. There is much to be learned in seeking the Lord and submitting to His will. *17LtMs, Lt 40, 1902, par. 9*

Since my return from the East, I have not been able to use my voice in public speaking. But it has been gradually growing stronger; and last week W. C. White, Sara, Maggie Hare, and I drove to Calistoga, a town about nine miles from here. I thought I would test my voice by trying to speak to the few who assemble there on the Sabbath. When we reached the church, I stayed in the carriage while Willie went inside and asked that the building be well ventilated. The church is heated with stove heat, and I dared not venture inside till the windows had been opened and the air cooled. I spoke for twenty-five minutes, and then went out and sat in the carriage in the sunshine till Willie had finished speaking. I slept very little that night, but I do not think my speaking hurt me. *17LtMs, Lt 40, 1902, par. 10*

For some time I have had few good nights' sleep. Various things have been troubling my mind. I have had Elder Franke's case on my soul, and Elder Haskell's, and Dr. Zelinsky's, and Dr. and Mrs. Sanderson's. These all need help, and I must write to them. *17LtMs, Lt 40, 1902, par. 11*

The many letters that come, full of complaint, and asking for advice, perplex and worry me. Sara helps me much in this. In the case of some of the letters, I tell her what to say in reply, and others, she answers without asking me. *17LtMs, Lt 40, 1902, par. 12*

Since I came home, I have written five hundred pages of typewritten matter. *17LtMs, Lt 40, 1902, par. 13*

Nothing hurts me so much as for you to be perplexed and troubled and disappointed, and for me not to be able to help you. You do not understand me, and I dare not write to you, fearing that I shall not help you. I do not want you to be so heavily burdened. It worries me to think that you are. What does the Lord require of you and of me? Obedience, simply obedience. Christ says, "Ye are my friends, if ye do whatsoever I command you." [*John 15:14.*]17LtMs, Lt 40, 1902, par. 14

I dare not encourage you to gather more responsibilities to yourself. I feel free to urge you to preach the Word; for I know that you will try to practice what you teach. You feel intensely over many things. But do not allow yourself to be provoked to anger. The way I do is to keep quiet. A hasty word will open the floodgates, and then I should be in danger of speaking unadvisedly. If I do not speak, but instead, send up a prayer to God, relief comes to me. I try to be careful of my words, because I read, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [*Matthew 12:37.*]17LtMs, Lt 40, 1902, par. 15

You will never be idle, but always busy. But do not gather to yourself too many responsibilities. Shall not you and Emma and I seek the Lord most earnestly? He says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [*James 1:5, 6.*]17LtMs, Lt 40, 1902, par. 16

I fear that we lose much by not showing firm confidence and trust and unwavering faith in God. I ask Him to help me to carry all my burdens to the Saviour, and to let Him work for me as He chooses. And I must show my faith by doing His will as far as it is in my power, believing that the Lord is answering my prayers.17LtMs, Lt 40, 1902, par. 17

Let us be more diligent in trying to lead others to the Lord. Let us be more willing to work as Christ and the disciples worked. The Saviour says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*]17LtMs, Lt 40, 1902, par. 18

Lt 41, 1902

Palmer, Brother and Sister [W. O.]

“Elmshaven,” St. Helena, California

March 18, 1902

Portions of this letter are published in *7MR 341*; *5Bio 147*. +^{NoteOne} or more typed 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 Palmer,—

I am just beginning to be able to pray aloud at family worship. I rejoice to think that I may hope to be once more as well as I was before I went to New York. I can now walk as readily as I could before my last sickness. I do not feel troubled in regard to my age. My mind is clear.*17LtMs, Lt 41, 1902, par. 1*

I should be glad to see you and all the friends in Nashville. But I am determined never again to attempt to visit the East in the winter time. The weather here is beautiful. Yesterday it rained gently all day. Today the sunshine is bright.*17LtMs, Lt 41, 1902, par. 2*

I am pressed by my burden of writing. I have written some important matters in regard to the location of sanitariums. I will send copies to you and to Edson. I am not able to lay off the burden night or day. But I pray, and the confidence I have in my Saviour keeps my courage good. When I cannot rest, I plead with God, saying, “Only let me know Thy will, that I may do it.”*17LtMs, Lt 41, 1902, par. 3*

I have been carrying a burden for many, who, I am instructed, are in peril. I have written out many things that have been presented to me.*17LtMs, Lt 41, 1902, par. 4*

We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, “Come unto Me. I am thy refuge, thy hiding place. I will

preserve thee from trouble. I will compass thee about with songs of deliverance.” He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father’s glory, and He invites all to follow Him, saying, “He that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12.*] He shows us the prodigal, a little while before sitting with the swine, now clothed in the Father’s best robe.*17LtMs, Lt 41, 1902, par. 5*

I am fully convinced that Brother Wales should be given encouragement to stand forth in the strength of the Lord as an overcomer. I see no reason why he should be hounded to death by his fellow men, when the Lord Jesus says, “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land. ... And I will turn my hand upon thee, and purely purge away thy dross, and take away thy tin.” [*Isaiah 1:18, 19, 25.*]*17LtMs, Lt 41, 1902, par. 6*

I see no reason why we should not encourage Brother Wales to be a worker in the Lord’s vineyard. The cleansing of the soul from sin includes the gifts of forgiveness, justification, and sanctification. And the inward cleansing of the heart is shown by the outward cleansing of the life.*17LtMs, Lt 41, 1902, par. 7*

God’s mercy to those who sincerely repent and come to Him through Christ knows no limit. He will pardon the most guilty and purify the most polluted.*17LtMs, Lt 41, 1902, par. 8*

Brother Wales’ case has been a trouble to me, but I have more distinct light on it, and I will now say that if Brother Wales keeps close to the Lord Jesus, he will be safe; for Christ has pledged his infinite power, faithfulness, and love to save to the uttermost. Let Brother Wales know that I have written this.*17LtMs, Lt 41, 1902, par. 9*

Brother Palmer, God is the Ruler of the world. The trials that come on the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work with God, in humility and sincerity, He will be our joy and peace and

hope, and will give us precious victories. Let it be your work to consecrate your soul to God. Regard Him with holy reverence, and commit the keeping of your soul to His care.*17LtMs, Lt 41, 1902, par. 10*

God's Word is, "Bind up the testimony, seal the law among my disciples." [*Isaiah 8:16.*] His law and His testimony are His messengers to the world. They are hid from worldlings who have no appreciation of them and cannot understand their significance.*17LtMs, Lt 41, 1902, par. 11*

True humility never hinders the Lord's servants from undertaking the most arduous and responsible service, if the Lord requires it of them. You will see the salvation of God. Amid trials and perplexities, hear His voice saying to you, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] God's work will be carried on, though we may not always see how. God's Word in our hearts will give us confidence and assurance and strength.*17LtMs, Lt 41, 1902, par. 12*

I hope you will strengthen your souls in the Lord. Night after night I plead with God to reveal His wonder-working power to you at Nashville. I am sure that He will be with you, leading and guiding you step by step.*17LtMs, Lt 41, 1902, par. 13*

I hope that some time you can take a vacation, and visit us in California. We should be glad indeed to entertain you.*17LtMs, Lt 41, 1902, par. 14*

May the Lord guide you by His Holy Spirit. Tell your sister that God is her Helper, and that she is to put her trust in His love and mercy. The Lord says to her, "Come unto me, ... and I will give you rest." [*Matthew 11:28.*] He asks her to take His yoke and learn His meekness and lowliness, and she will find rest to her soul. His yoke is easy and His burden is light.*17LtMs, Lt 41, 1902, par. 15*

I must close now. Should any one be coming to Oakland from Nashville, please send by them some of the books I prize so highly to use as diaries. Should you be sending books to the Pacific Press, you could, perhaps, put some of these books in the box.*17LtMs, Lt 41, 1902, par. 16*

In much love. *17LtMs, Lt 41, 1902, par. 17*

Lt 42, 1902

Brethren in Australia

“Elmshaven,” St. Helena, California

March 19, 1902

This letter is published in entirety in *AUCR 06/15/1902*.

My dear brethren in Australia,—

Strengthen your souls in the Lord. I plead with God to reveal His wonder-working power to you. I am sure that He will be with you, leading and guiding you step by step. We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, “Come unto Me. I am thy refuge, thy hiding place. I will preserve thee from trouble. I will compass thee about with songs of deliverance.” [*Matthew 11:28; Deuteronomy 33:27; Psalm 32:7.*] He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father’s glory, and He invites us to follow Him, saying, “He that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12.*]*17LtMs, Lt 42, 1902, par. 1*

“We are laborers together with God.” [*1 Corinthians 3:9.*] Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work. Let nothing cause your zeal to flag. Amidst trials and perplexities, hear His voice saying 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.*] True humility never hinders the Lord’s servants from undertaking the most arduous and responsible service, if the Lord requires it of them.*17LtMs, Lt 42, 1902, par. 2*

Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is

run, the victory gained. Paul writes, “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:13, 14.*] *17LtMs, Lt 42, 1902, par. 3*

God’s work will be carried on, though we may not always see how. His Word in our hearts will give us confidence and assurance and hope. He is the Ruler of the world. The trials that come to the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work with God, in humility and sincerity, He will be our joy and peace and hope, and will give us precious victories. Let us consecrate ourselves to Him. Let us regard Him with holy reverence and commit the keeping of our souls to His care. *17LtMs, Lt 42, 1902, par. 4*

Christ’s Presence, and His Word, “Lo, I am with you alway” [*Matthew 28:20*], is our wisdom and our righteousness. It is the living Presence that makes the living Word. The kingdom comes to us not in word only, but in power. It is unwavering faith in Christ’s Presence that gives us power. Press forward unitedly to the help of the Lord, all of one heart and one mind. Depend not on human wisdom. Look beyond human beings to the One appointed by God to carry our griefs and sorrows. Taking God at His word, move forward with steadfast, persevering faith. You will see of His salvation. *17LtMs, Lt 42, 1902, par. 5*

Lt 43, 1902

Hart, J. S.

“Elmshaven,” St. Helena, California

March 19, 1902

Portions of this letter are published in *Ev 17-18; CM 77; 3MR 310-311*.

Dear brother Hart,—

I have read your letter, and I cannot fully comprehend it. I have received instruction in regard to laborers in many places who did not seem to produce fruit. They were consumers, and not producers. The figure of idle shepherds was presented to me. I saw that in different places there were idle shepherds, who were not bringing fruit to the church. They were not themselves receiving grace from God to impart to others. Some of the laborers in Iowa were presented to me as not doing the work they should do. They were not reaching the high standard that their knowledge of the truth required them to reach. *17LtMs, Lt 43, 1902, par. 1*

Can we not see that the judgments of God are in the world? As I think of godless men sailing the broad waters, with only a few boards between them and eternity, I am filled with awe and with fear for them. Scene after scene has passed before me concerning the loss of vessels. I saw vessels lost in dense fogs. Angels of God were commissioned to withdraw from the some of these vessels, and they withdrew. The officers and crew were cursing and swearing, and acting in a godless manner, as if there were no God. Those in charge were half drunk. Their reason was confused. There were ministers of the gospel among the passengers, but some of them were smoking and drinking, and their example was no restraint on officers or crew. Those in charge were half drunk. Their reason was confused. *17LtMs, Lt 43, 1902, par. 2*

Vessel after vessel was lost that might have been saved had the men in charge been in possession of their reasoning powers. But the Lord did not work a miracle to save them. He did not say to the

angry, tumultuous waters, "Peace, be still" [*Mark 4:39*], neither did He give clear discernment to the men who by self-indulgence had robbed themselves of understanding. Disaster came, and nearly all were lost. *17LtMs, Lt 43, 1902, par. 3*

Years ago this scene passed before me as a representation of what would happen in the future. I saw also that costly buildings in the cities, supposed to be fire proof, would be consumed by fire. The fire that lately swept through Patterson, N. Y., and the fires that have been in other places, are a fulfilment, in part, of the warning. Yet God has not executed His wrath without mercy. His hand is stretched out still. His message must be given in Greater New York. The people must be shown how it is possible for God, by a touch of His hand, to destroy the property they have gathered together against the last great day. *17LtMs, Lt 43, 1902, par. 4*

A little longer will the voice of mercy be heard; a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." [*John 7:37.*] God sends His warning message to the cities everywhere. Let the messengers He sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus. Let them speak the words of reason and good sense. Let their message be that all who accept Christ will gain eternal life. *17LtMs, Lt 43, 1902, par. 5*

If our ministers realize how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work, together with God, to present the truth! How earnestly they would strive to lead men to accept the truth. How untiringly they would labor to advance God's cause in the world, proclaiming in word and deed, "The end of all things is at hand." [*1 Peter 4:7.*] *17LtMs, Lt 43, 1902, par. 6*

"Prepare to meet thy God" is the message we are everywhere to proclaim. [*Amos 4:12.*] The trumpet is to give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. ... Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [*Revelation 18:2, 4.*] *17LtMs, Lt 43, 1902, par. 7*

John writes, “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a 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 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.*] *17LtMs, Lt 43, 1902, par. 8*

The words of this Scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the Word will range themselves under the bloodstained banner of Prince Emmanuel. They will see and understand as never before that they have missed many opportunities for doing the good they ought to have done. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. *17LtMs, Lt 43, 1902, par. 9*

But when I began this letter, I had no idea of writing in this way. While writing, I seemed to be looking beyond the present to the future. *17LtMs, Lt 43, 1902, par. 10*

Our work has been marked out for us by our heavenly Father. We are to take our Bibles and go forth to warn the world. We are to be God’s helping hand in saving souls. We are to be channels through which His love is day by day to flow to the perishing. The realization of the great work in which he has the privilege of taking part ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. “Doing it unto the Lord” [*Matthew 25:40*] is a thought that throws a charm over the work that God gives him to do. *17LtMs, Lt 43, 1902, par. 11*

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense than we have ever had before of the sacredness of spiritual service. This realization will put life and vigilance and persevering energy into the discharge of every duty. Religion, pure, undefiled religion, is intensely practical. Nothing but earnest, wholehearted labor will avail in the saving of souls. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we see our work in the light of eternity. *17LtMs, Lt 43, 1902, par. 12*

My brother, I advise you still to seek to do God service. Though you may not be recognized as a minister on the pay roll of the Conference, you need not regard yourself as dismissed from God's service, if in all things you are consulting His will and living for His glory. Carry on all your work on strictly religious principles. Let your earnest inquiry be, "What can I do to please the Master?" Visit places where the believers need encouragement and help. At every step, ask, "Is this the way of the Lord? Am I, in spirit, in word, in action, in harmony with His will?" *17LtMs, Lt 43, 1902, par. 13*

If you labor for God with an eye single to His glory, your work will bear the divine mold, and you will be carrying out the Lord's purpose. Look ever to Jesus, constantly asking Him for guidance. Then your citizen's dress will be replaced by the robe of Christ's righteousness. *17LtMs, Lt 43, 1902, par. 14*

By beholding Christ, we become changed into His image. The expression of the countenance is changed. Cheerfulness takes the place of gloom, testifying that he whom the Son of God makes free is free indeed. Under the light of Christ's countenance, the life is brightened, the actions beautified. The truth improves all with which it is brought in contact. It binds together human beings of different dispositions. Its silken threads, mingling with the coarse and fine threads in the great web of life, cause it to bear the impress of divinity. *17LtMs, Lt 43, 1902, par. 15*

Bring the precious pictures of Christ's love and work into your home life and into your work outside the home. Fill out in the pattern the

figures God has given you to fill out, drawing in the threads as perfectly as possible. Do your work faithfully. Do not let go. Do you not want to work for the Master? There are souls to be saved. Enter into the work with earnestness and diligence. Heed the words I have spoken to you. Enter God's service as a canvasser-evangelist. Do not think that you are taking a lowly position, or that you are working in a limited capacity. Draw, draw with all your might for Christ. Get right down to bedrock in experience, and give such evidence that you are working with Christ that no one will question your tact or skill or the worth of your work. *17LtMs, Lt 43, 1902, par. 16*

16

Draw your power from the highest Authority, the Lord Jesus Christ. He will reward you according to your work. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] Remember that you are working for God, not for man. Plead earnestly for power, as you strive to win souls to the truth. Show a constantly increasing devotion to God's service, and leave with Him the measurement of your work. Confer not with flesh and blood. Lay hold of the promises God has given. Do not complain. With a heart melted with the love of God, work for those who know not the truth. Let your inquiry be, "Lord, what wilt thou have me do?" [*Acts 9:6.*] *17LtMs, Lt 43, 1902, par. 17*

O, it will be a blessed thing for you when your natural self-will is changed for a child-like, teachable, submissive spirit. Lean not to your own understanding; for it will lead you into false paths. Conform to the mind of Christ. Wear His yoke. Sit at His feet, and learn of Him. He says to you, "Learn of me; for I am meek and lowly in heart." [*Matthew 11:29.*] Then you will find rest. You will know that Christ's yoke is easy and His burden light. As you recognize Christ's authority, allowing Him to lead and guide you, you will feel the need of obeying Him. *17LtMs, Lt 43, 1902, par. 18*

Do not evade the cross of self-denial and self-sacrifice. Strive to realize the need of unquestioning obedience to the highest authority, the need of glorifying God in spirit, in word, in action. You must consecrate yourself to God. You must bear the fruit of the Spirit. In order to express the love of God, you must cherish earnest, whole-souled religion. Henceforward, you must work on a

higher plane of action. Use your talent of speech to speak words that will comfort and bless and edify. Even if you are not working in the Conference, you can do genuine, earnest work for the Master. To scores and even hundreds you may say, "Come; for all things are now ready." [*Luke 14:17.*] *17LtMs, Lt 43, 1902, par. 19*

Give yourself unreservedly to the work of helping souls in out-of-the-way places. Do not give up. Pray and work. Draw with you those who can help others. Hold on, Brother Hart. Let your voice be heard in prayer, in song, in entreaty. Do missionary work among those who have never heard the truth. Lead all you possibly can to the light. *17LtMs, Lt 43, 1902, par. 20*

Lt 44, 1902

White, W. C.

“Elmshaven,” St. Helena, California

March 23, 1902

Previously unpublished.

Elder W. C. White

My dear son Willie,—

I received your card this Sunday morning. I have written something more in regard to sanitariums being established outside of the cities. I hope you will still be in Los Angeles when this manuscript reaches that place. I hope that the brethren will find buildings that they can utilize for sanitarium purposes, and that they can move into them and begin work. *17LtMs, Lt 44, 1902, par. 1*

As I look over my writings, I find some things that were written before the Los Angeles matter came up. I have written quite plainly in regard to sanitarium work. I shall collect all the rays of light that have been given me. I am well satisfied that our sanitariums should not be established in cities. “Out of the cities” is my message. Our physicians ought to have been wide awake on this point long ago. I hope and pray and believe that they will now wake up and see the importance of getting out into the country. *17LtMs, Lt 44, 1902, par. 2*

If our people would only come into line, how much time and expensive traveling might be saved. *17LtMs, Lt 44, 1902, par. 3*

I send you this much more on the location of our sanitariums. I could finish writing on this question, and send you a complete copy, if it were not for other things that my mind is impressed to write out for our people. *17LtMs, Lt 44, 1902, par. 4*

Earnest work is to be done. May the Lord fill the hearts of the workers with His Holy Spirit. I think that if our brethren could

purchase a suitable tract of land on which there are buildings and other conveniences, they could make a beginning and some headway without so great an outlay of means as they have planned. The light that has been given me is that there are men whom our brethren, by careful management and earnest prayer, can induce to make large reductions on the price of property, in order to have the sanitarium established in their locality. I think it is best to consider the offers that will be made by monied men.*17LtMs, Lt 44, 1902, par. 5*

In love.*17LtMs, Lt 44, 1902, par. 6*

Lt 45, 1902

White, W. C.

“Elmshaven,” St. Helena, California

March 23, 1902

Previously unpublished.

Elder W. C. White

My dear son Willie,—

I have not slept since one o'clock this morning. I felt urged to write the matter that I have written concerning Los Angeles. The last three pages were written after I felt as if I could write no more. My head was weary, O so weary! When Maggie came for the copy, I said, “Maggie, I cannot write any more. Tell them that I will write again soon.” But I took up my pen once more, and the feeling of oppression in my head left me. Instantly my brain was entirely relieved from weariness. I know that the hand of the Lord touched me; for I am not tired now, and I was so tired before.¹⁷*LtMs, Lt 45, 1902, par. 1*

I felt so grateful to my Saviour that when the time came for the evening season of prayer, I went downstairs and united in worship with the family. I opened to the *one hundred and fourth Psalm*, and read it. The blessing of the Lord came upon me in rich measure, and He indited prayer. We prayed for you who are in Los Angeles, that the Lord might give you knowledge and understanding. We also prayed for the workers East of the Rocky Mountains—especially for those in Battle Creek and Berrien Springs. O my brethren, go to God for the help that He alone can give!¹⁷*LtMs, Lt 45, 1902, par. 2*

The grace of God is the chief theme of the gospel. His grace is a manifestation of His love—a love that makes it possible, through Christ, for fallen man to be saved. His grace is promised, in all its fulness and sufficiency, to every one who is engaged in His service. The love that is bestowed by the Holy One upon human agencies is

to be manifested by them to others. His grace makes possible the union and co-operation of humanity with divinity. Justice and mercy and love are blended to save to the uttermost all who come to the Saviour. *17LtMs, Lt 45, 1902, par. 3*

We need to lay hold on the promises of God's Word, appropriating them to ourselves. "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace." [*Ephesians 2:4-7.*] Grace, rich grace, is for us. Let us not allow our unbelief to keep us in a state of hesitancy and cause us to lose the blessing that we might have gained. God's grace is given to those who will appreciate and use it. *17LtMs, Lt 45, 1902, par. 4*

May the Lord bless you and strengthen you, my brethren, as you counsel together and make decisions in regard to the sanitarium work in Los Angeles. *17LtMs, Lt 45, 1902, par. 5*

It is past my bedtime. The Lord bless you. *17LtMs, Lt 45, 1902, par. 6*

In love. *17LtMs, Lt 45, 1902, par. 7*

Lt 46, 1902

Santee, C.; Moran, F. B.

“Elmshaven,” St. Helena, California

March 22, 1902

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 Santee and brother Moran,—

I send you copies of manuscripts containing the instruction I have received in regard to establishing sanitariums in the cities. I am so sorry our brethren do not discern all things clearly. It is not a small matter to establish a sanitarium, and it is not a small matter to conduct a sanitarium properly. It is hard to find the right men to act as managers and directors, men who can stand in their lot and place, managing the work as it ought to be managed. To deal aright with the patients and with the helpers, and to keep the work of the institution on the high spiritual level it ought always to occupy, is something that requires tact and skill and much of the grace of God.*17LtMs, Lt 46, 1902, par. 1*

Enlightened by the Holy Spirit, we can move forward safely and intelligently. We need a zeal that is combined with prudence, a zeal that will lead us to work earnestly and intelligently. Ministers, physicians, and teachers need to be melted over again, as it were, that the dross that has been accumulating for years may be cleansed from heart and brain, and that the character may be transformed into Christ's likeness. Humanity is altogether too confident of what it can accomplish in the strength of its own capabilities.*17LtMs, Lt 46, 1902, par. 2*

If there were no possibility of a change, I should not write these words to you. I am anxious and troubled in regard to the lack of foresight, the failure to reason from cause to effect. There seems to be a lack of keen discernment. Since returning from my long, taxing journey, I have been given many representations showing that

God's people are not meeting the necessities of the present time. And when I know that my brethren, after all I have said, would plan to locate a sanitarium in the city of Los Angeles, I ask myself why they so strangely fail to reason from cause to effect, why they do not show clearer discernment. I am deeply pained as I see that at such a time as this, when the work requires so much of you, when you need, as never before, to stand in your lot and place, you are not wide-awake. *17LtMs, Lt 46, 1902, par. 3*

My brethren, at this time you need the help of businessmen who have sharp, clear eyesight, else you will do bungling work. We cannot afford to make a mistake now. We need to ask God to give us spiritual enlightenment. *17LtMs, Lt 46, 1902, par. 4*

I think of our experience in carrying forward the work in Australia. We had to look constantly to our Saviour Jesus Christ, else we should have been led astray by supposedly wise men. And in spite of all our efforts to advance, we were hindered by a variety of phantoms. For two years, unbelief blocked the wheels and kept us back. We had to move in faith, looking to Jesus, and paying no heed to those who declared, "This is the way." We had to keep our eyes fixed on our Leader, looking neither to the right hand nor to the left. *17LtMs, Lt 46, 1902, par. 5*

Now, I want you to have a clear, definite understanding of the object for which the sanitarium is to be established. Ask yourselves, "What do we expect to accomplish by the establishment of this institution?" Is the institution to be merely a hotel, for the accommodation of tourists, or is it to be an agency for the promulgation of truth, for the doing of true medical missionary work? Are you prepared to understand what the will of the Lord is? *17LtMs, Lt 46, 1902, par. 6*

When I see men in positions of trust who are not considerate, I think of how different their course would be if they took Christ as their Companion, to give them counsel, to guide them, to lead them in plain paths, lest the lame be turned out of the way. Let those who seek to control the ones who need direction ask themselves the question, Are we willing first to be controlled by God? Submit to God's way. When you drink largely of the Holy Spirit, all pettishness will be overcome, all harshness, in speech or action, will be put

away. *17LtMs, Lt 46, 1902, par. 7*

The grace of God is the chief theme of the Bible. It is the light of the spiritual universe. O we need so much a conversion of the whole being, body, mind, and soul! *17LtMs, Lt 46, 1902, par. 8*

Give yourselves to prayer. You cannot afford to move hastily in a matter that means so much. I urge you not to allow busy activity to keep you from earnest prayer. Establish yourselves in covenant relation with God. Go, put yourselves in fellowship with the great Teacher. Go, for your souls' sakes, go to the throne of grace, and in contrition prostrate yourselves before God, pleading for clear light, that you may know that you are in the right way, because you see before you the footprints of Jesus. Go to God. Cast your helpless souls upon Him. *17LtMs, Lt 46, 1902, par. 9*

I address this to you, my brethren, and through you embrace all the brethren and sisters in Los Angeles. The perils of the last days are upon us. I ask you to present to the church the matter of being so far behind in the Lord's work, and to urge them to arouse to earnest action. *17LtMs, Lt 46, 1902, par. 10*

Lt 47, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

February 5, 1902

This letter is published in entirety in *20MR 219-222*.

Dear brother and sister Haskell,—

I have received and read your encouraging letter in reference to the doors that are opening in different parts of New York for the entrance of truth. Thank the Lord, my brother and sister, that you are able to stand in your lot and in your place. The Lord is giving you evidence that He is going before you. But while you are anxious to do all that you possibly can, remember, Elder Haskell, that it is only by the great mercy and grace of God that you have been spared these many years to bear your testimony. Do not take upon yourself loads that others who are younger can carry. *17LtMs, Lt 47, 1902, par. 1*

It is your duty to be careful in your habits of life. You are to be wise in the use of your physical, mental, and spiritual strength. We who have passed through so many and such varied experiences are to do all that it is possible for us to do to preserve our powers, that we may labor for the Lord as long as He permits us to stand in our lot to help to advance His work. *17LtMs, Lt 47, 1902, par. 2*

The cause needs the help of the old hands, the aged workers, who have had many years' experience in the cause of God, who have seen many going into fanaticism—cherishing the delusion of false theories, and resisting all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment—and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God. *17LtMs, Lt 47, 1902, par. 3*

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day.

We value their testimony. Read the *first chapter of First John*, and then praise the Lord that, notwithstanding your many infirmities, you can still bear witness for Him. The Lord has brought you through many trying, difficult places. And He has given you the opportunity of laboring in connection with your wife. He has given her to you to help you, to be one with you, to have a care for you in her stronger physical strength. The Lord has given Sister Haskell a knowledge of the Scriptures, so that, at the times when you are called away for a season of rest, she is able to take your place. I can see that the good hand of the Lord has been with you. He will uphold you by His strong arm, saying, “Lean on Me. I will be your strength and your exceeding great reward.”*17LtMs, Lt 47, 1902, par. 4*

We can easily count the first burden-bearers now alive. Elder Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the *Review and Herald* at the head of the list of editors; for thus it should be. Those who began the work, who fought bravely when the battle went so hard, must not lose their hold now. They are to be honored by those who entered the work after the hardest privation had been borne.*17LtMs, Lt 47, 1902, par. 5*

I feel very tender toward Elder Smith. My life-interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the *Review*—so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the *Review* as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, “Thank God.” May it always be there, as God designs it shall be, while Elder Smith’s right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation.*17LtMs, Lt 47, 1902, par. 6*

I am thankful that Elder Loughborough can still use his abilities and his gifts in God’s work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler—who joined us at a later period, and yourself, he can say, “That which was from the

beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.”
[Verses 1-10.]*17LtMs, Lt 47, 1902, par. 7*

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify that he understands what trials are. We welcome him into our ranks once more and regard him as one of our most valuable laborers.*17LtMs, Lt 47, 1902, par. 8*

May the Lord help the brethren who have borne their testimony in the early days of the message, to be wise in regard to the preservation of their physical, mental, and spiritual powers. I have been instructed by the Lord to say that He has endowed you with the power of reason, and He desires you to understand the laws that affect the health of the being and to resolve to obey them. These laws are God's laws. He desires every pioneer worker to stand in his lot and place, that he may do his part in saving the people from being swept downward to destruction by the mighty current of evil—of physical, mental, and spiritual declension. My brethren, He desires you to keep your armor on to the very close of the conflict. Do not be imprudent; do not overwork. Take periods of rest.*17LtMs, Lt 47, 1902, par. 9*

The church militant is not the church triumphant. The Lord desires His tried servants, as long as they live, to advocate temperance reform. Unfurl the temperance banner. Teach the people to practice strict temperance in all things and to be champions in favor of obedience to physical laws. Stand firmly for God's truth. Exalt before the people the banner bearing the inscription, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*]17LtMs, Lt 47, 1902, par. 10

Those who bear the seal of the living God will be tested; for we read: "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.*]17LtMs, Lt 47, 1902, par. 11

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers. We present them before you as men who know what trials are. I am instructed to say, Let every believer respect the men who acted a prominent part during the early days of the message, and who have borne trials and hardships and many privations. These men have grown gray in service. Not long hence, they will receive their reward. Writing of the last days, John says: "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." [*Revelation 11:18, 19.*]17LtMs, Lt 47, 1902, par. 12

When God's temple in heaven is opened, what a triumphant time that will be for all who have been faithful and true! In the temple will be seen the ark of the testament in which were placed the two tables of stone, on which are written God's law. These tables of stone will be brought forth from their hiding place, and on them will be seen the ten commandments engraved by the finger of God. These tables of stone now lying in the ark of the testament will be a

convincing testimony to the truth and binding claims of God's law.*17LtMs, Lt 47, 1902, par. 13*

From every nation, kindred, tongue, and people is to be gathered out a people who keep the commandments of God and have the testimony of Jesus. This is the work to be accomplished in these last days. Since Satan's rebellion in heaven against the commandments of God, he has kept up a continual warfare against these commandments, and he will continue to carry on his work relentlessly to the end. To counteract the effects of the enemy, the Lord desires His servants, who have grown gray in the advocacy of truth, to stand faithful and true, bearing their testimony in favor of the law.*17LtMs, Lt 47, 1902, par. 14*

God's tried servants must not be put in hard places. Those who served their Master when the work went hard, those who endured poverty and remained faithful in the love of the truth when our numbers were small, are ever to be honored and respected. Let those who have come into the truth in later years take heed to these words. God desires all to heed this caution.*17LtMs, Lt 47, 1902, par. 15*

Lt 47a, 1902

Nelson, Mary

“Elmshaven,” St. Helena, California

March 19, 1902

Portions of this letter are published in *AH 253*; *CG 110*; *DG 186-189*, *206-208*. +NoteOne or more typed 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 Mary Nelson,—

As a Christian, you have duties to do that are left undone. You are not giving your children the education that they need. Your disposition is such that you are not molding and fashioning their characters after the divine similitude. You are in as much need of having your temper sweetened as is your husband. Your harshness of voice and your disagreeable disposition should be entirely overcome. Although a mother, you have not been learning lessons of self-control. You should cultivate pleasing traits of character. You may and should cultivate sweetness of disposition. Do not delay; for your habits are becoming fixed. *17LtMs, Lt 47a, 1902, par. 1*

You rule, but not in love. What an objectionable education your children are receiving! It is not right for you to bring up the younger members of the Lord's family as you are bringing up your children. *17LtMs, Lt 47a, 1902, par. 2*

You should teach your children to form good habits. Will you spoil them for future usefulness by neglecting to train them as you should in habits of cleanliness and order? Will you not patiently teach and assist them always to keep their rooms and their clothing in order? *17LtMs, Lt 47a, 1902, par. 3*

Fretting and scolding will not help to reform your children. In governing them, you should exercise firmness; but with this, kindness should be mingled. Diligently teach them how to be Christians. Never raise your voice in passion; never strike a blow in

anger; for this, in the place of correcting their faults, will confirm them in a wrong course. Remember that they have inherited their parents' dispositions. You have now to meet in your children your own defects of character. Remember that if you speak harshly, you are giving them an example that they will learn to imitate. Sooner or later they will act toward you in the same harsh manner in which you have acted toward them, because in the home-life you have set before them a wrong example. *17LtMs, Lt 47a, 1902, par. 4*

Is it not time for you to take up your neglected duties and try to please your husband and to train your children aright? My sister, the best thing you can do is to confess your mistakes to your husband and to your children. Tell the children that the harsh, rough spirit which you have cultivated is unchristlike. Then say, "Children, by the strength and grace that Christ gives us, we will now make a decided change." Ask them to help you. Promise that you will help them. *17LtMs, Lt 47a, 1902, par. 5*

Christ is ready to teach the father and the mother to be true educators. Those who learn in His school will never strike a child in passion. They will never speak in a harsh, unsympathetic tone; for words spoken in this manner grate upon the ear, wear upon the nerves, cause mental suffering, and create a state of mind that makes it impossible to curb the temper of the child to whom such words are spoken. This is often the reason why children speak disrespectfully to parents. *17LtMs, Lt 47a, 1902, par. 6*

Remember that children have rights which must be respected. Your self-will is very strong. You have given this trait of character to your children. You may be busy from morning till night, and yet fail of doing the work that God has appointed you to do. You need to act the part of a mother in guiding and training your little flock. *17LtMs, Lt 47a, 1902, par. 7*

You have had the children very much to yourself; but you have not always manifested patience and kindness to them. Remember that they are the Lord's heritage. What example are you placing before them to influence them in the formation of character? Would you desire to see them carry into married life the spirit that they now reveal in words, in deportment, and in manners? If they should

remain unchanged, they would manage throughout life as you have managed. *17LtMs, Lt 47a, 1902, par. 8*

Take a retrospective view of your married life. In some respects your husband was superior to yourself. When he tried to help you, he was often too abrupt, and thus he hurt your feelings. But it was your duty to make every effort in your power to improve as a housekeeper. Your husband appreciates order, tact, and tidiness. After you found out what his preferences were, you should have risen to the emergency, keeping your house in order. Thus you could have set a proper example before your children. The cultivation of order and taste is an important part of the education of children. *17LtMs, Lt 47a, 1902, par. 9*

Mary, I have always respected you, and I have very tender feelings toward you. As the guardian and teacher of your children, you are in duty bound to do every little thing in the home with nicety and in order. Teach your children the invaluable lesson of keeping their clothing tidy. Keep your own clothing clean and sweet and respectable. If you do this, your children will not think that you do not care for your own appearance or for theirs. *17LtMs, Lt 47a, 1902, par. 10*

Mary, change your habits of slackness and disorder. Your untidiness displeases your husband; and if he speaks to you concerning the matter, you charge him with wanting to rule you. In the place of doing that which the Lord desires you to do, you become angry with your husband for pointing out these things. Both of you are under obligation to God always to be patterns of propriety in your home. Teach your children that the Lord required the Israelites to be clean. He directed that their whole encampment should be clean, lest, passing by and seeing them in their uncleanness, He could not favor them with His presence or give them victory in battle. He directed that they should wash their clothes and keep them clean. My sister, will you improve in this respect? If you will to do so, you can. It all depends upon the way in which you use your will. If you will to take hold of the Lord by faith, He will enable you to do your part. Remember that in heaven there is no disorder, and that your home should be a heaven here below. Remember that in doing faithfully from day to day the little things to

be done in the home, you are a laborer together with God, perfecting a Christian character. *17LtMs, Lt 47a, 1902, par. 11*

Your husband should in his turn act a noble part in the homelife. He should put away his spirit of domineering, and try rather to be a help. The spirit of criticism that Brother Nelson has cherished has brought into his home an atmosphere of discontent and unhappiness. I beg of both of you to control your spirit and your words. Put away all despondency. *17LtMs, Lt 47a, 1902, par. 12*

Mary, wear clothing that is becoming to you. This will increase the respect of your children for you. See to it that they, too, are dressed in a becoming manner. Do not allow them to fall into habits of untidiness. You have before you a work to do in counteracting the wrong habits that you have formed in the past. If you realize your need and call upon God for help, He will give you His grace in abundant measure. *17LtMs, Lt 47a, 1902, par. 13*

The mother is the queen of the home. Her children are her subjects. They are to receive her first and constant care. The work of teaching her children to form correct habits is to be secondary to no other line of work. By kindness she is to win them to herself, giving them evidence by kind words and manifestations of affection that she loves them. *17LtMs, Lt 47a, 1902, par. 14*

My dear sister, you are in need of divine help. You must wear Christ's yoke yourself before you can properly teach your children that they are to give their hearts to Jesus. That you may be fitted to do this work, seek for God's special blessing. Let the Holy Spirit abide in your heart, making it a wellspring of love and joy. Pray most earnestly for a meek and quiet spirit. In the spirit of meekness, seek daily for God's blessing. If you daily receive blessings from above, you will be refreshed and will impart to your children that which you have received. And as your disposition and character change, you will have a beneficial influence over the disposition and character of your children. *17LtMs, Lt 47a, 1902, par. 15*

Christ's invitation to every weary, heavy-laden soul is, "Come unto Me." My sister, if you take Christ's yoke upon you, His promise is, "I will give you rest." Yes, there is rest in wearing the yoke of obedience to His requirements. "Learn of Me," He says, "for I am

meek and lowly in heart, and ye shall find rest unto your souls.” That is, in your daily experience you will realize what precious rest there is in Christ Jesus. “For My yoke is easy, and My burden is light.” [*Matthew 11:28-30.*] Just as soon as you are obedient to the Word of God, you will cease to wear the galling yoke that you have manufactured and chosen to wear by bearing the responsibility of the home cares and business. *17LtMs, Lt 47a, 1902, par. 16*

Your children need a father, you need a husband, and your husband needs a wife. You need the help of your husband, and you both need the help of the Saviour. Both of you should cultivate faith. Your children need a father who will wear Christ’s yoke, a father who will submit his will to God’s will, to be molded and fashioned by the divine hand. *17LtMs, Lt 47a, 1902, par. 17*

My brother, my sister, for some time you have not been living together. You should not have pursued this course, and would not have done so, if both of you had been cultivating the patience, kindness, and forbearance that should ever exist between husband and wife. Neither of you should set up your own will and try to carry out your individual ideas and plans, whatever the consequences may be. Neither of you should be determined to do as you please. Let the softening, subduing influence of the Spirit of God work upon your hearts, and fit you for the work of training your children. Your work, under God, is to mold and fashion their characters. In order to lay hold on the strength and power that the Lord alone can give you, you must exercise faith. Appeal to your heavenly Father to keep you from yielding to the temptation to speak in an impatient, harsh, wilful manner to each other, the husband to the wife, and the wife to the husband. Both of you have imperfect characters. Because you have not been under God’s control, your conduct toward each other has been unwise. *17LtMs, Lt 47a, 1902, par. 18*

I beseech you to bring yourselves under God’s control. When tempted to speak provokingly, refrain from saying anything. You will be tempted on this point, because you have never overcome this objectionable trait of character. But every wrong habit must be overcome. Make a complete surrender to God. Fall on the Rock, Christ Jesus, and be broken. As husband and wife, discipline yourselves. Go to Christ for help. He will willingly supply you with

His divine sympathy, His free grace. He who for thirty years was a faithful son, working at the carpenter's trade in order to do His share in bearing the burdens of the family firm, will give His followers strength faithfully to do their part in sharing the burdens of homelife. *17LtMs, Lt 47a, 1902, par. 19*

My sister, Christ has committed to you the sacred work of teaching His commandments to your children. In order to be fitted for this work, you must yourself live in obedience to all His precepts. Cultivate a watchful observance of every word and action. Guard most diligently your words. Overcome all hastiness of temper; for impatience, if manifested, will help the adversary to make the homelife disagreeable and unpleasant for your children. *17LtMs, Lt 47a, 1902, par. 20*

We are all the property of the Lord Jesus. He gave His life as a ransom to redeem us. By His gift, every family—father, mother, and children—may be saved. My sister, will you neglect your home duties by not putting to tax your God-given power of will in an effort to help your children? In the name of the Lord, I charge you to make every effort, with your husband's help, to save your children. *17LtMs, Lt 47a, 1902, par. 21*

Upon each of you, as parents, rests the equal responsibility of guarding every word and action, that neither your words nor your deportment shall disparage you in the estimation of your children. Bring into the household all the pleasantness and comfort and joy that you possibly can. *17LtMs, Lt 47a, 1902, par. 22*

My dear Brother and Sister Nelson, repent before God for your past course. Come to an understanding, and reunite as husband and wife. Put away the disagreeable, unhappy experience of your past life. Take courage in the Lord. Close the windows of the soul earthward, and open them heavenward. If your voices are uplifted in prayer to heaven for light, the Lord Jesus, who is light and life, peace and joy, will hear your cry. He, the Sun of righteousness, will shine into the chambers of the mind, lighting up the soul temple. If you welcome the sunshine of His presence into your home, you will not utter words of a nature to cause feelings of unhappiness. *17LtMs, Lt 47a, 1902, par. 23*

O Mary, I beg of you to stop and consider how much you are grieving the Holy Spirit of God! Seek the Lord with your whole heart, that the Sun of righteousness may shine into your soul, and work in you an entire transformation, sanctifying your every word and action.*17LtMs, Lt 47a, 1902, par. 24*

How I wish I could cry with a loud voice to every mother in the land: Sanctify your spirit through the grace that Christ freely gives to those who ask Him for grace. Practice tenderness. Manifest a sanctified love for your children. Interest yourself in their happiness. Teach them to exercise good sense. Acquaint them with God and His purpose for them. Make the religion of Jesus Christ attractive. Never offend the Lord God by dissension and unhappy differences. Seek for meekness and lowliness of heart. Cultivate affection.*17LtMs, Lt 47a, 1902, par. 25*

Brother and Sister Nelson, while in the past you have disagreed, you are now under solemn obligation to God to make the most of your God-given abilities and powers. You should improve every opportunity you have for reaching a higher standard. It is God's purpose, signified to you through Sister White, His servant, that you should look to Jesus, and, by beholding Him, be changed into His likeness. The Lord desires that you shall no longer be children in your Christian experience, but, through the impartation of His grace, that you shall be complete in Him. If you take advantage of the present opportunity for reaching a higher experience, you can become strong and complete in Christ Jesus.*17LtMs, Lt 47a, 1902, par. 26*

Brother Nelson, will you soften and subdue your nature? You may become like Jesus and be His missionary, His helping hand. He never prompts you to be exacting, dictatorial, and severe toward the members of your family and toward others with whom you associate. You can live this life only once. Will you not bring the pleasantness and the goodness of a perfect character into this life? The Lord wants you to be good and to do good. We can individually make life what we please. If we choose, we can honor God by using aright the talent of speech.*17LtMs, Lt 47a, 1902, par. 27*

My brother, take up the care of your children. It will do no good to

blame them; for they have received your disposition as an inheritance. In governing them, be firm, but not arbitrary. In talking with them, speak in a manner that will not create a feeling of stubborn resistance. *17LtMs, Lt 47a, 1902, par. 28*

Brother and Sister Nelson, the example that you have set before your children has not been what it would have been, had you been converted. If you were changed by the grace of Christ, you would show that you had overcome selfishness and the desire to have your own way, to consult your natural inclinations, and to do as you please. Now is the time to show that you do not live to please self. Bring into the character the fragrance of Christ's character. Put away the spirit of scolding, fretting, and repining. Cultivate purity of speech. Pray and sing to the glory of God. Let the peace of God rule in your hearts. *17LtMs, Lt 47a, 1902, par. 29*

"Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthy, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:13-18.*] *17LtMs, Lt 47a, 1902, par. 30*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. *17LtMs, Lt 47a, 1902, par. 31*

"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And

whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. ... Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Jesus." [*Colossians 3:12-21, 23, 24.*]¹⁷*LtMs, Lt 47a, 1902, par. 32*

Lt 48, 1902

Franke, Brother and Sister [E. E.]

“Elmshaven,” St. Helena, California

March 19, 1902

Portions of this letter are published in *Ev* 148, 169; *1NL* 113-115.

+NoteOne or more typed 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 Franke,—

I have written you some important things that the Lord has given me to write for you. The Lord loves you, and He will draw near to you if you will draw near to Him. Remember that your safety is in praying constantly for the molding of the Holy Spirit. God's Word plainly declares the manner of Christ's work. As Christ is our example in all things, let us study His plans and His ways, and not try to study out methods different from His. The more straightforward you are in practicing the Word of God, in truth and righteousness, the more acceptable will the truth appear to those you are trying to help. It is not your work to call the attention of the people to yourself. It is your work to proclaim the most solemn truth ever given to mortals. We are living in the last days of this earth's history, and in the closing scenes of these days we have a part to act. The Lord desires you to learn of Him, to love and fear Him. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls. As you work for God in humility and lowliness of heart, He will manifest Himself to you. But when you exalt yourself and your family before the people, you interpose between Christ and those for whom He died. *17LtMs, Lt 48, 1902, par. 1*

Walk and work humbly with God. If you heed the cautions given you, you will place yourself where the Lord can work with you. But if you make yourself the central figures, the force of your message will be greatly weakened. God's servants have been given the most solemn truth to present, and their actions and methods and plans

must correspond to the importance of the truth they advocate. If your way of presenting the truth is God's way, your audience will be deeply impressed with the truth you present. The conviction will come to them that it is the Word of the living God, and you will accomplish the will of God in power. *17LtMs, Lt 48, 1902, par. 2*

Let not your efforts be to follow the world's way, but to follow God's way. Outward display will not do the work the Lord desires to have done to arouse the higher classes to a conviction that they have heard the truth. Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you do not hold Sunday evening meetings to charm their senses with music and other things, but to preach the truth in all its solemnity, that it may come to them as a warning, arousing them from their death-like sleep of self-indulgence. It is the naked truth that, like a sharp, two-edged sword, cuts both ways. It is this that will arouse those who are dead in trespasses and sins. The preaching of John the Baptist, the forerunner of Christ, made a decided impression on the minds of his hearers, because he gave a message startling in its plainness, a message that cut to their hearts. *17LtMs, Lt 48, 1902, par. 3*

I have a message for you. A change is needed in your manner of working. Cease to be so prodigal in your use of means. I have seen that the Lord does not approve your extravagant display. This is not the way in which the truth is to be proclaimed. I desire your work to bear the unmistakable impress of the divine Worker. He who gave His life to save men and women from idolatry and self-indulgence left an example to be followed by all who should take up the work of presenting the truth that those who are saved must bring into the practical life. Your manner of laboring is to illustrate true economy. Do your work in a humble, Christ-like way, remembering that there are many cities to be worked. The Lord will bless and favor with His love those who reveal humility in their work for Him. But He abhors the proud and self-indulgent. *17LtMs, Lt 48, 1902, par. 4*

Those who in their work for God depend on worldly plans for gaining success will make a failure. The Lord calls for a change in your manner of labor. He desires you to practice the lessons taught

in the life of Christ. Then the mold of Christ will be seen on all the meetings that you hold. *17LtMs, Lt 48, 1902, par. 5*

There are no difficulties in the way which leads to the city of God that those who trust in Him may not overcome. There are no dangers that they may not escape. Jehovah is our stronghold. He has infinite fulness, and from this fulness He can replenish with grace and wisdom the minds and hearts of all who follow Christ. His righteousness will go before them, enabling them to shine as lights in the world. He will make them channels through which are poured rich blessings for the refreshing of others. If you allow the grace of God to flow through you to others, you will not only bring refreshing to them, but you yourself will be refreshed. *17LtMs, Lt 48, 1902, par. 6*

You need the peace of God in your heart and in your home. The Lord desires you to let His peace rule in your heart. You are in great danger of taking upon yourself cares and responsibilities that do not give strength, but weakness. What is the chaff to the wheat? In trying to interest the people, you should not employ [methods] that call for such tremendous effort and for such a large outlay of means. I just wish to say that the Lord does not require you to bear this extra burden. At times the thought of where you are to find the money to meet the cost of your efforts sends you almost distracted. And the result of these efforts does not meet your expectations. Your work would be better without some of these efforts. They call the attention of the people to human productions, and their minds are directed to the study of these productions, so that Christ is scarcely thought of. The power of His grace is intercepted by human devising. *17LtMs, Lt 48, 1902, par. 7*

The Lord calls upon you to take heed, to save your mental and physical powers from decay. *17LtMs, Lt 48, 1902, par. 8*

Let everything be done to the glory of God. Tell your audience that you are going to correct your expensive methods of labor, that you must labor more economically, because there is much to be done to seek and save those who are perishing in sin. Tell them that you need their help in inviting others to the meetings. Tell them that you have a message from the Word of the Lord. Show them what the

words of Isaiah mean: “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.] Though heaven and the heaven of heavens cannot contain God, His chosen temple is the soul of the humble and contrite one. His blessed presence fills the heart with peace and light and strength. *17LtMs, Lt 48, 1902, par. 9*

God will richly bless those who are humble and sincere, those who are kind and benevolent, who relieve the wants of the widow and the fatherless. *17LtMs, Lt 48, 1902, par. 10*

This is an age of extravagance and display. Men think that it is necessary to make a display in order to gain success. But this is not so. Take up your work in the name of Jesus Christ of Nazareth, and show the fallacy of expending means needlessly for effect. Preach and practice economy. Labor with simplicity, humility, and graceful dignity, and your work will make a lasting impression. Trustful dependence on God, earnest prayer to Him for help, obedience to His Word—these are as gold and silver and precious stones brought to the foundation. *17LtMs, Lt 48, 1902, par. 11*

Make it stand out with the greatest clearness that all created things are dependent on and under the control of Jehovah, and that as He sees best, He uses them as His instruments for the salvation of those who believe and as instruments for the destruction of those who harden their hearts in impenitence. *17LtMs, Lt 48, 1902, par. 12*

There are thousands to be reached by the truth. There are thousands who are to receive Christ as a personal Saviour. Greater New York must be worked on an altogether more economical plan than the plan on which you have been working. Christ says, “Whosoever will come after me, let him deny himself, and take up his cross and follow me.” [Mark 8:34.] Talk the truth, live the truth. Walk before God in all humility of mind and in all simplicity of action. Let the angels see that you love God, and that you practice the humility of Christ. This all must do who enter the courts of the Lord. In this life they must walk in the new and precious way that Christ has provided for His followers. *17LtMs, Lt 48, 1902, par. 13*

My brother, I write you at this time because I want you to be prepared to engage in camp-meeting work, prepared to speak to thousands, making plain by word and illustration the truths that must be presented. Suffer me to say the things that must be said to you. Hasty decisions, formed under the influence of strong feeling, without time for deliberation or for asking counsel from God, are generally wrong and are often exceedingly unjust.*17LtMs, Lt 48, 1902, par. 14*

I have the word of the Lord for you. You need to cultivate the gentleness of Christ. Communion with God will give you increased influence for good. Bring humility into your business life and into your religious life. Watch, watch, watch! For the sake of your children, watch! Unite with your brethren in counsel. Do not, I beg of you, stand apart as a separate whole. Unify, unify. Exercise care to avoid discord and strife. Do not speak words such as I heard you speak when in the night season I was in a council meeting at which you were present. Speak the words that Christ would speak were He in your place.*17LtMs, Lt 48, 1902, par. 15*

The Lord is your only safeguard. Fear Him, and tremble at His word. He will manifest Himself to His people as He does not to the world.*17LtMs, Lt 48, 1902, par. 16*

Those who claim to believe the truth are to guard carefully the powers of body and mind, so that God and His cause will not be in any way dishonored by their words or actions. The habits and practices are to be brought into subjection to the will of God. We are to give careful attention to our diet.*17LtMs, Lt 48, 1902, par. 17*

It has been clearly presented to me that God's people are to take a firm stand against meat-eating. Would God for thirty years give His people the message that if they desire to have pure blood and clear minds, they must give up the use of flesh meat, if He did not want them to heed this message? By the use of flesh meat the animal nature is strengthened and the spiritual nature weakened. Such men as you, who are engaged in the most solemn and important work ever entrusted to human beings, need to give special heed to what they eat.*17LtMs, Lt 48, 1902, par. 18*

Remember that when you eat flesh meat, you are but eating grains

and vegetables secondhand; for the animal receives from these things the nutrition that makes it grow and prepares it for market. The life that was in the grains and vegetables passes into the animal, and becomes part of its life, and then human beings eat the animal. Why are they so willing to eat their food secondhand?*17LtMs, Lt 48, 1902, par. 19*

In the beginning, fruit was pronounced by God as “good for food.” [*Genesis 2:9.*] The permission to eat flesh meat was a consequence of the fall. Not till after the flood was man given permission to eat the flesh of animals. Why then need we eat flesh meat? Few who eat this know how full it is of disease. Flesh meat never was the best food, and now it is cursed by disease.*17LtMs, Lt 48, 1902, par. 20*

The thought of killing animals to be eaten is in itself revolting. If man’s natural sense had not been perverted by this indulgence of appetite, human beings would not think of eating the flesh of animals.*17LtMs, Lt 48, 1902, par. 21*

We have been given the work of advancing health reform. The Lord desires His people to be in harmony with one another. As you must know, we shall not leave the position in which, for the last thirty-five years, the Lord has been bidding us stand. Beware how you place yourself in opposition to the work of health reform. It will go forward; for it is the Lord’s means of lessening the suffering in our world, and of purifying His people.*17LtMs, Lt 48, 1902, par. 22*

Be careful what attitude you assume, lest you be found causing division. My brother, even while you fail to bring into your life and into your family the blessing that comes from following the principles of health reform, do not harm others by opposing the light God has given on this subject.*17LtMs, Lt 48, 1902, par. 23*

While we do not make the use of flesh meat a test, while we do not want to force any one to give up its use, yet it is our duty to request that no minister of the Conference shall make light of or oppose the message of reform on this point. If, in the face of the light God has given concerning the effect of meat-eating on the system, you will still continue to eat meat, you must bear the consequences. But do not take a position before the people that will permit them to think

that it is not necessary to call for a reform in regard to meat-eating, because the Lord is calling for reform. The Lord has given us the work of proclaiming the message of health reform, and if you cannot step forward in the ranks of those who are giving this message, you are not to make this prominent. In counter-working the efforts of your fellow laborers who are teaching health reform, you are out of order, working on the wrong side. *17LtMs, Lt 48, 1902, par. 24*

Christ is our Example. He was <one with> God in the heavenly courts. But He came to this earth to live among men. "If there be therefore any consolation in Christ, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *[Philippians 2:1-11.]17LtMs, Lt 48, 1902, par. 25*

Please study this Scripture and grasp its true meaning. We are to put on Christ. Everything good in man is the result of the Holy Spirit's work. Our own righteousness is worthless. Man cannot of himself do one good thing. But when he gives himself unreservedly to God, the Lord by His Holy Spirit begins in his heart the work of grace, teaching him how to practice self-denial, how to take up the cross and follow Christ. Sanctify the Lord God in your hearts. To love God supremely and to love our neighbor as ourselves are the two great principles on which hang all the law and the prophets. When these principles are obeyed, man, through perfect obedience, is bound up with God. *17LtMs, Lt 48, 1902, par. 26*

We may expect that God will give fulness of grace to carry forward every good work in the home and in the church, till His people come “in unity of the faith and of the knowledge of the Son of God,” unto perfect men and women, “unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:13.*]17LtMs, Lt 48, 1902, par. 27

My dear brother and sister Franke, I write these things to you because I have an intense desire that you shall in no wise be overcome by the power of the enemy, but that with clear discernment you may see his craft and subtlety, and resist him. Draw nigh to God, and He will draw nigh to you. He will lift up for you a standard against the enemy. 17LtMs, Lt 48, 1902, par. 28

“I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.” “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 murmuring 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.” [*Philippians 1:3-6; 2:12-15.*]17LtMs, Lt 48, 1902, par. 29

Lt 49, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

February 5, 1902

Portions of this letter are published in *Ev* 63, 89-90, 264-265, 501, 509, 672; *MM* 275; *3MR* 279; *8MR* 331; *9MR* 387-388; *BTS* 06/1902. †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 every reason for gratitude to God that I have been able to continue my writing. Even when I was sick in Nashville, my head was clear, and I could write. I am still unable to use my voice. Sometimes when I attempt to speak, I can make no sound. But while I continue weak, I now have an excellent appetite, and my food tastes good. For this I am thankful. *17LtMs, Lt 49, 1902, par. 1*

How many disasters are now taking place! These are admonitions to us that we are living in the last days. Daily we read of earthquakes; of the going down of many ships, with great loss of life; of destructive floods; and of the burning of immense buildings costing millions of dollars—buildings which men have pronounced fireproof, but which, when touched by the finger of God, are consumed. With a loud voice these things speak to us, saying, “The end of all things is at hand.” [*1 Peter 4:7.*] *17LtMs, Lt 49, 1902, par. 2*

We are living in the closing period of this earth’s history. What shall we do to awaken the people to a realization of their dangerous condition? Already the plagues of God are coming upon the world; yet many of those who for years have been expecting to behold Christ at His second appearing are assuming an attitude of listless indifference to the daily events which show that His coming is drawing near. *17LtMs, Lt 49, 1902, par. 3*

In the *twenty-fourth of Matthew* is recorded Christ's prophecy in regard to the signs that precede His second coming. After mentioning some of them, He says: "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. ... But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [*Verses 32, 33, 36-39.*]*17LtMs, Lt 49, 1902, par. 4*

As the inhabitants of the antediluvian world "knew not" the time in which they were living, so the inhabitants of the world today know not, because they do not choose to know, that they are living in the last days. Christ has warned us to watch for His second coming. He says: "Watch therefore: for ye know not what hour your Lord doth come. ... Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" Every one of us may well ask, Does this Scripture refer to me? Lord, is it I? "Blessed is that servant," Christ says, "whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Verses 42, 45-51.*]*17LtMs, Lt 49, 1902, par. 5*

Every Christian is now to stand in his lot. This is no time to be careless. The judgments of God are in the world. They will surprise many. Vessels filled with passengers will suddenly go down, and all on board will perish. Some one may be saved to bear witness to the intemperance of those on board—the drinking, the card-playing, the swearing, the wickedness of every description. We need to watch,

the Lord says, lest, coming suddenly, He will find us sleeping in dreamland, or engaged in worldly projects and foolish diversions. *17LtMs, Lt 49, 1902, par. 6*

In these perilous times we should leave untried no means of warning the people. We should be deeply interested in everything that will stay the tide of iniquity. Work on. Have faith in God. Christ has said, "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] This is the power that He longs to bestow upon all. He declares that those who seek Him with all the heart shall find Him. *17LtMs, Lt 49, 1902, par. 7*

Both Brother Haskell and Brother Franke have a work to do. There is great danger, however, that Brother Franke will not co-operate with God, but will carry on the work in a strange way. While giving God's message to the world, he should have a most solemn sense of its sacredness. In every attitude, in every word spoken, he should be reverential. He is handling the Word of God. He should act as he would if he could see the Saviour personally in the congregation. *17LtMs, Lt 49, 1902, par. 8*

The one who teaches the Word of God needs to do so with great solemnity, because of the elevated character of this work. In every assembly where the truth is presented are angels of God. It is because of the connection of the human agent with the divine agencies that the minds of the hearers are impressed as Christ desires them to be. Heavenly intelligences can do work on the minds of those in the congregation that, as people leave the place of meeting, realize that Christ was there. *17LtMs, Lt 49, 1902, par. 9*

The minds of the people whom you address are to be correctly impressed. Christ says, "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 19, 20.*] He who while on this earth declared that He had many things to say that His hearers could not bear, is today in the congregation with those for whom He gave His precious life. *17LtMs, Lt 49, 1902, par. 10*

Gospel meetings can be conducted in such a way as to consume

much money from the Lord's treasury in an effort to make a display. When teachers of the Word depend upon outward appearance, they forget the nobler scene before them. They forget the great and mighty Worker who has promised to be with them alway. They forget that there is present One who can enlarge the faculties of the speaker, One who can make impressive the presentation of the power and grace of the truth. *17LtMs, Lt 49, 1902, par. 11*

The gospel minister should realize that he is a laborer together with God. He should reflect into the hearts of others the divine rays of light that shine into his heart. Thus he will co-operate with God in stamping upon human hearts the divine likeness. The speaker should never put self into his work; for by drawing the attention of his hearers to himself, he turns their attention from Christ. He may say and do many things that affect the minds of his hearers; but the power of his influence is counterworked by methods that bring the human agent into prominence, causing the people to lose sight of Christ. *17LtMs, Lt 49, 1902, par. 12*

Let no man weave himself into the work of God. The Lord does not give all the same talents. The gifts of His workers are varied. Each worker must stand in his lot and in his place, doing his work in an acceptable manner. There are men to whom God will give a message for the people; but in giving the message these men are not to reveal themselves. Christ is to appear as the only hope of salvation. *17LtMs, Lt 49, 1902, par. 13*

Those who make use of devices that are theatrical in nature to hold the attention of the people, lose the realization of the presence of Christ. Those who use so much time in preparing for their meetings, depending to a large extent on outward appearance to impress the people, give Jesus no opportunity to work on hearts. They mingle the common with the sacred. *17LtMs, Lt 49, 1902, par. 14*

We shall have to gain a deeper knowledge of Christ's manner of working. Our faith must reach lofty, sacred heights. In His ministry the Majesty of heaven has given us a perfect pattern by which to shape our methods of labor. We must know by experience that the best and only way to learn how to reach hearts is to study this pattern. *17LtMs, Lt 49, 1902, par. 15*

In the Christian life there is no preparation that can take the place of that enjoined by the words, Watch, Pray, Work. The co-operation of God with man is all-sufficient. There is such a thing as excluding Christ from our meetings. This we do by neglecting to pray and by neglecting to recognize His presence as our light and life—the One who has power to give us success in all our efforts. The great Teacher will instruct every soul that waits upon Him. *17LtMs, Lt 49, 1902, par. 16*

Many things have been presented to me that worry my mind. I am writing this at twelve o'clock at night. In the night season the case of Elder Franke has been presented before me. He was in great excitement. In seeking to carry on the work in a way that the Lord does not approve, he was going beyond his depth, breadth, and height. By the use of charts, symbols, and representations of various kinds, he can make the truth stand out clearly and distinctly. This is a help, and in harmony with the Word of God. But when Brother Franke makes his labor so very expensive to himself and to others, he is not working in harmony with God's plan. It is not necessary to use so much of the Lord's money in New York City, when the funds in the Lord's treasury are so scarce that ministers cannot be paid for their labors. *17LtMs, Lt 49, 1902, par. 17*

Let our workers do some careful thinking, earnest praying, and wise planning. The Lord wants His work to be carried on solidly and intelligently. He says that we are a spectacle to the world, to angels, and to men. [*1 Corinthians 4:9.*] The presentation before me was that if Elder Franke would heed the counsel of his brethren, and not rush on in the way he does in making a great effort to secure large congregations, he would have more influence for good, and his work would have a more telling effect. *17LtMs, Lt 49, 1902, par. 18*

He should cut off from his meetings everything that has a semblance of theatrical display; for such outward appearances give no strength to the message that he bears. When the Lord can co-operate with him, his work will not need to be done in so expensive a manner. He will not need then to go to so much expense in advertising his meetings. He will not place so much dependence on the musical program. This part of his services is conducted more after the order of a concert in a theater, than a song service in a

religious meeting. It makes an impression on minds for time and for eternity. *17LtMs, Lt 49, 1902, par. 19*

One of authority asked, "Brother Franke, who has required this at your hand?" The time has come for Brother Franke to consider that this great effort and excitement in preparing for a meeting does not bear the stamp of divine approval. It is mingled altogether too much with human devising. Christ has very little to do with these preparations. Brother Franke is not taking into consideration the efficiency of the Holy Spirit. Like the man who began to build a tower, he is endeavoring to do a large work without first counting the cost. *17LtMs, Lt 49, 1902, par. 20*

I speak to our brethren in New York City. You must follow Elder Franke no further than he follows the Lord Jesus. The time has come when there must be a decided change. If Elder Franke cannot labor as did the Lord Jesus Christ and His disciples, in planting and sowing the seeds of truth; if he cannot work in the large cities without making so much labor for himself and others by his preparations, and without expending so much money, he might better come apart and rest awhile. He is in danger of becoming unbalanced in mind because he cannot have all the money he wants for a certain line of work. But what does he accomplish by the methods of labor that he follows? His work of explaining the prophecies would make a deeper impression on the minds of people of the higher class if it were stripped of all preliminaries and eccentricities. Let present truth be presented with solemnity and the utmost simplicity. *17LtMs, Lt 49, 1902, par. 21*

Let Elder Franke begin to lay a different foundation for his work, not depending so much on outward display and expensive preparation to call the people out to hear the truth. Brother Franke, in this yourself and your family are brought in, and God is left out. The creature is put before the Creator. The appetite of the people for a theatrical style of preaching may be satisfied, but the effects made have not saving results. Outward display, expensive arrangements, do not give the people the education in gospel missionary work that the Lord desires them to receive. These things work against the truth, hindering instead of advancing it; for the truth is mingled with common, worldly methods. God's money is not to be expended in

this way.*17LtMs, Lt 49, 1902, par. 22*

The injury this manner of working is doing to Elder Franke terrifies me. He is presented to me as a man almost desperate when he cannot get funds to invest in his extravagant preparations. His mind becomes unbalanced, and in the effort to secure money, he makes wild moves. He is exhausted. His nervous system has been severely taxed.*17LtMs, Lt 49, 1902, par. 23*

Elder Franke uses with prodigality money that should go to the sustaining of workers in different parts of the field. He needs to remember that others besides him are to have opportunity to use their talents in the Lord's work. And they are to be given facilities for work, so that they can labor without sacrificing health and even life itself. One worker is not to absorb a large amount of money to carry on his line of work according to his own plans, leaving his fellow worker without the means he ought to have in order to do the work assigned him. <Even if this money comes from outsiders, it is still the Lord's money.> God has not ordained that one worker should have a superabundance, while his fellow worker is so bound about by a lack of means that he cannot accomplish the work that should be done.*17LtMs, Lt 49, 1902, par. 24*

I see Brother Franke's danger. It is the greatest injury his brethren can do him to lend him money. He must not involve himself in debt to keep up an extravagant display, to hire the most expensive halls and the best singers. He is to cut down his expenses. In the place of display, he is to put <into his work> solid piety and earnest prayer. In the meetings held, the singing should not be neglected. God can be glorified by this part of the service. And when singers offer their services, they should be accepted. But money should not be used to hire singers. Often the singing of simple hymns by the congregation has a charm that is not possessed by the singing of a choir, however skilled it may be.*17LtMs, Lt 49, 1902, par. 25*

Let the work be carried on with greater economy. The Lord is not pleased with Elder Franke's extravagant outlay of means in his work in New York. This must not be permitted, for such an example is injurious to his fellow workmen. Should he continue to carry on the work in such an extravagant way, means would have to be

gathered from every available source for its support, and the work in other parts of the vineyard would be crippled. Elder Franke himself would become bankrupt, and those sustaining him would become confused and perplexed. He would suffer from the thought that he had done thus and so, bringing disaster and defeat to his work. *17LtMs, Lt 49, 1902, par. 26*

Elder Franke overworks, and then, supposing that he needs a stimulus, he has recourse to a meat diet. His energies are taxed to the utmost. He does not give himself sufficient time to sleep, and his brethren suffer with him because they love him. *17LtMs, Lt 49, 1902, par. 27*

God does not require His workers to tax themselves to get up new and strange schemes for interesting the people. There is fanaticism in this kind of labor, and God disapproves of it. Christ's example does not call for such service. Let not fanaticism mingle with the proclamation of the most solemn truth ever given to the world. God is dishonored when His servants give place to love of display and love of power. The religion that trusts in display is not a sanctified religion, and we need to be afraid of it. Elder Franke should be afraid of it. *17LtMs, Lt 49, 1902, par. 28*

The object of all we do, whether we eat, or drink, or whatever we do, is to be the glory of God. The health and strength that He has given us is to be carefully guarded. We are never to plan our work in a way that calls for a prodigal outlay of means or for an undue taxation of the mental and physical powers. The worker who plans his work in this way does great harm to himself. He worries, and his mind is worn out by his anxiety to make everything appear to what he supposes to be the best effect; for he gets nervous if he cannot obtain all the means he needs to carry out his plans to his satisfaction. While a worker follows such methods, he cannot be guided by the Holy Spirit. He is working in a worldly way to satisfy a worldly appetite. He forgets that true success is dependent on the One who has said, "Without me ye can do nothing." [*John 15:5.*] The things that should have taken the first and highest control of the mind are lost sight of in the effort to make a striking impression. The common fire, not the sacred fire of God's kindling, is used. *17LtMs, Lt 49, 1902, par. 29*

In our efforts to proclaim the truth, God's glory is ever to be kept in view. We are to worship Him in spirit and truth and in the beauty of holiness. We are to appear before Him cleansed and purified, so that He can teach us the meaning of the words, "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] *17LtMs, Lt 49, 1902, par. 30*

While we are to be economical, we are not to carry economy to excess. It is one of the sad, strange things in life that great mistakes are <sometimes> made in carrying the virtue of self-sacrifice to an extreme. It is possible for the Lord's workers to be presumptuous and to carry too far the self-sacrifice that prompts them to go without sufficient food and without sufficient clothing, in order that they may make every dollar go as far as possible. Some laborers overwork, and do without things they ought to have, because there is not enough money in the treasury to sustain the number of workers that ought to be in the field. There would be more money if all would work in accordance with Christ's injunction: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [*Mark 8:34.*] *17LtMs, Lt 49, 1902, par. 31*

Absolute truth and righteousness and honesty are always to be maintained. Every one is to feel that he is the Lord's property. There is to be no sacrifice of the precious gift of health to satisfy narrow, contracted minds. We are to do nothing that will give the people an excuse to call us fanatics. In dress and behavior we are to reveal propriety. Never are we to be slack or untidy in our appearance or our work. And never are we to show the selfish indulgence that is a denial of our faith. *17LtMs, Lt 49, 1902, par. 32*

The work in Greater New York is to be carried on in a way that will properly represent the sacredness and holiness of the truth of God. Vegetarian restaurants, treatment rooms, cooking schools, are to be established. The people are to be taught how to prepare wholesome food. They are to be educated by showing the need of discarding tea, coffee, and flesh meat. There are to be suitably furnished rooms where people can be received and given religious instruction. These things are necessary for the advancement of the work. The work is not to be carried on in such a self-sacrificing way that an unfavorable impression will be made on the minds of the

people because of its meager showing. All that is done is to bear favorable witness to the Author of truth. The worship of God in the beauty of holiness demands a dignity and nicety that is in harmony with the sacredness and importance of the truth.*17LtMs, Lt 49, 1902, par. 33*

Missions are to be established in all our cities. A work of equalization is to be done. All the workers are to be properly sustained in their respective lines of work. The work in one place is not to be carried forward without thought of the work in another place.*17LtMs, Lt 49, 1902, par. 34*

Those who are filled with unselfish love for the souls for whom the Saviour died will make every effort to save them. But even in good work, care is to be exercised. God's workers are to move cautiously. They are not to exhaust their strength, thus bringing reproach upon God because their health and strength have greatly decreased. Some are indolent. They love their ease and therefore do little good in the world. This is a great evil. But it is a greater evil for earnest, self-sacrificing laborers to overwork, and perhaps lose their lives just at the time when they are most needed. Prevention is better than cure.*17LtMs, Lt 49, 1902, par. 35*

God's ministers, deeply conscious of their weakness and their many infirmities, yet doing the best they can, find unspeakable consciousness in the assurance, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] God's Word will not return unto Him void; it will accomplish that whereunto He sends it. The great Master-worker moves on the minds of His human instrumentalities, teaching them to speak words that are right to the point. The truth presented is effectual because the worker relies on the One who is mighty, the One who has power to prepare hearts for the seeds of truth.*17LtMs, Lt 49, 1902, par. 36*

The duty and delight of all service is to uplift Christ before the people. "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] All our efforts are to tend to the uplifting of the Redeemer. This is the end of all true labor. Let Christ appear; let man be hidden behind Him. This is self-sacrifice that is of worth. Such self-sacrifice God accepts. "Thus saith the high and lofty One

that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] "The heaven is my throne, and the earth is my footstool. ... 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.]*17LtMs, Lt 49, 1902, par. 37*

I thought that the subjects on which I have touched in this letter had been so fully dealt with in letters already written that I did not try to collect all that had not been copied. I am now very busy, but when the present stress is over, I shall gather together everything I can find on the subject.*17LtMs, Lt 49, 1902, par. 38*

Keep the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without using flesh meat. Think of placing the flesh of animals on our tables! Abstinence from all hurtful food and drink is the fruit of true religion.*17LtMs, Lt 49, 1902, par. 39*

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted—body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.*17LtMs, Lt 49, 1902, par. 40*

At this stage of the earth's history, meat eating is dishonoring to God. It is meat eating and liquor drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink show what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned; and those who drink

it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control, and he works through them. *17LtMs, Lt 49, 1902, par. 41*

Liquor drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor traffic, because it brings the country a revenue. *17LtMs, Lt 49, 1902, par. 42*

As we face these things, and see the terrible consequences of liquor drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee; for these excite a desire for stronger stimulant. They should refuse to eat flesh meat; for this too excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now. *17LtMs, Lt 49, 1902, par. 43*

Those who are not health reformers treat themselves unfairly and unwisely. By the indulgence of appetite, they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's Word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral. *17LtMs, Lt 49, 1902, par. 44*

We are deeply pained as we see men and women of talent and influence, who are handling sacred truth and at the same time ruining their digestive organs by eating unwholesome food. We ask them to go further than abstaining from liquor and tobacco. *17LtMs, Lt 49, 1902, par. 45*

The work of teaching people how to prepare food that is at once wholesome and appetizing is of the utmost importance. Greater interest should be shown in the education of workers for this line of work which is far behind, because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food are standing back, unwilling to see the reform

extend. *17LtMs, Lt 49, 1902, par. 46*

I am instructed to say to health-reform educators, "Go forward." [*Exodus 14:15.*] The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you ... by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [*Romans 12:1, 2.*] *17LtMs, Lt 49, 1902, par. 47*

Lt 50, 1902

Nelson, L.C.

Refiled as *Lt 198, 1901*.

Lt 51, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

March 20, 1902

Portions of this letter are published in *Ev* 127, 203, 250, 509, 558-560, 658; *3MR* 277. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Franke,—

I greatly desire that you shall be under the constant guidance and control of the grace of God. You have given much study to the matter of how to make the truth interesting, and the charts you have made are in perfect accord with the work to be carried forward. These charts are object lessons to the people. You have put intensity of thought into the work of getting out these striking illustrations. And they have a marked effect as they are presented to the people in vindication of truth. The Lord uses them to impress minds. Instruction has been given me clearly and distinctly that charts should be used in the presentation of truth. And these illustrations should be made still more impressive by words showing the importance of obedience.¹⁷*LtMs, Lt 51, 1902, par. 1*

But, my brother, you are inclined to bring into your work, for display, other things which are represented to me as common fire, and these cause the solemn conviction of truth to lose its force.¹⁷*LtMs, Lt 51, 1902, par. 2*

I have a message to bear to you. Cut down the expense of advertising your meetings, and if a large amount of money is given in the collections made at the meeting, use this money to carry on your efforts in new places.¹⁷*LtMs, Lt 51, 1902, par. 3*

Do not hire worldly musicians if this can possibly be avoided. Gather together singers who will sing with the spirit and with the understanding also. The extra display which you sometimes make

entails unnecessary expense, which the brethren should not be asked to meet; and you will find that, after a time, unbelievers will not be willing to give money to meet these expenses. *17LtMs, Lt 51, 1902, par. 4*

It is part of your work to teach those whom you bring into the truth to bring the tithe into the storehouse as an acknowledgment of their dependence on God. They should be fully enlightened as to their duty to return to the Lord His own. The command to pay tithe is so plain that there is no semblance of excuse for disregarding it. If you neglect to give the new converts instruction on this point, you leave undone a most important part of your work. *17LtMs, Lt 51, 1902, par. 5*

There are many who are not fully enlightened in regard to the obligation resting on them to observe the Sabbath and to pay tithe, yet who are living up to all the light they have. There are many represented by Cornelius, of whom we read, "There was a certain man of Caesarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God, with all his house, which gave much alms to the people and prayed to God always." [*Acts 10:1, 2.*]*17LtMs, Lt 51, 1902, par. 6*

Here was a man in a high position of trust in the Roman army, who was serving the Lord to the best of his ability and knowledge. His household followed his example of integrity. This man was living up to all the light he had, and heavenly angels were commissioned to bring him in connection with the apostle Peter, that he might receive additional light. "He saw in a vision, evidently about the ninth hour of the day, an angel of the Lord coming unto him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord. And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa and call for one Simon, whose surname is Peter; he lodgeth with one Simon a tanner, whose house is by the sea side! he shall tell thee what thou oughtest to do." [*Verses 3-6.*] The Lord does not withhold words of encouragement from those who do well. *17LtMs, Lt 51, 1902, par. 7*

The Lord's dealing with Cornelius should encourage us to do our

best according to the knowledge we have. The Lord takes special notice of those who serve Him, who by their prayers and their deeds of charity show that they are walking in the light. The Lord keeps a watch over the work to be accomplished. His children in this world are connected with the angels in heaven. *17LtMs, Lt 51, 1902, par. 8*

Read this chapter (the *tenth of Acts*), and mark the way in which the Lord deals with human minds. A larger work was to be done for the Gentiles, many of whom were living in closer accord with the principles of the Old Testament Scriptures than were the Jewish leaders. By His own methods, the Lord would bring them to a belief in His Son. By bringing Peter into connection with Cornelius, God brought the gospel to those who had been strangers and foreigners, making them fellow citizens with the saints and of the household of God. *17LtMs, Lt 51, 1902, par. 9*

Paul writes, "Ye have heard of the dispensation of the grace of God, which is given me to you-ward; how that by revelation he made known unto me the mystery; ... which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." [*Ephesians 3:2, 3, 5, 6.*] *17LtMs, Lt 51, 1902, par. 10*

How large a work there is to be accomplished! We are to work for the conversion of men like Cornelius, who are to act a prominent part in God's cause. *17LtMs, Lt 51, 1902, par. 11*

After Cornelius had related his experience to Peter, the apostle said, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." [*Acts 10:34, 35.*] Yes, this is true. There needs to be a waking up among God's people, that His work may be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of His people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-

fearing men in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. ... Come out of her, my people." [*Revelation 18:2, 4.*]*17LtMs, Lt 51, 1902, par. 12*

The gospel is to be proclaimed in our cities. Men of learning and influence are to hear the message. Not only white men, but colored men of ability are to accept the faith. These are to work for their own people, and they are to be supported in doing the work the Lord desires to have done.*17LtMs, Lt 51, 1902, par. 13*

Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into God's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. Many are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the way that God designs it to be brought.*17LtMs, Lt 51, 1902, par. 14*

Into the busy world, filled with the din of commerce, and the altercation of trade, where men were trying selfishly to get all they could for self, Christ same; and above the confusion, His voice, like the trump of God, was heard: "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.*]*17LtMs, Lt 51, 1902, par. 15*

Christ points men to the nobler world, which they have lost out of their reckoning, and declares that the only city that will endure is the city whose builder and maker is God. He shows them the threshold of heaven, flushed with God's living glory, and assures them that the heavenly treasures are for those who overcome. He calls upon them to strive with sanctified ambition to secure the immortal inheritance. He urges them to lay up their treasure beside the throne of God. Then, instead of taxing themselves almost beyond endurance to gain earthly riches, they will work with all the powers of body and mind for Christ. By using their talent of means to win souls to Him, they will be doing a work of more importance than any other work in the world.*17LtMs, Lt 51, 1902, par. 16*

There are among the monied men of the world those who will heed the message of warning: "Charge them that are rich in this world

that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 Timothy 6:17-19.]*17LtMs, Lt 51, 1902, par. 17*

Your danger, my dear brother, is in making the grave mistake of supposing that success depends on drawing a large congregation by outward display. To bring anything of a theatrical nature into the preaching of the Word of God is to use common fire instead of the sacred fire of God’s kindling. The Lord is not glorified by this manner of working. Not by startling notices and expensive display is His work to be carried to completion. Take up your work with greater humility, and carry it forward by Christlike methods. Let the truth have the field. For Christ’s sake do not hinder its progress by your own inventions. Save your own soul and the souls of those who hear you.*17LtMs, Lt 51, 1902, par. 18*

I beg of you not to continue to follow such expensive methods of labor. I must tell you that the Lord does not endorse these methods. And they do not accomplish what you suppose they do. In following these methods, you become wrought up to so high a tension that you are overtaxed. You get nervous and then speak words that hurt your influence. You do not gather with Christ as it is your privilege to do. I speak decidedly; for the Lord has given me this message for you.*17LtMs, Lt 51, 1902, par. 19*

“Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was

foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing that ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” [1 Peter 1:13-23.] *17LtMs, Lt 51, 1902, par. 20*

We have the assurance that if we obey God, we shall have the aid of divine influence. But we must remember that it is one thing to read the Bible and claim to believe its teaching, and another thing to have a deep experience in the truth that the Holy Spirit is seeking to impress on the heart of every one. He who has true faith carries with him the evidence that he has become a member of the royal family, a child of the heavenly King, that he has fellowship with the Father, and with His Son, because he does the things that are pleasing in His sight. As Seventh-day Adventists, we need a vital element in our experience. Then the slumbering church will awake to new vigor, and will realize the importance of her responsibility. May the Lord send these things home to our hearts. *17LtMs, Lt 51, 1902, par. 21*

You need a deeper experience in the things of God, else you will make shipwreck of your faith. You must sit at the feet of Jesus and learn of Him. Your Sunday night meetings are a heavy strain on you; for you allow yourself to become wrought up to a high tension. Then, afterward, a corresponding reaction comes, and as a result, your association with the church does not bring peace and righteousness. It would be better for you to remain away from the church rather than bring into it a spirit that creates confusion and discord and strife. *17LtMs, Lt 51, 1902, par. 22*

Again and again this has been presented to me. Your labor must be after Christ's order. The tremendous efforts you make in preparing for your meetings do not accomplish the work that is most needed. You may be praised and exalted by men, but this is no evidence that your work exerts the right influence. *17LtMs, Lt 51, 1902, par. 23*

Thus saith the Lord, "You must guard against becoming wrought up to a high tension in preparing to speak to the people." *17LtMs, Lt 51, 1902, par. 24*

Camp-meeting season is approaching, and we want you to be ready to take part in camp-meeting work. Thousands of people will attend these meetings, and you can do a good work in presenting the truth to them. *17LtMs, Lt 51, 1902, par. 25*

I leave these words with you, my brother. May the Lord help and strengthen you to work in all humility of mind. *17LtMs, Lt 51, 1902, par. 26*

Lt 52, 1902

Boeker, Br.

Refiled as *Lt 196, 1901*.

Lt 53, 1902

Jones, Brother; Brown, M. H.

NP

March 28, 1902 [typed]

Previously unpublished.

Dear brethren Jones and Brown,—

I send you with this a letter written last November regarding the case of Brother Myers. I took this letter with me to New York, and decided not to send it, when I heard that the church had decided to take up the case of this brother. I was rejoiced to hear that the Oakland church was finally aroused to do a long-neglected duty to a poor, suffering brother. *17LtMs, Lt 53, 1902, par. 1*

I hear that some have made complaint because the rooms in which Brother and Sister Myers were living cost six dollars a month. I am very sorry that our people could look upon this brother and sister, and yet not do their duty toward them. How would these criticizing complainers like to be placed in similar circumstances? *17LtMs, Lt 53, 1902, par. 2*

The Lord's eye is upon the Oakland church. He is watching every member, and He will reward each one, not according to his profession, but according to his works. *17LtMs, Lt 53, 1902, par. 3*

Take Brother Myers from the poor-house as quickly as possible, and put him where he ought to be. If the Oakland church is not willing to support him free-heartedly, without one complaint, I will take him off your hands. But I do not believe that the church as a whole is unwilling. I think the unwillingness is with one or two whose hearts need to be warmed by the love of God. *17LtMs, Lt 53, 1902, par. 4*

I request that this letter and the letter written in November be read in the church. *17LtMs, Lt 53, 1902, par. 5*

May the Lord help you to remember the words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." [*Matthew 25:45.*] May He help you so to work that He can say to you, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. ... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Verses 34-36, 40.*]*17LtMs, Lt 53, 1902, par. 6*

Lt 54, 1902

Prescott, Brother and Sister [W. W.]

St. Helena, California

March 30, 1902

Portions of this letter are published in *PM 83-84; MRmnt 110; 10MR 352*. +NoteOne or more typed 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 wish that I could see you. I should like to talk with you. I shall feel thankful indeed if you can connect with Elder Smith in the editorial work on the *Review and Herald*. You have had experience as an editor, and you can be a great help to Elder Smith. He should not be left out of the editorial work. In no case drop his name off the editorial list. You should co-operate with him in the work, that you and his son Leon may together be the strength that he needs. The *Review* is our church paper, and strength and vitality should be put into it. There is need of all the sharpened talent that the younger helpers can give. Impress upon the contributors the necessity of writing live, spirited articles. *17LtMs, Lt 54, 1902, par. 1*

You can be a real comfort and blessing to Elder Smith, and he can be a help to you. The Lord will aid you, my brother, in this good work. *17LtMs, Lt 54, 1902, par. 2*

Your influence in the *Review and Herald* Office can be a great blessing. The workers there have not received the spiritual help they should have received. In the past they have shown great deficiency because they have failed to understand how to make the most of their opportunities. *17LtMs, Lt 54, 1902, par. 3*

Will you not exert an influence that will elevate them? Strive to arouse them to realize the opportunities they have in working for the Lord in the publishing house. Try to lead all who are working in the Office to see that they are engaged in God's service, and that they

should no longer fail to comprehend the needs of the present time. Every hour has its importance. Teach them the need of standing in their lot and place, of putting all their ability to the stretch in doing their appointed work. *17LtMs, Lt 54, 1902, par. 4*

Work patiently. Remember that the entrance of God's Word gives light. "It giveth understanding unto the simple." [*Psalm 119:130.*] The word "simple" as used here does not refer to those of weak mind, but to those whose hearts are humble and contrite. When the hearts of the workers are united with Christ, when they realize that they are laborers together with God, angels will communicate with them. *17LtMs, Lt 54, 1902, par. 5*

Some in responsible positions have shown but a feeble interest in those around them. They have not helped those weak in spirituality. They have not, by precept and example, led them to turn their faces heavenward to catch every ray of light. Let those in positions of trust shed the pure light of a bright experience on the pathway of those connected with them. Many are in darkness, surrounded by worldly influences. Take hold of such by faith. Save them from being swept away by the current of worldliness. Let them not drift from divine influences. Grasp them and hold them by the power of love and faith. In faith and patience labor for the erring. The Lord desires every one connected with the publishing house to obtain a rich Christian experience; and then to use this experience intelligently. As they do this, the Lord will give them His peace. They will become rich in thoughts and plans for helping those who are weak, and lame, and spiritless. *17LtMs, Lt 54, 1902, par. 6*

Why are there so many idlers among those professedly engaged in the highest service for the Lord? Every soul may catch the divine fervor. How can these idlers afford to hoard their wealth of knowledge and experience, while precious souls are out of the fold, while those for whom Christ died are putting their hands into the hand of Satan? Impress upon them that they cannot afford thus to work on the enemy's side. Souls are perishing. Have you not a leaf from the tree of life to present to them? Will you not be the Lord's helping hand? *17LtMs, Lt 54, 1902, par. 7*

The Lord wants the workers in the Review and Herald Office to

learn to submit their judgment to His judgment, and then to use all their capabilities for Him, giving Him their best thoughts and their best efforts. The Lord has a vineyard to be cultivated. The cultivation of this vineyard makes it necessary for every believer to be a producer of good works, as well as a consumer. *17LtMs, Lt 54, 1902, par. 8*

Wisdom is at our command. "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." [*James 1:5, 6.*] The Lord Jesus is waiting for His people to feel their need of His grace. When they draw nigh to Him, He will draw nigh to them. By His infinite wisdom He will supply their deficiency. *17LtMs, Lt 54, 1902, par. 9*

All your physical, mental, and spiritual powers are His gifts. Use them wisely. Develop the capabilities that God has given you. Let every ability, every power of body and mind, be used in earnest, willing service for God. Let there be no shirking of responsibilities. "Work out your own salvation with fear and trembling. For it is God that worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] The human agent works, and God works. *17LtMs, Lt 54, 1902, par. 10*

Gather the precious leaves from the tree of life that are for the healing of the nations. Let the peace of God rule in your hearts. Christ is longing for you to open the door and let Him in, that His joy may be in you and your joy may be full. "They that seek me early shall find me." [*Proverbs 8:17.*] This Scripture may be urged home to the youth as applicable to them. But it does not refer only to those who seek God in youth. It means more than this. Those who seek Him at the dawn of day will not find Him asleep. Let us seek Him in the early morning, to ask for strength for the work of the day. *17LtMs, Lt 54, 1902, par. 11*

We need the deep moving of the Spirit of God. We need the love of God in the soul. All along the way we see souls dropping out of the ranks. Why? Because they are not yoked up with Christ. He says to us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am

meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” [Matthew 11:28-30.] Yoked up with Christ, we are safe in any peril. Faith cleaves to Him, twining about Him. The promise is fulfilled, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [Isaiah 27:5.] *17LtMs, Lt 54, 1902, par. 12*

My dear brother, I send this message to the workers in the publishing house. I have written it to you, as you will know to whom to read it. I seemed to be addressing the words to the workers in the Office. I am intensely desirous that they shall draw near to God, that He may draw near to them. His light and presence will be recognized and appreciated by all who seek Him with the whole heart. Please read these words to the workers. Tell them that as they become one with Christ, they possess the riches of His grace. They walk in His footsteps. They follow His example of love and sympathy, helping those who need help, lifting up the hands that hang down, and strengthening the feeble knees, directing the gaze to Him who gave His life for the life of the world. *17LtMs, Lt 54, 1902, par. 13*

Brother and Sister Prescott, I feel a longing desire that the light of the Lord shall fill the Review and Herald Office. We pray for you in Battle Creek. Our hearts go out with your hearts for the saving grace of Jesus Christ to be so largely revealed that the souls who have been walking in darkness shall walk in the light. *17LtMs, Lt 54, 1902, par. 14*

I rejoice in the Lord that I am gaining strength. I am now able to walk as well as I did before my journey to New York. I am obliged to continue my writing, and I praise the Lord for the strength that He gives me. I am carrying so heavy a burden that often I cannot sleep past twelve or one o'clock. When my mind is so pressed, I can find relief only in prayer and writing. My workers tell me that since my return from the East, I have written about six hundred pages of typewritten matter. And during the whole of this time, I have been in feeble health. In deep earnestness I am trying to accomplish the work the Lord has given me to do. I am trying to be a blessing to others. *17LtMs, Lt 54, 1902, par. 15*

I am so desirous that the Lord shall work at this time. It is evident that the end is near, that the Spirit of God is being withdrawn from the world. As I read of floods and fires, cyclones and earthquakes, in different places, I know that the Lord is soon to come. Are we as a people asleep? O if the young men and young women in our institutions who are now unready for the Lord's appearing, unfitted to become members of the redeemed family, could only discern the signs of the times, what a change would be seen in them!*17LtMs, Lt 54, 1902, par. 16*

John writes: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." [*Revelation 20:11, 12.*] Are we prepared to meet our record in the judgment?*17LtMs, Lt 54, 1902, par. 17*

The Lord Jesus is calling for self-denying, self-sacrificing workers to follow in His footsteps, to walk and work for Him, to lift the cross, and follow where He leads the way. We may, yes, we may be ready when our Lord appears, and we may be helping others to prepare the way of the Lord, to make in the desert a highway for our God. Let us have faith in the Lord. Even amid discouragements let us have all faith.*17LtMs, Lt 54, 1902, par. 18*

If our brethren will get out of the rut in which they have been for so long, the Lord by His mighty power will help them to make advancement.*17LtMs, Lt 54, 1902, par. 19*

I am glad that you are at the present time in Battle Creek. I am very hopeful that the work there will be carried on in a way that will honor and glorify the Lord. You must not become discouraged. You will have to lift with all the power you have, but never lose the assurance that it is not in your might, your power, that you are to have confidence, but in One who is all-powerful, and who is willing to help and bless and strengthen you, that you may strengthen others.*17LtMs, Lt 54, 1902, par. 20*

It will take experience and trial to make the fields in all parts of

God's vineyard productive. It takes God's power to uproot the forest and to turn and overturn until His will shall be done on earth as it is in heaven. It takes the sunshine as well as shower to cause vegetation to flourish. The Lord is our hope, our trust. By His mighty power He can cause the waning faith to become strong and mighty. *17LtMs, Lt 54, 1902, par. 21*

“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.” [*Philippians 3:13, 14.*] *17LtMs, Lt 54, 1902, par. 22*

Lt 55, 1902

Zelinsky, Brother and Sister [F.]

“Elmshaven,” St. Helena, California

April 6, 1902

Portions of this letter are published in *AH 118-119; CG 211-212, 301-302.*

My dear brother and sister,—

You need to know yourselves. There is a particular knowledge that will be of the highest value to both of you—the knowledge of how to be refined, kind, and conciliatory in your dealings with one another. To gain a proper understanding of the marriage relation is a lifework. Those who marry enter a school of discipline from which they are never to be graduated in this life. In this the very first year of your married life, let there not be chapters that will spoil your future experience. *17LtMs, Lt 55, 1902, par. 1*

My sister, you now have opportunity to learn your first practical lessons in regard to the responsibilities of married life. Be sure to learn these lessons day by day. You are not to become discontented and moody. Try to be a real medical missionary. You must not forget that you have a husband who has suffered much. His life will always be more or less an affliction to him because he cannot do all that other physicians do. There are many reasons why he should not suppose himself able to be in all respects a complete physician. He often becomes over-fatigued in <body and> mind. But even when tired, his brain is filled with a kind of strength that leads him to feel capable of doing anything. He is a very proud-spirited man and is inclined to let high ambitions and imaginations predominate over firm, solid judgment. *17LtMs, Lt 55, 1902, par. 2*

Every work of human beings, be they men or women, “shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work, of what sort it is.” [1 *Corinthians 3:13.*] *17LtMs, Lt 55, 1902, par. 3*

As men and women are generally designed for the home life, they should from an early age be trained to perform the duties of this life. They should be taught to use their hands and feet in helpful ways. Constantly they should be taught to see the need of learning to be useful. They are to be regarded as a part of the family firm. *17LtMs, Lt 55, 1902, par. 4*

Such a training is of untold value to a child, and this training need not be a painful process. It can be so given that the child will find pleasure in learning to be helpful. Mothers can amuse their children while teaching them to perform little offices of love, little home duties. This is the mother's work—patiently to instruct her children, line upon line, precept upon precept, here a little, and there a little. And in doing this work, the mother <herself> will gain an invaluable training and discipline. *17LtMs, Lt 55, 1902, par. 5*

If the child has a stubborn will, the mother, if she understands her responsibility, will realize that this stubborn will is part of the inheritance she has given him. She will not look upon his will as something that must be broken. There are times when the determination of the mother meets the determination of the child, when the firm, matured will of the mother meets the unreasoning will of the child; and when either the mother rules because of her advantage of age and experience, or there is a ruling of the older will by the younger, undisciplined will of the child, at such times there is need of great wisdom; for by unwise management, by stern compulsion, the child may be spoiled for this life and the next. By a lack of wisdom everything may be lost. *17LtMs, Lt 55, 1902, par. 6*

This is a crisis that should seldom be permitted to come; for both mother and child will have a hard struggle. Great care should be shown to avoid such an issue. But once such an issue is entered into, the child must be led to yield to the superior wisdom of the parent. The mother is to keep her words under perfect control. There are to be no loud-voiced commands. Nothing is to be done that will develop a defiant spirit in the child. The mother must study how to deal with him in such a way that he will be drawn to Jesus. She must pray in faith that Satan shall not be victor over the child's will. The heavenly angels are watching the scene. *17LtMs, Lt 55, 1902, par. 7*

The mother must realize that God is her helper; that love is her success, her power. If she is a wise Christian, she will not attempt to force the child into submission. She will pray; and as she prays, she will be conscious of a renewal of spiritual life within herself. And she will see that at the same time the power that is working in her is working also in the child. And the child, in the place of being compelled, is led, and grows gentler; and the battle is gained. Each kindly thought, each patient action, each word of wise restraint, is like apples of gold in pictures of silver. The mother has gained a victory more precious than language can express. She has renewed light and increased experience. The “true Light, which lighteneth every man that cometh into the world,” has subdued her will. [*John 1:9.*] There is peace after the storm, like the shining of the sun after rain. *17LtMs, Lt 55, 1902, par. 8*

Such crises come also between husband and wife, who, perhaps, bring childishness into the married life. Unless men and women have learned of Christ His meekness and lowliness, they will reveal the impulsive, unreasonable spirit so often revealed by children. The strong, undisciplined will will seek to rule. Such ones need to study the words of Paul: “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.” [*1 Corinthians 13:11.*]*17LtMs, Lt 55, 1902, par. 9*

Both of you need to soften the disposition, else, when there is any difference of judgment between you, it will be as flint striking flint. Watch your words; for speech is a precious, God-given talent. Be careful not to put sharpness into your words. Let not your married life be one of contention. If it is, you will both be miserable. You can make each other miserable, or you can make each other happy. *17LtMs, Lt 55, 1902, par. 10*

My sister, your husband is not a stranger to suffering. He has not yet been truly converted, and neither have you. Your first work should be to heed the invitation of Christ, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” [*Matthew 11:28.*] The Lord desires you to wear His yoke. Remember that we cannot have rest in this life or in the future life unless we comply with Christ’s invitation. His Holy Spirit alone can develop a

harmonious character, a character that will produce uniformity and peace. By praying and watching unto prayer, bring fragrance into your lives. Both of you need to feel your entire dependence on God. It is only by His aid that any of us can gain spiritual power. You may both at times struggle hard and long, to rule and subdue self, but you will fail unless you receive help from on high. Only through our Lord Jesus Christ can we gain the victory over self and selfishness. Let us acknowledge God as the source of all our blessings. Let there be in our lives no boasting, no feeling of superiority. Let us humble ourselves before the Lord, consecrating all we have and are to Him. *17LtMs, Lt 55, 1902, par. 11*

You may with safety cherish an ambition to obtain the divine favor by a surrender to the Spirit of God. If this is the grand aim and purpose of life, we shall repress all desire for self-exaltation, all vain-glory, all self-sufficiency, and self-confidence. It is safe for us to glory only when we glory in the thought that we have an all-powerful Redeemer and that He is our personal Saviour. As we do the things He has commanded us, we glorify God in our body and in our spirit. *17LtMs, Lt 55, 1902, par. 12*

It is not enough for you to admit that the truth is good. The light of God is good, yet if you keep the door of your heart closed against it, of what avail is it to you? Truth is a wonderful power, but unless it is imparted to the understanding, unless it is brought into the life and, through the Holy Spirit, made a working agency, it is of no help to us. *17LtMs, Lt 55, 1902, par. 13*

Men and women are to be received or rejected by God. The characters we form here will decide our eternal destiny. And it is the condition of the heart that determines the character. Our own estimate of our value in God's sight is not to be depended on, because the human mind, unless worked by the Holy Spirit, makes grievous blunders, blunders that may result in the eternal loss of the soul. *17LtMs, Lt 55, 1902, par. 14*

Both of you need the faith that works by love and purifies the soul. Neither of you will gain peace or hope or comfort by exhibitions of passion or self-will. The Christian should be a man of true, pure, sensitive spirit. By the love of the truth he is to walk in the narrow

path. I urge you both to humble your minds, and always to be kind, pitiful, and respectful to each other, a help to each other. My brother, remember that your wife accepted you as her husband, not that you might rule her, but that you and she might be a help to each other. Husband and wife are to be kind in speech and gentle in spirit, bearing and forbearing with one another. The husband is to be considerate and courteous, not over-bearing or dictatorial. Truth is never advanced by a haughty, belligerent spirit. *17LtMs, Lt 55, 1902, par. 15*

Brother Zelinsky is a cripple, and the knowledge that he is humiliates him. But if this humility is of the right order, if it does not lead to discouragement and rebellion, but to trust in God, he will receive great blessing. My brother, be not discouraged. A discouraged man is good for nothing. In His life in this earth, the Lord Jesus has left us a perfect example, and He will give us strength to follow this example. Afflicted as you are, my brother, you have a work to do for God in the world. This work is to seek to undo the work that Satan is doing in planting the seeds of evil. The Lord Jesus is looking upon you both. He who has given you so great an evidence of His love bids you follow the path of the just, which shines brighter and brighter unto the perfect day. Christ is your leader, and He calls upon you to deny self, to take up the cross, and follow Him. Then nothing will come in to prevent the development of the whole nature. The cultivation of the powers will tend to the glory of God's name. All spiritual blessings will be appreciated. The experience will reveal healthfulness and harmonious action. *17LtMs, Lt 55, 1902, par. 16*

Christ gave His precious life that the life of man might be bound up with His in the union of humanity and divinity. He came to our world and lived a divine-human life, that human beings might be partakers of the divine nature, that their life might be as harmonious as God designed it should be. It is only when man is in harmony with himself as Christ's redeemed possession that he can be in harmony with his Creator. *17LtMs, Lt 55, 1902, par. 17*

You have a battle to fight against the world, the flesh, and the devil. One victory is positively essential for your present and eternal good. It is the victory over the stubborn will. It requires a long time to free

the minds of young men and young women from the erroneous impressions that have been received from unwise instructors. May the Lord help you, my brother. In your own strength you will never be able to conquer the hungering ambition for worldly honor. In this struggle you can gain success only through Christ. As you partake of His sufferings, showing self-sacrifice at every point, strengthening your sympathy for fallen humanity, you will obtain victory after victory in and through your Redeemer. And you will be preparing to be a partaker of Christ's glory in the life to come.*17LtMs, Lt 55, 1902, par. 18*

My brother, if you stand on God's side of theology, cherishing the faith which works by love and purifies the soul, you will no longer be discontented, unreconciled, unhappy. Let your hearts, my brother and my sister, be in unity with God. Take hold of the work that you may constantly do for God. Speak to the suffering words of sympathy, of cheer, of hope. Seek to show them the blunders they have made, that they may redeem the past.*17LtMs, Lt 55, 1902, par. 19*

Remember, my dear brother and sister, that God is love, and that by His grace you can succeed in making each other happy, as you promised to do in your marriage pledge. And in the strength of the crucified Redeemer you can work with wisdom and power to help some crooked life to be straight in God. What is there that God cannot do? He is perfect in wisdom, righteousness, power, and love.*17LtMs, Lt 55, 1902, par. 20*

Let us strive harmoniously to live in God's sunshine, that our influence may bless the world. Let us break Satan's power over ourselves, that Christ may abide in our hearts. The loving spirit of Jesus is ever to control us. The law of kindness is ever to be on our lips. Forbearance and unselfishness mark the words and acts of those who are born again to live a new life in Christ.*17LtMs, Lt 55, 1902, par. 21*

We are to gain breadth and nobility where Paul gained them. He says, "Covet earnestly the best gifts." [*1 Corinthians 12:31.*] Faith, hope, and charity are the best gifts that we can have, because they bring our hearts into harmony with the purposes of God. What a

blessed thing it would be if we all felt an intense longing for these gifts. If we earnestly covet them, we shall, when we obtain them, use them in such a way that our influence will draw those around us nearer to Christ. In coveting these gifts, we are imparting to others the richest blessings. In cherishing these gifts, we increase in Christlikeness, in love, in self-denial, in generosity, in compassion. We shall find many things that have to be given up, because we would use them in such a way as to make them stumbling blocks. But if we have these best and highest gifts, their influence will make our experience wholesome and helpful. *17LtMs, Lt 55, 1902, par. 22*

Remember that for our sake the Commander of the heavenly hosts clothed His divinity with humanity. The Highest stooped to be the servant of all, that He might beautify the meek with salvation and be the wisdom of all who learn of Him. "Where I am, there shall also my servant be." [*John 12:26.*] He giveth grace to the humble and to the contrite in heart. *17LtMs, Lt 55, 1902, par. 23*

Wealth we shall have when we are welcomed to the heavenly courts, to tread the streets of gold in the city of God. We shall not exalt earthly gain, human genius, when we see light in God's light. *17LtMs, Lt 55, 1902, par. 24*

My brother, my sister, will you, without delay, lay down your self-sufficiency, and at the cross of Christ obtain wholeness of restoration? God help you to be kind, condescending, courteous. Open your hearts to the softening, subduing influence of the Holy Spirit, the light of the Sun of Righteousness, that radiates from the throne of God. *17LtMs, Lt 55, 1902, par. 25*

Lt 56, 1902

Magan, P. T.

St. Helena, California

April 6, 1902

Portions of this letter are published in *5MR 216*. +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 Magan,—

This morning I received the second letter you have lately written me. The first of these letters was a wonderful statement of success. Yesterday morning I read in the *Review and Herald* an account of what has been accomplished in the recent effort to sell *Object Lessons*. I am very much pleased with what has been done. We must do all we possibly can to press the battle to the gates. *17LtMs, Lt 56, 1902, par. 1*

The Lord knew just the best way to help us out of our difficulty in regard to the debt on the schools. The school work is to me a part of myself, and I am greatly encouraged by the success of the plan to relieve our schools from debt. My heart is made glad in the Lord as I hear of the money brought in by the sale of *Object Lessons*. The sale of this book is the Lord's own plan, and His blessing is attending the efforts made to carry out this plan. I have already seen much more accomplished than I expected to see. *17LtMs, Lt 56, 1902, par. 2*

I hope that no one who can engage in this work will excuse himself, and so lose the blessing that there is in it. This is the means the Lord has ordained for uniting the hearts of His people to one another by the same link that unites them to Himself as His co-workers. "We are laborers together with God." [*1 Corinthians 3:9.*] These words seem so appropriate to the work now being done. *17LtMs, Lt 56, 1902, par. 3*

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of those who claim to be the children of God have become rusty from inaction; and the Lord in His providence has given them something to do, and in thus doing, has opened the way for them to help others to become acquainted with the truth. *17LtMs, Lt 56, 1902, par. 4*

God has given His people a work to do that will bring about a great and grand result. In getting up out of the easy chair of self-satisfaction and going forth to give the light of truth to their fellow men, God's people will learn an excellent lesson. By selling *Object Lessons*, they are doing a two-fold work—helping to lift the debt from our schools, and at the same time giving the most precious light to those who really need it. *17LtMs, Lt 56, 1902, par. 5*

There are many, many souls that the Lord Jesus desires to save. And He asks for co-operation in this work. These souls cost Him an infinite price. Let the question come home to us, Are we willing to be workers together with God? Are we willing to go to people outside the faith and plant in their hearts the precious seeds of truth? *17LtMs, Lt 56, 1902, par. 6*

The work being done with *Object Lessons* is a good beginning to the work the Lord desires to see carried forward by His people, because it calls for sacrifices and gifts, and because it enables all to act a part. This is a work in which old and young can engage. The Lord's plan has opened the way for all to do something. This is a work that is to be a blessing to all who engage in it. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you." [2 *Corinthians 13:14.*] *17LtMs, Lt 56, 1902, par. 7*

The Lord comes near the workers, and angels go before them. The work of selling the book is to accomplish double and triple good in different lines. Many more will buy the book when they are told of the object for which it is being sold, than if it were being sold for the

ordinary purpose. Those who purchase the book feel that they are doing something to advance a good cause. The work is done with such earnestness that it appeals to their hearts. It is a lesson to them, and although many are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit of God will come through the seed sown by this unselfish work done for the Master. The saving of many precious souls will be the result of the work done in canvassing for *Object Lessons*. *17LtMs, Lt 56, 1902, par. 8*

Under the divine guidance, go forward with your work, and, as you go, trust in the Lord for aid. Remember that when with thankful hearts you do the very best you can, you are closely allied to the angels of God. They go before you. There is sympathy and union between divine and human agencies. *17LtMs, Lt 56, 1902, par. 9*

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that He will teach you to speak words that will cause light to shine into darkened minds. Doors will open for the work of soul-saving. Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into the homes of the people the sunshine of heaven. Outside of the truth of heaven, there is little enough of this sunshine now in the world. *17LtMs, Lt 56, 1902, par. 10*

Never forget in whose company you are. Say, "In thought, in word, in attitude, I will be a blessing to those I meet, I will let my light shine forth." Speak and act to the glory of God. See by faith an angelic host all around you. Believe that the Lord Jesus is by your side, and that His excellent glory enfolds you, that He is pouring upon you the refreshing showers of His grace. Many who enter Christ's service at the eleventh hour will labor with great earnestness in their appointed work. They will appreciate the great truths of the Word of God and will bring these truths into the daily experience. *17LtMs, Lt 56, 1902, par. 11*

I have never seen so good an opportunity for all who will work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling *Christ's Object Lessons*. Let all who know the truth engage in this work in the meekness of Christ and in the love of God, striving to communicate the light of truth. When you are called upon to defend a point of faith, do this in the meekness of wisdom, speaking the truth in love. "The servant of God must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of that truth." [2 *Timothy 2:24, 25.*] *17LtMs, Lt 56, 1902, par. 12*

While the workers may be strong in the faith, they are never to show any self-assertion. They are ever to reveal the meekness and gentleness of Jesus. Before angels and men, such workers bear testimony to the power of the truth. They make a favorable impression on the minds of those for whom they work. *17LtMs, Lt 56, 1902, par. 13*

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in His hands, to be worked by His Spirit, that He can use us to break the power of the enemy over souls. *17LtMs, Lt 56, 1902, par. 14*

Ever remember that to those with whom you become acquainted in this work, you are to speak of the love of the Saviour, who, though He was rich, yet for our sakes became poor, that the fallen human race might have the opportunity and privilege of becoming rich. He left His honor, His glory, His royal robe and kingly crown, and clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold upon Almighty power. Thus He made it possible for us to be clothed with the robe of His righteousness. Let us follow where He leads the way, denying self and taking up the cross. As we share His humiliation in this life, partaking with Him of His suffering, we are preparing to share in His glory in the future life, if we hold the beginning of our confidence firm unto the end. *17LtMs, Lt 56, 1902, par. 15*

We are to unite in doing Christ's medical missionary work, seeking

with all our power to represent Him to all with whom we come in contact as One who can and will save to the uttermost all who come to Him confessing their sins. In this work we are to use all our capabilities, all our powers. As John declared Christ, so we are to declare Him: "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] John's message is to be our message. *17LtMs, Lt 56, 1902, par. 16*

Christ gave Himself to a life of lowliness, privation and poverty, that He might know how to reach every suffering, afflicted sinner. In all our afflictions He was afflicted. He was a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [*Isaiah 53:5.*]*17LtMs, Lt 56, 1902, par. 17*

"In all things it behoved him"—the Commander of the heavenly host—"to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." "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 that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 2:17, 18; 4:14-16.*]*17LtMs, Lt 56, 1902, par. 18*

"In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household

of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:13-22.*]17LtMs, Lt 56, 1902, par. 19

With heart and soul and voice, I praise God for these words. How can we better serve the Master than by using His precious words to bring help and assurance and blessing to those who are worried and troubled and confused.17LtMs, Lt 56, 1902, par. 20

“You hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [*Verses 1-10.*]17LtMs, Lt 56, 1902, par. 21

The Lord desires His workers to become familiar with these words, which are so full of meaning. Our own souls must be filled with the love of Christ; then, when an opportunity offers, we can give expression to his love, speaking a word in season to those that are weary. We may fear that it is a word out of season; but let us do our best, and trust in God, leaving with Him the results. We are to sow the seeds of truth beside all waters.17LtMs, Lt 56, 1902, par. 22

I say these things because I feel the force of them. My soul is uplifted as I contemplate the rich grace in store for those who are

laborers together with God. O how I long to present Christ in all His fulness to those who are in the darkness of error. No one need be hopeless. No one need sink into discouragement. The very highest incentives are presented to us to lead us to form characters that God can approve. *17LtMs, Lt 56, 1902, par. 23*

“Wherefore seeing ye also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. ... No chastening for the present seemeth to be joyest, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” [*Hebrews 12:1, 2, 11-15.*] *17LtMs, Lt 56, 1902, par. 24*

“That he might sanctify the people with his own blood,” Jesus “suffered without the camp, bearing the reproach. Let us go forth therefore unto him without the camp, bearing his reproach. For here we have no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. ... Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ.” [*Hebrews 13:12-15, 20, 21.*] *17LtMs, Lt 56, 1902, par. 25*

Lt 57, 1902

Zelinsky, Brother and Sister [F.]

“Elmshaven,” St. Helena, California

April 7, 1902

Portions of this letter are published in *AH 94-96*. +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 Zelinsky,—

I have words to speak to you. You have united with each other in a lifelong covenant, and your education in married life has begun. My brother, you are no longer to live to yourself. You and your wife are to blend as one. But you are not to lose your individuality in each other. God owns the individuality He has entrusted to you. His will is to be your will. Of Him you are to ask, What is right? what is wrong? For what purpose was I created? *17LtMs, Lt 57, 1902, par. 1*

“Ye are not your own; for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*] You are to live for Him who gave His life for you. Your love for that which is human is to be secondary to your love for God. The wealth of your souls’ affection is to flow forth to Him whose you are by creation and by redemption. Living in God, the soul sends forth its best and highest affections to Him who made it, giving Him firm and willing service. Is your greatest outflow of love toward Him who has purchased you with His own life? If it is, your love for each other will be after the divine order. *17LtMs, Lt 57, 1902, par. 2*

The first year of married life is a year of experience, a year in which husband and wife learn each other’s different traits of character as a child learns a lesson in school. In your life-connection, your affections are to be tributary to each other’s happiness. Constantly you are to reveal unselfishness, each acting his part to minister to the happiness of the other. This is the will of God concerning

you. *17LtMs, Lt 57, 1902, par. 3*

Affection may be as clear as crystal and beautiful in its purity. Yet it may be shallow, because it has not been tested and tried. As your love and faith in Christ increase, your affections will deepen and widen and strengthen. Spiritual life is progressive. As we behold Christ, our love for Him becomes daily deeper and stronger as it is submitted to the proof of trial. “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory”—from character to character—“even as by the Spirit of the Lord.” [*2 Corinthians 3:18.*] *17LtMs, Lt 57, 1902, par. 4*

In this life we are to improve every opportunity for learning what claims God has upon us. Thus we grow to the full stature of men and women in Christ. Paul writes, “When I was a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things.” [*1 Corinthians 13:11.*] When this is our experience, the conversation will not be deficient in knowledge, as in the days of childish inexperience. The imperfect, childish knowledge is no longer seen. Higher and still higher attainments are reached in spiritual growth and understanding. The conception of the grace of the Spirit of God is not governed by childish ignorance, but by Christlike development. *17LtMs, Lt 57, 1902, par. 5*

Will you each remember that in this life it is your privilege to gain a preparation for the future life? Much is at stake with us individually. Not only are we to covet earnestly the possession of the best gifts offered to us in Christ, but we are to remember that these precious gifts are to fit us for usefulness in this life. To every man God has given a sphere of usefulness, and He desires all to improve their opportunities, their privileges, and their capabilities, that they may obtain a deeper and still deeper experience, and thus be enabled to glorify God. We are to repress every evil inclination by availing ourselves of the possibility of being partakers of the divine nature. Thus we are to escape the corruption that is in the world through lust. *17LtMs, Lt 57, 1902, par. 6*

There is no more reason for strife among the people of God as to who shall be greatest than there is reason for strife among the members of the body as to which shall be greatest. Christians are

members of Christ's body, and there is to be between them no division or contention. All are to have one common interest. All are to co-operate with Christ in the great, grand work of restoring in man the moral image of God. Every Christian will strive to work out his own salvation, the salvation of his family, and the salvation of those with whom he is associated. This is the work devolving upon all. Those who are regardless of their God-given responsibility in this life will find no place in the redeemed family in the kingdom of God.*17LtMs, Lt 57, 1902, par. 7*

The highest usefulness of the human agent consists not so much in the possession of talents as in his use of these talents in and through the sanctified influence of the Holy Spirit. He is to perform his duties with exactitude. Let him not forget to put his talents to the best use, lest in the books of heaven there is found the record, "Unfaithful servant."*17LtMs, Lt 57, 1902, par. 8*

God wants every one to discharge his duty according to the knowledge he daily gains in righteousness. Every one is to be a true worker with Jesus Christ for the saving of his own soul. Endowments are of value in proportion as they are improved, in proportion as they are used by their possessor in the effort to be and to do good. The Christian is to set a Christlike example. He is to be a blessing to others by the way in which he trades upon his God-given talents.*17LtMs, Lt 57, 1902, par. 9*

To obtain the greatest blessing for himself and his fellow men the Christian worker must seek Christ in earnestness and sincerity. He is to recognize Christ as the Master-worker and labor under His direction. Christ has purchased every human being. We are His property. By His right as Creator and Redeemer, He claims our service. We are to consecrate ourselves to Him. To do otherwise is to rob Him of His due. To refuse to do the work He has given us to do, as His helping hand, is to dishonor God.*17LtMs, Lt 57, 1902, par. 10*

You now have duties that you did not have before your marriage. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." [*Colossians 3:12.*] "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. ... Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” [Ephesians 5:2, 22-29.]*17LtMs, Lt 57, 1902, par. 11*

No one who is consecrated to God will use these words to excuse a masterly, dictatorial spirit. When the first part of this message is accepted, the latter part will come in naturally. There will be no lording it over each other. If the husband and wife are sanctified to God, body, soul, and spirit, they will not try to turn aside from the strong, definite lines of duty laid down in the Word of God.*17LtMs, Lt 57, 1902, par. 12*

Husband and wife are to recognize each other’s rights. Both are to cultivate a grateful, submissive spirit. The husband is not to think that his wife has no rights. He is not to forget that she has an individuality that is not to be submerged in any one else. He is to respect his wife’s individuality.*17LtMs, Lt 57, 1902, par. 13*

Marriage, a union for life, is a symbol of the union between Christ and His church. The spirit that Christ manifests toward His church is the spirit that the husband and wife are to manifest toward each other. If they love God supremely, they will love each other in the Lord, ever treating each other courteously, drawing in even cords. In their mutual self-denial and self-sacrifice, they will be a blessing to each other.*17LtMs, Lt 57, 1902, par. 14*

Family religion is a wonderful power. The conduct of the husband toward the wife and of the wife toward the husband may be such

that it will make the home life a preparation for entrance to the family above. *17LtMs, Lt 57, 1902, par. 15*

My brother and sister, you are not to try to compel each other to do as you wish. You cannot do this and retain each other's love. Both of you have strong will power. You may exercise this power in a way that will make you a great blessing to each other. And, by yielding to self, you may exercise it in a way that will be a curse. *17LtMs, Lt 57, 1902, par. 16*

Neither husband nor wife is to make a plea for rulership. The Lord has laid down the principle that is to guide in this matter. The husband is to cherish his wife as Christ cherishes His church. And the wife, in her turn, is to show respect for her husband. Both are to cherish the precious spirit of kindness, being determined never to grieve or injure each other. My brother, as a husband, you must be patient, kind, and forbearing. Never are you to domineer over your wife. You have strong will power, but you are not to exercise this to compel your wife to do as you wish her to do. You must remember that she has a will, and that she may wish to have her way as much as you wish to have yours. Remember, too, that you are older than she is, and that you have the advantage of your wider experience. "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruit." [*James 3:17.*] *17LtMs, Lt 57, 1902, par. 17*

Before a man connects with any one as closely as men and women are connected in the marriage relation, he should learn to deal with his own mind and with the minds of others. *17LtMs, Lt 57, 1902, par. 18*

Both of you need to be converted. Neither of you has a proper idea of the meaning of obedience to God. Study the words, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." [*Matthew 12:30.*] I sincerely hope that you will both become true children of God, servants to whom He can entrust responsibilities. Then peace and confidence and faith will come to you. Yes, you may both be happy, consistent Christians. Cultivate keenness of perception, that you may know how to choose the good and refuse the evil. Make the Word of God your study. The

Lord Jesus wants you to be saved. He has wonderfully preserved you, my brother, that your life may be one of usefulness. Bring all the good works possible into it. *17LtMs, Lt 57, 1902, par. 19*

Unless you have an earnest desire to become children of God, you will not understand clearly how to help each other. To each other ever be tender and thoughtful, giving up your own wishes and purposes to make each other happy. Day by day you may make advancement in self-knowledge. Day by day you may learn better how to strengthen your weak points of character. The Lord Jesus will be your light, your strength, your crown of rejoicing, because you yield the will to His will. *17LtMs, Lt 57, 1902, par. 20*

My sister, you need the subduing grace of God in your heart. Do not desire a life of ease and inactivity. All who are connected with the Lord's work must be constantly on guard against selfishness. Keep your lamp trimmed and burning. Then you will not be reckless of your words and actions. You will both be happy if you try to please each other. Keep the windows of the soul closed earthward and opened heavenward. *17LtMs, Lt 57, 1902, par. 21*

Men and women may reach a high standard, if they will but acknowledge Christ as their personal Saviour. Watch and pray, making a surrender of all to God. The knowledge that you are striving for eternal life will strengthen and comfort you both. *17LtMs, Lt 57, 1902, par. 22*

In thought, in word, in action, you are to be lights in the world. Discipline yourselves in the Lord; for He has committed to you sacred trusts, which you cannot properly fulfil without this discipline. By believing in Jesus, you are not only to save your own souls, but by precept and example you are to seek to save other souls. Take Christ as your pattern. Hold Him up as the One who can give you power to overcome. Utterly destroy the root of selfishness. Magnify God; for you are His children. Glorify your Redeemer, and He will give you a place in His kingdom. *17LtMs, Lt 57, 1902, par. 23*

Lt 58, 1902

Manager of the Sanitarium and Food Factory

“Elmshaven,” St. Helena, California

April 9, 1902

Portions of this letter are published in *MM 171-172, 182-185*.

To the manager of the Sanitarium and of the Food Factory,—

All our institutions should be missionary agencies in every sense of the word. No work is to be allowed to hinder the work of soul-saving. In every institution there is missionary work to be done. From the manager down to the humblest worker, all should feel a responsibility for the unconverted among their own number. They should put forth earnest efforts to win them to Christ. As a result of such effort, many will be won to the Saviour and will become faithful and true in service to God. The consistent, religious life, the holy conversation, the unswerving integrity, the godly example—these are the means God uses to fasten conviction on the hearts and consciences of unbelievers. *17LtMs, Lt 58, 1902, par. 1*

My brethren, in the providence of God, young men who have not accepted Christ as their Saviour have been brought into association, in business lines, with you. You have had years of experience in the truth. You have children of your own. You ought to know how to deal with these young men in a way that will draw them nearer to the Saviour. And yet, as the matter has been presented to me by the Lord, you have made little effort to win them, little effort to show love and respect for them. If converted, these young men could be used by the Lord in His work. But who of you who are so much older, so much more experienced, have carried on your hearts the burden of their salvation? Christ died to save them. Have you revealed for them a Christlike tenderness? Do you talk with them as if you thought them worth saving, or do you repulse them? Have you given them evidence that you have a loving, tender interest in them, or have you, by your attitude toward them, shown that you regarded them as beneath your notice? *17LtMs, Lt 58, 1902, par. 2*

God holds the managers of His institutions accountable to treat the youth in the employ of these institutions with courtesy, respect, and fatherly kindness. They are to deal with them as they themselves wish to be dealt with by Christ. Our first work, as the Lord has presented it to me, is to be so kind to the youth, so thoughtful of their interests, that they will feel at home in our presence. *17LtMs, Lt 58, 1902, par. 3*

Have you tried to be unselfish, to be kind, to make your words and actions fragrant? Can those in your charge look up to you as true Christians? You are fathers. Will you ask yourselves if you would be willing to have your children treated as you have treated some of the youth in your charge? From the light given me, I know that there are some bearing responsibilities here, who, unless converted, will never see the kingdom of heaven. It pains me to know that in the life-practice they are not revealing wisdom, faith, and love for perishing souls. The treatment that some youth have received has given them hardly a ray of warm, genial friendship. They need an experience altogether different from the experience they are receiving in their association with men who ought to know God. *17LtMs, Lt 58, 1902, par. 4*

At times you have encouraged the workers to think that their wages would be raised, and then you have failed to fulfil the promise made. Is this letting your light shine forth in good works? Is such service acceptable to the Master? Is this kind of work to continue in God's institutions, which were established to do a work for the saving of the souls of those connected with them? You have restitution to make for wages as long as possible withheld. Did you not know, when withholding these wages, that you were not doing as you would be done by? Why will men profess to be Christians, and yet follow the sharp practices of the enemy. He will flatter your vanity. He will try to deceive you, to lead you to think that the course you are pursuing is the best course to follow in dealing with minds. But you will be without excuse in allowing him to deceive you; for God has marked out a plain path for you to follow. *17LtMs, Lt 58, 1902, par. 5*

God is now giving you an opportunity to bring yourselves into order, to learn what is meant by Christlike dealing with those who

connected with you in labor.*17LtMs, Lt 58, 1902, par. 6*

“Ye are the salt of the earth,” Christ said; “But if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden underfoot of men.” [*Matthew 5:13.*] Do not forget that your profession of Christianity may be as salt that has lost its savor. In our words we may acknowledge Christ, while in our works we put Him to open shame.*17LtMs, Lt 58, 1902, par. 7*

For Christ’s sake, be converted. Do not be Christians in name only. When we are in line with Christ, our attitude toward the youth will be Christlike. We need an experimental knowledge of Christ in order to draw the youth to Him. The strongest evidence we can give of the sincerity of our profession of allegiance to our Redeemer is to manifest unselfish, self-sacrificing love for our fellow men.*17LtMs, Lt 58, 1902, par. 8*

“Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness, and let the peace of God rule in your hearts.” [*Colossians 3:12-15.*] Remember that the religion of Christ works a reformation in the life and character. The true Christian seeks constantly for the grace that changes the objectionable features of the natural character. Instead of speaking sharp, dictatorial words, he speaks the words of encouragement that Christ would speak were He in his place. From his life shines forth the purity and unselfishness that shone forth from the life of the Saviour.*17LtMs, Lt 58, 1902, par. 9*

Christ came to the world to seek and save the lost. When accused by the Pharisees of eating with publicans and sinners, He replied, “I am not come to call the [professedly] righteous, but sinners to repentance.” [*Matthew 9:13.*] He came to save, not to destroy. Souls are very precious in His sight; for by creation and by redemption they are His. Do not you realize that He holds you responsible for the salvation of those with whom you are dealing?

Do you realize that He will require at your hands the souls you have not tried to save? Have you sought to outwit the enemy, who is constantly trying to lead the youth to think that the course of unbelievers is more nearly correct than the course of those who claim to believe the truth? *17LtMs, Lt 58, 1902, par. 10*

Unless managers cherish the love of God, young men and young women might better not be brought within the sphere of their influence. *17LtMs, Lt 58, 1902, par. 11*

Is it not time that you accepted 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.*] You will find, when you are yoked up with Christ, that He carries the weight of the burden. And in learning of Christ, in wearing His yoke, you will become meek and lowly in heart, and you will learn by experience that which the world cannot explain—that rest is found in service. With joy you will bear the testimony, “His yoke is easy, and his burden is light.” *17LtMs, Lt 58, 1902, par. 12*

Remember that day by day the great Master-artist is taking a picture of your character. Your thoughts, your words, your actions, are transferred to His record book, as the features of the human countenance are transferred to the polished plate of the artist. *17LtMs, Lt 58, 1902, par. 13*

We are to be Christ’s representatives on the earth—pure, kind, just, and merciful, full of compassion, showing unselfishness in word and deed. Avarice and covetousness are vices that God abominates. They are the offspring of selfishness and sin; and they spoil every work with which they are allowed to mingle. Roughness and coarseness of character are imperfections which the Scriptures decidedly condemn as dishonoring to God. *17LtMs, Lt 58, 1902, par. 14*

“Let your conversation”—your disposition and habits—“be without covetousness, and be content with such things as ye have. For he hath said, I will never leave thee nor forsake thee.” [*Hebrews 13:5.*] “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”—the grace of Christian liberality. [*2 Corinthians 8:7.*] “To do good and to communicate forget not; for with such sacrifices God is well pleased.” [*Hebrews 13:16.*]*17LtMs, Lt 58, 1902, par. 15*

The Word of the Lord to those connected with His institutions is, “Be ye clean that bear the vessels of the Lord.” [*Isaiah 52:11.*] In all our institutions let self-seeking give place to unselfish love and labor. Then the golden oil will be emptied from the two olive branches into the golden pipes, which will empty themselves into the vessels prepared to receive it. Then the lives of Christ’s workers will indeed be an exposition of the sacred truths of His Word.*17LtMs, Lt 58, 1902, par. 16*

The fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to all who choose to inhale it. The goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand out before the world as a witness, pointing to the throne of the living God.*17LtMs, Lt 58, 1902, par. 17*

Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers in every line. Men will learn of the reconciliation from iniquity which the Messiah has brought in through His sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour.*17LtMs, Lt 58, 1902, par. 18*

My brethren in the food factory, in your dealing, do not forget to travel in the only safe path. When one of your number is injured at his work, as was the case some time ago, deal with him as you

would like to be dealt with under similar circumstances. Show Christlike sympathy. This is God's way of dealing. Anything short of this is not true justice or nobility. *17LtMs, Lt 58, 1902, par. 19*

Special care should have been shown in dealing with the one hurt; for he was an unbeliever. You have reason to thank your heavenly Father that his life was spared. *17LtMs, Lt 58, 1902, par. 20*

If the one injured has to be taken to the Sanitarium, the charge made for his treatment should be light, if any charge at all is made. And let it also be considered if justice does not require that his wages be paid during the time that he is away from his work because of the accident. *17LtMs, Lt 58, 1902, par. 21*

In no case is advantage to be taken of any worker; for all things are open before the eyes of Him with whom we have to do. He requires that integrity be cherished in the soul and revealed in the life. *17LtMs, Lt 58, 1902, par. 22*

Lt 59, 1902

Rice, Br.

Refiled as *Lt 30, 1887*.

Lt 60, 1902

Gibbs, Dr.

Refiled as *Lt 55, 1887*.

Lt 61, 1902

Shireman, Brother and Sister [D. T.]

“Elmshaven,” St. Helena, California

April 17, 1902

Portions of this letter are published in *UL 121*.

Dear brother and sister Shireman,—

Some days ago I received copies of a number of testimonials written for Brother Shireman by different men in official position. I read these testimonials. In the night season a representation passed before me. Brother and Sister Shireman were looking over these testimonials. As they were talking together, there stood by their side, not the One who appeared to Brother Shireman on a certain occasion—the Messenger of heaven—but an evil messenger, who insinuated into Brother Shireman’s mind the belief that his brethren wanted to get control of his property, and to put him and his wife out of the work. Sister Shireman assented to the suspicions and false statements of the evil messenger in regard to the brethren with whom they had just completed a business transaction. The messenger said that they had been turned out in their old age in order that these brethren might carry on the work they had begun. Sister Shireman accepted this statement. Many false reports were received as truth. *17LtMs, Lt 61, 1902, par. 1*

Next, Brother Shireman was represented to me as writing letters containing these false reports. He was leavened with the spirit of the enemy. Angels of God looked on as he addressed words to Brother Johnston, appealing to him for sympathy. *17LtMs, Lt 61, 1902, par. 2*

Then the scene changed. I heard words of counsel addressed to Brother Shireman by his brethren, but he was not willing to receive help from those who had always been his sincere friends. *17LtMs, Lt 61, 1902, par. 3*

It was represented to me that Brother and Sister Shireman were

both deceived by the enemy. They had become subject to his temptations and were deceiving themselves to their own hurt. One stood by the side of the tempted ones, and said, "Have you lost sight of Him who 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.] Will you, by envy and evil surmising, spoil the good work that has been done?" *17LtMs, Lt 61, 1902, par. 4*

My brother and sister, you now have the word of counsel from the Messenger of God. You are in danger, by yielding to jealousy, of counterworking the good work you have done. Stop right where you are. The Lord has helped you. He has worked in your behalf. But for some time the Hildebran school has needed the help of those whose talents fit them to manage a growing school. *17LtMs, Lt 61, 1902, par. 5*

Brother Shireman, your wife is not fitted to take charge of the school home. Therefore, in His great mercy, the Lord has provided helpers to carry the larger responsibilities. Sister Nichols can do acceptable service in the school if she will keep close to the side of Christ. She has done a good work. Sister Shireman has done her best, but the position she has occupied requires a worker of adaptability and talent to raise a growing work to a higher and still higher plane of service. *17LtMs, Lt 61, 1902, par. 6*

Brother and Sister Shireman, when you were given an opportunity to be relieved of your burdens, you should have regarded yourselves as favored rather than wronged. But an enemy has been working upon your minds. *17LtMs, Lt 61, 1902, par. 7*

Addressing you, the Lord's messenger said, "Cease to heed the suggestions of the enemy. Be led by the Lord. Walk in the way of His providence. Do not betray the work into the enemy's hands by yielding to his evil suggestions. Look to Jesus. He will forgive you, and will lead you. In no case turn from your brethren, who have been your true friends. Sister Shireman has not the ability to manage the school home. The Lord has provided helpers to carry this line of work." *17LtMs, Lt 61, 1902, par. 8*

I shall stop now, so that this may be sent in this mail. At a future time I shall write out the rest of the instruction given me for you both.*17LtMs, Lt 61, 1902, par. 9*

This is the first letter I have dared to write for some time. My head and my eyes have suffered much. I shall write again when I am able.*17LtMs, Lt 61, 1902, par. 10*

Lt 62, 1902

Caro, E. R.

NP

April 20, 1902 [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.

Dr. Caro

Dear brother,—

God's people are to stand before the world in purity and holiness, without spot or wrinkle or any such thing. They are to shine as lights in the world. The light they receive from Christ they are to reflect to those in darkness. They are not to walk in the light of the sparks of their own kindling. Doing this, they will find only sorrow and disappointment. The Lord God is to be their sufficiency and their strength. We need a closer connection with the great Teacher. This we must have before we can clearly understand His instruction. We are to walk before the Lord in humility of mind, else we shall plan according to our own opinions and preferences. We are to guard every step, realizing that the wisdom of God is our safeguard.¹⁷*LtMs, Lt 62, 1902, par. 1*

The treasure house of the mind is to be stored with the truths of God's Word. We are to be familiar with this Word. We are to put on the whole armor of God. Then, under the Holy Spirit's guidance, we can go forth conquering and to conquer.¹⁷*LtMs, Lt 62, 1902, par. 2*

We are to work in union with God and with our brethren, always walking in the way of the Lord. Read carefully the *third chapter of Zechariah*. Notice especially the *seventh verse*. "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." "My covenant was with him of life and peace; and I gave

them to him for the fear where with he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity; and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." [Malachi 2:5-7.] *17LtMs, Lt 62, 1902, par. 3*

Our sanitariums will be a great help in the work of reaching the higher classes. You will have opportunity to work in the same lines as those laid out before Dr. Kellogg. I was shown how in his work in the Sanitarium he would be brought in connection with men in high positions of trust, who were destroying themselves by lack of knowledge, by the use of tobacco and liquor, and by intemperance in eating; and that he would be able to help them. *17LtMs, Lt 62, 1902, par. 4*

A connection with God means everything to you. A connection with worldly men is of little value to physicians who have received a knowledge of present truth. The Lord calls upon you to be a true representative of Him. To devote large sums of money to outward display will not accomplish what you suppose it will. This is one way of calling the attention of the higher classes to your work, but it is not the Lord's way. You need to bind about your desire to make a striking appearance. You need to learn of the great Teacher the lessons that will make you wise unto salvation. Set Christ ever before you. Remember that He is your efficiency. "Without me," He says, "ye can do nothing." [John 15:5.] *17LtMs, Lt 62, 1902, par. 5*

He who gives himself to God will find a noble, uplifting work to do. He will strive to keep the way of the Lord. He will walk in the footsteps of the Redeemer, giving Him all the honor. All who learn of Christ will find rest and peace. In God's hands they will be the means of accomplishing a work the value of which they do not realize. *17LtMs, Lt 62, 1902, par. 6*

Counsel with your brethren. This is the path of safety. If you follow your own judgment, you will make mistakes that you cannot afford to make. There is a deeper, broader work to be done in medical missionary lines than you realize. Much more than you think is to be

accomplished by means of our health institutions. Few comprehend the importance of their work. *17LtMs, Lt 62, 1902, par. 7*

Give your time and tact and skill to the patients, rather than to doubtful projects and enterprises. Do not allow your ability to be diverted into channels that will bring no returns. Guard against neglecting your work in the Sanitarium for lines of work that God has not given you to do. It is not your work to establish institutions in various places. You have not the experience or the ability to enable you to do this work as it should be done. If you attempt to do it, you will surely lose your balance. *17LtMs, Lt 62, 1902, par. 8*

“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. ... 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 1:13-16, 22, 23.] *17LtMs, Lt 62, 1902, par. 9*

Those who obey the Word of God stand on vantage ground; for God is their defense. Strengthened and guided by the holy utterances of His Word, they build themselves up in the most holy faith. Those who eat God’s Word, and digest it, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It will be seen that their faith is of heavenly origin. Before angels and before men, they will stand as those who have a strong, consistent Christian experience. To every man, according to his several ability, the Master Worker has given his task. No one is to think that he is to be mind and judgment for his fellow workers. There are boundaries to every man’s work. There are limits to his power. Physicians with a work to do in a sanitarium are not to suppose that they are to be called hither and thither to decide questions of minor importance. Those to whom God has entrusted a work to do are to look to Him for guidance. They must learn to bear responsibilities without referring every question to some one

who perhaps occupies a higher position than they do, and to whom it has been the rule to refer. In nine cases out of ten, those who are on the ground know better what should be done than a man who is far away, whose mind is occupied with many things relating to his own work, so that he is not prepared to give due consideration to the case presented to him. *17LtMs, Lt 62, 1902, par. 10*

Emergencies arise when questions have to be settled at once. Men are to be trained to exercise the judgment the Lord has given them. Let God work through His instrumentalities. Many times, if the men on the ground were left untrammelled, they would do much better work than they do when calling for and receiving help from fellow workers. And the men who are called for have to leave their work to decide matters that they are poorly qualified to decide because they are not acquainted with the circumstances. *17LtMs, Lt 62, 1902, par. 11*

Let the Lord's workers depend on Him to help them in emergencies. He will give them wisdom to decide the questions that are continually arising. A man depending on the Lord, and obtaining wisdom from Him, has a right to think that he can, without being a shadow of another man, do the work the Lord has given him. A worker is never to be humiliated by unkind criticism. His brethren are to give him opportunity to prove himself. He is not to feel that he must depend on another man in an emergency. He should be given liberty to act for himself. And he is to do all he possibly can to improve in his work. *17LtMs, Lt 62, 1902, par. 12*

Do not strive to be acknowledged as the first. Those who take part in medical missionary work are to show abiding faith in Jesus Christ. *17LtMs, Lt 62, 1902, par. 13*

It is not pleasing to God for you to charge such large prices for your operations. The Word of God forbids all extortion. It is not right to ask from our ministers and from our people, upon whom we depend for tithes and offerings for the support of the work, the same prices for treatment as are asked from the world. Let us study the work of the great Physician, and then do judgment and justice. *17LtMs, Lt 62, 1902, par. 14*

I have been asked, "Did you say that Dr. Caro was to be superintendent of our medical institutions in Australia?" Never, never! Dr. Caro has not sufficient experience or knowledge to enable him to fill such a position. He has not a personal knowledge of the sanctification of the Spirit of God. This position requires a man of strong judgment, who knows what it means to bind about the edges. It is not essential that a man should be a graduate of a medical college to fill this position. There should be business men to take charge of business matters. Our physicians need such men as helpers. *17LtMs, Lt 62, 1902, par. 15*

Dr. Caro has a place in the institution, but he is not to think that he can fill in Australia the place that Dr. Kellogg fills in America. Let him take up the work where Dr. Kellogg took it up, and let him grow with it. Let him give proof of his capabilities. If he will conduct himself prudently, as a man under God's supervision, the people will have confidence in him. He is to ask counsel of the men who have long borne responsibilities in the work of God. When he is willing to do as faithful work as Dr. Kellogg has done, the Lord can use him as a man of opportunity. *17LtMs, Lt 62, 1902, par. 16*

Lt 63, 1902

Shireman, Brother and Sister [D. T.]

“Elmshaven,” St. Helena, California

April 22, 1902

Portions of this letter are published in *RY 75-78*.

Dear Brother and Sister Shireman,—

A few days ago I wrote you a short letter, but was unable to give you all the counsel that the Lord instructed me to give. I now wish to complete this letter. *17LtMs, Lt 63, 1902, par. 1*

The One who was instructing you for your present and eternal good said: The Lord has been very merciful and kind to both of you. He has given you the privilege of beginning a work for Him. When the school that you opened grew larger and required more helpers, you were not set aside, but were permitted to remain connected with the institution. *17LtMs, Lt 63, 1902, par. 2*

Addressing Sister Shireman, the heavenly Instructor continued: Notwithstanding the Lord’s goodness, you have opened your heart to Satan’s suggestions. You have allowed evil-surmising to take possession of your mind. But it is not yet too late for you to make matters right. You have the intercessory advocacy of One who knows the end from the beginning. He has encouraged all to entrust their cases to Him. You have had many trials to bear. Now, my sister, help has come, and you need no longer engage in school work. You need wisdom to discern the necessity for persons of educational ability who can still further advance the interests of the school. *17LtMs, Lt 63, 1902, par. 3*

Sister Shireman, the Lord has given you a part to act in beginning a good work in His cause. But the time has come when He does not desire you to carry a heavy burden in connection with the school work. The Comforter will come to you and help you; but you must not be placed where heavy responsibilities would rest upon you or upon your husband; for you could not carry them. When difficulties

arise, you have not clear judgment to make the wrongs right. You are tempted to think that it is impossible for others to do the work that you are not qualified to do. *17LtMs, Lt 63, 1902, par. 4*

Brother and Sister Shireman, you cannot complete the work that you have so well begun. You have carried the school as far as your capabilities enable you to carry it successfully. Those who have broader ideas should now bear the heavier responsibilities, advancing step by step as others have advanced in the past. *17LtMs, Lt 63, 1902, par. 5*

In the work you have been carrying forward, One infinite in capabilities and resources, the divine Educator, has been your efficiency. Never could a human being excel the Lord Jesus Christ in any line of work. He it is who has given men and women 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.*]*17LtMs, Lt 63, 1902, par. 6*

The Lord is directing His work. To every man He has given a work. Each one can go only so far as he has the ability to go. Some are able to teach only the primary lessons. It is then essential for others to teach the lessons studied in the higher grades. Thus the church is perfected. *17LtMs, Lt 63, 1902, par. 7*

Brother and Sister Shireman, for some time it would have been far better if you had discovered that you were not fully capable of carrying the work that you were attempting to carry. The eye of the Lord has been upon you. He has desired to open before you a way to do the work that you are capable of doing. Sister Shireman, the Lord will give you the power of comprehending that in your own strength you cannot control yourself. You have the idea that everything must be done in your way. When you see others in active service, you are tempted to think that you are left out; and for this reason you easily become impatient. *17LtMs, Lt 63, 1902, par. 8*

The love of Christ must be an abiding principle in the soul. At your age, after your life of toil, can anything be more desirable than quietude—love, peace, restfulness, and time in which to prepare to

meet your Lord in peace when He shall come? You are worn and do not view things aright. To ask you to remain in the position of a trainer of the youth would be to bring upon you too great a burden. It would be a mistake to place you, with tired nerves, in a position full of perplexity. In the management of children you often manifest a species of severity. Can there be any power so great as the power of love? Love to God and love to your neighbor—this is the whole duty that God requires of you. Do not spoil the good work that you have done. Withdraw from the turmoil of battle, and seek rest and peace in following God's way. Doors of usefulness will open to you. Brother Shireman, take up the work that God has given you as an evangelist. *17LtMs, Lt 63, 1902, par. 9*

Brother and Sister Shireman, the testing question now comes to you, Will you seek for rest and peace, cultivating all your powers for the future, immortal life? The Lord regards you with the greatest tenderness. Both of you need to have less responsibility in the school work. The Lord desires both of you to stand free from the burdens that you have hitherto carried. He desires both of you to cherish tenderness and love for your brethren and sisters. Pray for the unity that Christ prayed might exist among His disciples as it existed between the Father and the Son. As members of a family born again through the Spirit of truth, God's people should be united to one another by the truth, cherishing every principle of truth as an evidence of their unity with the Spirit of truth that works by love, refining and sanctifying the soul. *17LtMs, Lt 63, 1902, par. 10*

Speaking to Sister Shireman, the Instructor continued: You have become suspicious of your best friends, your feelings have been harassed, and you have spoken unadvisedly. Instead of exerting a healing influence, your words have created strife and perplexity. How much more peace you would have enjoyed, if you had loved God with the whole heart, and refused to cherish feelings of envy and jealousy toward your brethren and sisters—feelings that create discord and spoil your own experience. Are you not bringing a strange element into sacred work? May the Lord help you to cultivate a different spirit. Pleasantness of disposition and the thinking of pleasant thoughts create a heavenly atmosphere. *17LtMs, Lt 63, 1902, par. 11*

Neither of you is to feel as if you were divorced from the work. As it progresses, you should feel an interest in it, and be thankful that there are others who can carry it forward successfully. One laborer is adapted to one line of work, and another laborer to another line; all are to move forward together, advancing the work harmoniously. A Paul may plant, an Apollos water, but God gives the increase. The Lord uses some men to plow the field and to sow the seed, and others to reap; and He causes both those who sow and those who reap to rejoice together in the time of harvest. This is the way the Lord has always worked. He has given to every man his work. Let us do our best. If the Lord is with us, we shall be prospered.¹⁷*LtMs, Lt 63, 1902, par. 12*

Brother and Sister Shireman, can you not see that each one has a distinctive work? that from the lowliest worker to the most highly educated, the most efficient, each has his place in the work of soul-saving? "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." [*Ephesians 4:11-13.*]¹⁷*LtMs, Lt 63, 1902, par. 13*

As you read this letter, I desire you to regard me as your best friend. I respect you both for your past faithfulness. You have a work to do for the Lord. But you are to bear less responsibility than you have borne in the past. The reason for my speaking especially of Sister Shireman's being released from the work of teaching, is that she may have opportunity constantly to cultivate sweetness of disposition. My Sister, never cherish unhappy thoughts, or think that you are not treated right. You have become childish. You may not recognize this, nevertheless it is so. You need quietude and rest. You have strong likes and dislikes. Beware of hindering the work of God. Because I speak to you on these points, do not for a moment suppose that I wish to do you an injury.¹⁷*LtMs, Lt 63, 1902, par. 14*

My son Edson has labored untiringly to have both of you sustain the right relation to the school interest. Let God work out His infinite plans. Co-operate with Him as His helping hand in working out

these plans. Stand not as hindrances; for thus you would cause things to be said and done that would hinder the work which you have called in wise helpers to advance. *17LtMs, Lt 63, 1902, par. 15*

My dear Sister, I beseech you to put away all feelings of suspicion and jealousy. God's eye is over both of you. I am pained because I fear that this letter may possibly be misunderstood; but I am instructed to say to you, Know who your friends are, and appreciate them. When it is necessary for a work to be done in order to reform abuses that have crept into the church, thank the Lord that He has spoken. And when the Lord speaks to you, thank Him for saving you from future sorrow. *17LtMs, Lt 63, 1902, par. 16*

I am instructed to warn you to be careful what manner of spirit you manifest in regard to enlarging and perfecting the school work; for you are not to suppose that, unaided, you are equal to the task of carrying forward the increasing work that you have begun. Create no dissension by unadvised words of criticism in regard to the course of others, even if some things which displease you may seem to have been unnecessarily done. It makes me sad to think that you have become discontented over trivial matters. *17LtMs, Lt 63, 1902, par. 17*

I am sure the hand of the Lord was in the purchasing of property near the Hildebran School. That field is white already to harvest and should be worked most earnestly. *17LtMs, Lt 63, 1902, par. 18*

If you appeal to your own sympathies, or receive the impression that you are treated unjustly and misused, you have no one but yourselves to blame for such impressions. No course of action has been designedly pursued toward you that needs adjustment. Do not disturb the peace of mind of the few believers near the school by suggestions that my words are severe. *17LtMs, Lt 63, 1902, par. 19*

The Lord first gave me words of encouragement to speak to you in regard to opening up work in new fields and preparing the way for other workers possessing varied talents to come in and to carry forward that which you are able to begin. The Lord has not qualified you to do school work successfully without the aid of others who have ability to plan, devise, and advance in God's appointed way. While you were starting your school at Hildebran, those who did not

show you proper respect were reproved. There were imperfections in the manner in which some things were done; but the Lord commended you for doing the best that you could do. *17LtMs, Lt 63, 1902, par. 20*

The time came when it was advisable for you to be relieved of your heavy burdens in connection with the school. The Lord saw that the work to be done by and through His grace required a variety of talents. In His mercy, laborers possessing other talents have been brought into the school. This was in accordance with your earnest desire. Do not now block the wheels by criticism. *17LtMs, Lt 63, 1902, par. 21*

It is often the case that the talents of some workers do not enable them to harmonize well with other workers. The laborers are to advance steadily, carefully pondering at every step, else there will be marked failure. *17LtMs, Lt 63, 1902, par. 22*

I hope, Brother Shireman, that you will not be turned from your purpose of visiting many places to obtain means for carrying forward the work at Hildebran. I believe that the Lord will bless this effort, and that, so far as possible, He will move upon the hearts of the people to give you the gifts that you desire. At this time, means are greatly needed to advance the work. *17LtMs, Lt 63, 1902, par. 23*

I hope that in your effort to secure means for the support of the work, you will go forth full of faith, hope, and love. By becoming acquainted with the people and their necessities, and by finding openings where the truth will gain a ready entrance into honest hearts, you can be of much service to the cause of God. If you do this work, you will not only accomplish good and gain valuable experience, but the Lord will teach you what He desires you to do. He wishes you to do the work that He has fitted you to do. His Holy Spirit will move upon the hearts of other persons to come in and carry on the work in the school—persons who have had experience in caring for and instructing children. *17LtMs, Lt 63, 1902, par. 24*

Brother and Sister Shireman, I am interested in you, and for your present and eternal good I must write to you plainly. Because I write to you as I have written, do not conclude that I am not your friend.

Although that which often I must speak is proper and right, yet it causes me great pain of heart to send such words to those whom I love and respect. How I wish that my brethren and sisters would always walk and work in humility! If they would remain humble, I should not need to speak so plainly to them.*17LtMs, Lt 63, 1902, par. 25*

It pained me to send my first message to you. And I am pained as I finish writing out the message that the Lord has given me for you. It makes me sad to think of the pain that this will cause you, Brother and Sister Shireman. I am afflicted in your affliction. But although it is painful for me to write this message to you, yet saving and happy results will come to you, if you take it as the Lord desires you to take it. God's message cannot be withheld. It is a painful duty to me to do the work that it is right and necessary for me to do.*17LtMs, Lt 63, 1902, par. 26*

Brother Shireman, we are all in danger of forgetting God. Only by letting the Lord work out His will through us can we learn the lessons He desires us to learn. Temptations will come to us, but if we make God our trust, we shall be taught of Him.*17LtMs, Lt 63, 1902, par. 27*

My Brother, my Sister, come into harmony with the will of the Lord. Look to Jesus. Do not spoil your record by giving way to envy and distrust. I hope you will see these things in a true light. May the Lord bless you, and keep you in hope and grace and peace, is my prayer.*17LtMs, Lt 63, 1902, par. 28*

Lt 64, 1902

White, J. E.

“Elmshaven,” St. Helena, California

April 24, 1902 [typed]

Portions of this letter are published in *UL 128*. +NoteOne or more typed 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 son Edson,—

I see dangers that I am afraid you do not clearly discern. I am cautioned to consider carefully the case of Brother and Sister Shireman. He has done a work that many in like circumstances could have done and ought to have done, but did not do. Had they ventured out in this work, the Lord would greatly have blessed them, and as a result of their efforts, much fruit would have been borne to His glory. The Lord has worked through Brother Shireman. Brother Shireman has been rewarded in this life, and he will be rewarded in the future life, if he will hold the beginning of his confidence firm unto the end. *17LtMs, Lt 64, 1902, par. 1*

I was writing a letter in commendation of Brother Shireman when something appeared before me in print that led me to refrain from writing further. I was strongly impressed that it would not be best to praise Brother Shireman; that at the present time praise would be inappropriate and unwise; for it would prove a temptation to him. *17LtMs, Lt 64, 1902, par. 2*

Those who do faithful service for the Master have His commendation. But circumstances will arise in their experience that will lead them to take the words of the Lord, spoken to encourage them in a time of emergency, when they were in great difficulty, and use them in a way that will tarnish their future experience. When they should walk softly before the Lord, and tremble at His word, they will repeat His words of encouragement as a vindication of their course of action. Their misconception of the Lord’s approval places them in great danger. He spoke these words to them to

show them that He was not unmindful of their works and their labor of love, not to lead them to become self-sufficient. *17LtMs, Lt 64, 1902, par. 3*

I was about to write some words of encouragement to one who had helped in the work in the Southern field at a time when it was going very hard. A hand was placed upon the paper, forbidding me to write, and a voice said, "These words of commendation will do harm to the one you are addressing. God is the Master-worker. Glorify Him, not man." *17LtMs, Lt 64, 1902, par. 4*

My son, let us be very careful not to praise or flatter any human being. Do not place before the Lord's servants the temptation of human praise. It is God who enables men and women to accomplish good. He is behind every worker. Without His power, man is helpless. *17LtMs, Lt 64, 1902, par. 5*

Light has been given me that sufficient has been said and done to place Brother Shireman in a proper light before his brethren. Brother and Sister Shireman's danger is in thinking they can carry forward to a successful completion the work they have begun. But should they be allowed to follow their plans, the work would not develop as it should, and they would be a hindrance instead of a help. *17LtMs, Lt 64, 1902, par. 6*

There are those who by self-denial and self-sacrifice have prepared the way for a good work, yet who have not the capabilities that enable them to carry this work forward successfully when it has reached a certain stage of advancement. They would not be able to give it the right mold. *17LtMs, Lt 64, 1902, par. 7*

Brother Shireman has been greatly blessed by God. The Lord used him to start the work at Hildebran. But he is not to think, because of this, that he is fitted to carry the school work forward on the broad, elevated plane on which it must be carried. Others, whose education and training fit them for it, must take up the work in its advanced stages, <and carry it onward and upward>. But the Lord does not value the less those who in self-sacrifice and self-denial prepared the way for the work to advance. *17LtMs, Lt 64, 1902, par.*

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The Lord's workers must not think that they must be their own judges of the position they should fill. Let all remember that there are many different lines of work, and that all these lines of work are necessary. The hewers of wood and drawers of water do acceptable service and make a success where others would certainly make a failure. *17LtMs, Lt 64, 1902, par. 9*

Cannot Brother and Sister Shireman see that each laborer has a distinctive work, that from the lowliest worker to the most highly educated, the most efficient, each has his place to fill in the work of soul-saving. "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." [*Ephesians 4:11-13.*]*17LtMs, Lt 64, 1902, par. 10*

Brother Shireman should feel thankful that the work he began is growing, and that there is a demand for men of larger talents to carry it to the place the Lord desires it to occupy. Neither Brother nor Sister Shireman can do this. They are not fitted to carry the work forward after it has reached a certain stage of development. They must leave this to others. The Lord desires both of them to see this matter in a right light. Temptation will come to them, but the Lord speaks to them the words He spoke to Peter, "I have prayed for thee, that thy faith fail not." [*Luke 22:32.*]*17LtMs, Lt 64, 1902, par. 11*

Brother and Sister Shireman have a work to do for the Lord. But they are to bear less responsibility than they have borne in the past. Sister Shireman needs quietude and rest. She has strong likes and dislikes. Let her beware of hindering the work of God.*17LtMs, Lt 64, 1902, par. 12*

Do you remember, Edson, when Brother Shireman was doing the self-sacrificing work that he began in Kansas City, how he was, in his humility, taught of God? Under the impressions made on his mind by the Holy Spirit, he knew that he could not carry forward the work he had started, and he called for help, for some one to come

and make a success of the work he had begun. This same spirit he should show in connection with the work in Hildebran. *17LtMs, Lt 64, 1902, par. 13*

May the Lord help you in arranging matters at Hildebran. The Lord desires us to exercise great caution. From the light given me, I know that the work at Hildebran, if properly managed, will be a great blessing to the surrounding country. We are glad that the Lord directed Brother Shireman to this place. I have been shown that we must establish schools in just such places, away from the cities and their temptations. The sights and sounds of the cities make it almost impossible for children to receive a proper education while living in them. The youth living in the cities need constant help from God. They need to pray constantly for guidance, that they may escape the temptations surrounding them. They need friends. They need to be hedged about by faithful watchcare. Earnest prayer should ascend to heaven in their behalf. They need to be prayed for and with, that they may give themselves to the Lord. *17LtMs, Lt 64, 1902, par. 14*

I hope that what I have written will not confuse Brother and Sister Shireman. The Lord desires them to be sanctified daily to the truth. He desires them to close the heart against every phase of selfishness. The Lord is acquainted with our dangers. He has tasted of the fruit of the tree of self-denial. He knows the meaning of love to God and man. God forbid that Brother and Sister Shireman, whom I love in the Lord, should turn to the tree of the knowledge of good and evil, to eat of the forbidden fruit, the fruit of selfishness. The Lord is full of tenderness for them. How deeply it would grieve Him for them to have a wrong conception of their position or their work. *17LtMs, Lt 64, 1902, par. 15*

Edson, look to Jesus. Do not spoil your record by giving way to despondency and distrust. Make straight paths for your feet, lest the lame be turned out of the way. The Lord has a work for you to do. But in doing His work, you must move in harmony with your brethren. *17LtMs, Lt 64, 1902, par. 16*

The man who is nearest the Lord is the man who waits for Him as one waits for the morning, the man who has the least confidence in

self and the strongest confidence in God as the One who can save to the uttermost all who come to Him. *17LtMs, Lt 64, 1902, par. 17*

I have written this letter a little at a time; for my eyes will not bear any strain. The Lord has an interest in all the work you are trying to do for Him. Do not worry. The day of trust is in our hands. The day of reckoning will bear faithful witness as to how we have done our work. Let us do our best. If the Lord is with us, we shall be prospered. *17LtMs, Lt 64, 1902, par. 18*

Lt 65, 1902

Jones, Brother and Sister [C. H.]

“Elmshaven,” St. Helena, California

April 23, 1902

Portions of this letter are published in *5Bio 166-167*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother and sister C. H. Jones,—

I have words from the Lord for you. Recently I read a very important letter from Brother Jones. That night I was instructed of the Lord by object lessons and explanations that made a deep impression on me. I do not now purpose relating all that was presented to me; but there are some things that I must relate. *17LtMs, Lt 65, 1902, par. 1*

We seem to be assembled in council with a number interested in the working of the Pacific Press. Some things were said with regard to the past management of the institution. The statement was made that the results of this management were not altogether satisfactory. Papers were read. Many perplexing problems were introduced. There seemed to be so many questions to consider that little headway was made, and no light from God seemed to be shining in. *17LtMs, Lt 65, 1902, par. 2*

One of the questions under consideration was, “Should Brother C. H. Jones resign, who will occupy the position that he has occupied in the institution since he was a young man?” *17LtMs, Lt 65, 1902, par. 3*

One who has often been present in our councils now stepped forward, and looking with intense interest and sympathy upon Brother Jones, stepped to his side, and speaking to the brethren, said, “Should your brother leave the office now, he would wrong himself and <do a wrong to others and to> the work. Would his resignation remove the difficulties in the institution? Who of those

present would consent to stand in his place? Who of you have prayed and counselled with him as faithful missionaries for God? Who have helped him just when and where he needed help? Who have stood as true, faithful sentinels, ready to do their duty to God and to their brother? None of you could honor the position your brother has occupied, unless as helpers you had men who were burden-bearers, and who would stand on a higher, more spiritual plane of action than you have stood in your relation to Brother Jones.*17LtMs, Lt 65, 1902, par. 4*

“Bear in mind that we have a high priest who is touched with the feeling of our infirmities. He is a Helper who never fails us, never disappoints us when we call upon Him. He is the example we are to follow in our efforts to help our fellow workers.*17LtMs, Lt 65, 1902, par. 5*

“You who have criticized your brother as he has borne responsibilities may not have made just the same mistakes that you criticize in him. But you have made mistakes and failures deserving of more severe criticism than you have given him.*17LtMs, Lt 65, 1902, par. 6*

“Too often those who stand in positions of responsibility are criticized by their associates in labor, who ought to have wisdom to know that silence is eloquence, and that the one supposed to be in the wrong is not to be condemned before he has been given opportunity to make explanation.*17LtMs, Lt 65, 1902, par. 7*

“When you saw defects in your brother, how honorable it would have been to go to him alone, and faithfully, in tenderness and love, try to show him his errors. Those who refuse to take heed to Christ’s words, ‘Tell him his fault between thee and him alone’ [*Matthew 18:15*], show that they think unjustly, and that they are themselves deficient.”*17LtMs, Lt 65, 1902, par. 8*

Our Instructor placed his hand on Brother Jones’s shoulder, and said, “My brother, should you leave the position you now occupy, great injustice would be done. Those of your associates who have had so much to say in criticism would think their words true. You can honor God now by being ‘strong in the Lord, and in the power of his might.’ [*Ephesians 6:10*.]”*17LtMs, Lt 65, 1902, par. 9*

“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 principalities, against powers, against the rulers of darkness in this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplications in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Verses 11-18.*]17LtMs, Lt 65, 1902, par. 10

Addressing Brother C. H. Jones, our Instructor said, “Take up the work anew; and”—turning to the others present—“learn of Jesus, His meekness, His lowliness. Empty the mind of unkind criticism, and fill it with the determination to cherish the faith that works by love and purifies the soul. With sanctified determination take up the work of making yourselves all that Christ wishes you to be. You all need to put on every piece of the Christian armor; for you have battles to fight. There is a stern conflict before the people of God.”17LtMs, Lt 65, 1902, par. 11

“When Christ was on this earth, He chose twelve disciples to be constantly with Him. These it was His purpose to train for His work. He did not call their attention to the purposes and laws of the kingdoms of the world, but to a higher, holier theme—the purposes and laws of the kingdom of God. He did not speak to them of politics, but of the subjects that concerned them as stewards of His grace. He gave them a general idea of the character of His kingdom, and of its working, as a kingdom of grace in this world and a kingdom of glory in the future world. He told them that it was not an earthy, temporal kingdom, but a kingdom that would endure forever. He revealed to them the covenant of peace, the great charter that declares the principles of His kingdom.”17LtMs, Lt 65, 1902, par. 12

“When the twelve were elected to the apostleship, they expected that Christ would give them preferments, but instead, He gave them commandments. And He gave them the Holy Spirit, His presence, as a Comforter, to abide with them and teach them. ‘Peace be unto you,’ He said; ‘as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.’ [John 20:21, 22.]*17LtMs, Lt 65, 1902, par. 13*

“Do those present on this occasion feel that they are fitted to be thus honored, to have their commission thus sealed?*17LtMs, Lt 65, 1902, par. 14*

“In order to fulfil their mission, the disciples were to work under the Holy Spirit’s teaching. Thus only could they fill acceptably the position of trust in which they had been placed. Christ gave them a high and holy work to do. This they were able to accomplish, not by uniting with the world, but by standing on the platform of truth, ‘sealed with that Holy Spirit of promise,’ ‘the earnest of our inheritance.’*17LtMs, Lt 65, 1902, par. 15*

“The words spoken to the disciples are spoken also to you. The work the Saviour gave them He has given also to you. Are you doing this work?*17LtMs, Lt 65, 1902, par. 16*

“Light has been repeatedly given regarding the qualifications needed by those who are chosen to do God’s work. They are to walk in the light of heaven, bringing into the daily life the principles of pure and undefiled religion. They are to be a peculiar people, distinguished from the world by their refusal to conform to its customs, amusements, and principles. Christ is to be glorified by the difference between the lives of His people and the wickedness and perversity of worldlings. Then, as they stand on vantage ground, He will work through them with mighty power.”*17LtMs, Lt 65, 1902, par. 17*

The only way in which you can do acceptable service, after delaying so long to heed the word of the Lord, is by separating from the institution, not those you can train and educate, but those who, though supposed to be believers, have never been converted, those whose words and works declare that their example is as

unholy leaven. Who will now be burden-bearers, filled with a resolute determination to honor God? This is the test that is to be our guide in retaining or dismissing workers. No worker is needed in the Lord's institution whose love of worldly pleasure leads others astray. All connected with the Lord's work are held responsible to bring into this work a refining, purifying influence. Each worker is to help his fellow worker to fill his appointed place. Each is to help the other to reach a higher standard. *17LtMs, Lt 65, 1902, par. 18*

All are to study how they can blend with their fellow workers. All are to strive to become workers who can educate others. Those who direct in the work must not excuse themselves from the faithful discharge of their duty to reprove wrong in those who are not trying to work and walk in obedience to God's Word. *17LtMs, Lt 65, 1902, par. 19*

In this institution a large number of hands are employed to do commercial work. God does not require the doing of this work. Light has been given you in regard to this matter. "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." [*1 Kings 18:21.*] Will you now do thorough work in carrying out the instruction God has given regarding the work to be done by our publishing houses? If you continue to follow the plans you have been following, you will lose heaven. Leave to worldlings the business of the world. Do much more whole-souled, diligent work for the Master. The lines of business that have no relation to the cause of God should be cut away from the publishing house. The time and talents of the workers should be devoted to the publication of the truth. *17LtMs, Lt 65, 1902, par. 20*

There is a great work to be done for God. Enter boldly into the warfare against sin and wrong. It is safe to be in earnest in battling for the right. Unite with one another in the determination to restore righteous principles in the Lord's institution. Be faithful and true to one another. Break the yoke that Satan has placed on your necks, and take Christ's yoke—a yoke that is pleasant to bear. Learn of the great Teacher. *17LtMs, Lt 65, 1902, par. 21*

God will raise up men and women to be educators in the printing work, men and women who love and fear Him, whose hearts are

aglow with the love of Christ, who will be fathers and mothers in Israel.*17LtMs, Lt 65, 1902, par. 22*

Earnest effort, strong purpose, and unwavering trust in God will enable us in every emergency to do that which will glorify God.*17LtMs, Lt 65, 1902, par. 23*

Lt 66, 1902

NA [Brother]

“Elmshaven,” St. Helena, California

April 24, 1902

Previously unpublished.

Dear Brother,—

I am trying to do all in my power to advance the work of God. The work is constantly broadening, and I see much to do. If you, my brother, have means that you can spare, and will lend it to me, I shall be glad to borrow some at four or five per cent interest. And if you choose to lend me some money without interest, to be lent by me to the Lord’s work, I will accept it; for I wish to help the Sydney Sanitarium by a loan without interest. This is a very important enterprise that just now needs this kind of help. I also desire to invest something in the publication of my books in foreign languages, but cannot pay interest on this. *17LtMs, Lt 66, 1902, par. 1*

In regard to my own business, I wish to say that when I came from Australia, I did not expect ever to own a home again. I tried to rent a place in Oakland, but the way seemed to be hedged up. I was then led to buy a fruit-farm, with good buildings, close to the St. Helena Sanitarium. This proves to be a good place for me healthwise and an excellent place for my work. Since coming here I have done much writing, and I thank the Lord for a home away from the cities. *17LtMs, Lt 66, 1902, par. 2*

When I left Australia, I allowed some of my money to remain in our institutions there. After my return to America, I bought this place for eight thousand dollars, subject to a six-thousand-dollar mortgage. I have sold to the Sanitarium one of the springs, valued at two thousand dollars, and ten acres of the best land; also five acres to the Health Food Factory; and five acres to my farmer Brother James, and to my son. All of these purchasers desire deeds free from encumbrance. Therefore I desire to lift what remains of the

mortgage, which is now four thousand dollars. I also desire to pay some old loans. *17LtMs, Lt 66, 1902, par. 3*

More urgent than these things is the demand for means with which to secure the publication of my books in many languages. New fields are opening. From many places come calls for help. From Japan, from India, from South America, from Polynesia, and from Europe come appeals for counsel and assistance in having my books translated and published in the various languages of the people. *17LtMs, Lt 66, 1902, par. 4*

In this work we are far behind our duty. Our large publishing houses have not done all that they might have done in this line. I must now do what I can to help. For years I have given all the author's royalties on my translated books to missionary work—mostly to the education of home and foreign missionaries. I now feel that all that comes under my control from this source must be used to secure the translation and publication of new works in many languages. If my brethren help me in this work, with some gifts and loans without interest, the work will advance more rapidly. *17LtMs, Lt 66, 1902, par. 5*

About two years ago, when I was asked what could be done about the debts on our schools, I laid the matter before the Lord. There came to me the thought that I could give the book *Christ's Object Lessons* to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money in order to pay my debts and be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give *Object Lessons* for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would be willing to share the gift with me by giving the work that must be done in the publication of the book. *17LtMs, Lt 66, 1902, par. 6*

The plan was presented as one that could be an all-round blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to

me in which ministers were being aroused to do their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling *Object Lessons*.*17LtMs, Lt 66, 1902, par. 7*

The book found a ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among friends.*17LtMs, Lt 66, 1902, par. 8*

The workers gave their time, receiving nothing as far as money is concerned, but receiving something of infinitely greater value.*17LtMs, Lt 66, 1902, par. 9*

Individual action brought a consciousness of well-doing. All who engaged in the work improved in health of body and health of mind. They received an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their thought was, "The book must be sold; the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers.*17LtMs, Lt 66, 1902, par. 10*

I was made happy by the result of the plan. And all who engaged in selling the book were happy. They all helped one another to make the work a success.*17LtMs, Lt 66, 1902, par. 11*

I saw that in selling *Object Lessons* our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning to canvass. Prejudice was removed. In becoming acquainted with the people, the workers obtained a valuable experience. As they were thus sinking fresh shafts, their example helped the church to see that all around them there was work to do. There were those in the church who needed the experience to be gained by telling the truth, and as they went out to work for others, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became His people's blessing. The pulpit became a place of power.*17LtMs, Lt 66, 1902, par. 12*

I saw that the sale of *Object Lessons* opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the Lord was shown. Small companies gathered together for prayer and Bible study. All moved forward with harmonious force of action. Believers went to places where the people have no opportunity to hear the Word of God and gathered the children for Sabbath School. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine forth from the Word of God.*17LtMs, Lt 66, 1902, par. 13*

With this representation of the results of this work before my mind, I have looked for the success now attending the faithful workers.*17LtMs, Lt 66, 1902, par. 14*

Go forward, brethren and sisters, in this work; and in forgetfulness of self and unselfish efforts to help others, you will receive rich blessing. The Lord will open ways for you. Ministers will arouse and will labor to arouse church members. Let there be much more prayer. God does not limit His grace to any special time or any special effort. Only have a heart to obey the Word of the Lord, and your example will make an impression in favor of the truth. Only be wide awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you may be sure that you will not lose the blessing the Lord has for you. This will be the means of drawing the soul out after God for the saving of parents and children. Simple, earnest efforts made to help souls are wholly acceptable to God. Obedience is better than sacrifice.*17LtMs, Lt 66, 1902, par. 15*

Those who know not the truth should be prayed with and instructed. Many can take up this work. Small meetings should now be arranged for, in which two or three workers unite in explaining the truth to the people. Such meetings have been held in many places, and as a result, people have been brought into the truth, and meeting-houses have been built. At first, the work may have to be carried on in a room in a private house. Perhaps, if the weather is favorable, the meeting can be held out-of-doors. Give a kindly welcome to all who come. Draw near to God and to one another.

Let the songs of praise be sung. Let the Word of God be simply and clearly explained. Such a service will make a lasting impression.*17LtMs, Lt 66, 1902, par. 16*

I shall encourage such efforts; and may the Lord be with the workers and with those for whom they work.*17LtMs, Lt 66, 1902, par. 17*

The foregoing is a brief description of what can be done by those who know the truth. Such channels of service are much needed. And I believe that the work of selling *Object Lessons* will arouse our people to see what can and should be done.*17LtMs, Lt 66, 1902, par. 18*

What I have written in this letter will explain to you why I wish to borrow money at this time. When my other books shall be more thoroughly canvassed for, I can return the loans. Since the attention of our people has been so largely called to *Object Lessons*, I have received little from the sale of my other books. But I am not discouraged because of this. When I made the proposal to give *Object Lessons* to the schools, I felt that I could afford to wait, even if I should have to borrow money to carry forward my work; for I knew that the Lord was in the plan.*17LtMs, Lt 66, 1902, par. 19*

If you will lend me one or two thousand dollars, without interest, for a period of three to five years, I shall place it where it will accomplish much for the Master. And I shall report to you the results.*17LtMs, Lt 66, 1902, par. 20*

If you desire to send me an offering for the advancement of the Lord's work, I shall try to see that every dollar is used where it is most needed. I shall be glad to give you an account of the way in which the money has been used.*17LtMs, Lt 66, 1902, par. 21*

A great work is before us. Let us use our time, and our talents of experience, of influence, and of means, for the advancement of the special work for this time.*17LtMs, Lt 66, 1902, par. 22*

Lt 67, 1902

Brethren at the Pacific Press

“Elmshaven,” St. Helena, California

April 25, 1902

Portions of this letter are published in *MM 180-182*; *7ABC 468*; *UL 129*; *9MR 161*; *5Bio 167*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren in positions of responsibility in the Pacific Press,—

The case of Brother C. H. Jones has been presented to me. Should he resign his position to take up some other line of work? If the Lord should say, “This is My will,” it would be right for Brother Jones to do this. But where is the man with the necessary capabilities and a sufficient understanding of the work in the different departments of the publishing house who could take Brother Jones’ place? When the Lord selects a man who in His sight is the proper man for this place, it will be right for Brother Jones to sever his connection with the Pacific Press. But at present the Lord does not accept his resignation.*17LtMs, Lt 67, 1902, par. 1*

There are those who find fault with the past management of the Pacific Press. Let them understand that it is easier to question and find fault than to say what should be done to set things right—easier to criticize the men who are managing than to find men to carry out the principles of righteousness on the high plane of action that the Lord commends.*17LtMs, Lt 67, 1902, par. 2*

When the men working in the different lines of God’s cause are faithful Christians, laboring under the supervision of God, they will be enabled to do with honor the work placed in their hands. They are to go forward with fear and trembling, fearing lest in some emergency they do something that will misrepresent the institution which is one of the Lord’s great agencies for the advancement of His truth. They are to show that they realize that they are not working in a common, worldly place, but in a place made sacred by

the presence of One who investigates every action.*17LtMs, Lt 67, 1902, par. 3*

The following words were spoken to those who are associated with Brother C. H. Jones in the management of the Pacific Press:*17LtMs, Lt 67, 1902, par. 4*

Are you clear before God? Can He acknowledge you as true representatives of His truth? Have you not made it very hard for your manager to do the work appointed him, very hard for him to be a faithful steward? Have you realized that your position in the office makes you a part of the firm, held responsible by God to do all in your power to keep the work of the institution on a high plane? Is your record, in its integrity and righteousness, in harmony with your profession of faith? Will you measure your development, your breadth of Christian experience, by the description given in the Scriptures of God's true followers?—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." [1 Peter 2:9.]*17LtMs, Lt 67, 1902, par. 5*

In the books of heaven true Christians are registered as one family. Through faith and love, their hearts are knit together. In principles and practice, they are distinct from the world; for they have been chosen as members of the royal family. The excellency of their words and actions show that they are the princes of God. Their business transactions are after the order of heaven. And in God's sight they are of more value than all else in the world.*17LtMs, Lt 67, 1902, par. 6*

Have you, as heads of the different departments of this institution, assembled daily to offer prayer to God for the Holy Spirit's guidance and for the wisdom and grace that God alone can give? In your work, have you stood as a unit, not criticizing and condemning one another, but pulling together in even cords? You could have remedied the condition of things in the office by humbling yourselves before God, and obeying the words, "Be ye clean, that bear the vessels of the Lord." [Isaiah 52:11.] Obedience to the instruction the Lord gave would have brought among you the angels of heaven. You should have put forth personal efforts for those in

your charge. This would have placed you on vantage ground. But the work the Lord desired you to do, you did not do. The Lord is very merciful to forgive your errors and mistakes.*17LtMs, Lt 67, 1902, par. 7*

Let all now come into line. The work in this institution must be better understood and better planned. The workers, instead of looking for defects in their fellow workers, are to search their own hearts, overcoming the spirit that prompts to unwise actions and harsh words, and correcting their own mistakes. Then they will not bring about a condition of spiritual defection that takes the life and spirit out of those who should be strong to bear burdens.*17LtMs, Lt 67, 1902, par. 8*

When those in positions of responsibility in this institution see among the workers those who need reproof and caution, let them not think that they have done their duty by throwing the burden of this work on the manager. They are to go to the one in error, and in kindness and tenderness tell him of his wrong and of its sure result unless he changes. Invite him to talk with God about the matter. Kneel down with him, and pray for help.*17LtMs, Lt 67, 1902, par. 9*

The wrongs in this institution are to be corrected, but those who are associated with Brother C. H. Jones in labor are not to think that he is to bear this burden alone. It is not necessary to bring everything that needs to be corrected before the manager. When you see a worker in error, go to him, and talk with him kindly and tenderly, showing a sincere desire for his welfare. In nine cases out of ten, your efforts will be successful. You will save a soul from death and hide a multitude of sins.*17LtMs, Lt 67, 1902, par. 10*

Whatever your position may be, in no case throw your work on Brother Jones. You occupy positions of trust. Is it not, then, your duty to look after the apprentices, to see that they are not led astray? Is it not your duty to watch for souls as they that must give an account.*17LtMs, Lt 67, 1902, par. 11*

How may those in your charge be won to Christ? This is the great problem before you. In order to prepare them for present usefulness and for the future life, you must do far more personal work. You must labor in a way that will win the respect and confidence of the

youth under your supervision. Never be impatient with them. Remember that Christ died to save them. In the wisdom and love of the Saviour make personal efforts for them. Be faithful shepherds over them. Treat them in a way that you know Christ will approve. You offend God when you are impatient and overbearing. Christian politeness, Christian courtesy, is due from the Christian to every other human being. Nothing else will God accept.*17LtMs, Lt 67, 1902, par. 12*

Let those in charge of the youth in the different departments of this institution remember that they do them great harm when they allow their own words and actions to be out of harmony with their profession of Christianity, when they use the methods of the enemy instead of the methods of the Saviour in their efforts to bring about reforms.*17LtMs, Lt 67, 1902, par. 13*

Into your discipline bring not a particle of harshness. Lay no rigid injunctions on the youth. It is these ironclad rules and commands that sometimes lead them to feel that they must and will do the thing they are charged not to do. When giving caution or reproof to the youth, do it as one who has a special interest in them. Let them see that you have an earnest desire for them to make a good record in the books of heaven.*17LtMs, Lt 67, 1902, par. 14*

“And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:12.*] By the words and works of this life is decided the eternal destiny of every one; be very careful, therefore not to drive a tempted soul on to the enemy’s battle ground. Provoke not the youth to wrath. Stir not up in them, by unjust charges and harsh treatment, the impulse to act rashly. Often those who ought to know how to deal with the youth drive them away from God by injudicious words and actions. God records such treatment of the youth as a sin against himself. Treat the tempted ones in a way that will draw them to you as a friend who will not misjudge or hurt them. The admonitions God has given in His Word are infinitely better than any words of reproof you can speak. Lead the youth to see that it is for their eternal good to follow the path the Lord has marked out for

them. Tell them they must not sin, because it grieves the heart of the Redeemer. Tell them to fear to sin, because the wages of sin is death. In gentleness and love try to inspire in them an earnest purpose to do their whole duty to God and to their fellow men. Remember that the future experience of these youth will bear the stamp of the teaching you have given them. *17LtMs, Lt 67, 1902, par. 15*

As you thus strive to educate the youth in your care, you are educating yourselves, preparing yourselves to do better work for the Master. There is brought about in your character a reformation that makes you a safe example for the tempted and tried. In disciplining others, you are disciplining and training yourselves. *17LtMs, Lt 67, 1902, par. 16*

Paul has given a lesson for all who are educators in any line of work. Speaking of the high priest and his work, he says, "Who can have compassion on the ignorant and on them that are out of the way; for that he himself also is compassed with infirmity," subject to temptation. [*Hebrews 5:2.*] *17LtMs, Lt 67, 1902, par. 17*

Our great High Priest was taken from among men. In order for Him to understand the temptations that come to human beings, He must take human nature. He must be bone of our bone, flesh of our flesh. Among ten thousand times ten thousand and thousands of thousands of angels, Christ is a standard bearer. To Him has been given the prerogative of approaching God in His human nature, as well as in His divine nature. Through Him we are accepted in the Beloved. God welcomes all who come to Him in the name of the great High Priest. *17LtMs, Lt 67, 1902, par. 18*

Let no human being suppose that position or authority will give him one jot of favor with God. We can come to God only through the chosen Mediator, His only begotten Son, who knew no sin, neither was guile found in His mouth. The One who bore the penalty of sin, that through His grace man might render perfect obedience to the laws of God, and so obtain eternal life, is the only One who can enable man to become a member of the royal family. *17LtMs, Lt 67, 1902, par. 19*

"And by reason hereof, he ought, as for the people, so also for

himself, to offer for sins. And no man taketh this honor unto himself but he that was called of God, as was Aaron. So Christ also glorified not himself to be made an high priest; but he that said unto him, Thou art my Son; today have I begotten thee. ... Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” [Verses 3-5, 7-9.]*17LtMs, Lt 67, 1902, par. 20*

The only One who could with hope approach God in humanity was the only begotten Son of God. That sinful, repentant human beings might be received by the Father, and clothed with the robe of righteousness, Christ came to the earth, and made an offering of such value that He redeemed the race. Through the sacrifice made on Calvary is offered to every one the sanctification of grace. All may become obedient sons and daughters of God.*17LtMs, Lt 67, 1902, par. 21*

Let those who are placed in responsible positions beware lest, by defective characters and unchristlike tempters, they work against God’s plan. The glory of God and the good of human beings should lead every man to strive to be a example of what man may become through the grace of Christ. He is to rely wholly on the merits of the One who gave Himself as an offering that He might stand between God and man. The efforts of every one in whose heart the work of grace is daily done will be a savor of life unto life to all who are under his watchcare. He will be successful in laboring for the saving of souls ready to perish. He will bring them to the Chief Shepherd, who alone can save to the uttermost all who come to Him.*17LtMs, Lt 67, 1902, par. 22*

The men who guide and instruct those who are “ignorant and out of the way” need much of the patience and love of Christ. [Verse 2.] Many times their patience will be tried; those for whom they work will seem to be dull of understanding; it will be hard to lead them to act on correct principles. The truth must be brought to bear upon them to soften and subdue their hearts. Those who try to help them

must have ability to lead them on step by step, realizing that they are to beseech sinners, not drive them, to be reconciled to God. Christ says, My sheep hear My voice, and they follow Me away from the byways of sin. As Christ worked, so you are to work. In tenderness and love seek to lead the erring to the right way. This will call for great patience and forbearance, and for the constant manifestation of the <forgiving> love of Christ. Daily the Saviour's compassion must be revealed. The example He has left must be followed. He took upon His sinless nature our sinful nature, that He might know how to succor those that are tempted. *17LtMs, Lt 67, 1902, par. 23*

He who does this work must put into it his whole heart; for it is a work that requires all there is of a man. He who does it as a work that is done for wages will make an utter failure. *17LtMs, Lt 67, 1902, par. 24*

Long life and prosperity are promised to those who are faithful in keeping the commandments of God. "Thou shalt do that which is right in the sight of the Lord; that it may be well with thee," "and that thy days may be prolonged." [*Deuteronomy 6:18, 2.*] *17LtMs, Lt 67, 1902, par. 25*

But let no one think that he can honor the Lord by mechanical obedience, while he has no real sense of what obedience means, because his heart is not right with God. "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he which doeth wrong shall receive of the wrong which he hath done; for there is no respect of persons." [*Colossians 3:23-25.*] *17LtMs, Lt 67, 1902, par. 26*

Those who work only when in sight of their director are unfaithful and untrue. They are men-pleasers. They do not work with a pure heart and clean hands. They do not bring integrity into their efforts. They may apparently work very earnestly while in the sight of the director, but as soon as his presence is removed, their attitude changes. They work in a lax, indifferent way, accomplishing only a third of what they might accomplish. And the little they do is not done in a way that pleases God. *17LtMs, Lt 67, 1902, par. 27*

God calls upon men and women and youth to be true and faithful in their work, bringing into the daily life the principles of His Word, that it may be well with them. They are to remember that Jesus sees all they do and hears all they say. They are to work cheerfully, serving God to the best of their ability, doing His will from the heart. Let them remember, as they do their appointed work, that they are doing it for God. They are not to give their service grudgingly, or of constraint, but willingly, and gladly, filled with a resolute purpose to be true, to do their best, to make their service acceptable to God and to their fellow workers. *17LtMs, Lt 67, 1902, par. 28*

True Christians are faithful in little things, remembering that the Word of God declares, "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] A faithful, steady obedience to the words of Christ makes men pure in mind, resolute in purpose, and faithful in every station of life. *17LtMs, Lt 67, 1902, par. 29*

True service is the unveiling of a heart made fragrant by the love of God. Such service gives nobility to the life. Under its influence, love to God and man speaks from the lips and is revealed in the actions. *17LtMs, Lt 67, 1902, par. 30*

Those placed in positions of trust and responsibility in the publishing house established by God's direction are day by day to reveal in the life a re-formation. They are to receive into the heart and mind the words of eternal life, that they may be sanctified through the Spirit of truth. *17LtMs, Lt 67, 1902, par. 31*

When God's people place the gift of speech under the influence and control of the Holy Spirit, thousands will hear the message that God is love, that 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.*] His heart of infinite love embraces every human being. His love is an inexhaustible well-spring of joy and peace. It is as enduring as eternity. It is the fountain opened for Judah and Jerusalem. From its unfailing supply every soul may be satisfied. This love is the life of God, working with transforming power in the soul, perfecting Christian character, making human beings partakers of the divine nature. Through Christ, this living stream of love and life flows to the world. *17LtMs, Lt 67, 1902, par.*

These words and many more in the same strain were spoken by our Instructor. *17LtMs, Lt 67, 1902, par. 33*

Brethren, place yourselves where you can be accepted by God. Do not permit prejudice and self-righteousness to fill your mind. Do your part faithfully and open the way for the Lord to work. *17LtMs, Lt 67, 1902, par. 34*

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. ... But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness, and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil. ... Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [*Ephesians 4:17, 18, 20-27, 29-32.*] *17LtMs, Lt 67, 1902, par. 35*

These words need no explanation. *17LtMs, Lt 67, 1902, par. 36*

My brethren, your failure to do your work in spiritual lines in the office has placed a heavy burden upon your brother C. H. Jones. You should have borne many of the burdens that have fallen upon him in regard to the care of the employees. You have allowed your work to rest upon him. If you had walked in accordance with the light God has given, the causes you supposed you had for

complaint would not have existed. Your shunning the responsibility of doing personal work for those employed in the office has had sad results. But Brother Jones is not to carry your sins of neglect. *17LtMs, Lt 67, 1902, par. 37*

Laying his hand upon Brother Jones's shoulder, our Instructor said, "Be strong in the Lord and in the power of His might." He then repeated the following Scripture: "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 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.*]*17LtMs, Lt 67, 1902, par. 38*

I have been shown that those who bear burdens in the Conference should show an earnest interest in the spiritual welfare of those working in the publishing house. They should act as counsellors and advisors. Such work as this, Brother Knox, Brother Corliss, and Brother A. T. Jones should do. But in their earnestness to point out and correct wrongs, Brother Corliss and Brother A. T. Jones sometimes manifest a spirit that needs to be softened and subdued by the grace of the Spirit of God, represented by the holy oil. *17LtMs, Lt 67, 1902, par. 39*

Of this holy oil we read in Zechariah, "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." [*Zechariah 4:1-3.*]*17LtMs, Lt 67, 1902, par. 40*

“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.” [Verses 11-14.] *17LtMs, Lt 67, 1902, par. 41*

The mission of the two anointed ones is to communicate to God’s people that heavenly grace which alone can make His Word a lamp to the feet and a light to the path. From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence, His Spirit is imparted to the human instrumentalities that are consecrated to His service. *17LtMs, Lt 67, 1902, par. 42*

Those who have a special work to do for God need a large supply of the holy oil, that they may be a strength to the church. They need wisdom and courage and zeal, that they may work in Christ’s lines. They are to receive in rich measure the grace of the Holy Spirit. *17LtMs, Lt 67, 1902, par. 43*

Christ is the source from which His workers are to receive the oil of grace that is to enable them to carry forward His work. He emptied Himself of His glory that He might fill His believing ones with His Spirit, which would give them power and efficiency. *17LtMs, Lt 67, 1902, par. 44*

To the two brethren whose names I have mentioned, these words were spoken: “You must be very sure that you are supplied with the holy oil. Speak guardedly and wisely. See how many victories you can obtain over self. Never, never speak unadvisedly. Every man in a responsible position should be able, because he is supplied with the holy oil, to speak advisedly.” *17LtMs, Lt 67, 1902, par. 45*

It is not enough for those who have been connected with the office to overcome their hereditary and cultivated tendencies to wrong. They must cultivate the traits that will enable them to do acceptable service. It is not enough for them to put off the old man. They must

put on the new man. It is not enough for them to lay aside the things that have hindered them from doing God's work. More than this is required. Righteous principles must become a part of the nature. The law of God must be written on the heart. Let every soul now arise and bear responsibilities. Cease to do evil, and learn to do well. "Learn of me," the great Teacher says; "for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Put on the new man, created by the power of God. Cherish the new, ennobling principles of unselfishness. Receive the regenerating grace which enables the receiver to reveal in spirit, in words, in actions, the sanctification that the truth imparts. This is the holiness that Christ requires. *17LtMs, Lt 67, 1902, par. 46*

Take heed that you do not think or speak with severity. Beware how you judge your brother, forgetting as you do so, that as you judge him, so you will be judged. He in whose heart Christ abides follows the principles of righteousness in all his dealing with his fellow men, obeying the last six precepts of the law. *17LtMs, Lt 67, 1902, par. 47*

Let the men in responsible positions in the office of publication carefully examine themselves. Let them not lay their burden of imperfection and failure upon the one who deserves censure less than they themselves for the demoralized condition of affairs in the publishing house. If you had stood manfully by your brother's side, constantly putting forth individual effort for the uplifting of those connected with the institution, all would have stood on vantage ground. Brother C. H. Jones is a man who can see and understand the situation of the work and its necessities. The Lord has not separated Brother Jones from His work, as if he were the one who is wholly out of line. Brother Jones is not to be thus regarded. *17LtMs, Lt 67, 1902, par. 48*

Brethren, the message from the Lord to you is, "Cherish the faith that works by love and purifies the soul. Correct your own defects of character. If your faults are not corrected, they will drive the Spirit of God from the office." *17LtMs, Lt 67, 1902, par. 49*

To Brother C. H. Jones these words were spoken: "Would you forsake an imperilled vessel? Would it be a manifestation of faith, or

of weakness, for you to disconnect from the office at this time? Would not this step be regarded as cowardly? And for you to withdraw from the work would not bring about the needed reformation in the Pacific Press.*17LtMs, Lt 67, 1902, par. 50*

“Should you now step out of your position in the office, you would do so under a cloud of suspicion. You would be regarded by many as having made a failure of your lifework. Although you have not reached the standard that you should in spiritual lines, you are not the cause of the sad state of affairs at the Pacific Press. All have had a part in the neglect and failure. All must now unite in doing the work they have left undone.*17LtMs, Lt 67, 1902, par. 51*

“My brother, put on every piece of the Christian armor. 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. The Lord desires you to be an overcomer, to triumph in the third angel’s message. Take up your work, and in the love and fear of God advance to a higher standard. If you have the support you ought to have from your fellow workers, you will be enabled, by the grace of Christ, to work in a way that will glorify God. Labor with a conscientious regard for the work as being God’s work. Do the will of God from the heart, and you will come off a conqueror. Separate from your life all that hinders you in doing the Lord’s work, and move forward, serving God in the place where you are. Be strong in the Lord and in the power of his might.”*17LtMs, Lt 67, 1902, par. 52*

I address all who are carrying responsibilities in this institution. Remember that we have an enemy to fight, even to the gates, a Captain to fight for, a banner to fight under, and rules of warfare by which we must be governed. Take up your work as Christian soldiers. The Christian warfare is an individual warfare. Do you not expect to have to struggle against the determined opposition of the powers of darkness? Satan will contest every inch of the way, but press forward. The strength and courage necessary for the conflict will be given you.*17LtMs, Lt 67, 1902, par. 53*

In the Christian-warfare life, spiritual life, courage, constancy, and

decision are needed. Be strong in the Lord. Human courage will not suffice. The Christian soldier must be strong in the Lord. God is all-sufficient. In the omnipotence of His might, gird on the armor. Make use of all the proper means of defense against the enemy. Resist temptation. Cultivate the Christian virtues. Be strong; <yea, be strong.> Those who have so many battles to fight must be strong for service. Gain strength and help from the source of all power. If we trust in the Lord, we shall triumph in the warfare against unseen foes, but if we trust in our own strength, we shall surely meet with defeat. The armor is prepared, Put it on, and fight bravely for the Lord.¹⁷*LtMs, Lt 67, 1902, par. 54*

Lt 68, 1902

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

April 28, 1902

Portions of this letter are published in *5MR 453*; *5Bio 177*. +^{NoteOne} 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 Kress,—

I have received your welcome letters. Thank you very much for writing so fully. I am glad that you did not say, “I shall not tell you the particulars regarding the work here; for I suppose others have already done this.” Brother and Sister Farnsworth have been very faithful in keeping us supplied with news. I thank them, and I thank you, my brother and sister. *17LtMs, Lt 68, 1902, par. 1*

Since returning from New York, I have at times been so weak that I could scarcely walk without staggering. But I praise the Lord that I am growing stronger. My appetite has come back. I do not eat many kinds of food, but I relish what I do eat. I do not put on much flesh, but I am able to walk as easily as when I was sixteen years of age. I ride out when the days are bright. *17LtMs, Lt 68, 1902, par. 2*

Since the beginning of the year, I have written about seven hundred pages. Much of this matter is letters to different persons. These letters will be used in the testimonies, and will, I hope, be a help to our people. At times my brain is so intensely active that it seems impossible for me to write the ideas as fast as they come to me. *17LtMs, Lt 68, 1902, par. 3*

My eyesight is troubling me. But although the Sanitarium is just above my home, on the hillside, and I am invited to go there and take treatment, I dare not go. There are times when a full, thorough course of treatment is a help, and there are times when it would be unwise to take such a course of treatment. If I had nothing to think

of but the care of my body, I might venture to take a course of treatment at the Sanitarium. But I have four workers at work for me, besides my son, and next week Dores Robinson will be here. I must stay where I can be in touch with my workers. I have much to place in their hands. The subject matter that the Lord gives me must be sent out to the people. I have not, therefore, taken time for treatment at the Sanitarium. *17LtMs, Lt 68, 1902, par. 4*

Last Sabbath, for the first time since returning from the East, I ventured to speak in the Sanitarium chapel. My severe labor in speaking while on the journey to and from New York, and my exposure, while travelling, to intense cold, brought on a severe throat and lung difficulty. I also suffered from bloody flux, which caused me great pain. I lost much flesh, and part of the time while on the journey, I looked more like a corpse than a living woman. Still, I was obliged to keep on writing. And in trying to fill all my appointments to speak to the people, I lost my voice. *17LtMs, Lt 68, 1902, par. 5*

While at Nashville, I was very sick. I lost all appetite for food, and appearances seemed to be against me. A season of prayer was held for me in response to my request. I was able to pray, and great peace came to me, but no evidence of immediate healing. I was very happy. It seemed to me that a soft, clear, heavenly light shone about me, and I was able to rest and believe, lying passive in the Lord's hands. *17LtMs, Lt 68, 1902, par. 6*

Since then my health has gradually improved. I have had one or two severe attacks of sickness, but most of the time I have been able to rest in quietude. *17LtMs, Lt 68, 1902, par. 7*

I take a hot bath at night, always taking care to cool off thoroughly before getting out. In the morning, I give myself treatment. Sometimes I rise at twelve o'clock, sometimes at eleven, but generally at one. For weeks one o'clock was my hour for rising. I would take a cold sponge bath, and then begin my writing; and before any of the others in the house were awake, I would have many pages written. *17LtMs, Lt 68, 1902, par. 8*

I kept this up till suddenly my head seemed like a seething furnace. My eyes pained me much. *17LtMs, Lt 68, 1902, par. 9*

I pray much in the night season, when the condition of the churches burdens me so that I cannot sleep. On one or two nights I walked the floor, unable to sleep until three o'clock in the morning. I tell you plainly that I do not like this wakefulness. I am trying to educate myself to sleep, and the Lord is helping me. For the last few nights, I have slept until three o'clock. But when I think of the peril of souls and of the state of our churches, I am so deeply moved and so burdened that I cannot sleep.*17LtMs, Lt 68, 1902, par. 10*

I have spoken twice on Sabbath morning to the little company of believers at Calistoga, a town about nine miles from here. Another time I spoke to a little company seven miles beyond Calistoga. Thus I have tested my voice and measured my strength to see how much I could do with safety. A week ago I spoke in the Sanitarium chapel. Those present said that the discourse was plain and clear. Tomorrow, notwithstanding the fact that since returning from the East, I have not been strong enough to join with my faith in worship, except on a few occasions, I go to Oakland to attend an important council meeting.*17LtMs, Lt 68, 1902, par. 11*

The work at the Pacific Press is passing through a crisis, and we have been in perplexity to know what to do. I have written much to meet the situation. It was a severe strain on me to do this writing, but I could not forbear. Many difficulties have arisen. It has seemed that matters could not be satisfactorily adjusted. Apparently, to do that which needed to be done to set things in order would destroy some things that ought to be strengthened. For three nights last week I was carried through presentation after presentation. During the day, many desired to talk with me; but I said, No, I cannot talk with any one. I must write out the instruction the Lord has given me.*17LtMs, Lt 68, 1902, par. 12*

I shall try to present to those bearing responsibilities in the publishing house the need of cutting away the outside work, and of doing more in the publication of the truth. This is the next reformation to be undertaken. Those in positions of trust in the institution have much to learn in regard to their duty to give the apprentices the discipline and education they should receive. They are to give the youth in their charge a thorough understanding of the work in the different departments. They are to teach them to

work as in the sight of the Lord. God will bless them in doing this grand missionary work. *17LtMs, Lt 68, 1902, par. 13*

I have been looking over the testimonies that have been published in regard to the work to be done in our publishing houses; and I ask myself, "Why have not those connected with this branch of the Lord's work taken heed to the light given?" *17LtMs, Lt 68, 1902, par. 14*

The men appointed by David to bear responsibilities in the kingdom were men of wisdom and business ability. They were examples of industry and prudence. The king's personal counsellors, they possessed wisdom of no ordinary degree. In the government of the kingdom, David listened to the counsel and advice of these men. But he did not place their words before the Word of God. He declares, "Thy testimonies also are my delight and my counsellors. ... I have chosen the way of truth; thy judgments have I laid before me. I have stuck unto thy testimonies; O Lord, put me not to shame. I will run in the way of thy commandments, when thou shalt enlarge my heart. ... Thy word is a lamp unto my feet, and a light unto my path. ... My soul hath kept thy testimonies; and I love them exceedingly." [*Psalm 119:24, 30-32, 105, 167.*] The whole of the *one hundred and nineteenth Psalm* exalts the law of God. *17LtMs, Lt 68, 1902, par. 15*

God's law is to be the rule of our life. In plain, clear language the Lord has enjoined upon us the importance of studying His Word. There the principles of righteousness are laid down, and the difference between right and wrong, truth and error, is clearly defined. The testimonies are given to lead minds to this Word. *17LtMs, Lt 68, 1902, par. 16*

Personal ministry is far more efficacious than preaching in the saving of souls. When God's people do personal work as He designs it to be done, the promises of *Isaiah fifty-eight* will be fulfilled to them. His righteousness will go before them; His glory will be their reward. *17LtMs, Lt 68, 1902, par. 17*

Darkness has covered the earth, and gross darkness the people. Deceit, cruelty, violence, and crime fill the land. But those who are willing to be led by God, will see light in His light. His power will give

them victory. Right will triumph over wrong. We are to press upward and still upward, seeking to understand more of the breadth and depth and height of Christ's love. We need more of the love "which passeth understanding." [*Philippians 4:7.*] We need more, much more, of God. O why do we forget that it is our privilege to breathe in the Spirit of Christ? Why do we forget that God wants to lift upon us the light of His countenance, that He wants to give us life and joy and power?*17LtMs, Lt 68, 1902, par. 18*

Under the most trying circumstances, we can rest in the Saviour. I know this by experience. When suffering the most severe trials, my heart is filled with a peace that is beyond understanding or expression. Thus it has been with me all through the past months of sickness and weariness. I love the Lord. I know that He is my strength and my exceeding great reward. My heart is filled with love for Him who gave His life for me.*17LtMs, Lt 68, 1902, par. 19*

My dear brother and sister whom I love in the Lord, I feel a sweet unity with you. I believe that the Lord will bless you in taking up the work at the Sanitarium. I wish to say that it is the Lord who has impressed Brother Murphet to lend you money. Take this money; for thus the Lord is opening the way for the Sanitarium to be completed.*17LtMs, Lt 68, 1902, par. 20*

Lt 69, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

April 28, 1902

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 Burden,—

I will try to write you a few lines in response to your short letter of the last mail. I thank you so much for your letter. It was like a drink of cold water to a thirsty soul. I thank the Lord with heart and soul and voice that you have made a beginning in Sydney. This is indeed a move in the right direction. May the good work make rapid advancement. The Lord will give you the victory. He will prepare the way before you. You have had a long, trying struggle. Now light is breaking through the darkness. You have fought a hard battle. We have felt so sorry for you. If we could, we should have sent you means to help you in the work. But I have been greatly straitened financially. The General Conference has not been able to pay me what is due me. In order to make the annual payment on my place, we thought that we should be forced to hire money from the bank at eight per cent interest. We had arranged for a loan of one thousand dollars and had written and signed a note for this amount. Friday afternoon my son was just starting to town to deposit our note in the bank, when, lo, the mail brought us a letter from the treasurer of the General Conference containing nearly a thousand dollars, enough to meet my present need. So, instead of borrowing money from the bank, we deposited money. Thus the Lord has worked for us.¹⁷*LtMs, Lt 69, 1902, par. 1*

I have been praying that the Lord would open the way for the purchase of the three hundred acres of land near the Sanitarium. This land is offered for three thousand dollars. You will remember that before you went away, we looked at this place. We wish to

purchase it as a site for an orphanage. We must have this land, if the Lord wills; for in many respects it is well suited to the purpose for which we desire it. We think that the way is opening for us to purchase it. *17LtMs, Lt 69, 1902, par. 2*

Christ's Object Lessons is doing a good work. The effort to sell the book is giving our people in this country an experience they have never had before. In every sense of the word, the work is an object lesson. The purpose for which the plan was proposed will be accomplished if God's people will press on from point to point. *17LtMs, Lt 69, 1902, par. 3*

The sale of this book has meant a great dearth of means for me; but I do not regret any loss I have sustained. I shall gladly stand back, and let the work advance, until there goes up the shout of victory, Grace, grace unto it. The Lord sees the wonderful fabric that He wishes His people to weave in His loom through the sale of *Christ's Object Lessons*. I do not want to spoil the beauty of the pattern by giving way to pride and selfishness. No; I desire, through self-sacrifice, to understand the meaning of living faith in Christ, who is our sufficiency, our all and in all. We need daily to gain a clearer understanding of Him as the Way, the Truth, and the Life. It is our blessed privilege to stand in the radiance of the love of God. All power, all wisdom, is at our command. We have only to ask. But we must ask in faith, nothing doubting. A fountain has been opened for Judah and Jerusalem. Every thirsty soul may come and drink of the water of life. *17LtMs, Lt 69, 1902, par. 4*

Since coming to this country, I have met with afflictions that have tried my soul. But at every point I have been given strength to hold fast. I have not felt any inclination to murmur or complain. In the wakeful, painful hours of the night, I could praise God; for joy and trust and confidence and increased consolation were mine. On my journey to and from New York, it seemed at times that I could not survive, so weak and sick was I. But I was content to live or to sleep in Jesus. In the end, all things shall work together for good to them that love God. I want to do all for God that I possibly can, that at last I may lay my crown at Jesus's feet, whose I am by creation and by redemption. I have learned the sweetness of perfect trust in Him who gave His life for me. *17LtMs, Lt 69, 1902, par. 5*

Brother Burden, I am rejoiced to learn that your brethren in Australia believe you and your wife to be the very ones for the place you occupy. May the Lord bless you and keep you in all your ways as you seek to accomplish his purpose. *17LtMs, Lt 69, 1902, par. 6*

I have felt afraid that you might have to sell some of the Sanitarium farm to outsiders in order to get money to complete the building. Do not sell one rod of the land to outsiders. You and your brethren will have to arrange the matter of providing homes, <some> on the Sanitarium land <or near by> for the workers who will be immediately connected with the institution. *17LtMs, Lt 69, 1902, par. 7*

If you will walk humbly with God, He will be with you. But beware of self-exaltation. When one engaged in the Lord's work exalts self, he loses the strength that comes from unreserved surrender to God. *17LtMs, Lt 69, 1902, par. 8*

You have long been hindered in the work on the Sanitarium. It was not God's will that this should be. I have prayed for means for the Sanitarium. I have made appeals. But many needy fields have been calling for help. The institutions in Scandinavia have been in a pitiable condition. The effort to lift them out of their embarrassment has drawn heavily upon our resources. *17LtMs, Lt 69, 1902, par. 9*

We are enjoying the beautiful things of spring. The valley is filled with flowers. The mountains are covered with verdure. I know of no other place that displays so much of the beauty of God's creation. I praise the Lord for His goodness and for His wonderful works. *17LtMs, Lt 69, 1902, par. 10*

The day before yesterday we had the first fruits from our farm for this season—a dish of ripe strawberries. All our family had some, and greatly enjoyed them. *17LtMs, Lt 69, 1902, par. 11*

I should be so pleased to see you all again. When I left Australia, I verily thought that I should return in two years. But I fear that I shall never again cross the Pacific Ocean. *17LtMs, Lt 69, 1902, par. 12*

We want you to return to this country when your work in Australia is finished. But that will not be very soon; for there is much work to do

there. We rejoice to hear your reports of success. “Bless the Lord, O my soul, and all that is within me, bless his holy name.” [*Psalm 103:1.*] There is light, light ahead. “Rejoice in the Lord always, and again I say, Rejoice.” [*Philippians 4:4.*] Be strong in the Lord, my brother, strong in His strength. Advance step by step. Every step taken is a step nearer the gate of the New Jerusalem. *17LtMs, Lt 69, 1902, par. 13*

Lt 70, 1902

Moran, F. B.

Oakland, California

May 1, 1902

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. F. B. Moran

Dear brother,—

I have a decided message for our people, that the Lord has not appointed them to do the work you are proposing to do. He does not require them to provide facilities for the entertainment of the tourists coming to Los Angeles. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.¹⁷*LtMs, Lt 70, 1902, par. 1*

Why do we establish sanitariums?—That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. As the sick ones come, they are in a condition that renders them susceptible to the sanctifying influence of the medical missionaries who labor to restore soul and body.¹⁷*LtMs, Lt 70, 1902, par. 2*

Medical missionary work in Southern California is to be carried forward by the establishment, in various places, of small sanitariums, not by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure-lovers, who would bring with them all their intemperate ideas and practices. Such an institution would absorb the time and talent of those who are needed elsewhere. Our capable men are to be set at work in sanitariums established and conducted for the definite purpose of preparing minds for the reception of the truth for this time.¹⁷*LtMs, Lt 70, 1902, par. 3*

Your ideas are not in harmony with the light God has given me. We are not to absorb the time and strength of men capable of carrying forward the Lord's work in the way He has outlined, in an enterprise for the accommodation and entertainment of pleasure-seekers, whose greatest desire is to gratify self. *17LtMs, Lt 70, 1902, par. 4*

Let us keep our young men and young women from all such dangerous influences. *17LtMs, Lt 70, 1902, par. 5*

I sincerely hope that you will not carry out what you have undertaken. It would be perilous to the safety of the workers to connect them with an enterprise such as the one you have in view. And neither you nor your brother is endowed with the necessary capabilities for such a work. God has not called you to this work. Should you engage in it, you would not advance the work of soul-saving as you think you would. *17LtMs, Lt 70, 1902, par. 6*

God is not leading you to do this work. I write to warn you. You might secure a large amount of money from outsiders to start the enterprise. But think of the amount of means that would be required to keep up such an establishment. Before you go any further in this enterprise, sit down and count the cost to see whether you will be able to finish. Heed the Saviour's words of warning: "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.*] This warning was given to those who were preparing to do a great work in connection with the gospel message; and I repeat it to you. *17LtMs, Lt 70, 1902, par. 7*

Our sanitariums are to be established for one object—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the lowliest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums. *17LtMs, Lt 70, 1902, par. 8*

Sanitariums are to be established as soon as possible in different

places in Southern California. No more time is to be wasted in the endeavor to bring every man's ideas into harmony with the Lord's plan. Let a beginning be made in several places. If possible, purchase land on which buildings are already erected. Then let appropriate enlargement be made as the prosperity of the work demands. *17LtMs, Lt 70, 1902, par. 9*

The sick cannot fail to be benefited by a stay at a sanitarium established in a retired place in the country, beautified by nature's lovely adornings. In such a place they will find health of body and peace of mind. *17LtMs, Lt 70, 1902, par. 10*

My brother, do not bring confusion into our ranks by trying to carry out plans that the Lord does not endorse. Do not try to do a work that He has not given you. *17LtMs, Lt 70, 1902, par. 11*

We are living at the very close of this earth's history, and we are to move cautiously, understanding what the will of the Lord is, and imbued with His Spirit, not doing the work you are planning for, but the work that will mean much to the Lord's cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin. *17LtMs, Lt 70, 1902, par. 12*

I feel deeply grieved over your unwillingness to receive counsel or advice, your slowness to discern the danger, or to turn from your own plans. Your readiness to move without counselling fully with your brethren testifies to your danger. *17LtMs, Lt 70, 1902, par. 13*

I have not strength to write more now. I write this because I wish you to begin to consider. May the Lord's will be done in and through and by you. "We are laborers together with God." [1 *Corinthians* 3:9.] I will write more as soon as I can. *17LtMs, Lt 70, 1902, par. 14*

Lt 71, 1902

Magan, P. T.

“Elmshaven,” St. Helena, California

May 7, 1902

Portions of this letter are published in *MM 231-232; 5Bio 154*.
+NoteOne or more typed 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 Magan,—

I have just received your draft. Thank you very much. I will turn it over to Willie, and he will see that a note is sent to the brother who has lent me the money.*17LtMs, Lt 71, 1902, par. 1*

Willie has just returned from Healdsburg, where with the brethren he has been attending important council meetings.*17LtMs, Lt 71, 1902, par. 2*

In regard to hiring money for me, never hesitate to pay as high as five per cent interest. At present, very little money is coming in to me from my books, and I am far behind in my payments to my workers. I feel that I must devise some way of getting money to pay them what is due them. Then there are interests connected with the Lord's cause that I am instructed to instruct others to enter into without delay. Our people are to carry the work into new territory, bearing aloft the ensign which declares our faith in the Bible as our teacher. Ministerial work, educational work, and medical missionary work are to be carried forward.*17LtMs, Lt 71, 1902, par. 3*

Several small sanitariums are to be established in Southern California to help those who are drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach those in the highways, and also their attendants.*17LtMs, Lt 71, 1902, par. 4*

This work is now to be done. Much more good will be accomplished

by it than by work for the degraded and besotted. In this latter work, the laborers may pull some out of the fire, hating even the garment spotted by the flesh. But few of those who have given themselves to evil, whose lives have been spent in intemperance, ever learn to represent Christ. *17LtMs, Lt 71, 1902, par. 5*

It is not wise to erect mammoth institutions. The Battle Creek Sanitarium was altogether too large. I have been shown that it is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires a great many workers. But it is difficult, where so many workers are brought together, to maintain the standard of spirituality that should be maintained in the Lord's institutions. Often workers are brought in who are not spiritually minded, who do not exercise wisdom in dealing with those who, if treated wisely, would be awakened, convicted, and converted. *17LtMs, Lt 71, 1902, par. 6*

I cannot now write as fully as I desire to on this subject. But I know that not one quarter of the work has been done in opening the Scriptures to the sick that might have been done, and that would have been done if the workers in our sanitariums had received thorough instruction in religious lines. *17LtMs, Lt 71, 1902, par. 7*

Where so large a number of workers are gathered in one place, management of a much higher spiritual grade is needed than has yet been seen in the Battle Creek Sanitarium. If that institution had been situated in the country, where it could have been surrounded by gardens and orchards, where the sick could have looked upon the beautiful things of nature—the flowers of the field, and the fruit trees, laden with their rich treasures—how much more good would have been accomplished! As patients and visitors were given lessons from nature's great lesson book, how many diseased minds would have become healthy, and how much better prepared the suffering bodies would have been to receive benefit from the ministrations of a Christian physician who believes in the power of the One who gave His life for the life of the world. *17LtMs, Lt 71, 1902, par. 8*

Those who have unquestioning faith in Christ's power to heal both soul and body will see, in physical, mental, and spiritual restoration,

the evidence of His miracle-working power. All things will be done for those who believe.*17LtMs, Lt 71, 1902, par. 9*

I am instructed to instruct others that unbelief and self-sufficiency are the dangers against which those connected with our sanitariums must guard. The workers in these institutions are to carry forward the warfare against evil with such earnestness and devotion that the sick will feel the uplifting influence of their unselfish efforts.*17LtMs, Lt 71, 1902, par. 10*

And in the efforts made for the restoration of the sick to health, use is to be made of the beautiful things of the Lord's creation. Seeing the flowers, plucking the ripe fruit from the trees, hearing the happy songs of the birds, has a peculiarly exhilarating effect on the nervous system. From out-of-door life, men, women, and children will gain the desire to be pure and guileless. By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened. The mind is prepared to appreciate the beauties of God's Word.*17LtMs, Lt 71, 1902, par. 11*

Why should not the young men and women who are seeking to obtain a knowledge of how to care for the sick have the advantage of nature's wonderful resources? Why should they not be taught to value and use these resources?*17LtMs, Lt 71, 1902, par. 12*

This should be done, and it will be done when we as a people follow the Lord's plan in our sanitarium work, doing away with needless adornments, and seeking for that which God values—a meek and quiet spirit, which is in His sight of great price.*17LtMs, Lt 71, 1902, par. 13*

I cannot now dwell upon these things as I should be glad to. But God helping me, I will do my utmost to show the life-giving power of sunshine and fresh air. How much better it is for the sick to be in the open air than within four walls, decorated though these walls may be with many pictures.*17LtMs, Lt 71, 1902, par. 14*

The great medical institutions in our cities, called sanitariums, do not accomplish one fiftieth part of the good they might were they

located where the patients could have advantages provided by out-of-door life. Sanitariums are to be established in many places in the country. This is the light given me, and purity and health will be the result of following this light. *17LtMs, Lt 71, 1902, par. 15*

In Southern California there are many properties for sale on which are buildings suitable for sanitarium work. Some of these properties should be purchased and medical missionary work carried forward on sensible, rational lines. "Say not ye, There are yet four months, and then cometh harvest! Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [*John 4:35-38.*]*17LtMs, Lt 71, 1902, par. 16*

Those whose business it is to labor for souls as they that must give an account must keep themselves free from worldly policy plans. They must not, for the sake of obtaining the influence of some one, become entangled in plans dishonoring to their profession of faith. They must not sell their souls for financial advantage. They must do nothing that will retard the work of God and lower the standard of righteousness. We are God's servants, and we are to be workers together with Him, doing His work in His way, that all for whom we labor, whether in school work or sanitarium work, may see that our one desire is to reach a higher standard of holiness. Those with whom we come in contact are to see that we do not only talk of self-denial and self-sacrifice, but that we reveal them in our lives. Our example is to inspire those newly come to the faith with an earnest desire to become better acquainted with the things of eternity. *17LtMs, Lt 71, 1902, par. 17*

There is to be no taint of self-seeking in our service. "Ye cannot serve God and mammon." [*Matthew 6:24.*] Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He

declares, "I am He that holdeth thy right hand." [*isaiah 41:13.*] Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am he that liveth and was dead; and, behold, I am alive for evermore." [*Revelation 1:18.*]¹⁷*LtMs, Lt 71, 1902, par. 18*

Lt 72, 1902

Our Churches in America

NP

May 18, 1902 [typed]

This letter is published in entirety in RH 05/27/1902. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

An Appeal for the Southern Work

To our churches in America,—

There is a heavy burden on my soul in regard to the Southern work. Something has already been done in the South; but the work must advance much more rapidly than it has been advancing. A publishing house has recently been established in Nashville to print reading-matter suitable for the different classes of people in that field. The needs of this new institution have been presented before our Northern churches, and, in response to the calls of our brethren, many gifts, large and small, have been made. We thank the Lord that He has aroused some of the brethren to establish and sustain the publishing house in Nashville. The establishment of this institution is an advance movement and will accomplish much good. This institution will still need to be sustained by gifts and offerings, just as the publishing house in Battle Creek and the publishing house in Oakland were sustained when they were first established. *17LtMs, Lt 72, 1902, par. 1*

Sanitarium work has also been begun in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of truth. *17LtMs, Lt 72, 1902, par. 2*

These newly established interests should receive help from our people. Those living in places where the truth has been long

established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given opportunity to hear the message that is to prepare a people to stand in the day of the Lord. *17LtMs, Lt 72, 1902, par. 3*

Words have come to me from the One highest in authority. My Instructor asked, "In establishing the work in the Southern field, will you do less than you have done in more favorable places—less than you have done in Michigan and on the Pacific Coast?" I responded, "No, Lord." Then the word came: "You have no time to lose in establishing the work in the Southern field. Many are saying in their hearts, 'My Lord delayeth His coming.' [*Matthew 24:48.*] But the Word of the Lord declares: 'There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake unto them a parable: Behold the fig tree, and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'" [*Luke 21:25-31.*]*17LtMs, Lt 72, 1902, par. 4*

It is high time that we awake out of sleep. In the Lord's vineyard there should be one hundred workers where now there is but one. If we move forward in faith, the Lord will care for us. He declares: "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather 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." [*Luke 12:29-32.*]*17LtMs, Lt 72, 1902, par. 5*

The time has come for those who have a large amount of means invested in houses and lands to begin to dispose of their possessions. "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." [*Verses 33, 34.*] *17LtMs, Lt 72, 1902, par. 6*

My brethren and sisters in the faith of Christ's soon coming, I ask you how it will be with you when you stand before the great white throne, to answer for the talents He has entrusted to you? If you hoard your money, if you invest it in houses and costly furniture, how can you meet your Lord in peace? Your heart will be where your treasure is. *17LtMs, Lt 72, 1902, par. 7*

If in the providence of God you have been given means, do not settle down with the thought that you need not engage in useful labor, that you have enough, and can eat, and drink, and be merry. Do not stand idle while others are struggling to obtain means for the cause. If you do less than your duty in giving help to the perishing, remember that your indolence is incurring guilt. Before it is forever too late, begin to reform. Invest less in worldly enterprises, and use your means in creating increased facilities for giving the third angel's message to the world. The time will soon come when no man can buy or sell, save he who has the mark of the beast. We have no time to lose. The end is near. But opportunity is still offered for your talent of means now buried in worldly possessions to be transferred to the Lord's work. *17LtMs, Lt 72, 1902, par. 8*

God desires His people to do far more for the establishment of His church, far more for the maintenance of the cause of truth. Keeping the glory of God in view will enable us to make a wise use of His goods. If God gives us much of this world's goods, it is not that we may selfishly hoard them, or that we may crave for more, but that we may freely impart to those not so richly blessed. Nothing so refreshes the spirit as giving gladly and willingly of the blessings God has so freely given us. The life of the soul is revived by the sight of the good thus accomplished and by a sense that a conscientious use has been made of the Lord's goods. *17LtMs, Lt 72, 1902, par. 9*

All are being tested and tried. By the way in which we do the work Christ has given us to do in His absence, we decide our future destiny. Many neglect their God-given work. They refuse to be His helping hand. Let us fear to fall short of God's plan for us. His servants are to be ever on duty, working always for the uplifting of those for whom He gave His life. *17LtMs, Lt 72, 1902, par. 10*

Christ, the Master of the household, has gone to prepare for us mansions in the heavenly city. We are waiting for His return. Let us honor Him in His absence by doing with faithfulness the work He has placed in our hands. Waiting, watching, working, we are to prepare for His return. If we are faithful, if we serve Him with full purpose of heart, He will receive us with the gracious words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [*Matthew 25:34.*] He will receive us with honor. To us will be given a crown of glory that fadeth not away; and a new name, "which no man knoweth saving he that receiveth it." Those who follow Christ here will one day "follow the Lamb whithersoever he goeth." [*Revelation 2:17; 14:4.*]*17LtMs, Lt 72, 1902, par. 11*

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." [*Revelation 16:17.*] His coming is drawing nigh. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." [*Luke 12:35-37.*]*17LtMs, Lt 72, 1902, par. 12*

Great and solemn events are soon to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. To the whole world the warning message is to be given. *17LtMs, Lt 72, 1902, par. 13*

I inquire of those upon whom for so long the light of truth has been shining, In this time of such solemn importance, what are you doing to advance the work necessary to be done in saving perishing

souls? There is much work to be done for the Master. He calls upon all to watch, that when He comes, they may open to Him immediately. He asks you to do His commandments, to bring forth much fruit because you are branches of the true Vine. As you bear much fruit, His joy will remain in you. *17LtMs, Lt 72, 1902, par. 14*

My brethren, what are you going to do in regard to the Southern field? With earnest effort, you are to strive to establish memorials for God throughout the Southern states. A great work is before us in the South. The brethren there need to erect inexpensive buildings that are necessary for the carrying forward of work that must be done speedily. Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established; and the publishing interests should be strengthened. *17LtMs, Lt 72, 1902, par. 15*

I am instructed to call upon my brethren in the different Conferences of America to take a greater interest in the Southern work than you have taken. From the light that the Lord has been pleased to give me, there is resting upon you a duty to look upon these destitute fields and to do more for them than you have yet done. The Lord has blessed you with means to help carry forward His work, and He now calls upon you to be faithful to your stewardship by helping advance the work in this long-neglected portion of His vineyard. Let the churches arise as one, and work earnestly, as those who are walking in the full light of truth for these last days. *17LtMs, Lt 72, 1902, par. 16*

In the name of the Lord, I call upon my brethren to do something to strengthen the publishing interests and to help establish other lines of work in the South, and to do it now. Soon it will be too late to do anything. Soon our opportunities to work will have passed by forever. The plagues of God are already beginning to be poured out upon the earth. The evidences before us indicate that God's Spirit is being withdrawn from the earth. Only a little while longer shall we be permitted to labor, and then in heaven it will be said, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." [*Revelation 16:17; 22:11.*] *17LtMs, Lt 72, 1902, par. 17*

Brethren and sisters, now is the time to make haste to do something. Will you now give of your means to advance the work in the South? If you have in your possession houses and lands that you do not need, will you sell them, and invest the means thus obtained in more firmly establishing the various lines of work that have been begun in the Southern field?*17LtMs, Lt 72, 1902, par. 18*

To rescue the fallen race from the thralldom of sin, Christ came to the world and died on Calvary. He gave His all to us. What are we willing to give to Him?*17LtMs, Lt 72, 1902, par. 19*

Those who at such a time as this defraud God, will suffer eternal loss. "Sell that ye have, and give alms." [*Luke 12:33.*] Put your money in the bank of heaven. Thus invested, it will yield an infinitely higher rate of interest than if placed in the banks of this world.*17LtMs, Lt 72, 1902, par. 20*

Divine grace accompanies those who deny self for the sake of the work of the Redeemer. This grace is woven into all they do. The blessing of good works will follow them into the eternal world. They are wise stewards. By a right use of the Lord's goods, they are laying up treasure that will endure through the ceaseless ages of eternity.*17LtMs, Lt 72, 1902, par. 21*

Lt 73, 1902

Brethren in the Review and Herald Office

“Elmshaven,” St. Helena, California

May 19, 1902

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,—

My mind has been decidedly called to the needs of the Southern field. Several have spoken to me in regard to the building in Atlanta that is owned by the Review & Herald Publishing Association. I am told that this property is for sale. It would cause me great sorrow of heart should it pass out of the hands of our people. There are those in Atlanta who must hear the message of truth. Such plants as this, which have been used in the service of the cause, and which can still be used, should not be turned over to worldlings. Before this building is sold, an effort should be made to use it in carrying forward lines of work that will proclaim the third angel’s message. God desires His people to show what medical missionary work, united with the gospel ministry, will accomplish. The need for such work is great. *17LtMs, Lt 73, 1902, par. 1*

Could not this building in Atlanta be utilized for sanitarium work? Shall not every effort be made to advance this work in a place where we already have a building in which it can be carried forward. The sanitarium in Atlanta would be the helping hand of God, opening doors for the entrance of truth. Such an institution would be of great help to the work in Georgia and also to the work throughout the whole Southern field. *17LtMs, Lt 73, 1902, par. 2*

I ask you to deed the building in Atlanta, and the lot on which it stands, over to the Southern Union Conference, in trust for the advancement of the cause of God. The house, with its surroundings, is such that it could be used for sanitarium work. It

would stand as a memorial of service. By its work prejudice would be removed, and things that are ready to die would be strengthened.*17LtMs, Lt 73, 1902, par. 3*

The Southern Union Conference is too poor to purchase this building, therefore I ask you, my brethren, to transfer it to them; and then they will call for gifts to enable them to equip the building and put it in running order.*17LtMs, Lt 73, 1902, par. 4*

By transferring this property to the Southern Union Conference, the Review & Herald office will make a noble gift to a weak, suffering, poverty-stricken field. By making this gift, they will open the way for the knowledge of the Lord to be brought to many.*17LtMs, Lt 73, 1902, par. 5*

The Executive Committee of the Southern Union Conference most heartily endorses this plan.*17LtMs, Lt 73, 1902, par. 6*

The Lord has laid on me the burden of the Southern field. The ignorance and destitution of thousands in this field rise to heaven as a reproach against us. Shall we not strive most earnestly to remove this reproach? We are living in the time of the end, and there is much to be done in the Southern field. Any line of work that will give the truth standing room in this field should now be taken up and earnestly and thoroughly carried forward. How little has been done to fulfil the words, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." [*Isaiah 11:9.*] Let the gospel be preached and practiced. Only by the preaching and living of the truths of the gospel can the world be reclaimed.*17LtMs, Lt 73, 1902, par. 7*

Our churches in the South are to have a spiritual resurrection, and the Lord, through His Holy Spirit, will graciously bless the means employed by His servants to bring this about. The psalmist prayed, "That thy way may be known upon the earth, thy saving health upon all nations." [*Psalms 67:2.*] Let this prayer be ours. Let us pray that the healing influence of divine revelation, as a heavenly current of vital air, may come upon God's people, imparting physical and spiritual health and vigor. Let us pray that the leaven of His grace shall work in church after church, till God's name is a praise among them because of His wonderful works. We shall extend His kingdom

by doing the work close by us that is waiting to be done. *17LtMs, Lt 73, 1902, par. 8*

I leave this matter with you, expecting no disappointment. I believe that you will look upon it as a privilege to place the Lord's property where it can be of the most use in His cause. I believe that you will make this gift willingly, rejoicing that you can thus favor your brethren in the South. Thus you will be doing genuine missionary work, and your action will bear the Lord's commendation. *17LtMs, Lt 73, 1902, par. 9*

Lt 74, 1902

Brethren who are Working in the South

“Elmshaven,” St. Helena, California

May 2, 1902

This letter is published in entirety in *The Southern Watchman*, May 29, 1902. +NoteOne or more typed 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 who are working in the South,—

I would say to you, Obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement¹⁷*LtMs, Lt 74, 1902, par. 1*

The Lord’s work in the South is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. He has at His disposal all the resources of heaven. Before those who trust and obey Him, He will open ways of advance. In emergencies, He will give them special help.¹⁷*LtMs, Lt 74, 1902, par. 2*

There is a large work to be done in the South. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor be discouraged. Again and again He was compelled to leave His field of labor because of the unbelief of those who should have received Him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation He left the heavenly courts would not yield their proud hearts to Him. But it filled Him with joy to see souls delivered from the thralldom of sin. This was the joy set before Him, the joy for the sake of which He

endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross, He could bring life, eternal life to all who believe. The conversion of one soul fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." [*Zephaniah 3:16, 17.*] *17LtMs, Lt 74, 1902, par. 3*

The workers in the South have had to struggle long against the obstacles that have hindered their progress. It is God's help alone that has enabled them to move forward in the face of difficulties which at times have threatened to overcome them. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked, cannot understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work. *17LtMs, Lt 74, 1902, par. 4*

My brethren in the South, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving, which have proved so successful, have, at the beginning, been carried forward amidst great difficulty. *17LtMs, Lt 74, 1902, par. 5*

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him and will make them a praise in the earth. Nothing in this world is so dear to God as His church. He will work with mighty power through humble, faithful men. *17LtMs, Lt 74, 1902, par. 6*

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and wring our hands, but to arise and work for time and for eternity.¹⁷*LtMs, Lt 74, 1902, par. 7*

Lt 75, 1902

Brethren and Sisters in Australia

“Elmshaven,” St. Helena, California

May 2, 1902

From *Lt 74, 1902*, which is published in entirety in *The Southern Watchman, May 29, 1902*.

My dear brethren and sisters in Australia,—

I would say to you, Obey the voice of the Lord in all your ways. Do not, because difficulties and hindrances arise, lose heart and courage. Do not be among those who, when all seems prosperous, are willing to work for the Lord, but who, when service means inconvenience and sacrifice, give up in discouragement.¹⁷*LtMs, Lt 75, 1902, par. 1*

The Lord’s work in Australia is to go forward. The workers are to move steadily, cautiously, promptly. When advancement calls for sacrifices, they are to make sacrifices, and make them gladly and willingly. This the cause of God demands of every one. Let all move forward courageously, trusting in God to supply their needs according to the riches of His goodness. Before those who trust and obey, He will open ways of advance. In emergencies, He will give them special help.¹⁷*LtMs, Lt 75, 1902, par. 2*

There is a large work to be done in Australia. Be not discouraged by the present feebleness of the work you have begun. Christ would not fail nor become discouraged. Again and again He was compelled to leave His field of labor because of the unbelief of those who should have receive Him with unquestioning faith. He often wept, cut to the heart by the thought that those for whose salvation He left the heavenly courts would not yield their proud hearts to Him. But it filled Him with joy to see souls delivered from the thralldom of sin. This was the joy that was set before Him, joy for the sake of which He endured the cross, despising the shame. He rejoiced in the thought that by the agony of the cross He could bring life, eternal life, to all who believe. The conversion of one soul

fills all heaven with triumphant exultation. The angels sing for joy when a soul is snatched from Satan's power, a trophy of the Redeemer's sacrifice. "In that day shall it be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." [*Zephaniah 3:16, 17.*]*17LtMs, Lt 75, 1902, par. 3*

You have had to struggle long against the obstacles that have hindered your progress; but by God's help you have been enabled to move forward in the face of difficulties which at times have threatened to overcome you. If all in our ranks knew how difficult it has been to establish the work in places which have since become important centers, they would realize that it takes courage to face an unpromising situation, and to declare, with hands uplifted to heaven, We will not fail nor become discouraged. Those who have not broken the ground in fields that have never before been worked cannot understand the difficulties of pioneer work. If they could understand God's working, they would not only rejoice because of what has been done, but would see cause for rejoicing in the future of the work.*17LtMs, Lt 75, 1902, par. 4*

My brethren, there is no reason for discouragement. The good seed is being sown. God will watch over it, causing it to spring up and bring forth an abundant harvest. Remember that many of the enterprises for soul-saving have, at the beginning, been carried forward amidst great difficulty.*17LtMs, Lt 75, 1902, par. 5*

I am instructed to say to you, Move guardedly, doing always that which the Lord commands. Move forward courageously, assured that the Lord will be with those who love and serve Him. He will work in behalf of His afflicted people. He will not suffer them to become a reproach. He will purify all who yield themselves to Him and will make them a praise in the earth. Nothing in this world is so dear to God as His church. He will work with mighty power through humble, faithful men.*17LtMs, Lt 75, 1902, par. 6*

The message of Christ's soon coming is to be given to all the nations of the earth. Vigilant, untiring effort is required to overcome the forces of the enemy. Our part is not to sit still and weep and

wring our hands, but to arise and work for time and for eternity.¹⁷*LtMs, Lt 75, 1902, par. 7*

Lt 76, 1902

Executive Committee of M. M. & B. Association and Sanitarium Managers

“Elmshaven,” St. Helena, California

January 25, 1902

Portions of this letter are published in *ABC 1149, 1151*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Executive Committee of the M. M. & B. Association, and to sanitarium managers

Dear Brethren,—

The views that you take regarding the object and management of the health food work and of the sanitarium work are in some respects decidedly contrary to the light which God has given me in regard to the use of the goods entrusted to us as His stewards. *17LtMs, Lt 76, 1902, par. 1*

The burden of going into details, of saying what shall be done and what shall not be done in every particular, has not been placed upon me. But I am called upon to bear a decided testimony, whether men will hear or whether they will forbear, that some are not working in harmony with God in their plans. They are doing a strange work among God’s people, placing themselves in a position that God does not approve. They are trying to make them amenable to human jurisdiction. But the Lord has not given man the work of putting yokes on the necks of His people, binding them in such a way that they are not free to look to God and to be led and guided by Him. It is not the Lord’s design that His people shall be made amenable to their fellow men, who are themselves wholly dependent on God. *17LtMs, Lt 76, 1902, par. 2*

I am astonished at the thought of our sanitarium work, which should be rapidly developing in all parts of the world, being governed by

rules such as those contained in a proposed agreement which, since my return from the General Conference, was sent to me for approval or disapproval. Heaven will not endorse the signing of such agreements. The Lord will not approve of our people entering into such agreements. It seems so strange that such rules should be formulated. I am instructed to say that the Holy Spirit did not indite these regulations. They are an evidence of distrust or a lack of confidence in one another. This lack of confidence will react on you, leading your brethren to show a lack of confidence in you.*17LtMs, Lt 76, 1902, par. 3*

Please read carefully the accompanying copy of the proposed agreement, and consider its influence upon your plans and work were you endeavoring to establish sanitariums in New York City or any other place remote from Battle Creek. The documents that provide that many institutions shall be brought under the control of one management are of human invention. They are a mistake, an error. They do not give a correct representation of the manner of God's working. It is not after God's order that our medical institutions should be under the control of the men who are managing the Medical Missionary Association and the Battle Creek Sanitarium. These men already have all the responsibilities they can handle. Unless there is a decided reformation in the Battle Creek Sanitarium, it will become a place that God cannot honor, a place in which He cannot abide.*17LtMs, Lt 76, 1902, par. 4*

My dear brethren, you and all others who are engaged in the Lord's service must be closely bound up with Him. The Lord sent me to Battle Creek with a message to help you, and especially Dr. Kellogg, so that no strange methods should be brought in that would misshape His work. Dr. Kellogg needs to unload, to lay off many of the responsibilities that he is carrying. The message to Dr. Kellogg and to several of his associates is that they are to move carefully, to walk humbly with God, to take fewer responsibilities, and to believe that God has a people, chosen and precious, through whom He will work to carry forward His work in clear, well-defined lines. God does not choose a few men, but many men, for the fulfilment of His purposes.*17LtMs, Lt 76, 1902, par. 5*

If the sentiments that some of you have been advocating should

prevail among Seventh-day Adventists, it would not be the mind of God that would control. You must bind about your strange plans. Once let such plans prevail in regard to the establishment and management of sanitariums, as are expressed in the proposed agreement, and a state of things would result that you cannot now imagine. *17LtMs, Lt 76, 1902, par. 6*

It is to Christ, not to man, that we are to go for aid and guidance. What do those become who believe the Word of God, receiving Christ as a personal Saviour? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of men, but of God. And the Word was made flesh, and dwelt among us, ... full of grace and truth." [*John 1:12-14.*] This is the honor that is bestowed on the sinful, repentant, believing ones who accept Christ for all that He has promised to be to them. "And of his fulness have all we received, and grace for grace." [*Verse 16.*] God says to us, "Freely ye have received, freely give." [*Matthew 10:8.*] Impart to others the blessings you receive. *17LtMs, Lt 76, 1902, par. 7*

The Holy Spirit has been given as our Guide and Comforter. Christ said to His disciples, "Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. ... When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he shall show you things to come." [*John 16:7-11, 13.*]*17LtMs, Lt 76, 1902, par. 8*

My brethren, you need to study more carefully the *fifty-eighth chapter of Isaiah*. This chapter marks out the only course that we can follow with safety. In the *fifty-seventh chapter* we read: "Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to

revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. I create the fruit of the lips: Peace, peace to him that is afar off, and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Verses 15-21.] *17LtMs, Lt 76, 1902, par. 9*

Then the prophet receives this word from the Lord—a message startling in its clearness and force: “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.] Though they are called the people of God, the house of Jacob, though they profess to be linked with God in obedience and fellowship, they are far from Him. Wonderful privileges and promises have been given to them, but they have betrayed their trust. With no words of flattery must the message be given them. “Show my people their transgression, and the house of Jacob their sins.” Show them where they are making a mistake. Set their danger before them. Tell them of the sins they are committing, while at the same time they pride themselves on their righteousness. Apparently seeking God, they are forgetting Him, forgetting that He is a God of love and compassion, long-suffering and goodness, dealing justly and loving mercy. Worldly policy has come into their business and religious life. Their hearts are not purified through the truth. God looks on their outward ceremonies of humility as a solemn mockery. He regards all religious sham as an insult to Himself. *17LtMs, Lt 76, 1902, par. 10*

The people of whom the prophet spoke made a high profession of piety and pointed to their fasting and to other external forms as an evidence of their piety. But their deeds were tainted by the leprosy of selfishness and covetousness. They had nothing except that which they had first received from God. He bestowed His goods on them that they might be His helping hand, doing what Christ would do were He in their place, giving a true representation of the

principles of heaven. *17LtMs, Lt 76, 1902, par. 11*

God will endorse the actions of those only who are sincere and unselfish. He makes known the works of true repentance. "Is not this the fast that I have chosen?" He asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" [*Verse 6.*] *17LtMs, Lt 76, 1902, par. 12*

What kind of a spirit has been coming in among Seventh-day Adventists, as the stealthy advances of a thief? Is there not manifested a desire to put yokes on the necks of God's people, to bind them with cords of compulsion? This matter has been presented before me in a figure. Men were being required to sign certain agreements that would restrict them in various lines of Christian work. Their arms were being bound, and a yoke was placed on their necks. They were required to sign documents which said, "You must not do this," and, "You must not do that." They were bound down to fulfil man-made agreements. Everything seemed to be going as men pleased; and God was not in the matter. Things that had been done were condemned. Charges were brought against the workers that made their actions appear in a grievous light. It was claimed that what had been done should not have been done, and that what should not have been done had been done. And it was declared that these difficulties could be adjusted if certain bonds and agreements were signed. *17LtMs, Lt 76, 1902, par. 13*

One of authority stepped forward and severed every bond and broke every yoke. Then the words were spoken, "God has given to every man his work. He has not appointed any man to rule over his fellow men. Christ is the Priest over His own house. He is our Advocate, the propitiation for our sins. His children are not to be placed under human jurisdiction. As a Priest, He has atoned for the sins of His people by the shedding of His blood. As a King, He has received from His Father all power in heaven and in earth." *17LtMs, Lt 76, 1902, par. 14*

Every cord was cut, every yoke broken. Then the Speaker declared, "Every man is responsible to God. All are to strive to do the work

that Christ did in our world. And in doing this work, they are not to be in any way lorded over by their fellow men. They are God's husbandry, God's building, and they are under the divine Theocracy. God's purposes are infallible. They extend to all the affairs of this life, and they will be executed in accordance with His eternal will. God's glory will be made known if human beings will not interpose between Him and His people."17*LtMs, Lt 76, 1902, par. 15*

[Copy of agreement referred to in Letter 76, 1902. Ellen White added these words at the end of the document: "I am instructed that not one of our people can accept any such document. This is not the Lord's devising, but human agencies have formed it and God positively forbids all such arrangements, for it is originated by human agencies and will not glorify God."17*LtMs, Lt 76, 1902, par. 16*

AGREEMENT, made this _____ day of _____ 190__ by and between the International Medical Missionary and Benevolent Association, a corporation of Battle Creek, Michigan, of the first part, and _____ of the second part, WITNESSETH:17*LtMs, Lt 76, 1902, par. 17*

That said first part agrees to furnish said second parties with the following _____ articles, _____ viz:

_____ and such other articles, appliances, and fittings, as may hereafter be found useful, and necessary, and which may be agreed upon between the said parties, for the equipment and outfitting of treatment-rooms to be located at No. _____, _____ Street, City of _____, State of _____, to be used for giving hydiatic, electrical, and other treatment, and the employment of rational agents, for the relief of the sick and poor, and as centers for the diffusion of hygienic reforms, all in accordance with the principles of rational medicine as taught and practiced at the Michigan Sanitarium and Benevolent Association, of Battle Creek, Michigan; said parties agreeing to maintain and operate said treatment-rooms in the manner and for the purpose aforesaid, upon their own

individual responsibility without said first party becoming liable in any way for any of its cost, expense, debts, or obligations of any kind whatsoever, and to operate and conduct the same, and to receive and disburse the receipts there from with the advice and assistance, and under the control and direction of the trustees of the first party, subject to the conditions and limitations herein contained. *17LtMs, Lt 76, 1902, par. 18*

It is further agreed that the price of said outfit and equipment to be furnished is to be refunded to said first party out of the first earnings of the said treatment-rooms over and above the actual expenses of maintaining the same and affording the said second parties a bare subsistence; or it may be that the price aforesaid may be raised by the sale of treatment tickets in advance, or by gift from those interested in the enterprise, or otherwise, but however it may be provided, it is to be refunded to said first party as aforesaid; but notwithstanding such refunding and no matter how the money may be obtained, the said equipment, outfit, and appliances are always to remain the property of the first party, it being expressly understood and agreed that said second parties, neither collectively or individually, or any other person or persons, are to have any personal ownership in the said property and effects of said treatment-rooms, or of its business, in any way whatever. *17LtMs, Lt 76, 1902, par. 19*

It is further agreed that the board of trustees of the first party shall appoint one person among the parties of the second part who shall be the executive head of the business, and who, with his associates herein before mentioned, shall constitute the managing committee, who, under the control and with the advice and assistance of the board of trustees of the first party, shall be in actual charge of said work. *17LtMs, Lt 76, 1902, par. 20*

It shall be the duty of said executive head to make a report in writing each and every month, both to the managing committee and the board of trustees of said first party, of the financial condition and work of the enterprise for the preceding month, and he shall exercise a prudential care over its said affairs, calling the attention of the said committee and the said board of trustees from time to time to such matters as he thinks for the best interest and

betterment of the work. It is also agreed that said board of trustees may at any time, when the majority is of opinion that the best interest of the work requires such action, remove said executive head, or any member or all of said managing committee, and appoint others in their places without further notice after said second parties have been informed as to the matters not satisfactory, and have failed to correct same, said second parties agreeing under such circumstances to at once deliver up all of said aforesaid property to said first party in as good condition as when received, ordinary wear and tear excepted, together with all improvements and betterments, accumulation from gifts, earnings, or otherwise, bank and book accounts, account books, list of patients' names, good will, and everything else pertaining to said business in the same city or in any competitive way; it being expressly agreed and understood, however, that said delivery shall not be made until said second parties shall be fully reimbursed for actual cash, if any, which they or either of them may have remaining invested in said business, and for any personal obligations they may have assumed on account of the business, and until all arrearages for their services are fully paid up at the regular rates previously agreed upon. *17LtMs, Lt 76, 1902, par. 21*

It is further agreed that the remuneration of those engaged in the enterprise must be obtained from the work itself, the amount of compensation to each being apportioned in proportion to the responsibilities borne, the work done, and the individual needs of the person. The salaries are to be fixed by a committee of the aforesaid board of trustees at a reasonable sum, having due regard for the apportionment in accordance with the responsibilities borne, the work done, and the individual needs as above mentioned. Whatever earnings are left after paying expenses and salaries shall be devoted to the extension of the work as may be needed, the paying for and maintaining of equipments, the support of visiting nurses, and other lines of medical missionary work, and in such ways as may be agreed upon by the aforesaid board of trustees, and said managing committee. It being distinctly agreed and understood that there shall be no personal or individual ownership in the enterprise, but that all the accumulations shall belong to the first party, to be disbursed for such purposes as may be agreed upon between its aforesaid board of trustees and the aforesaid

managing committee. *17LtMs, Lt 76, 1902, par. 22*

It is further agreed that the International Medical Missionary and Benevolent Association, and so far as it can influence its action, the Michigan Sanitarium and Benevolent Association, will co-operate with said second parties by sending patients for treatment, furnishing list of old patients and aiding in their efforts educational and otherwise in whatever way circumstances may permit and demand. On the other hand, the second parties are to co-operate with the Michigan Sanitarium and Benevolent Association by sending to such institution, so far as they are able to do so, such patients as are in need of sanitarium care and surgical treatment, and in all things and under all circumstances to maintain an attitude of loyalty and fidelity to the work and the principles it represents. *17LtMs, Lt 76, 1902, par. 23*

It is also agreed that said second parties are not to organize sanitariums, nor to take in boarders, nor start or operate hygienic restaurants, or enter upon any other distinct or definite enterprise or line of work without first submitting the matter for the consideration and decision of the board of trustees of the first party, so far as possible to guard against the unwise expenditure of funds or the premature starting of new lines of work. *17LtMs, Lt 76, 1902, par. 24*

IN WITNESS WHEREOF, said parties have hereunto set their hands and seals the day and year first above written. *17LtMs, Lt 76, 1902, par. 25*

By _____

_____ L.S.

_____ L.S.

_____ L.S.

Lt 77, 1902

Keck, Brother and Sister

“Elmshaven,” St. Helena, California

May 1902

This letter is published in entirety in *RY 115-118*.

Dear brother and sister Keck,—

My mind has been burdened during the night season. I have learned that Brother Butler has thought of marrying Sister Keck's sister. Some of the brethren, in talking with me about this matter, expressed their disapproval, saying that they thought that such a step would hurt Brother Butler's influence, especially should he marry so soon after his wife's death. At the time I gave the subject scarcely a thought, but in the night season I was talking with one in regard to the matter, and the subject assumed a different aspect. Then I seemed to be talking with some one else, of whom I was asking the question, “Why do you regard this attachment as so objectionable?” The answer was, “He is so much older than she is.” “But,” I said, “would it be proper or wise for him to marry a woman of his own age? What help could such a woman be to him in his ministry? At his age, Elder Butler should have the care that a wife only can give. If this young woman has a desire to give him this care, why should any one forbid her? She is, I understand, about thirty-five years old.” *17LtMs, Lt 77, 1902, par. 1*

Sister Haskell married Elder Haskell because she was convinced that he needed a helper in his work. The difference in their ages seemed to Elder Haskell to be a barrier against their union. He asked my opinion and advice. I said, “If her mind is drawn out in this direction, do not hesitate. You need the help of a spiritually minded, intelligent woman, who can sustain and encourage you in your work.” They were married, and the Lord has greatly blessed their union, making their lives doubly useful to His cause and work. *17LtMs, Lt 77, 1902, par. 2*

May it not be possible that the hand of the Lord is in this attachment

between Elder Butler and Sister Keck's sister? What others may think in regard to this matter is not to find any place in our reckoning. We are to ask, "Is this union the will of the Lord?" May it not be His plan for the increase of the helpfulness and usefulness of each?*17LtMs, Lt 77, 1902, par. 3*

For many years, because of his invalid wife, Elder Butler has been shut away from the work, cut off from many privileges, prevented from doing the work he might have done. He has cared faithfully and tenderly for his wife, who was weak in mind and body, hampered by affliction and infirmity. When she died, he buried her in sorrow, yet not as a man who is without hope.*17LtMs, Lt 77, 1902, par. 4*

After his wife's death, he began to plan for his sister, who has been living with him for a few years, to visit her friends, as she had desired. But the Lord saw fit to add another sorrow to his life. Very suddenly and unexpectedly Sister Lockwood died.*17LtMs, Lt 77, 1902, par. 5*

Elder Butler is a man who needs the softening influence of a good, high-principled woman. The companionship of such a woman would indeed be a great blessing to him. Considering his experience for the last fifteen years, is it strange that he desires a younger person than himself to love, to converse with?*17LtMs, Lt 77, 1902, par. 6*

You do not reason altogether correctly. Saith the Lord, "My thoughts are not your thoughts, neither are your ways my ways, ... For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [*Isaiah 55:8, 9.*] The Lord surprises us by His manner of dealing.*17LtMs, Lt 77, 1902, par. 7*

Elder Butler is strong in physical and spiritual health. The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus. After caring so long for his suffering, afflicted wife, he has come forth from the furnace fire refined and purified. I respect and love my brother as one of God's servants.*17LtMs, Lt 77, 1902, par. 8*

I have no more to say, except that if your sister, being a Christian, is led and taught by God, leave her with God. Do not by human wisdom spoil the Lord's plan and hinder His work. Elder Butler needs the help of a strong, kind, intelligent woman, who can co-operate with him in his sphere of usefulness, encouraging him and holding up his hands, aiding him to do a good and acceptable work for the Master. If your sister is that woman, she may feel honored in uniting with Elder Butler. *17LtMs, Lt 77, 1902, par. 9*

At first I thought that such a step would hurt Brother Butler's influence. But I have had time to consider the matter, and I now see it in another light. I came to this decision before I had the pleasure of meeting Elder Butler at the time of his visit to my home. *17LtMs, Lt 77, 1902, par. 10*

I wish you to understand that I have not had one word of conversation with Elder Butler in regard to this matter. He has not made the slightest reference to it. *17LtMs, Lt 77, 1902, par. 11*

Lt 78, 1902

Keck, Brother and Sister

“Elmshaven,” St. Helena, California

May 23, 1902

Portions of this letter is published in *RY 118-119*.

Dear brother and sister Keck,—

I wish to add a few lines to the letter I have already written you. We had a very profitable visit with Elder Butler. He left us last Wednesday morning for Healdsburg. W. C. White and his wife rode over with him in the carriage. *17LtMs, Lt 78, 1902, par. 1*

We are living in the very last days of this earth's history. Individually we are to move under the Holy Spirit's dictation. In the terrible calamities that have recently visited our country, we see that the Lord's time has come to blot from the earth its wicked inhabitants. The destruction of these cities is a warning to the world to prepare for what is coming upon it. May these terrible judgments arouse men and women to get ready to meet their Lord. A great work is to be done to prepare a people for the judgment, to lead men and women to turn from their wicked ways to the living God, and to stand in fear before Him. This is the light that is presented to me. *17LtMs, Lt 78, 1902, par. 2*

My brother and sister, I wish you to take the matter of the union of your sister with Elder Butler to the Lord. Prayerfully consider your objections. And then, in the light of the words I have written, if your sister is disposed to unite with Elder Butler in marriage, see if you cannot give up your objection, for the reason that this union may be the purpose of God. *17LtMs, Lt 78, 1902, par. 3*

I see in Elder Butler a man of usefulness, a man of intelligence and Bible study. His ministry would be much more valuable were he united with a woman who could help him in his work. Think of how much more he could accomplish with the help of a discreet, intelligent woman. He should not be left to live alone and to travel

alone. The sooner he can find a good wife, the better it will be for his work. A wife could do for him those things that no male companion could do—look after his clothes, see that they are free from dust, and that he is always prepared to appear before large congregations. *17LtMs, Lt 78, 1902, par. 4*

Would it not be best for you to withdraw your opposition to this union? It is not best for you in any way to oppose that which the Lord may have ordained. It may be that the Lord sees that by this union, your sister and Elder Butler could accomplish more for Him than they otherwise could. What people may say has nothing to do with this matter. If it is the Lord's purpose, let us not be found fighting against Him. *17LtMs, Lt 78, 1902, par. 5*

Lt 79, 1902

Franke, E. E.

“Elmshaven,” St. Helena, California

May 23, 1902

Portions of this letter are published in *3MR 277; 6MR 241; 9MR 44-45*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder Franke

Dear brother,—

I am once more enabled to take up my pen to write you. But I shall not be able to write much. For a long time I have been carrying a very heavy burden. I could not sleep. Night after night for weeks I rose at one o'clock to write out the instruction given me. My head suffered much, and the pain in the ball of my eyes was so severe when I attempted to write that I had to give up writing. For a time my voice was affected. At times I could not make any sound. But my voice has come to me again, and the Lord is answering my importunate prayers for my eyesight. I am gaining strength.*17LtMs, Lt 79, 1902, par. 1*

I have read your letter in which you complain bitterly of Sister Haskell's actions. I am sorry, very sorry, if anything has been said or done to afflict you so severely.*17LtMs, Lt 79, 1902, par. 2*

You have been presented to me as one who has a message for our cities, not merely for Greater New York, but for many other cities of America. You have been educating yourself for this work, and the Lord has instructed me to tell you to go forward. But I have also had to tell you that in doing this work, you would not need to expend so much money. Some expense must be incurred, some advertising must be done; but you need to be more careful in regard to your expenditure of means.*17LtMs, Lt 79, 1902, par. 3*

My brother, you are in need of rest. The mere matter of speaking in your meetings is not the real cause of your becoming exhausted as you do. This exhaustion is caused by the intense strain brought on you by your preparation for these meetings. You put great intensity of thought into the effort to get everything ready in the most expensive style. This effort wears on you. You become worried and confused. You must make a change. You cannot afford to spend the hours for sleep in the preparation of charts, and in other work that requires intense mental effort. *17LtMs, Lt 79, 1902, par. 4*

My brother, you must have periods of rest, in which you spend some time in the country. I have been instructed that during the summer, you should leave the heat of the city for a cooler atmosphere. Your strained nerves will respond to the grateful restfulness of nature's beautiful scenes. Your lassitude will leave you. You will be strengthened and invigorated, prepared for a fresh effort. *17LtMs, Lt 79, 1902, par. 5*

You have been preparing yourself to do the work that the cities need, but you have brought too much taxation on yourself in elaborate preparation for your meetings, in your great desire to make these meetings a success and to arouse souls from their deadly lethargy. Thus your mind has been overwrought, your nervous energy too heavily drawn upon. With this has come the natural result—exhaustion. Every nerve and fiber of your body called for rest. You become oversensitive. You magnified little things into very large things. You were irritable, painfully distressed in mind, and at times almost utterly discouraged. All that you could do was to echo the sorrowful desire of David, "Oh that I had wings like a dove! for then would I fly away, and be at rest." [*Psalm 55:6.*] *17LtMs, Lt 79, 1902, par. 6*

I saw that you found rest by looking to Jesus, the author and finisher of your faith. As soon as you looked to Him, you wondered that you had not seen before how mighty He is to save. Your drooping spirits revived, your waning strength was restored, your step recovered its elasticity; you felt ready for any emergency, ready to brave any danger. You went forward in your work trustfully, with a beaming countenance and a warm, joyous heart. You no longer spoke in despondent, complaining tones. You had full faith in

God, and you gave expression to your faith in such words as these: “God is our refuge and strength; a very present help in trouble.” [Psalm 46:1.] “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.” [Luke 1:46, 47.] *17LtMs, Lt 79, 1902, par. 7*

My brother, I ask you never to give expression to a harsh, overbearing word. Never give utterance to the bitter thoughts that Satan puts into your mind. The things of nature speak to you in symbols: “As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” [Song of Solomon 2:3.] “He giveth power to the faint, and to them that have no might he increaseth strength.” [Isaiah 40:29.] *17LtMs, Lt 79, 1902, par. 8*

I have written more than I thought I could. I write these words with the hope that you will believe them and act upon them. Be cheerful and of good courage. Use every means within your reach to preserve health of body, mind, and spirit. Look ever to your Saviour. Cast yourself upon Him in trustful repose. Believe His promises. Do not give the enemy a chance to lead you to complain. As you look upon Christ’s face, your soul will be kindled with a holy joy. Jesus loves you. His arms will be round about you and your wife and children if you will commit yourself and them to Him in faith. Lay them upon the altar of sacrifice. *17LtMs, Lt 79, 1902, par. 9*

With much love to yourself and your family. *17LtMs, Lt 79, 1902, par. 10*

Lt 80, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 25, 1902

Portions of this letter are published in *TDG 154; 5MR 368-369*.
+NoteOne or more typed 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 son Edson,—

I have read your last letter to me, and the copy of your letter to Brother Shireman. I hope that Brother Shireman will listen to the counsel of his brethren. This will be his safety and his strength. The Lord has not qualified any one of us to bear the burden of the work alone. He has associated together men of different minds, that they may counsel with and assist one another. In this way the deficiency in the experience and the abilities of one is supplied by the experience and the abilities of another. We should all study carefully the instruction given in *Corinthians* and *Ephesians* regarding our relation to one another as members of the body of Christ. *17LtMs, Lt 80, 1902, par. 1*

In your work, Edson, you must consider the relation that each worker sustains to the other workers connected with the cause of God. You must remember that others as well as yourself have a work to do in connection with this cause. You must not bar your mind against counsel. In your plans for the carrying forward of the work, your mind must blend with other minds. You have trusted too many times to your own judgment and have not been willing to take advice and counsel. If any one differed from you, you have said at once that it was because he had been prejudiced against you. Even after it has been demonstrated that in following your own way you have made a mistake, you have not charged the blame to yourself, but to faults in some one else. We shall all be tempted by the enemy to do this. *17LtMs, Lt 80, 1902, par. 2*

My son, you will have to change this attitude and cherish a spirit of confidence in the wisdom of your brethren, else you will lose your bearings, as many others have done, and will set down as your enemies those who are your friends. We must be willing to take advice and caution from our brethren. We are connected with the service and cause of God, and we must individually realize that we are parts of a great whole. We must seek wisdom from God, learning what it means to have a waiting, watching spirit, and to go to our Saviour when tired and depressed.*17LtMs, Lt 80, 1902, par. 3*

You must learn to give up your will and your way and to receive light from those whom God has made His helping hand, those by whom He designs that you shall be helped. Go to Christ for relief. Cling to Him. Stay long enough to yield up your will to the will of God. Many are in too great a hurry to pray. With hurried steps they pass through the shadow of Christ's loving presence, pausing perhaps for a few moments within the sacred precincts, but not waiting for counsel. They have no time to sit down, no time to remain with the divine Teacher. With their burdens, they return to their work.*17LtMs, Lt 80, 1902, par. 4*

My son, this is what you have been doing, and therefore you have not the peace and joy and grace that you so much need. Why do you not wait for a leaf from the tree of life? This will soothe and refresh you, filling your heart with peace and joy.*17LtMs, Lt 80, 1902, par. 5*

Let us by faith place ourselves in the hands of the Redeemer. He alone can do for us the work that must be done to enable us to offer God acceptable service.*17LtMs, Lt 80, 1902, par. 6*

Do not allow yourself to think of the ill-treatment you have received. Fix your thoughts upon the Saviour. Go apart from the bustle of the world, and sit down under Christ's shadow. This you must do if you receive the rich blessings He is waiting to bestow on you. Give your thoughts to high and holy things. Then, amidst the din of the daily toil and conflict, your spiritual strength will be renewed.*17LtMs, Lt 80, 1902, par. 7*

You had a wonderful, a peculiar experience after the Lord Jesus

manifested Himself to you after your departure from Him. Draw nigh to God, and He will draw nigh to you. He wants to work with you, but not in your way. He wants to work with you, but not in your way. He wants to work in His own way. Come apart, and rest awhile. There are higher ranges for your thoughts to take than those they have yet taken. *17LtMs, Lt 80, 1902, par. 8*

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus.” [*Philippians 2:1-5.*]*17LtMs, Lt 80, 1902, par. 9*

Carefully study the prayer Christ offered for His disciples and for us before His sufferings in Gethsemane. *17LtMs, Lt 80, 1902, par. 10*

“I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” [*John 17:15-21.*]*17LtMs, Lt 80, 1902, par. 11*

O my son, if it were not possible for us to reach this wonderful attainment, if it were not possible for us to be one as Christ and His Father are one, these words would never have been uttered. Shall we pass lightly over these precious words, failing to bring them into our life-practice? Shall we become so absorbed in the activities of life that we lose a sense of the wonderful possibilities and probabilities that there are for us in the attainment of unity with one another and with Christ? We are to be one as Christ and God are one, that the world may believe that God has sent Christ into the

world to save sinners. *17LtMs, Lt 80, 1902, par. 12*

The sure evidence that a tree is good is the bearing of good fruit. The world marks the difference between true believers in Christ and worldlings; for true believers become Christlike in character. They bear the signature that marks them as sons of God. Their work is the heavenly endorsement that Christ is the true Teacher, the Sent of God. *17LtMs, Lt 80, 1902, par. 13*

“And the glory which thou gavest me I have given them; that they may be one, even as we are one.” [*Verse 22.*] “Even as we are one.” What a testimony to the world in favor of Christianity this union would be! It would be an indisputable witness that God has sent His Son from heaven to our world. Nothing but His coming could produce such wonderful results. *17LtMs, Lt 80, 1902, par. 14*

“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.*] *17LtMs, Lt 80, 1902, par. 15*

What an impression so practical an outworking of Christlikeness would have on the world! The unity among Christ’s followers would be so marked that all would be compelled to acknowledge it to be of heavenly extraction. They would see that such unity would come only from the highest, holiest source. So convincing in power would it be that many would be converted. Its sanctifying influence would win souls to the truth. *17LtMs, Lt 80, 1902, par. 16*

“Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory; ... 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.*] *17LtMs, Lt 80, 1902, par. 17*

Shall we not determine that from now on we shall make a decided change in our words, our deportment, our character, that we shall no longer keep the truth in the outer courts, but receive it into the

heart, that the sanctifying influence of the Holy Spirit may be seen in our lives? Then ministers and people would be upright in all matters of business, large and small. They would live in obedience to the laws of that kingdom in which, as Christians, they have their citizenship. They would do that which is wise and righteous, because Christ is their righteousness. They would not in any way act like fractious children. How blessed it would be for us to bear such fruit to the glory of God.*17LtMs, Lt 80, 1902, par. 18*

Christ is mine and I am His. It is positively necessary for us to sit down and think of how Christ our Saviour descended from heaven, from the throne of God, clothing His divinity with humanity, to show all mankind what human beings may become if they will unite their weakness to His strength, if they will die to self and live to Christ. Thus the strong, unchristlike traits of character that they have cherished will be softened, subdued, purified. They will unite one with another, that they may be one with Christ in God.*17LtMs, Lt 80, 1902, par. 19*

Christ came to this earth and suffered the sorrows, disappointments, and griefs of humanity, that man might stand on vantage ground before angels and before men, revealing to the world the attributes of God. Let us put self out of sight and think more of Christ. People are longing to hear of the Saviour from those who have learned of Him His meekness and His lowliness, and who can therefore speak words of sincere experience. Such ones inspire faith and confidence. They show no coarseness of speech, no carelessness of attitude; for they realize that they are representatives of Christ. By loving one another as He has loved them, they bear witness of Him to the world. They eat His flesh and drink His blood, and this is to them eternal life. They are like Him in character, in manner, in dealing. They rely upon Him as their efficiency, realizing that their power for usefulness is derived from Him. Self is dead, because Christ's life is their life. In all their daily perplexities and conflicts, they show a firm, unwavering reliance on His power. They have proved the truth of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." [*Isaiah 26:3.*]*17LtMs, Lt 80, 1902, par. 20*

Our work is to help one another by following Christ closely,

testifying in spirit, in word, in action, that God is love. Those who love Christ will certainly love those for whom Christ died. What a help and comfort it is to meet a fellow pilgrim from whose face there shines the reflection of Christ's righteousness! From the heart of such a one there can but flow the warmth of God's love.¹⁷*LtMs, Lt 80, 1902, par. 21*

O how sad it makes the angels when we fail to recognize the presence of the Saviour. His promise is, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] He does not want any one to carry a burden of oppression. Our conflicts may be severe, but we may know that as we go forth as ministers of righteousness, doing good to all we meet, Christ goes before us. Let us go on our way rejoicing, praising God for the privilege of bringing the sunshine of Christ's love into the lives of those we meet. Then those with whom we associate will rejoice as they come within the sphere of our influence. In listening to our words and noting our actions, they will be made better. The impression made on their minds will be, "He has been with Jesus and learned of Him." [See *Acts 4:13.*]¹⁷*LtMs, Lt 80, 1902, par. 22*

Shall we not be real Christians? Shall we not bring all of heaven that it is possible to bring into our lives here below?¹⁷*LtMs, Lt 80, 1902, par. 23*

Lt 81, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 20, 1902

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 dear Son,—

I was very sorry that you did not come to St. Helena in response to my telegram. I was glad to see Brethren Butler and Palmer. I think the result of their visit will bring relief to many minds. We have given them the best counsel that we could.*17LtMs, Lt 81, 1902, par. 1*

There are some things that I have thought it best not to write to you about, lest I should be misunderstood. And on account of the strain that I have been under for the last week or two, my letters for a while must be few.*17LtMs, Lt 81, 1902, par. 2*

I have committed your case to God. He knows how to deal with it. But I cannot refrain from continuing to caution you about buying property, and making financial investments, though what I say seems to have but little weight. You are tempted to attribute my cautions to what some one has said or written to me, and my words have little weight with them, unless they are words of approval.*17LtMs, Lt 81, 1902, par. 3*

I know you to be in a precarious condition, both in body and mind, and I am anxious for you to make me a visit as soon as you can get away from your work in the South. Could you come just now, I could give you strawberries and cherries from my place. We have a small strawberry patch, and three large cherry trees. Soon both strawberries and cherries will be gone. Just now the birds are greatly enjoying the cherries. They are having a feast of fat things. In a week from now, the cherries on another tree will be ripe. Cherry picking is going on all over this part of the state. Our peach trees

are covered with fruit, but it will not be ripe for a month or two yet.*17LtMs, Lt 81, 1902, par. 4*

I shall be glad indeed to have you and Emma visit us, and take time to rest and regain strength. I am in much hope that you can get away soon. You would enjoy the sight of the roses climbing up the side of the house, right to the windows of the second story. If I wished to pick some, all I should have to do would be to open my window and reach out my hand.*17LtMs, Lt 81, 1902, par. 5*

Next week we drive over to the Petaluma camp-meeting, which holds from June 5-15. In the middle of July we may visit Los Angeles.*17LtMs, Lt 81, 1902, par. 6*

I have been deeply impressed that I must do all I can to help those who are interested in the Southern field. And I must stand before the people of God as one whom He has sent, not as a false prophet. My son, will you now be very careful not to do anything that will misrepresent the instruction God has given me, so that no suspicion may rest on me as sanctioning any wrong course? At the very time when it is positively necessary that the greatest caution be shown in regard to the outlay of means, you will be emptied to give way to the natural impulse to spend money rashly.*17LtMs, Lt 81, 1902, par. 7*

I have made appeals for the work in the South. I have called attention to the poverty and the needs of this field. For you at this time to make any unwise investment would confirm the fears, the distrust, and the criticisms of those in responsible positions. I fear that on the minds of some you have made the impression that I sanction your investment in boat-building. They do not know how much I suffer over these things, nor do I ever want them to know.*17LtMs, Lt 81, 1902, par. 8*

I wish to say that since you have consented to a proposed settlement in regard to the restitution fund, and have agreed that the settlement made at the Nashville Union Conference should stand, never, never bring the subject up again. Let there be no resurrection of the subject. Lay aside all your criticisms of the responsible men in Battle Creek. Cease to make scathing remarks either to them or about them to others. You cannot help them in any

way by keeping their minds in a ferment. “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.] If these men have failed to do the right thing, remember that they must answer to God for themselves. And remember, my son, that none of us is faultless. *17LtMs, Lt 81, 1902, par. 9*

Remember that every word of criticism you speak will react on you. If you want these men to change, you must show that you have changed. Help them in every way you can, but never reprove them; for they will not take your reproof. Let God handle their cases. You will do no good by contending for your rights as a worker in the gospel field. Show wisdom in management. In gentleness and compassion, help every one who needs help, “considering thyself, lest thou also be tempted.” [Galatians 6:1.] Your work is with your own soul, not with those whom you know you can never help by words of reproof. Strive to bring about unity and harmonious action. Do not be rash or impetuous when your way is questioned. Remember that a Christian is one whose heart is influenced and controlled by the love of God. *17LtMs, Lt 81, 1902, par. 10*

The Lord has given you most positive warnings, marking out distinctly the course you should follow, and giving the reasons why you should be free from all business entanglements. Instruction has been given you line upon line, precept upon precept. Then, my dear son, walk in the light. Follow Him who is the Way, the Truth, and the Life. “Walk worthy of the vocation wherewith ye are called;” “and have no fellowship with the unfruitful works of darkness, but rather reprove them.” [Ephesians 4:1; 5:11.] How? By your own carefulness in following the warnings given you. Let your circumspect actions and Christlike words be to the heedless, disrespectful soul, a reproof. Your attitude will be an argument in favor of Christianity. You will see and resist temptation. Your words will be, “Come with us, and we will do thee good.” [Numbers 10:29.] Your path will be a sure path, with no uncertainty as to its direction or termination. *17LtMs, Lt 81, 1902, par. 11*

“He that walketh in darkness knoweth not whither he goeth.” [John 12:35.] When he thinks that he is at his journey’s end, he may be

far from his goal. He may find out that he has not taken up his cross and followed Jesus, the Way, the Truth, and the Life; and therefore he has missed the road. If you follow Jesus, your road is plain before you. You know where it leads—that it is sure to bring you to the entrance of the mansions that Christ has gone to prepare for those that love Him. *17LtMs, Lt 81, 1902, par. 12*

Thousands traverse the broad road. But they walk in darkness, and will never reach heaven. The path of self-denial and self-sacrifice is the only path that will bring us to the city of God. “Strait is the gate and narrow is the road that leadeth unto life, and few there be that find it.” [*Matthew 7:14.*] All who find it step in the footprints of Christ. This is the way to eternal life, to heaven. He who follows this path is certain to find perfect joy and life, everlasting life. Although his onward course is sometimes difficult and often wearisome, let him move forward steadfastly, trusting as a little child in the loving guidance of Him who “keepeth the feet of his saints.” [*1 Samuel 2:9.*] Let him have confidence and assurance, knowing that he will be kept from going astray. *17LtMs, Lt 81, 1902, par. 13*

My son, the path has been plainly pointed out to you. Are you willing to walk in the light? Hear Christ’s voice, “He that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12.*] Get rid of every pressing care. Do not again involve yourself in debt. This is Satan’s snare for the ruin of your soul. *17LtMs, Lt 81, 1902, par. 14*

You have no right to live to yourself. And in one sense, you do not desire to do this. You could not be happy in doing it. You 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.*] Do not follow your own injudicious fancies. The Lord has given you evidence of His great love for you, and how grateful you should be. *17LtMs, Lt 81, 1902, par. 15*

You ought to be a great help to Brother Palmer. He needs the softening, subduing influence of the Holy Spirit. In no case should you lead him to be content with reaching a low standard. He needs help in regard to the wise expenditure of means. As a wise, faithful steward, help him all you can. *17LtMs, Lt 81, 1902, par. 16*

You need to reach a much higher standard. Let your heart be subdued by the Holy Spirit. You need a reconversion, else you will not be a true minister of the gospel. Put all bitterness and malice out of your heart. Daily seek God for strength and grace. In your daily work, in your family, in your business transactions, remember that you are responsible for the influence exerted by your words and spirit. Honor God by following the path marked out by a Father's hand for every Christian. Every day, every hour, let your obedient love flow forth through the channels He has ordained. Do all things unto the Lord. This will invest your words and actions with a heavenly dignity, refining, purifying, ennobling them. Carry with you the consciousness that you are God's servant, and that you are to represent Christ in character. When, at all times and in all places, you follow the example set you, your influence will be a savor of life unto life. *17LtMs, Lt 81, 1902, par. 17*

God help you to remember that you are a living epistle, read and known of all men. Live the life that the Lord Jesus lived on this earth, and you will be a strength to your associate workers. God is your refuge and strength, a very present help in trouble. *17LtMs, Lt 81, 1902, par. 18*

Those whom God has made stewards of means must practice His lessons of economy. They must live out the instruction Christ has given. I am so sorry that you have a burden of debt. I feel deeply over this, because it is a stumbling block to all who are tempted. You have large hope, and the outcome looks so favorable, so promising, that you launch out into business enterprises. And then what? Borrow from all who will lend to you. Oh, how sick at heart it makes me! My son, I entreat of you to keep within your borders; for every repetition of the past confirms the fear that you are a man who cannot be trusted with financial matters. *17LtMs, Lt 81, 1902, par. 19*

May 22

Yesterday, Elder Butler rode over to Healdsburg, accompanied by W. C. White, May, and the twins. It was a very nice day. I expected to go with the company, but the night before, I was exceedingly nervous. Sara had to work over me for some time before I could get

to sleep. The strain on me for the last few days has been very heavy. I put great intensity of thought into the effort to give the brethren wise counsel regarding the Southern field. I dared not do anything that would tax my brain or spine. I knew that I would have to be careful. *17LtMs, Lt 81, 1902, par. 20*

The visit of Elder Butler and Brother Palmer was an important one. They spoke of you in the most tender terms, but they both think that you should have a period of rest. I advise you to take no responsibilities at present that you can avoid. Be exceedingly careful how you invest means. I pray for you most earnestly. *17LtMs, Lt 81, 1902, par. 21*

Lt 82, 1902

Butler, Hiland

“Elmshaven,” St. Helena, California

June 2, 1902

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 Hiland Butler,—

I look upon you as one of my children in the Lord. Although for years my acquaintance with you has been limited, yet I have always had a deep interest in you. My mind has been drawn out in earnest prayer that you shall, by continual growth in grace, succeed in reaching that state of perfection that will enable God to say of you, “Ye are complete in him who is the head of all principalities and powers.” [*Colossians 2:10.*] *17LtMs, Lt 82, 1902, par. 1*

I have recently seen your father twice—while I was at Nashville, and about two weeks ago when he made me a visit at my home. I am certain that he should have one of his children with him in the work to be carried forward at Nashville. There is a great work to be done in that city. Several lines of work have already been started there for the help of the colored people. Buildings have been purchased, and publishing work and sanitarium work have been set in operation. *17LtMs, Lt 82, 1902, par. 2*

At this time every city in the South that can be entered is to be worked. The people living in the Southern states of America, both white and black, are to hear the testing message of truth for this time. Our people were directed to Nashville because it was a favorable place in which to make a beginning. Our workers will find it easier to labor in that city for the uplifting of the colored race than in many other cities of the South. Prejudice against the introduction of plans for the education of the colored people is not so pronounced in Nashville as it is in other places. It will be easier to proclaim the truth there than it would be in other places in the

South. *17LtMs, Lt 82, 1902, par. 3*

In and near Nashville there are large educational institutions for the colored people. A good work has been done in these schools. To the teachers in these schools the light of present truth is to be communicated in a wise, judicious manner. *17LtMs, Lt 82, 1902, par. 4*

God has been opening the way for the establishment of interests that will prepare the way for the acceptance of truth by those now in darkness. The Northern element must come in connection with the Southern element. Had there been among Seventh-day Adventists the unity that God desires, the Southern field would have been more fully worked. *17LtMs, Lt 82, 1902, par. 5*

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to work on these lines in the South and gain success. *17LtMs, Lt 82, 1902, par. 6*

Camp-meetings are to be held in the Southern states. One should be held in Nashville, or a few miles from the city. The people of the South must be warned. The judgments of God are about to fall upon the world. We have no time to lose. *17LtMs, Lt 82, 1902, par. 7*

God sees the end from the beginning. He has given us an expression of His love for the world—an amazing manifestation that can never be computed. He is constrained, by His love and His goodness, to delight in the well-doing and the happiness of the beings formed in His image. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] He gave His Son as the propitiation for the sins of a guilty world. *17LtMs, Lt 82, 1902, par. 8*

"This then is the message that we have heard of him, and declare unto you, That God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we

deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 John 1:5-9.] “The law of the Lord is perfect, converting the soul.” [Psalm 19:7.] *17LtMs, Lt 82, 1902, par. 9*

This is the message that is to be borne throughout the Southern states. What a work there is before us! The Lord desires the desert places of the South, where the outlook appears so forbidding, to become as the garden of God. *17LtMs, Lt 82, 1902, par. 10*

I thank the Lord that your father has again taken his place in the work. He is desirous that you shall unite with him in this work. He needs and greatly desires your help. You can bring him great help and courage. I plead with you to take up this work. Bring your family to the South. Settle them in a pleasant place, and then unite with your father. I believe this to be your duty. Your father needs your help. Will you give it to him? I am confident that your abilities and your assistance are needed in the carrying forward of the work in the Southern field. I hope and pray that the Lord will give you a clear understanding of your duty. *17LtMs, Lt 82, 1902, par. 11*

I wish you could see how heartily and warmly and joyfully your father is received by his brethren. The Lord has gone before him. I was indeed glad to welcome him among us once more, and to sanction his labors. *17LtMs, Lt 82, 1902, par. 12*

May the Lord bless you and your wife and children, is my prayer. *17LtMs, Lt 82, 1902, par. 13*

Lt 83, 1902

Butler, G. I.; Burden-Bearers in the South

“Elmshaven,” St. Helena, California

June 3, 1902

Portions of this letter are published in *LHU 263; WM 18, 177, 243; 5MR 216; 13MR 305-306.* +NoteOne or more typed 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 G. I. Butler and the burden-bearers in the Southern field

Dear brethren,—

Help must be given to the Southern field. Until funds are sent there, the work will be bound about. Every effort is to be made to strengthen the interests that have been established in Nashville. There is more meaning than many suppose in God’s direction to begin the work in Nashville. It was His purpose that the work should be started there. In that place much interest is taken in the colored people by those not of our faith. There is not in Nashville one quarter of the feeling against the education of the colored race that there is in some other cities of the South. The establishment of large institutions for the education of this people has removed much prejudice and has prepared the way for the proclamation of the special truths for this time. *17LtMs, Lt 83, 1902, par. 1*

These educational institutions should be a point of special interest to the workers in Nashville. Efforts should be made to become acquainted with the teachers and students in these schools. Those who have taken so noble a stand for the uplifting of the colored people are doing a grand work. Thus God has prepared the way for the proclamation of truth. *17LtMs, Lt 83, 1902, par. 2*

Into these schools of learning the truth is to find entrance. There are those in these schools who are to be reached by the third angel’s message. God’s workers are to study out ways and means of reaching them. To them the light of truth is to be communicated.

Everything that can be done to interest these teachers and students in the message of present truth should now be done, and it should be done in a wise and understanding manner. From them, lessons may be learned regarding the best ways of reaching and helping the colored people. Let no haphazard work be done. God is ready to co-operate with those who will labor wisely and well.*17LtMs, Lt 83, 1902, par. 3*

It is Brother Palmer's work to become acquainted with the teachers and students of the schools of Nashville. Approach these persons wisely, and God's name will be glorified. Give the Lord room to work.*17LtMs, Lt 83, 1902, par. 4*

Those who are connected with the work in Nashville are to live so near the Lord that light will shine forth from them as from a lamp that burneth. When there is shown a deep, earnest determination to press together, the very oneness of the workers will proclaim the truth with power, making a deep impression on those not of our faith.*17LtMs, Lt 83, 1902, par. 5*

God's people are to take a special interest in the work in Nashville. At the present time, this is the point of greatest importance in the Southern field. The interests in this place are to be built up and strengthened. The work of the publishing house and of the sanitarium, if carried on in the way God designs, will have a decided influence for good on the people of Nashville.*17LtMs, Lt 83, 1902, par. 6*

The means coming from the sale of the books published for the advancement of the work is sacred and holy. It should be carefully handled. In no case should it be diverted into commercial business. It is to be used for the work of saving souls.*17LtMs, Lt 83, 1902, par. 7*

The health food work and other industries connected with it will provide employment for Sabbath-keepers, both black and white, and will bring in means for the carrying forward of the work. The development of this line of work will take time and thought.*17LtMs, Lt 83, 1902, par. 8*

The work in Nashville is to be linked with the work that has been

done and is being done in Graysville and Huntsville. The work in these latter places is to be a help and strength to the work in Nashville. *17LtMs, Lt 83, 1902, par. 9*

The efforts made are not to be confined merely to a few places in the South. In every city that can be entered, the truth is to be proclaimed. The workers are to labor guardedly and with humility, each having respect for the work of the other. They are to be a united whole in Christ. *17LtMs, Lt 83, 1902, par. 10*

The Lord will lead His people on to victory if they will be willing to be led. *17LtMs, Lt 83, 1902, par. 11*

J. E. White's Work

The Lord has specified the work that He has given to Edson White. It is the ministry of the Word. Financiering is not his work. He is not adapted to this work. The Lord desires him now to do the work appointed him. He is to seek the Lord earnestly, that he may be prepared to counsel with his brethren, all seeking by prayer the Spirit of the Lord, and refusing to let go until they know that the Lord has answered their prayers. If seeking the Lord in earnest prayer is made a secondary matter, human wisdom takes the place of the guidance of the Holy Spirit, and mistakes are made. *17LtMs, Lt 83, 1902, par. 12*

Edson White's wisdom is not in financial lines. He is so liberal that he wrongs himself. His great desire is to help those whom others neglect, to clothe the naked, to feed the hungry, to make the heavy burdens lighter if possible. This is well; for there is little enough of this kind of work done, and it is by this work that the very people are interested in the truth who should be interested. *17LtMs, Lt 83, 1902, par. 13*

To help the needy has been a part of Edson White's education from his childhood. His liberality has often brought him to the place where he himself has needed help. *17LtMs, Lt 83, 1902, par. 14*

The poor we shall always have with us. And while we are to do our

duty to this class, caution is to be exercised, so that those we help shall not be led to depend on gifts that are not earned. But overwillingness in relieving the wants of the needy is a sin that very few are guilty of, and one that should be freely forgiven. *17LtMs, Lt 83, 1902, par. 15*

Want and poverty there will always be. However high the standard of knowledge and morality may be, whatever heights we may reach in civilization, poverty will always continue as a display of the riches of the grace of God, a standing memorial to the truth of the words “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.” [*Zechariah 4:6.*] It would not be for the benefit of Christianity for the Lord to remove poverty from the earth. Thus a door would be closed that is now open for the exercise of faith—a means whereby the hearts of the afflicted can be reached by the gospel of goodness. By Christian liberality souls are reached that could be reached in no other way. It is the helping hand of the gospel. *17LtMs, Lt 83, 1902, par. 16*

Medical missionary work is to lose none of the power that comes from action. The name alone is not enough. The work done must, to all intents and purposes, justify the name. *17LtMs, Lt 83, 1902, par. 17*

When in the synagogue at Nazareth Jesus stood up to read, He opened to the prophecy of His work written seven hundred years before, and read: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.” [*Luke 4:18, 19.*]*17LtMs, Lt 83, 1902, par. 18*

“Therefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ... And in that day shall the deaf hear

the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. Therefore thus saith the Lord who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." [Isaiah 29:13, 14, 18-24.] <This is a work that needs to begin without delay. It is the message of truth and righteousness the people need as a witness to the good fruit borne.>17LtMs, Lt 83, 1902, par. 19

We are living in the last days of this earth's history, and medical missionary work is to be all that the name signified. To the poor the gospel is to be preached. The poor man as well as the rich man is the object of God's special care and attention. Take away poverty, and we should have no way of understanding the mercy and love of God, no way of knowing the compassionate and sympathetic heavenly Father.17LtMs, Lt 83, 1902, par. 20

Those who have the truth for these last days will bear a message adapted to the poor. One would think that the gospel was inspired in order to reach this class. Christ came to the earth to walk and work among the poor. To the poor He preached the gospel. His work is the gospel worked out on medical missionary lines, <in justice, mercy, and the love of God, which is the sure fruit borne because the tree is good.> And today in the person of His believing, working children, who move under the guidance of the Holy Spirit, Christ visits the poor and needy, relieving want and alleviating suffering.17LtMs, Lt 83, 1902, par. 21

Edson White must be released from <the burden of> business

responsibilities. He must husband his strength of body and mind. The strength of both will be needed to brave the difficulties that he will meet in his ministry of the Word. He must stand unflinchingly at his post of duty. He can do great good if he will connect closely with God in the work of teaching the Word. But God does not lead him to take responsibilities that involve financial cares, and He does not bless him in taking these responsibilities, when He provides others qualified to take this work. The time has come when he must be left so free from the business details of the work that he can give his mind to the <bookmaking work and the> work of winning souls to Christ. Let the united strength of the Southern Union Conference be brought to the bearing of the burdens heretofore carried by Edson White and a few of his associates. Let there be a liberal spirit shown to the colored workers and to the white laborers working among the colored people. Let the appeals for assistance be made to our brethren throughout the world, and let all appeals go forth with the sanction and full authority of the Southern Union Conference. *17LtMs, Lt 83, 1902, par. 22*

Let the plans prepared at the recent councils in Nashville regarding the relations of the Union Conference and the Missionary Society be accepted; but let provision be made for the one who has been a pioneer in successful work among the colored people, to have a voice and a vote in the committee that shall be chosen to govern this part of the work. *17LtMs, Lt 83, 1902, par. 23*

Edson White is to preach the Word. This work he can do successfully if the Lord blesses him. But he is not constantly to fill appointments to speak to large congregations. Into this work he puts a great deal of nervous energy, and he is in danger of wearing himself out. He is to have opportunity to meet the people in personal work. The Lord will be very near him if he will calmly trust in Him, saying, "God is our refuge and strength, a very present help in trouble." [*Psalm 46:1.*] "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." [*Luke 1:46, 47.*] *17LtMs, Lt 83, 1902, par. 24*

Workers for God will meet with turmoil, discomfort, and weariness. At times, uncertain and distracted, the heart is almost in despair. When this restless nervousness comes, the worker should stop and

rest. Christ invites him, "Come apart, and rest awhile." [Mark 6:31.] "He giveth power to the faint, and to them that have no might He increaseth strength. ... They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." [Isaiah 40:29, 31.] *17LtMs, Lt 83, 1902, par. 25*

Those who are associated together in a work such as is being done in Nashville should have much patience; and they should take time to rest. My son Edson and Brother Palmer, and all others who put all there is of them into the work, should remember that they are to sit together in heavenly places in Christ. This is not merely a momentary pause in Christ's presence, but a sitting down in companionship with Him. *17LtMs, Lt 83, 1902, par. 26*

A worker cannot gain success while he hurries through his prayers to God and rushes away to look after something that he fears may be neglected or forgotten. He takes time to give only a few hurried thoughts to God, that is all. He does not give himself time to think, to pray, to wait upon the Lord for a renewal of spiritual and physical strength. He soon becomes jaded. He does not feel the uplifting, inspiring influence of God's Spirit. He is not quickened by fresh life. His jaded frame and tired brain are not soothed by personal contact with Christ. *17LtMs, Lt 83, 1902, par. 27*

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." [Psalm 27:14.] "It is good that a man should both hope and quietly wait for the salvation of the Lord." [Lamentations 3:26.] There are those who work all day and far into the night to do what it seems to them needs to be done. The Lord looks pitifully upon these weary, heavily laden burden-bearers, and says to them, "Come unto me, ... and I will give you rest. ... For my yoke is easy, and my burden is light." [Matthew 11:28, 30.] *17LtMs, Lt 83, 1902, par. 28*

God is testing and proving each worker. Edson White has carried burdens that were very heavy and at times very discouraging. He has gained a knowledge of the meaning of self-denial and self-sacrifice. It is not now that he is to leave the Southern field. When God releases him, it will be that he may take up in a special manner

the work of ministry. And when the Lord has a work for him to do elsewhere, He will let him know. He is not at this time to be divorced from the Southern work. *17LtMs, Lt 83, 1902, par. 29*

But he is not, as formerly, to take such a leading position in the councils regarding the work, because the Lord in His mercy has laid this burden upon others. He is to lay off the heavy burdens and financial responsibilities that he has been carrying. The caution has been given him that he must lay off the burden of business care, that he may prepare to do the work of the Lord in preaching the Word. He has still a work to do in the South; but in the place of gathering more burdens by engaging in the health food business, or entering upon enterprises for the sale of books, or carrying large financial burdens in connections with the Hildebran School, he is to lay off the burdens that he already has. His voice must not be the deciding voice in the councils, as it has been. He must advise with his brethren in all his plans and must respect their counsel, working unitedly with them. He is not to carry out his plans in his own understanding, independently of his brethren. Calm consideration is to be given to every question. The money that comes to him as royalties from the sale of his own books he is not to use for self-pleasing, but for the advancement of God's work. *17LtMs, Lt 83, 1902, par. 30*

Business is not his line of work. In the past, he has had to do this line of work; but now there are others to <share with him and> carry the burden, and he is to lay it off. In the ministry of the Word and in writing <and publishing> books for the work, he will find true success and happiness. *17LtMs, Lt 83, 1902, par. 31*

Great changes are to take place. But let not those who have labored so earnestly to bring to the work in the Southern field the advancement that it now has become discouraged. God will not sanction anything done to discourage them. God has reproved those who have stood off and criticized, who, though they have been given opportunity to assist, have not interested themselves to see what needed to be done, <and do it.> They did not lift where they might have lifted. *17LtMs, Lt 83, 1902, par. 32*

Lt 84, 1902

Stone, W. J.

“Elmshaven,” St. Helena, California

June 3, 1902

Previously unpublished.

Elder Stone

Dear brother,—

This morning my son read me a letter you had written him. I was very much pleased to read this letter. I had hoped to get a response from you after sending you the testimony. I will now say that I am indeed very glad to know that reforms have been made. I assure you that I rejoice in the Lord to hear of the reformation and conversion that has taken place in you. I rejoice that your children have been cared for by you, and that God has blessed your labors for them. *17LtMs, Lt 84, 1902, par. 1*

I will say that if your brethren have seen best to elect you as the treasurer of the Southern Missionary Society, accept the charge. Just as long as you draw near to God, He will draw near to you. Take hold of the work as financier, and as such, do your work faithfully as God’s steward, and He will guide you in judgment. *17LtMs, Lt 84, 1902, par. 2*

I see no reason, if you have cleared the way and made thorough work for repentance, why you should not serve as president of a conference, as you have been serving. *17LtMs, Lt 84, 1902, par. 3*

A straightforward line must be followed in the plans and arrangements for the advancement of the work in the South. When perplexities arise as to what shall be done, take them to the Lord in prayer. Let every one fill his appointed place with faithfulness. *17LtMs, Lt 84, 1902, par. 4*

I can write no more now; for I must write to Australia and to those in

other places. *17LtMs, Lt 84, 1902, par. 5*

Your sister in Christ. *17LtMs, Lt 84, 1902, par. 6*

Lt 85, 1902

Medical Workers in Southern California

Oakland, California

May 1, 1902

Previously unpublished.

To our medical workers in Southern California,—

I have a decided message for our people. The Lord does not require them to provide facilities for the entertainment of the tourists coming to Los Angeles. The establishment of an institution for this purpose would be setting a wrong example before the Lord's people. The result would not justify the effort put forth.¹⁷*LtMs, Lt 85, 1902, par. 1*

Why do we establish sanitariums? That the sick who come to them for treatment may receive relief from physical suffering, and may also receive spiritual help. As the sick ones come, they are in a condition that renders them susceptible to the sanctifying influence of the medical missionaries who labor to restore soul and body.¹⁷*LtMs, Lt 85, 1902, par. 2*

Medical missionary work is to be carried forward in Southern California. But much is involved in the location of the sanitarium in that section. In their restlessness and haste, men are in danger of making moves without giving due consideration as to what the result of these moves will be. Often they fail to see that there is danger of going too fast and thus bringing in confusion. It is the duty of the Lord's workers to move when they know that the Lord desires them to move, not before. Until the word comes, "Go forward," their part is to wait. "To obey is better than sacrifice, and to hearken than the fat of lambs." [*1 Samuel 15:22.*] While they are waiting, they may learn lessons of trust and confidence. Thus they may gather stores of wisdom and experience. There is much to be learned in seeking the Lord and submitting to His will.¹⁷*LtMs, Lt 85, 1902, par.*

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Medical missionary work in Southern California is to be carried forward by the establishment, in various places, of small sanitariums, not by the establishment of one mammoth institution for the accommodation and entertainment of a promiscuous company of pleasure-lovers, who would bring with them all their intemperate ideas and practices. Such an institution would absorb the time and talent of workers who are needed elsewhere. Our capable men are to be set at work in sanitariums established and conducted for the definite purpose of preparing minds for the reception of the truth for this time. *17LtMs, Lt 85, 1902, par. 4*

We are not to absorb the time and strength of men capable of carrying forward the Lord's work in the way He has outlined, in an enterprise for the accommodation and entertainment of pleasure-seekers, whose greatest desire is to gratify self. It would be perilous to the safety of the workers to connect them with such an enterprise. Let us keep our young men and young women from all such dangerous influences. And should our brethren engage in such an enterprise, they would not advance the work of soul-saving as they think they would. *17LtMs, Lt 85, 1902, par. 5*

Our sanitariums are to be established for one object—the advancement of present truth. And they are to be so conducted that a decided impression in favor of the truth will be made on the minds of those who come to them for treatment. The conduct of the workers, from the head manager to the worker occupying the lowliest position, is to tell on the side of truth. The institution is to be pervaded by a spiritual atmosphere. We have a warning message to bear to the world, and our earnestness, our devotion to God's service, is to impress those who come to our sanitariums. *17LtMs, Lt 85, 1902, par. 6*

Sanitariums are to be established as soon as possible in different places in Southern California. No more time is to be wasted in the endeavor to bring every man's ideas into harmony with the Lord's plan. Let a beginning be made in several places. If possible, purchase land on which buildings are already erected. Then let appropriate enlargement be made as the prosperity of the work demands. *17LtMs, Lt 85, 1902, par. 7*

The sick cannot fail to be benefited by a stay at a sanitarium established in a retired place in the country, beautified by nature's lovely adornings. In such a place they will find health of body and peace of mind. *17LtMs, Lt 85, 1902, par. 8*

We are living at the very close of this earth's history, and we are to move cautiously, understanding what the will of the Lord is, and imbued with His Spirit, doing work that will mean much to the Lord's cause, work that will proclaim the warning message to a world infatuated, deceived, perishing in sin. *17LtMs, Lt 85, 1902, par. 9*

Lt 85a, 1902

Brethren

“Elmshaven,” St. Helena, California

1902 [circa]

Previously unpublished.

Dear Brethren,—

I wish that Brother Moran would explain to you, as he has explained to Miss McEnterfer and myself, the particulars of his plan. It is not his plan to keep a hotel for tourists. He will tell you what he designs to do, as he has told us; and you will see that there is not the danger that we feared that he will involve the Conference in debt. He will deal with the businessmen himself.*17LtMs, Lt 85a, 1902, par. 1*

Please get a full explanation from him before he leaves. Let him make it so plain that all will understand that his plan is not contrary to the testimonies that I have borne to him in regard to the work in Los Angeles. I wish that Brother Parlin would take down his explanation in shorthand.*17LtMs, Lt 85a, 1902, par. 2*

If I have misunderstood Dr. Moran's relation of matters, I wish to understand them plainly now, that there may be no confusion.*17LtMs, Lt 85a, 1902, par. 3*

Lt 86, 1902

Kilgore, R. M.

Petaluma, California

June 11, 1902

Portions of this letter are published in *BTS 12/1910* and *01/1911*.

Dear brother Kilgore,—

We are in the midst of the Petaluma camp-meeting. There are about two hundred of our people assembled, and they are enjoying many blessings. Elders A. T. Jones, J. N. Loughborough, M. H. Brown, and Brethren Sadler and Richards are carrying the burdens of the meetings. Brother Beardslee helps with the singing.¹⁷*LtMs, Lt 86, 1902, par. 1*

We drove across the country from St. Helena. Sister Sara Peck, her mother, Willie, and myself rode over in my old, covered carriage, which years ago I sold to Dr. Kellogg, and which he sent to me as a present about a year ago.¹⁷*LtMs, Lt 86, 1902, par. 2*

Before four o'clock in the morning, we were up and in the carriage, all ready to start. We ate our breakfast at about half past eight o'clock. By that time we had driven twenty-two miles. Both teams—ours and the one bringing the luggage—met at the place where we breakfasted, and we enjoyed our short rest and our meal together. We had a wholesome lunch, and we suffered no loss of appetite from our early drive.¹⁷*LtMs, Lt 86, 1902, par. 3*

I was much exhausted when I started; for for some weeks I had been losing sleep. I slept part of the time on the way over; for the carriage is one in which I can lean against the side in perfect safety, without fear of falling out.¹⁷*LtMs, Lt 86, 1902, par. 4*

That day we traveled forty-nine miles. The road is hilly, but in good condition.¹⁷*LtMs, Lt 86, 1902, par. 5*

When we reached the camp-ground, we found that our brethren

had provided us with a large, two-story house, in which we are very comfortably situated. *17LtMs, Lt 86, 1902, par. 6*

All testify that the meetings are excellent. Stirring discourses are given by the brethren, but I cannot attend the meetings; for I hear with an intensity that wears on me more than speaking does. *17LtMs, Lt 86, 1902, par. 7*

On Sabbath afternoon I spoke for an hour in the large tent. On Sunday afternoon I spoke for an hour and a quarter. All the seats in the tent were filled. I felt great intensity of spirit as I presented before the people the necessity of practical godliness in the home life. After the discourse, Brother Beardslee, the one who sang at the General Conference, sang for us. *17LtMs, Lt 86, 1902, par. 8*

On Monday I spoke to parents on the subject of child-training. An earnest interest seemed to be awakened. *17LtMs, Lt 86, 1902, par. 9*

In my talk on Sabbath, I appealed to the people to improve the talents entrusted to them by One who has an intense desire that the smallest talent shall be used with a faithfulness that will secure for the possessor a larger trust. I asked them if they would not strive to reach a higher standard. I presented our need of doing this if as workers together with God we evangelize the world. Our testimonies must be vitalized by the Spirit's power. The whole vineyard is to be worked. We must pray earnestly and perseveringly for the endowment of the Holy Spirit, taking to the Lord our burden for souls ready to perish. All to whom the truth comes must in turn give to others the messages of warning and invitation, with earnest prayer that the Holy Spirit will accompany the word spoken. *17LtMs, Lt 86, 1902, par. 10*

Never did the Lord Jesus confine His labors to one place. We read of Him that "He went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria, and they brought unto him all sick people that were taken with divers diseases and torments, and those that were possessed with devils; ... and he healed them. And there followed him great multitudes of people

from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordan.” [*Matthew 4:23-25.*]17LtMs, Lt 86, 1902, par. 11

Again we read, “When the sun was setting, all they that had any sick with divers diseases brought them to him, and he laid his hands on them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ. And when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent.” [*Luke 4:40-43.*]17LtMs, Lt 86, 1902, par. 12

Christian missionary work was to be done in all places. The truth was to go from point to point. The disciples were to leave an example of how to establish the chain of truth, link after link. Christ worked as He desired them and all other laborers to work. The towns and cities of Palestine resounded with the truths that fell from His lips.17LtMs, Lt 86, 1902, par. 13

How essential it is that today the truth be proclaimed in the same way. The world is our field of missionary toil. Everywhere the light of truth is to shine forth, that hearts now in the sleep of ignorance may be awakened and converted. In all countries and cities, the gospel is to be proclaimed.17LtMs, Lt 86, 1902, par. 14

The seed of truth must be sown in the soil of the heart in order that it may spring up and bear fruit. God’s servants are to labor in places nigh and afar off, going to the regions beyond, ever preparing to embrace a larger circumference. They are to work while the day lasts; for the night cometh, in which no man can work. A Saviour uplifted on the cross is to be presented; and from many voices is to be heard the word, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*]17LtMs, Lt 86, 1902, par. 15

Churches are to be organized, and plans laid for work to be done by the members of the newly organized churches. This gospel missionary work is to keep reaching out and annexing new territory, enlarging the cultivated portions of the vineyard. The circle is to extend until it belts the world. As workers go forth filled with earnest,

happy zeal, thrilling with the love of God, the whole church at home is revived; for the success of the workers is regarded as a subject of deep, personal concern to every member of the church.¹⁷*LtMs, Lt 86, 1902, par. 16*

For what has the history of the work of the disciples been recorded, as they labored with holy zeal, animated and vitalized by the Holy Spirit, if it is not that from this record the Lord's people today shall gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential and more so that He do for His people today. All that the apostles did, every church member today is to do. We are to work with as much more fervor, accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers, in clear, distinct rays, light is to be reflected. The work that the Lord did in Antioch through his delegated messengers, He is waiting to do today. At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church? Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Shall not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and Him crucified? Should not the power of God be more mightily revealed today than even in the time of the apostles?¹⁷*LtMs, Lt 86, 1902, par. 17*

It was sincere devotion and humble, earnest prayer that brought the disciples into close communion with Christ. They sat together with Him in heavenly places. They realized the greatness of their debt to Him. Shall we be less earnest than they were? Shall we not by living faith claim the promises which moved them to the depths of their being to call upon the Lord Jesus for the fulfilment of the word "Ask, and ye shall receive"? [*John 16:24.*] Is not the Spirit of God to come today in answer to earnest, persevering prayer, and fill men with power? Is the throne of grace further removed from us than it was from the disciples? Is not God saying today to His praying, trusting, believing workers, who are opening the Scriptures to those ignorant of the precious truth they contain, "Lo, I am with you always, even unto the end of the world"? [*Matthew 28:20.*] Shall we not,

through the indications of God's providence, hear His voice, saying, "Separate me Barnabas and Saul for the work whereunto I have called them"? [Acts 13:2.] There certainly are men that the Lord is fitting to stand in their lot and in their place. *17LtMs, Lt 86, 1902, par. 18*

Brother Kilgore, I thought I ought to stop, but I must write a few lines more. I would encourage you to rise above the mist and fog of unbelief unto the pure atmosphere of Christ's love. *17LtMs, Lt 86, 1902, par. 19*

To the church In Graysville I send this message, "Let not your hands be slack. 'Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man.'" [1 Corinthians 3:5.] By the grace of Christ they were made what they were. By earnest, persevering prayer they obtained the endowment of the Holy Spirit, and then they went forth weighted with the burden of saving souls, filled with zeal to extend the triumphs of the cross. And under their labors many souls were brought from darkness to light, and many churches were raised up. Those who are working for Christ today may reveal the distinguishing excellence revealed by these earnest workers. God is just as ready to give power to His servants in 1902 as He was to give power to Paul and Barnabas. *17LtMs, Lt 86, 1902, par. 20*

"Let us show that we are workers together with God. Let us be as true as steel to principle. No one can stay at home in ease, living only for self, without becoming selfish. We must be representatives of Christ if we would be truly happy. The earnest, united prayers of faith will inspire Christlike zeal. *17LtMs, Lt 86, 1902, par. 21*

"God will raise up a Paul and a Barnabas for the church that is worthy of such helpers. True missionary workers will find that the Holy Spirit is working on minds, raising up laborers full of faith and patience and zeal to take the place of some who will fall away. *17LtMs, Lt 86, 1902, par. 22*

"We need more keen, sanctified discernment. We need to cherish the faith that works by love and purifies the soul." *17LtMs, Lt 86, 1902, par. 23*

My brother, may the Lord increase your faith, and baptize you with the Holy Spirit. Be strong in the Lord; yea, be strong.¹⁷*LtMs, Lt 86, 1902, par. 24*

Lt 87, 1902

Kilgore, R. M.

Petaluma, California

June 11, 1902

This letter is published in entirety in *14MR 45-49*. +NoteOne or more typed 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 Kilgore,—

I have just read your letter to Willie regarding your work in Graysville and stating that our brethren have some hesitation about purchasing the twenty acres on Lone Mountain, on which there is a large spring. The opportunity to secure this big spring seems to be a special providence. This spring will be of untold value and should be secured, even if the investment just now is difficult and delays the building. I advise you to purchase this property. I will stand back of you as may be necessary and will use my influence to secure the necessary means for the purchase. Do not delay at all in this matter. Close up the trade, even if you have to borrow the money. So many times I have had to breast difficulties, so many times I have had to move forward against remonstrance, that I am prepared to say to you, "Go forward." [*Exodus 14:15*.] I know what I am talking about. Have faith in God. *17LtMs, Lt 87, 1902, par. 1*

As regards the Graysville Sanitarium, I am glad that you have secured a location on the hillside. Time will demonstrate the value of having your sanitarium at considerable distance from other buildings. In our school work at Avondale, our brethren desired to have the church and the sanitarium close to the school, but again and again instruction was given me that we must not put our buildings close together. Of late I have written much regarding the location of sanitariums, and I will have copies sent to you. We must provide for our patients to be as much as possible with nature. *17LtMs, Lt 87, 1902, par. 2*

I was glad to hear from Dr. Hayward that you are planning to build a plain, two-story frame building, thirty by fifty feet, with basement and wide verandahs. When your work outgrows this building, it can be used as suggested for a dormitory. *17LtMs, Lt 87, 1902, par. 3*

Let the work in behalf of the Graysville Sanitarium go forward steadily, patiently, and in accordance with the Lord's plans for our sanitarium work. But do not make the Graysville Sanitarium a matter of all-absorbing importance, to the hindrance of other urgent work. *17LtMs, Lt 87, 1902, par. 4*

I have a caution for my brethren who are working in the Southern Field. Do not move hastily in establishing interests in new places, in a way that will divide your workers and your means, so that your force will be weakened. Wait until some of the interests that have been started more nearly approach perfection. Do not rush into new enterprises until the work that has already been started in Graysville and Huntsville is better established and the interests in Nashville are strengthened. The reasons for strengthening the work in Nashville have been presented to you quite fully. *17LtMs, Lt 87, 1902, par. 5*

The light given me is that the schools in Graysville and Huntsville make these towns places of special interest. In both of these places there are excellent opportunities for giving the students manual training. I mention these places particularly because they have been presented to me by the Lord as places in which we should make persevering efforts to build up and strengthen the work. In these places there is much to be done, and the efforts of the laborers should be especially directed to this work until something is completed that will be an object lesson of what can be done. Let not the means at your disposal be spent in so many places that nothing satisfactory is accomplished anywhere. It is possible for the workers to spread their efforts over so much territory that nothing will be properly done in the very places where, by the Lord's direction, the work should be strengthened and perfected. *17LtMs, Lt 87, 1902, par. 6*

There will be those who do not see any special necessity to perfect the equipment of our schools in Graysville and Huntsville, because,

from outward appearance, these places may seem inferior to some other places. But let not the work in Graysville and Huntsville or the work in Nashville be passed over to enter a place like Chattanooga, to begin a work that will call for quite an outlay of means, and that will divert the attention of the workers. Let not means be diverted from the places in which the work should just now be developed and strengthened. The fact that a place is popular is not sufficient reason that it should be entered. Popularity is not to be the power that draws God's people. Because some have taken a fancy to Chattanooga, this is not conclusive evidence that God desires to have work done there before the work in other places is solidly established. This is the instruction given me.*17LtMs, Lt 87, 1902, par. 7*

We must not plan for large beginnings while we have so little facilities to complete that which is already begun. Let not new enterprises come in before their time to absorb in other places the means that ought to be used to build up the work in Nashville. The interests in that place must be firmly established before other territory is entered.*17LtMs, Lt 87, 1902, par. 8*

There are those who make efforts to carry matters according to their own ideas and preferences. Take heed; do not let human wisdom lead you to divert means into new channels before the work is perfected in places where important enterprises have already been started. But understand that this is not meant to hinder any individual worker from entering any place to which he is directed by the Spirit of God to do house-to-house work. This is work that ought to be done. All the efforts that can be made should be made to reach the people in every place. But it is not right for our workers to make a large outlay of means in a place just because human ambition has been aroused.*17LtMs, Lt 87, 1902, par. 9*

There are those who criticize everything in which <they themselves> have not had voice or influence. Such ones weave selfishness into their work. Let those who have been reproved for criticizing cease this unkind, unchristlike work. If they have wisdom to do the work of God, let them go into some city where the truth has not been proclaimed and work as self-supporting missionaries. Let them show what they can do, instead of pointing out the

mistakes made by those who have put all their strength of mind and body into the work, and who have striven with all their might to bring the work to its present stage of advancement. The Lord is not with those who, instead of putting themselves in the place of the workers who are sacrificing, stand by as on-lookers, criticizing what they think is not right. *17LtMs, Lt 87, 1902, par. 10*

Be careful what moves you make. Put heart and soul and strength into perfecting the work already begun. I have little confidence in movements made from impulse. Too many such movements have been made in erecting large buildings for school and sanitarium work. Thus the cause of God has been thrown into confusion and financial embarrassment. *17LtMs, Lt 87, 1902, par. 11*

Be sure that the Holy Spirit is guiding; and then move forward solidly, and wisely. *17LtMs, Lt 87, 1902, par. 12*

Lt 88, 1902

Shireman, Brother and Sister [D. T.]

Petaluma, California

May 29, 1902

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 Shireman,—

I feel very, very sorry in regard to your case. I am now more than ever convinced that it will not do, under any circumstances, to praise any human being. In the place of giving all the glory to God, because when you were humble, He honored you by using you as His helping hand, His instrument to do His work, you and your wife have come to look upon yourselves as doing a great work, when it was God, not Brother and Sister Shireman, who was doing the work. He was the power behind you. He sustained you and wrought through you. But you have been deceived by the enemy, and your speech now greatly displeases the Lord; for you are taking glory to yourself. *17LtMs, Lt 88, 1902, par. 1*

When you were humble, God worked through you. Now you have exalted yourselves, and while you refuse to hear the admonitions of the Lord, He cannot be your wisdom or your righteousness. Had you left yourselves in the hands of the Lord, He would have been your comfort, your strength, your defense. *17LtMs, Lt 88, 1902, par. 2*

God showed mercy toward you and raised up for you friends who would not have allowed evil to come upon you without rallying to your defense. We all love you and want to help you. I feel so sorry to have you follow the course that you do, speaking words that make on the minds of others impressions that are contrary to truth and righteousness. The harm you are doing to the cause and work of God in Hildebran you will deeply regret when you are in a right frame of mind and view things in a correct light. You must

remember that you do not own the souls and bodies of the students in the Hildebran school. These students belong to Jesus Christ. He has used you, in connection with others who love God and keep His commandments, to establish the Hildebran school. In regard to this school, I am instructed to say that you have carried it just as far as you can successfully. Now others must take the management of it and carry it on to more advanced stages. It is not to be left to your jurisdiction, because you are not capable of doing the advanced work that needs to be done. Will you allow the school to suffer by refusing to give up your perverted ideas?*17LtMs, Lt 88, 1902, par. 3*

The Lord sends to you, through me, His servant, the message that you are not looking at things in a correct light. The enemy is very much pleased to have excited your jealousy and envy. At the time when you might in humility be doing God's will, you are so blinded by the enemy that you are doing his will. The Lord wants to deliver you. He tells you through me that you are weakening your influence and injuring the future prospects of the Hildebran school. He desires to bring you once more into peace and harmony with Him; but not in your own way will His peace come to you.*17LtMs, Lt 88, 1902, par. 4*

Stop talking, both of you, and give yourselves to prayer. The way you have marked out for yourselves is not for your best interests or the best interests of the school. The Lord bids you stop right where you are; for you are making yourselves miserable. How long will it be before you give up your own will and your own way and take God's will and God's way? Remember that angels of God and unbelievers are watching you. How long will you continue to yield to Satan's temptation to glorify self? Thus you are greatly hindered in your work.*17LtMs, Lt 88, 1902, par. 5*

God's way toward the children of men is holy, just, and good. He will advance those who trust in Him. But He sees that for their own good they must, in some respects, receive a different mold.*17LtMs, Lt 88, 1902, par. 6*

I beg of you, my brother and sister, not to mar your record as you have been doing. Unless you change, you cannot be fit temples for the Holy Spirit. The Lord is soon to come. Do you not desire to be

among the overcomers? The Lord will help you both just as long as you keep humble and contrite in spirit. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [*Isaiah 57:15.*] "When Ephraim spake tremblingly, he exalted himself in Israel; but when he offended in Baal, he died." [*Hosea 13:1.*]*17LtMs, Lt 88, 1902, par. 7*

Brother and Sister Shireman, your dangers are presented before me. I entreat you to remember that you are grieving the Spirit of God. You are speaking words that are destroying your own happiness, and you are making false representations to your brethren and sisters in the church. Do not do this any longer. If you will see your error and repent, the Lord will pardon you and give you peace. Stop just where you are. Do not destroy yourselves. Give yourselves to God in humble faith. This is your only hope. Christ says, "Abide in Me." [*John 15:4.*] Paul declares, "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." [*Galatians 2:20.*] By courage, by faith, by committing yourselves to God as unto a faithful Creator, you can conquer. Will you abide in Christ?*17LtMs, Lt 88, 1902, par. 8*

What is worldly wealth to those who are heirs of God and joint heirs with Christ to an immortal inheritance? Selfishness cannot live where faith in Christ is exercised. When Christ is all and in all, self does not assume large proportions. It is seen that self-exaltation is entirely out of place; for eternal life is the gift of God.*17LtMs, Lt 88, 1902, par. 9*

Do not fear that your brethren, who in the past have loved you and helped you, will now deal dishonestly with you. The bond that unites believers with one another in Christian fellowship is the most noble and enduring affection known on earth.*17LtMs, Lt 88, 1902, par. 10*

God has power to enable you to overcome despondency and doubt and discouragement. Have you been imprudent in the words you have spoken to believers and unbelievers? Just look to Jesus. By beholding, you will be changed into His likeness. Say, I will break this spell of the enemy. I will not continue to cherish these

miserable feelings of jealousy against my brethren. In the Lord I will trust. He is my strength. Through Him I can do all things. But remember that without Him you can do nothing—nothing to be approved, nothing that God will acknowledge.*17LtMs, Lt 88, 1902, par. 11*

If you keep on doing as you have been doing, you will bring into the school at Hildebran a condition of things that will greatly dishonor God and will hurt both the church and the school in that place. You are setting in operation a train of influence that will do great harm to the cause of God.*17LtMs, Lt 88, 1902, par. 12*

All the testimonies you receive from worldly men will not be of the least consequence to you. A decided change must take place in your heart. You are building up opinions on a false basis. You are deceived. Will you not now come to the Lord and cease this sinful talking? Be assured that if you have been wronged, you will be vindicated. Do not make a fatal mistake by cherishing self. Let matters rest. Stop thinking and talking of disagreeable things; for you are becoming changed into the likeness of these things as your mind pores over them. You have lost out of your heart the happy influence of Christ.*17LtMs, Lt 88, 1902, par. 13*

I write this letter to you because I love you, my brother and sister, and cannot bear to see you unhappy. I want you to have the peace of Christ, but you will never have this peace until you cease the talking that dishonors the Lord. You will never gain freedom by much talking or by trusting to feelings founded on imagination. Be entreated to lay down the things that have created so much wretchedness.*17LtMs, Lt 88, 1902, par. 14*

Will you open your hearts to receive these words of warning and encouragement? God help you to break every yoke and stand free, praising the Lord.*17LtMs, Lt 88, 1902, par. 15*

In much love.*17LtMs, Lt 88, 1902, par. 16*

Lt 89, 1902

Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

May 25, 1902

Portions of this letter are published in *2SM 21*. ⁺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,—

You will perhaps wonder why I have not written to you for so long. About the time that I sent you your last letter, I had much writing to do for the Southern field, and for many weeks I could not sleep past one o'clock. My eyes troubled me, and for a time I could neither read nor write. This is why I have not written to you before. My heart troubled me, and my eyeballs pained me severely. Night after night I interceded with God to give rest to my brain and to restore my eyesight. He heard my petitions, and now I can write again, though not so much as before. *17LtMs, Lt 89, 1902, par. 1*

I received a letter from Elder Franke, in which he spoke very strongly against Sister Haskell's reading to others copies of the letters to him that I had sent you and also letters to you in which his name is mentioned. He says that this has hurt his influence. I did not reply to this letter; for at the time it came, I could not look upon letter paper without danger of destroying my eyesight. If I can, I will find his letter and send it to you. I hope, Sister Haskell, that Elder Franke's complaint is without foundation. I hope that you have not said or done anything that he can take advantage of after you leave New York. *17LtMs, Lt 89, 1902, par. 2*

What of Elder Franke? Has he stopped preaching? I hope that he is doing his work—the work that the Lord has given him. *17LtMs, Lt 89, 1902, par. 3*

Brother and Sister Haskell, God has given each one of us a talent—something to use for Him. To every man He has given his work.

Your influence for good over those with whom you come in contact will increase as you use your gifts wisely and faithfully. *17LtMs, Lt 89, 1902, par. 4*

Influence is a precious gift, and much, very much, depends on its right use. Let us keep it pure and holy to the Lord. Those in whose hearts Christ abides will be constantly studying to find out the very best way to work for His glory. They will reveal Him by words and deeds of kindness, sympathy, and compassion. Such exert an influence powerful for good. *17LtMs, Lt 89, 1902, par. 5*

A readiness to sacrifice when necessary is a gift from the Lord. The true servant of Christ is ready in any emergency to be His helping hand. *17LtMs, Lt 89, 1902, par. 6*

The talent of speech is a most valuable talent. Never should we neglect an opportunity to speak helpful, encouraging words. A word fitly spoken is like apples of gold in pictures of silver. *17LtMs, Lt 89, 1902, par. 7*

May 28, 1902

I have just received your last letter. I am very much pleased to hear from you. I am not at all surprised that you have perplexities and trials. Think you that the enemy is engaged in trying to make an easy time for you? He will try to close every door against the truth. But be assured that the Lord will not forsake His people. *17LtMs, Lt 89, 1902, par. 8*

I have trials, fierce and strong; but none know of them. I need a daily supply of faith and grace and power. Without Christ I am nothing. In Him is my life, my peace, my comfort, my joy. Let us not talk unbelief. Let us not question the will of God. Let us draw nigh to Him; for He is our Father and Christ is our Elder Brother. What did Jesus say? "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.*]*17LtMs, Lt 89, 1902, par. 9*

June 12

My dear brother and sister, your letter is received. I am sincerely sorry that you are not well. I have not been well, but I am improving. I can now write, but not as much as I have written in the past. I fear for my eyesight. I endeavor to draw near to God; for the promise is, "Draw nigh to God, and he will draw nigh to you." [*James 4:8.*] With this promise, what excuse is there for despondency? *17LtMs, Lt 89, 1902, par. 10*

Many are questioning and troubled. This is because they have not faith in God. With some, religious exercises mean little more than a good time. When their feelings are aroused, they think they are greatly blessed. Some do not think they are blessed unless they are stirred and excited. The intoxication of excitement is the object they are seeking; and if they do not obtain this, they suppose they are all wrong, or that some one else is all wrong. *17LtMs, Lt 89, 1902, par. 11*

People should not be educated to think that religion of an emotional order, bordering on fanaticism, is the only pure religion. Under the influence of such religion, the minister is expected to use all his nervous energy in preaching the gospel. He must pour forth with abundance the strong current of the water of life. He must bring stimulating draughts that will be acceptable to human appetite. There are those who, unless their decaying emotions are stimulated, think they can be careless and inattentive. *17LtMs, Lt 89, 1902, par. 12*

We are all given a sacred work to do—the work of proclaiming the truth. "If ye fulfil the royal law according to the commandment, Thou shalt love thy neighbor as thyself, ye do well." [*James 2:8.*] *17LtMs, Lt 89, 1902, par. 13*

But I am not writing a sermon now, but merely a private letter, so I shall pass on to the things I wish to say to you. I am not sorry that you have come to the conclusion you have. But I am sorry that you have stayed at your work until you have become worn out. I am surprised that you have been able to hold on for so long. You should take a sensible view of the matter. The Lord does not want you to sacrifice life. The warfare is indeed close and taxing, but God

desires His servants to guard against exhaustion of mind and body.*17LtMs, Lt 89, 1902, par. 14*

Elder Haskell, I think it is time for you and your wife to come to California. We will find a place for you. We have an office of eight rooms. Upstairs, W. C. White has a room, and Marian has two. Miss Peck, Maggie, and Mr. Crisler have rooms below. I think you could have a room there. Then W. C. W. has a large room he could spare in his house. It has a fireplace and is well lighted. Then there are always rooms to spare at the Sanitarium. So you see, there is plenty of room for you. You could have your choice of the place that suits you best.*17LtMs, Lt 89, 1902, par. 15*

You can feel free to help in Bible lines of work just when you wish to.*17LtMs, Lt 89, 1902, par. 16*

Miss Peck and her mother live close beside us, and you will enjoy visiting with them.*17LtMs, Lt 89, 1902, par. 17*

O I wish you could have been here to have some of our strawberries. We have three large cherry trees, and this year they were covered with large, juicy, dark cherries. One tree ripened early, and we sold ten dollars' worth of cherries to the Sanitarium, besides having all we needed ourselves. Today we received two boxes of cherries from home. Soon the cherries will be gone, but before long we shall have peaches, apricots, plums, and blackberries from our orchard. If you come, we can enjoy these things together.*17LtMs, Lt 89, 1902, par. 18*

About the middle of July, we expect to go to Los Angeles to attend camp-meeting. You could go with us and see the orange groves of Southern California.*17LtMs, Lt 89, 1902, par. 19*

I want both of you to have a change. I cannot see why you cannot come to California. We should be so glad to have you with us. We would do all in our power to make your stay just such as would please you. Please do not say No. You can do a good work for the Master all the time you are with us.*17LtMs, Lt 89, 1902, par. 20*

In much love.*17LtMs, Lt 89, 1902, par. 21*

Lt 90, 1902

Johnson, Brother

“Elmshaven,” St. Helena, California

May 23, 1902

Portions of this letter are published in *TDG 152; 10MR 220*.

Dear brother Johnson,—

I wish to write you a few lines. The Spirit of the Lord is striving with you, and I entreat you not to resist this striving. I am intensely desirous that you shall be a whole-hearted, complete Christian. The half-hearted follower of the Saviour receives but little real strength and therefore makes little advancement. I long to see you a consecrated believer. You need to be purified, refined, and sanctified by the truth, that you may have the consolation of the Holy Spirit. *17LtMs, Lt 90, 1902, par. 1*

The outlook in our world is indeed alarming. God is withdrawing His Spirit from the wicked cities, which have become as the cities of the antediluvian world, and as Sodom and Gomorrah. The inhabitants of these cities have been tested and tried. We have reached a time when God is about to punish the presumptuous wrong-doers, who refuse to keep His commandments and disregard His messages of warning. He who bears long with evil-doers gives every one an opportunity to seek Him and humble the heart before Him. Every one has opportunity to come to Christ and be converted, that He may heal them. But there will come a time when mercy will be no longer offered. Costly mansions, marvels of architectural skill, will be destroyed without a moment's notice when the Lord sees that the owners have passed the boundaries of forgiveness. The destruction by fire of the stately buildings supposed to be fireproof is an illustration of how in a short time the earth's architecture will lie in ruins. *17LtMs, Lt 90, 1902, par. 2*

“And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon

another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be? and what sign will there be, when these things shall come to pass? And he said, Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them. But when ye shall hear of wars and rumors of wars, be not terrified; for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake." [Luke 21:5-12.]*17LtMs, Lt 90, 1902, par. 3*

Many of these judgments came upon Jerusalem. But it was not alone of Jerusalem that Christ spoke. He looked down the ages past the destruction of Jerusalem to the time when at the end of this earth's history the great and final visitation of God's wrath will be seen.*17LtMs, Lt 90, 1902, par. 4*

The *twenty-fourth chapter of Matthew* gives an outline of what is to come upon the world. We are living amid the perils of the last days. Those who are perishing in sin must be warned. The Lord calls upon every one to whom He has entrusted the talent of means to act as His helping hand by giving their money for the advancement of His work. Our money is a treasure lent us by the Lord, and it is to be invested in the work of giving to the world the last message of mercy. My brother, you can act a part in this work. You can help to sustain the Lord's work in New York City. Remember that those who spend in self-gratification the money that should be used to open doors for gospel work suffer an eternal loss.*17LtMs, Lt 90, 1902, par. 5*

He who looks at earthly things as the chief good, he who spends his life in an effort to gain worldly riches, is indeed making a poor investment. Too late he will see that in which he has trusted crumbling into dust. It is only through self-denial, through the sacrifice of earthly riches, that the eternal riches can be obtained. It

is through much tribulation that the Christian enters the kingdom of heaven. Constantly he is to war the good warfare, not laying down his weapons until Christ bids him rest. Only by giving all to Christ can he secure the inheritance that will endure through all eternity. *17LtMs, Lt 90, 1902, par. 6*

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is nigh, even at the doors. Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.” [*Verses 32-35.*] *17LtMs, Lt 90, 1902, par. 7*

“Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him in sunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [*Verses 42-51.*] *17LtMs, Lt 90, 1902, par. 8*

We are to do all in our power to proclaim the message of warning. From every Christian, light is to shine forth to those in darkness. In New York, God’s servants, who minister in word and doctrine, are striving to build up His kingdom. Those who receive the truth should hold up the hands of these faithful men and women by giving of their means to help them in their work. Cannot you do something to help? Will you not invest in the work of saving perishing souls some of the means God has entrusted to you? This you must do if you would gain eternal life. *17LtMs, Lt 90, 1902, par. 9*

You are in need of special help. This help you must have if you are an overcomer. You are in need of clear, spiritual discernment. Study the words, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not." [*James 1:5.*] Let the softening, subduing influence of the Holy Spirit control you. Be not harsh in your judgment of others. You cannot know how much you may do to help others, in the home life and in business life, by Christlike words and deeds. *17LtMs, Lt 90, 1902, par. 10*

Watch and pray and walk humbly with God. Keep a strict guard over yourself. Keep yourself under the control of the Holy Spirit. It is time for you to make a full surrender to God. When you do this, you will be taught of the Lord. You need the wisdom that you can obtain only from God, and that only by earnest seeking. Commit the keeping of your soul to God as unto a faithful Creator. *17LtMs, Lt 90, 1902, par. 11*

Lt 91, 1902

Jones, A. T.; Brethren

“Elmshaven,” St. Helena, California

June 22, 1902

Previously unpublished.

Elder A. T. Jones, and other brethren in positions of responsibility:

Dear Brethren,—

I have thought that it would be wise for W. C. White to be one of the number who will visit Los Angeles. If you should desire him to accompany you, I remove my objections to his taking this trip. I had thought that he and I would go to Los Angeles the middle of July. *17LtMs, Lt 91, 1902, par. 1*

If W. C. White should desire to go now, I am willing. He is so well acquainted with all the matters about which I have conversed with him, in regard to the location of sanitariums and many other questions that will have to be decided, that it seems to me that it is essential for him to be one of your number. I regard the establishment of the medical missionary work in Southern California as a very important matter. *17LtMs, Lt 91, 1902, par. 2*

If it be thought best for him to go, please let him know that I have written to you, removing my objections. Let him understand the matter fully. If he should think that it is not best for him to go, all right. Whatever decision the Lord may lead you to make, we shall be pleased. *17LtMs, Lt 91, 1902, par. 3*

Lt 92, 1902

Brethren in Medical Missionary Work

“Elmshaven,” St. Helena, California

April 8, 1902

Portions of this letter are published in *MM 329-330*; *UL 112*; *TDG 107*; *1MR 228*.

To my brethren in responsible positions in the medical missionary work,—

I have this night been passing through a severe conflict. In the night season I was in an assembly where important business was being transacted. Words were spoken in regard to the work of rebuilding the Battle Creek Sanitarium. A paper on this subject was read before believers and unbelievers. I listened attentively to all that was spoken and read. One point was mentioned that I wish to notice particularly. It was in regard to the profits accruing from the working of the Battle Creek Sanitarium's not being used outside the State of Michigan. *17LtMs, Lt 92, 1902, par. 1*

One of authority stood before the company and spoke words to which all listened with the deepest interest. A most solemn impression was made by what He said. He spoke of the mistakes that had been made by similar resolutions regarding the income of the Sanitarium. He said that these restrictions were not inspired by God, but were of human devisings. The means coming to the Sanitarium were brought by people from all parts of the world, and should not be used in one state only. God has never made provision that His money shall be thus localized. Grave mistakes have been made by following resolutions that are contrary to the mind of God. *17LtMs, Lt 92, 1902, par. 2*

The restriction that binds the Sanitarium to use its earnings in Michigan is not of God, but of man. God calls for a different showing. Such restrictions cannot be obeyed and the work of God be accomplished. I wish to be plainly understood. God is dishonored by the specifying of certain localities as places where

means shall be used that are needed to establish memorials for Him in foreign fields. Restrictions that bind the means of an institution to any particular place are not after the mind of God. *17LtMs, Lt 92, 1902, par. 3*

In new fields, where the work of God is yet to be established, medical missionary work is to be done. This work removes prejudice, and prepares the way for the proclamation of the third angel's message. It is the means by which doors are opened for the entrance of the special truths for this time. Medical missionary work and the gospel are one. If united, they make a complete whole. *17LtMs, Lt 92, 1902, par. 4*

The establishment of sanitariums is necessary for the success of God's work. Medical missionary work is the right hand of the gospel. The saving power of the truth is to be made known as men and women are led to see the importance of right habits of living. Workers are to be trained to go into every city to do medical missionary work. I am instructed to say to our people that sanitariums are to be established. We shall find correct methods of treating disease to be the right hand of the third angel's message, opening doors for the entrance of present truth. *17LtMs, Lt 92, 1902, par. 5*

God sent experienced workers to Australia, that this part of His vineyard might be worked. And He instructed me to make calls for means to help the work there. But the appeals were not heeded. Many things were done in the home field that need not have been done, placing on the General Conference a heavy burden of debt, while far off fields were in great need of the means thus unnecessarily expended. *17LtMs, Lt 92, 1902, par. 6*

How could the workers in Australia start and sustain the work without help? They were among a people who were unacquainted with Seventh-day Adventists, in a field where there were few churches, and no institutions upon which they could call for help. Their work was like swimming against a strong current. Believers were few. A printing office had been established in Melbourne, but it was itself in need of help. Little by little, by struggling efforts, the work was carried forward. And in America, those who should have

helped in this work were investing means in enterprises that brought little returns. The Lord has not been glorified. His vineyard has been left unworked, because men have followed their own way instead of His way.*17LtMs, Lt 92, 1902, par. 7*

The Sanitarium in Battle Creek was established by the self-denial and self-sacrifice of our people throughout the field, and in its prosperity it should have done its utmost to erect a sanitarium in Australia and to place it in running order. There was not a dearth of means at the Battle Creek Sanitarium, and this institution was called upon to give of its means for the establishment of a sister-sanitarium in a field across the broad waters of the Pacific, that the workers in Australia and the islands of the sea might be enabled to do their work on vantage ground.*17LtMs, Lt 92, 1902, par. 8*

The work in Michigan had every advantage, and the managers of the Sanitarium should have looked upon it as a duty and a privilege to help in the erection of a sanitarium in a foreign field, where the establishment of such an institution would have opened doors for the entrance of present truth. Any institution that had had the advantages that the Battle Creek Sanitarium has had should have made plants in many places. Thus many souls would have been brought to a knowledge of the truth. The directors of the Sanitarium should have felt it their positive duty to help to set in operation a sanitarium in Australia. This duty God enjoined upon this long-established institution, which had been blessed with every facility for making medical missionary work a success in this far-off field. It had been greatly favored by God, and it ought to have shown a deep and earnest interest in establishing memorials for God in far-off fields.*17LtMs, Lt 92, 1902, par. 9*

Had the managers of the Sanitarium been worked by the Holy Spirit, they would have understood the situation, and instead of investing means in a field where were so many institutions, they would have given liberally for the erection of a sanitarium in Australia.*17LtMs, Lt 92, 1902, par. 10*

To the Mission Board, to the Medical Missionary Association, and to our largest institution in America, earnest appeals were made by the workers in Australia, who were authorized by God to call for

help. But the calls made were not heeded. At the time when help was most needed in Australia, much money was used to erect large and expensive buildings in the home field. The means that could have been used to erect and equip a sanitarium in Australia was turned out of its proper channel by men who ought to have known better, who ought to have understood the needs of the work in the foreign fields. *17LtMs, Lt 92, 1902, par. 11*

For want of means, the workers in Australia could not advance; they could not establish the institutions that were essential for the advancement of the work in a field where Seventh-day Adventists were not known, while in the home field money was invested in various uncalled-for ways, in buildings that were not absolutely needed; and heavy debts were incurred. Means that God designed should be used in establishing schools and sanitariums in new fields were misappropriated. Years have been wasted; and the sanitarium in Australia is still incomplete. *17LtMs, Lt 92, 1902, par. 12*

God did not design that His experienced and faithful workers should be placed in so hard a position; but men were blinded. They did not see afar off. The Holy Spirit was not controlling their minds. Again and again the needs of the work in foreign fields were placed before them, and they should have co-operated with the pioneers in our cause, who were laboring to establish a similar work in Australia. *17LtMs, Lt 92, 1902, par. 13*

When those in charge of the medical missionary work realize that plants must be made in other places, God's work will be carried forward even in the hardest fields. When men see that it is necessary to establish the medical missionary work in America, can they not see that the same work is needed in new fields, where there is nothing to give character to the work? *17LtMs, Lt 92, 1902, par. 14*

To send missionaries into foreign fields to do missionary work, unprovided with facilities and means, is like requiring bricks to be made without straw. *17LtMs, Lt 92, 1902, par. 15*

Let God's servants act like wise men, remembering the work in every part of the world is to assist the work in every other part. "Be

ye not unwise, but understanding what the will of the Lord is.” [Ephesians 5:17.] God has kept the unworked condition of the Southern field continually before His people. He points you to this destitute portion of His vineyard and bids you remember that a picture is taken by the heavenly Artist of the field just as it now is. The Australian field and the Southern field are as surely part of the Lord’s vineyard as is Michigan or California. But they are not worked as they should be, and favorable opportunities to advance the truth are passing. For years means have been used in ways that have not accomplished the most for the Lord. These barren, unworked fields should present an altogether different appearance. There is now to be a thorough understanding of this matter. There should be hundreds of workers in these fields. In no case is one part of the Lord’s vineyard to be favored above another part. This is not the Lord’s plan. *17LtMs, Lt 92, 1902, par. 16*

It was not for the glory of God that the medical missionary work in Australia should be handicapped as it has been. This field should have been provided with facilities, that the work might be opened up in the right way. But the work that might now be far advanced has been greatly retarded because it did not receive the help God designed it to receive. Such restrictions as those confining the earnings of the Battle Creek Sanitarium to Michigan have been a great hindrance to the medical missionary work. God sees and knows. The binding about of His work by documents of human devising is not His will. *17LtMs, Lt 92, 1902, par. 17*

The lessons on the parable of the vineyard and of the two sons come close home to all who have had the light of truth, and who should have realized that those on whom God laid the burden of establishing the work on foreign fields should have special and abundant advantages, that they may be in no way trammelled in their efforts. *17LtMs, Lt 92, 1902, par. 18*

The instruction contained in these parables is of great value. All who are bearing responsibilities, be these responsibilities great or small, should study this instruction carefully. God looks for fruit from His vineyard. This fruit is the result of the work of His laborers. Every soul who believes in Christ has a work to do for Him. No true Christian can be idle in this time of such solemn

importance.*17LtMs, Lt 92, 1902, par. 19*

There has been great danger of making light of God's work in opening the gospel to those in the darkness of error. America is not the whole world. God's work is to be established in other countries also. Missionary effort is to be put forth in new fields.*17LtMs, Lt 92, 1902, par. 20*

The Lord sent to Australia some who had had a part in establishing the work in Battle Creek and in California. Had those who had the disposal of means sent help to these workers, a sanitarium would have been erected in Australia years ago. They should have remembered that it was just as essential to do in Australia the work that had been done in America; that a sanitarium would be of just as much help to the work in Australia as to the work in America.*17LtMs, Lt 92, 1902, par. 21*

This was plainly stated over and over again; but men did not see eye to eye with God. The motives that led to this indifference to the needs of a field so greatly in need of help bear the rebuke of God.*17LtMs, Lt 92, 1902, par. 22*

Last night this matter was presented to me as a mistake that must never be repeated. The work in missionary fields has been hindered in proportion as money has been needlessly spent for facilities for the work in America. The brethren here should have erected fewer buildings in this country if they saw that it would be necessary to do this in order to help the work in foreign countries as it should be helped.*17LtMs, Lt 92, 1902, par. 23*

Workers in new places, where there may not be one believer in present truth, should be furnished with means for helping the needy. They meet with many who are sick and in need of help. As they relieve their temporal necessities, the way opens for them to speak of the Saviour and His precious truth. These workers must be given facilities for preparing the way of the Lord and making straight in the desert a highway for our God. Let our publishing houses help by gifts of books and papers, and let our sanitariums furnish facilities for the care of the sick.*17LtMs, Lt 92, 1902, par. 24*

Our heavenly Father acknowledges every worker as a member of

His family. Shall those who have everything to do with close their eyes and ears to the needs of His servants in foreign countries? Those who have the mind of Christ will do all in their power to advance His work. They will count no sacrifice too great if only they can further His cause. Those who are indeed laborers together with God will show an unselfish interest in the workers in foreign fields and will strive to help them. The Saviour recognizes and blesses their efforts. Those who are unwilling to share with the workers in new fields their advantages of means and facilities hinder the advancement of God's work and dishonor Him who has promised to be with His workers. *17LtMs, Lt 92, 1902, par. 25*

Have you become a silent partner? Have you no desire to see that the workers in new fields have the help that will enable them to bear the hardships that must come to them and to do their work successfully? *17LtMs, Lt 92, 1902, par. 26*

The brethren in the home field have but partially fulfilled their duty in this respect. The Lord was represented to me as saying, "Inasmuch as ye did it not unto one of the least of these, ye did it not to me. My work in foreign fields has needed help that it has not received." *17LtMs, Lt 92, 1902, par. 27*

There are in our world many large cities in which the truth has not yet been proclaimed. Why should not the people of these cities hear the gospel message for this time? Has not Christ purchased them with His own blood? Are they not of as much value in His sight as those who have already received the truth? Are these portions of His vineyard to be left unworked, while upon other portions blessings are poured so abundantly that they are not appreciated? The truth is not appreciated, not being mixed with faith in them that hear, because they do not arouse and give to others the light they have received. *17LtMs, Lt 92, 1902, par. 28*

Why are buildings erected in places where there are already too many buildings, while places unworked and needy are left without memorials for God? The means needed in new places is not to be used in places that are not in special need of help. *17LtMs, Lt 92, 1902, par. 29*

In some places the work has been built up in a way that does not

bear God's approval. In Battle Creek many institutions have been erected, when instead, plants should have been many in other cities of America and in foreign countries. These plants would have given strength to the work, and field after field would have been opened to the gospel; but men, trusting in human wisdom, put their hand on the lever, and gave it a turn that stopped the means from going into circulation as God designed. They carried out their plans as if they were God. The Lord calls for wiser generalship than has been shown in the past. We are not fulfilling the commission to go into all the world and preach the gospel to every creature. *17LtMs, Lt 92, 1902, par. 30*

The money God impresses His people to give for the advancement of His work is never to be bound about by human jurisdiction. Had the will of God been done, His work in foreign fields would have been placed on a firm basis, and a hundredfold more would have been accomplished than has been. *17LtMs, Lt 92, 1902, par. 31*

In Australia many more would have been brought to a knowledge of the truth if some in positions of trust in America had not manifested a selfishness that God condemns. Their first work should have been to see that those whom the Lord sent to Australia were equipped with facilities for starting school work and sanitarium work. Medical missionary work is the helping hand of the gospel, and it opens doors for the entrance of present truth. But this work cannot possibly be done without means, and for lack of means it has been long delayed in Australia. *17LtMs, Lt 92, 1902, par. 32*

If the sanitariums established in America understood the will of God, they would never [have] decided to keep their advantages to themselves, refusing to help the medical work on foreign fields. Those who take part in such decisions would not wish to see their outworking. Let such decisions be reversed; for they are selfish and greatly displease the Lord. He will judge for the difficulties thrown in the way of His workers in foreign fields by the diversion of His money from places in which help was greatly needed. *17LtMs, Lt 92, 1902, par. 33*

Those who go into new fields to use the breaking-up plough in preparing the soil for the sowing of the seed of truth are to be

encouraged, prayed for, sustained. It is the Lord's desire that every worker sent into new fields shall be furnished with means and facilities for the successful accomplishment of His work. They are to receive help and encouragement from those in the home field, that they may have courage to overcome the difficulties that they meet in their work. *17LtMs, Lt 92, 1902, par. 34*

Those in the home field who have a knowledge of the truth, and of the blessings that this knowledge brings, should remember the needs of those who are laboring in new fields where the work is hard and facilities few. They should remember that the work in the home field has the support of the sanitariums, publishing houses, and schools that have been established, and that the Lord expects them to set in operation plans for the advancement of His work in new fields. *17LtMs, Lt 92, 1902, par. 35*

The instruction given in the *tenth chapter of Matthew* shows how the Lord regards those who go forth to work for Him in new fields. Read this chapter. Study what Christ said in regard to the perils that the messengers would have to meet and the hardships they would have to endure. "Behold I send you forth as sheep in the midst of wolves," He said to His disciples; "be ye therefore wise as serpents, and harmless as doves." [*Verse 16.*] Today those who labor in new fields have many trials and difficulties to encounter. They need the help and sympathy of their brethren in the home field, where facilities for work are more abundant and means more easily obtained. *17LtMs, Lt 92, 1902, par. 36*

Christ's last words to His disciples show the importance to be placed on the work of spreading the truth. Just before His ascension He gave them 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.*] *17LtMs, Lt 92, 1902, par. 37*

Christ did not confine His labors to one place. Of His work we read, "When the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on everyone

of them, and healed them. And devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ. And when it was day, he departed and went into a desert place; and the people sought him, and came unto him and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. And he preached in the synagogues of Galilee." [Luke 4:40-44.]*17LtMs, Lt 92, 1902, par. 38*

Would that all who have the light of truth would follow the example set by Christ, and not expend their God-given time and ability and means in one or two places, when the light of truth is to go to all the world. The wonderful display of grace shown in the gospel message is to be carried to all places.*17LtMs, Lt 92, 1902, par. 39*

When from henceforth sanitariums are established, let it be understood that they are to do all in their power to advance the work in new fields.*17LtMs, Lt 92, 1902, par. 40*

Lt 93, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

June 27, 1902

This letter is published in entirety in *SpM 230-232*. ^{+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 G. I. Butler

My dear brother,—

Today I was writing a letter to Brother Palmer when a scene passed before me which I will try to describe as briefly as possible. I had written several pages of the letter when the scene passed before me. It was just before dinner. *17LtMs, Lt 93, 1902, par. 1*

I seemed to be looking upon a company assembled together, in which the question of whether Brother Stone should take the position of treasurer of the Southern Publishing Association was being discussed. Some seemed to be in favor of his taking this position, while others were troubled and distressed. *17LtMs, Lt 93, 1902, par. 2*

One of authority came forward, and placing one hand on Brother Palmer’s shoulder and the other on Edson White’s shoulder, he said to the brethren, speaking with clearness and decision, “You are not prepared for a change in the workers in the office. Leave these men where they are at present. To make a change now would not be just to them, nor would it improve the condition of things. It would not be wise to make a change now. This would not lessen the difficulties that exist. *17LtMs, Lt 93, 1902, par. 3*

“In every age the call of the hour is answered by the coming of the man. The Lord is gracious. He understands the situation. His will today is that for the present time the lamb-like kindness of Elisha

shall exceed the severity of Elijah.*17LtMs, Lt 93, 1902, par. 4*

“The man that can build up and create a fragrant, grateful atmosphere, is not yet presented by God. Whether the present work be to break down or to build up, to reinstate the old or to give place to the new, to enforce the demands of equity and judgment, or to encourage hope and courage and faith, the Lord knows what is needed. He is looking on. He, the great Master-worker, is sure to have the very man for the place ready to do the work when those connected with the work are ready for the change.*17LtMs, Lt 93, 1902, par. 5*

“Let the faith that works by love and purifies the soul be cherished. Hasty moves will not help the situation, but will bring in a host of difficulties that will not be for the glory of God.*17LtMs, Lt 93, 1902, par. 6*

“Let Edson White and Brother Palmer stand on their feet, not in their own strength, but in the strength of the Lord God of Israel, prepared to breast every difficulty that shall arise. Edson White is to stand with William Palmer, and William Palmer is to stand with Edson White. Let them take hold of the work with renewed consecration and prove themselves men prepared to meet the demands of the hour with all the talents that God has given them. Encourage faith. Persevere. Work with all humility. The future is in the hands of God.*17LtMs, Lt 93, 1902, par. 7*

“The Word of God is to be taught. The life of the man upon whom is laid the work of teaching the Word of the Lord is to be an illustration of the power and righteousness of the principles that he offers to others. He who masters the art of educating others will himself prove a success by succeeding.*17LtMs, Lt 93, 1902, par. 8*

“He who wears the mantle, not of Elijah, but of Christ, will give evidence that he keeps his eye fixed on the Saviour. Imbued with Christ’s Spirit, he is fitted to teach. He is constantly under the influence of the high and holy impressions made by God.*17LtMs, Lt 93, 1902, par. 9*

“Elisha received a double portion of the spirit that had rested on Elijah. In him the power of Elijah’s spirit was united with the

gentleness, mercy, and the tender compassion of the Spirit of Christ.”*17LtMs, Lt 93, 1902, par. 10*

Edson White and Brother Palmer are to unite, and are to be instruments in God’s hands of reaching the higher classes, and at the same time of lifting up the oppressed, relieving the needy, and helping the poor to help themselves. If in their generosity and hopefulness they have made mistakes, let the spirit of forgiveness prevail.*17LtMs, Lt 93, 1902, par. 11*

My brethren, you cannot be too earnest, too devoted to the will of the Lord. Pray constantly, “Hold up my goings in thy path; let not my feet slip.” [*Psalms 17:5.*] The Lord sees your dangers. Every natural and cultivated inclination of the heart rises up against true humiliation of self.*17LtMs, Lt 93, 1902, par. 12*

It cannot be otherwise than that uneasiness will exist in regard to Brother W. O. Palmer or J. E. White handling the means given and loaned by our people for the work in the South. Should they do their very best, any mistake made would be most severely criticized. Brethren, you have both been too free in the expenditure of means. To meet the pressure of circumstances, you have incurred obligations, hoping that means would come in, and sometimes you have been disappointed. Your only safety is in God. If you place your dependence wholly on Him, there will be more safety in your management. But there is much that will have to be cut away from your characters before there can be perfect safety in either of you occupying a position on which so much depends.*17LtMs, Lt 93, 1902, par. 13*

From the representation today given me regarding this matter, I am certain that Elder Stone is not the one whom God has selected for the work of treasurer and financier of the Southern Publishing Association. In some things he might do well, but in other lines there is danger of great mistakes. It will never answer to figure too closely in our dealings with believers or unbelievers.*17LtMs, Lt 93, 1902, par. 14*

Since the Lord has given me the instruction I have written out in this letter, I feel very much relieved in regard to the situation at Nashville. Let us plead with the Lord to guide His people in His own

way. Let Him have opportunity to carry out His will. Then His name will be honored and glorified. *17LtMs, Lt 93, 1902, par. 15*

Lt 94, 1902

Palmer, W. O.

“Elmshaven,” St. Helena, California

June 26, 1902

Previously unpublished.

Dear Brother Palmer,—

Long ago I would have sent you that which I read from my diary during the General Conference, in the special meeting in the Review and Herald office chapel. But I believed that I need not again refer to the things that had taken place in your past experience. *17LtMs, Lt 94, 1902, par. 1*

I knew that it was a life-and-death question with you, Brother Palmer, and that if you could be thoroughly converted, you would change your lifework. *17LtMs, Lt 94, 1902, par. 2*

I must tell you that there have been chapters in your past experience that will be a hindrance to you in all your future labors. Because of these things, your spiritual perceptions are not as clear as they otherwise would have been, and in your connection with the work of God, you are sometimes tempted, when brought into strait places, to resort to methods of obtaining means that are not such as the Lord can approve. *17LtMs, Lt 94, 1902, par. 3*

Your business tact is not in the future to be used as it has been in the past. At times you have entered into speculations for gain—speculations that were not according to correct principles. Your association with the men with whom you were brought in contact in these speculations has been a terrible injury to you. Some of these men were scoundrels, and their money was not honestly earned. You spent money freely—other men’s money, not justly or righteously obtained. Your only hope was to get away from this society. *17LtMs, Lt 94, 1902, par. 4*

These things have marred your experience and dimmed your

spiritual perception. And sometimes your representations are not as they should be. There is the greatest danger that the same principles that you followed when engaged in speculation will work their way into your efforts to relieve the embarrassment that may come into the lines of God's work with which you are connected. You need now to be doubly vigilant, that you may make straight paths for your feet, and clear your experience of every objectionable feature that has existed in the past. In your work in connection with the health food business, your actions must stand out true and pure, as clear as the sun.*17LtMs, Lt 94, 1902, par. 5*

The matter I have written in my diary speaks of the disappointment and loss brought to others by your misrepresentations in business lines. My brother, the Lord would not be pleased to have you, who have been led into temptation, bear the burden of the treasurer's work in the office. Everything done in connection with this line of work must be as clear as the sun.*17LtMs, Lt 94, 1902, par. 6*

I am made very sad as I think of your past course and your past associations. One who has authority says, "I know your works. However straightforward you may be now, however honest before God, however earnest in trying to correct every wayward work, it is still true that a great injury has been done to your physical, mental, and spiritual powers by your past course."*17LtMs, Lt 94, 1902, par. 7*

Seek earnestly for men of God's choice to share the financial responsibilities of the publishing association. Pray fervently for helpers and for heavenly wisdom to know how to use them. Expect and prepare for an answer to your prayers.*17LtMs, Lt 94, 1902, par. 8*

I meant to have had a conversation with you about these matters before you connected with the work in Nashville. The light I had was that the Lord would pardon all your transgressions if you would make thorough repentance, and cast your helpless soul on Christ, walking humbly before God.*17LtMs, Lt 94, 1902, par. 9*

The end of all things is at hand, and the coming of the Lord is near. Let us now work for God earnestly and unselfishly.*17LtMs, Lt 94, 1902, par. 10*

Lt 95, 1902

Kilgore, R. M.; Jacobs, Brother

“Elmshaven,” St. Helena, California

June 26, 1902

This letter is published in entirety in *SpM 228-230*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren Kilgore and Jacobs,—

The Lord has been giving me light in regard to many things. He has shown me that our sanitariums should be erected on as high an elevation as is necessary to secure the best results, and that they are to be surrounded by extensive tracts of land, beautified by flowers and ornamental trees. *17LtMs, Lt 95, 1902, par. 1*

In a certain place, preparations were being made to clear the land for the erection of a sanitarium. Light was given that there is health in the fragrance of the pine, the cedar, and the fir. And there are several other kinds of trees that have medicinal properties that are health promoting. Let not such trees be ruthlessly cut down. Better change the site of the building than cut down these evergreen trees. There are lessons for us in these trees. God’s Word declares, “The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.” David says, “I am like a green olive tree in the house of the Lord; I trust in the mercy of God forever and ever.” [*Psalm 92:12; 52:8.*]*17LtMs, Lt 95, 1902, par. 2*

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” [*Psalm 1:1-3.*]*17LtMs, Lt 95, 1902, par. 3*

“Blessed is the man who trusteth in the Lord, and whose hope is the Lord. For he shall be like a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” [*Jeremiah 17:7, 8.*]17LtMs, Lt 95, 1902, par. 4

“When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of valleys; I will make the wilderness a pool of water, and 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.” [*Isaiah 41:17-19.*]17LtMs, Lt 95, 1902, par. 5

The Christian is likened to the cedar of Lebanon. I have read that this tree does more than send down a few short roots into the yielding loam. It sends strong roots deep down into the earth, and strikes down further and still further in search of a still stronger hold. And in the fierce blast of the tempest, it stands firm, held by its network of cables beneath.17LtMs, Lt 95, 1902, par. 6

So the Christian strikes root deep into Christ. He has faith in his Redeemer. He knows in whom he believes. He is fully persuaded that Jesus is the Son of God and the Saviour of sinners. The goodly sound of the gospel is received without conflicting doubts. The roots of faith strike deep down. Genuine Christians, like the cedar of Lebanon, do not grow in the soft surface soil, but are rooted in God, riveted in the clefts of the mountain rocks.17LtMs, Lt 95, 1902, par. 7

Study these lessons from the trees. I could dwell long on this subject, but I must not just now. I ask you not to cut away your pine trees. They will be a blessing to many. Let them live.17LtMs, Lt 95, 1902, par. 8

I want to say to you, my brethren, that you have my prayers and sympathy in your work. Remember that you are trees in the garden of the Lord, and that the divine protection is round about you. The more visible the line of demarcation between the flowers of God

and the brier and thorn of Satan's planting, the more the Lord is glorified.*17LtMs, Lt 95, 1902, par. 9*

Our Sanitariums should be surrounded with choice flowers, that by their growth and beauty they may reveal the advantages of culture. They teach us that it is our privilege to improve. God desires us to bring fragrance into our lifework. We are to be the plants of the Lord, serving Him in whatever way He wills. Let us do all in our power to beautify our characters.*17LtMs, Lt 95, 1902, par. 10*

The Lord has entrusted His garden to skillful tenders whose work it is to care for His beautiful plants. Tender care must be given to the delicate plants. The useless offshoots must be taken away. The bruised parts must be carefully bound up. So those who are weak in the faith must have fostering care. We are to bind to our stronger purposes the weaklings in the Lord's garden, giving them support.*17LtMs, Lt 95, 1902, par. 11*

From the endless variety of plants and flower, we may learn an important lesson. All blossoms are not the same in form or color. Some possess healing virtues. Some are always fragrant. There are professing Christians who think it their duty to make every other Christian like themselves. This is man's plan, not the plan of God. In the church of God there is room for characters as varied as are the flowers in a garden. In His spiritual garden there are many varieties of flowers.*17LtMs, Lt 95, 1902, par. 12*

Brother Kilgore, when you have the difficult work of locating new buildings and planning for their erection, pray, and believe that the Lord will impress your mind and the minds of your brethren as to just where these buildings should be. The Lord will certainly bring harmony among you if you seek Him with full purpose of heart. Counsel together. This is necessary in an enterprise such as the one in which you are engaged.*17LtMs, Lt 95, 1902, par. 13*

Attention to the Word of God will lead us to live by every word that proceedeth out of the mouth of God. Then we shall respect all His commandments.*17LtMs, Lt 95, 1902, par. 14*

Do that which presents itself in its time, demanding the first attention. Do not pass by the first duty to do the second. One duty

accomplished prepares the way for the next. Readiness to engage in the second known duty brings the Lord's blessing. And the second duty is more easily done if the first has been faithfully performed. The burden is off the soul. The heart is filled with the peace and gladness of Christ. *17LtMs, Lt 95, 1902, par. 15*

In your letter to W. C. White, you speak of selling some of the land you have recently purchased. Do not part with a foot of it. *17LtMs, Lt 95, 1902, par. 16*

Be of good courage in the Lord. *17LtMs, Lt 95, 1902, par. 17*

Lt 96, 1902

Magan, P. T.; Sutherland, E. A.

“Elmshaven,” St. Helena, California

July 4, 1902

Portions of this letter are published in *Ev* 327-328; *7T* 267-274.

P. T. Magan and E. A. Sutherland
Berrien Springs, Michigan

My Dear brethren,—

The Lord will work in behalf of all who will walk humbly with Him. He has placed you in a position of trust. Walk carefully before Him. He is leading you. God’s hand is on the wheel. He will guide the ship through the rocks into the haven. He will take the weak things of this world to confound the things which are mighty. *17LtMs, Lt 96, 1902, par. 1*

You are not amendable to any man, but are under God’s direction. Keep close to Him. Do not take worldly ideas as your criterion. Let there be no departure from the Lord’s methods of working. Use not common fire, but the sacred fire of the Lord’s kindling. I pray that you will make God your Counsellor. *17LtMs, Lt 96, 1902, par. 2*

Be of good courage in your work. For many years I have kept before our people the need, in the education of the youth, of an equal taxation of the physical and mental powers. But for those who have never proved the value of the instruction given us to combine manual training with the study of books, it is hard to understand and to carry out the directions given by the Lord. *17LtMs, Lt 96, 1902, par. 3*

The Lord God of Israel is hungry for fruit. He calls upon His workers to branch out more than they are doing. The apostle Paul went from place to place, preaching the truth to those in the darkness of error. He labored for a year and six months at Corinth and proved the divine character of his mission by raising up a flourishing church

composed of Jews and Gentiles. The Gentile converts were more numerous than the Jewish converts, and many of them were truly converted—brought from darkness into the light of the gospel. They were in a more favorable condition than the Jews to receive the truth; for they were not walled in by the maxims and traditions of priests and elders. *17LtMs, Lt 96, 1902, par. 4*

Today the Lord desires His workers to make the world their field of labor, rather than to work for the churches only. *17LtMs, Lt 96, 1902, par. 5*

After choosing His disciples, Christ appointed them as His representatives, and gave them their ordination charge, their commission. They were to go forth as His witnesses, to declare what they had seen and heard of Him. Their office was the most important to which human beings had ever been called and was second only to that of Christ Himself. They were to be workers together with God for the saving of the world. *17LtMs, Lt 96, 1902, par. 6*

He who called the first disciples is still calling men to His service. And He is just as willing to manifest His power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with Him, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. *17LtMs, Lt 96, 1902, par. 7*

Christ's Greeting to the World

After the ordination of the disciples, Christ gave the sermon on the mount. This discourse was given to mankind to be to them the law of duty and the light of heaven, their hope and consolation in despondency. It is heaven's benediction to the world—a voice from the throne of God. Here the Prince of preachers, the Master-teacher, utters the words that the Father gave Him to speak. He is the Eternal Wisdom, who was with the Father before the world was created. He knows the Father; for He is one with Him. *17LtMs, Lt 96,*

1902, par. 8

The beatitudes are Christ's greeting, not only to those who believe, but to the whole human family. He seems to have forgotten for a moment that He is in the world, not in heaven; and He uses the familiar salutation of the world of light. Blessings flow from His lips as the gushing forth of a long-sealed current of rich life.¹⁷*LtMs, Lt 96, 1902, par. 9*

Christ leaves us in no doubt as to the traits of character that He will always recognize and bless. From the ambitious favorites of the world, He turns to those whom they disown, pronouncing all blessed who receive His light and life. To the poor in spirit, the meek, the lowly, and sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, "Come unto Me, ... and I will give you rest." [*Matthew 11:28.*]¹⁷*LtMs, Lt 96, 1902, par. 10*

Christ can look on the misery of the world without a shade of sorrow for having created man. In the human heart He sees more than sin, more than misery. In His infinite wisdom, He sees man's possibilities, the height to which he may attain. He knows that even though human beings have abused their mercies, and destroyed their God-given dignity, yet the Creator is to be glorified by their redemption.¹⁷*LtMs, Lt 96, 1902, par. 11*

The discourse is an example of how we are to teach. What pains Christ has taken to make mysteries no longer mysteries, but plain, simple truths. There is in His instruction nothing vague, nothing hard to understand.¹⁷*LtMs, Lt 96, 1902, par. 12*

"He opened His mouth, and taught them." [*Matthew 5:2.*] His words were spoken in no whispered tones, nor yet with harsh, disagreeable utterance. His voice was as a voice from the throne of God. He spoke with clear, emphatic utterance, and with solemn, convincing force.¹⁷*LtMs, Lt 96, 1902, par. 13*

"And it came to pass, when Jesus had ended these sayings, the people were astonished at His doctrine; for He taught them as one having authority, and not as the scribes." [*Matthew 7:28, 29.*]¹⁷*LtMs, Lt 96, 1902, par. 14*

An earnest, prayerful study of the sermon on the mount will prepare us to proclaim the truth, to give to others the light we have received. We are first to take heed to ourselves, receiving with humble hearts the principles of truth and working them out in perfect obedience. This will bring joy and peace. Thus we eat the flesh and drink the blood of the Son of God, and we grow strong in His strength. Our lives are assimilated to His life. Our spirit, our inclinations, our habits are conformed to the will of Him of whom God declared, "This is My beloved Son, in whom I am well pleased." [*Matthew 3:17.*] *17LtMs, Lt 96, 1902, par. 15*

Throughout all time, the words that Christ spoke from the Mount of Beatitudes will retain their power. Every sentence is a jewel from the treasure house of truth. The principles enunciated in this discourse are for all ages, for all classes of men. With divine energy, Christ expressed His faith and hope as He pointed out class after class as blessed because of having formed righteous characters. Living the life of the Life-giver, through faith in Him, every one can reach the standard held up in His words. Is not such an attainment worth life-long, untiring effort? *17LtMs, Lt 96, 1902, par. 16*

The Outlook

We are nearing the close of this earth's history. We have before us a great work—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plough, from the vineyard, from various other branches of work and sent forth by the Lord to give this message to the world. *17LtMs, Lt 96, 1902, par. 17*

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees in them qualifications that will enable them to take a place in His vineyard. If they will continually be learners, He will through His providence make them men and women fitted to do a work that is not beyond their capabilities; for He will give them tongue and

utterance through the impartation of His Holy Spirit.*17LtMs, Lt 96, 1902, par. 18*

Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility, and put their hearts into the work, will be found to be the right men for the time and place. Christ sees all the misery and despair of the world—the sight of which would bow down some of our ministers of large capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, "Come up where we are." But the poor souls know not where to put their feet.*17LtMs, Lt 96, 1902, par. 19*

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those so much in need of help, by meeting them where they are.*17LtMs, Lt 96, 1902, par. 20*

The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places of the earth, to men and women who have hearts that can feel for the ignorant and for those that are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woe so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure.*17LtMs, Lt 96, 1902, par. 21*

My brethren, in your ministry come close to the people. Uplift those who are cast down. Teach the first principles of the message. Treat of calamities as disguised blessings, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair.*17LtMs, Lt 96, 1902, par. 22*

We must have workers. We must arouse the people. The common people are to take their place as workers. Sharing the sorrows of their fellow men, as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.*17LtMs, Lt 96, 1902, par. 23*

“The great day of the Lord is near, it is near, and hasteth greatly.” [*Zephaniah 1:14.*] The world must be warned. New fields must be entered. To every worker I would say, Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in dependence upon Him, remembering that you are laborers together with Him. He is your Helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. Wear the yoke of Christ, daily learning of Him His meekness and lowliness. He will be your Comfort, your Rest.*17LtMs, Lt 96, 1902, par. 24*

Our Helper

God gave His Son to die for us, that we might have everlasting life. Christ volunteered to become sin for us, to redeem us from the curse of sin. In his own person He bore the punishment that rightly belonged to man.*17LtMs, Lt 96, 1902, par. 25*

“Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in His apparel, travelling in the greatness of His strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me. ... I looked, and there was none to help, and I wondered that there was none to uphold; therefore mine arm brought salvation unto me. ... In all their

affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.” [*Isaiah 63:1-3, 5, 9.*]17LtMs, Lt 96, 1902, par. 26

This is our hope. “The Word was made flesh, and dwelt among us, ... full of grace and truth. ... And of His fulness have all we received, and grace for grace.” [*John 1:14, 16.*]17LtMs, Lt 96, 1902, par. 27

Christ is God as well as man. He who was with the Father before the world was became flesh, and dwelt among us. We may behold His glory. Those who receive the Son of God become sons of God. They are His spiritual children, born again, renewed in righteousness and true holiness. Their minds are changed. With clearer vision they behold eternal realities. They are adopted into God’s family, and they become conformed into His likeness, changed by His Spirit from glory to glory. From cherishing supreme love for self, they come to cherish supreme love for God and for Christ.17LtMs, Lt 96, 1902, par. 28

No man inherits holiness as a birthright or as a gift from any other human being. Holiness is the gift of God through Christ. Jesus is the light of the world. Those who do not receive Him as a personal Saviour can never, never come to the light. They can never have eternal life. But those who follow Him have the light of life. He who commanded the light to shine out of darkness shines into their hearts, reflecting through their lives the light of the knowledge of Christ. In His light they see light. “But,” the apostle added, “we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.” [*2 Corinthians 4:6, 7.*]17LtMs, Lt 96, 1902, par. 29

July 18, 1902

May the Lord greatly bless you in your work, my dear brethren. I want you to guard one point. Do not be easily disturbed by what others may say. Know that you are right, and then go ahead. God will certainly lead all who will be led. The great trouble is that we are so unwilling to walk with God. Maintain the simplicity of Christ. Ask

God to separate from you everything that would separate you from Him, and then walk before Him in all humility.*17LtMs, Lt 96, 1902, par. 30*

As the divine endowment—the power of the Holy Spirit—was given to the disciples, so it will today be given to all who seek aright. This power alone is able to make us wise unto salvation and fit us for the courts above. Christ wants to give us a blessing that will make us holy. “These things have I spoken unto you,” He says, “that my joy might remain in you, and that your joy might be full.” [*John 15:11.*] Joy in the Holy Spirit is health-giving, life-giving joy. In giving us His Spirit, God gives us Himself, making Himself a fountain of divine influence to give life to the world.*17LtMs, Lt 96, 1902, par. 31*

As God so liberally bestows His gifts on you, remember that it is in order that you may return them to the Giver, multiplied by being imparted. Bring into the lives of others light and joy and peace. We need every day the discipline of self-humiliation, that we may be prepared to receive the heavenly gift, not to hoard it, not to rob God’s children of His blessing, but to give it in all its rich fulness to others. When more than now shall we need a heart open to receive, aching as it were with its longing to impart!*17LtMs, Lt 96, 1902, par. 32*

We are in duty bound to draw largely from the treasure house of divine knowledge. God wants us to receive much, in order that we may impart much. He desires us to be channels through which He can impart His grace to the world. Let earnestness and sincerity and faith characterize your prayers. The Lord is willing to do for us “exceeding abundantly, above all that we ask or think.” [*Ephesians 3:20.*] Talk it, pray it! Do not talk unbelief. We cannot afford to let Satan see that he has power to darken our countenances and sadden our souls. Pray in faith, and be sure to bring your lives into harmony with your petitions, that you may receive the blessings for which you pray.*17LtMs, Lt 96, 1902, par. 33*

Let not your faith weaken; for the blessings received are proportionate to the faith exercised. “According to your faith be it unto you.” [*Matthew 9:29.*] Believe that ye receive the things ye ask for, and ye shall have them. Pray, believe, rejoice! Sing praises to

God because He has answered your prayers. Take Him at His word. "He is faithful that promised." [*Hebrews 10:23.*] Not one sincere supplication is lost. The channel is open, the stream is flowing. It carries with it healing properties, pouring forth a restoring current of health and life and salvation.*17LtMs, Lt 96, 1902, par. 34*

I long at times to be with you, but I dare not leave my work. I commit you to a covenant-keeping God. May He give you peace and grace and health. Do not cease to claim the fulness of His promise. Do not be troubled by the opinions of those who talk for the sake of talking. Let us pray that their tongues may become active and eloquent in the praise of God.*17LtMs, Lt 96, 1902, par. 35*

Lt 97, 1902

Waggoner, E. J.

“Elmshaven,” St. Helena, California

July 7, 1902

This letter is published in entirety in *12MR 212-216*. [†]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 Waggoner,—

To every man is given his work. No one mind can give a complete presentation of truth. The Lord has many servants whom He is leading and teaching, giving them wisdom and knowledge. Those who would be successful teachers of the gospel must be learners with those whom they teach. *17LtMs, Lt 97, 1902, par. 1*

Our teachers of wide experience must remember that their brethren and sisters cannot be expected to see at once all that they see of Bible truth. They must guard against the inclination to give them too large mouthfuls of spiritual food. Some have keen, perceptive faculties and can quickly grasp the subjects presented. Others need more time. They must meditate, consider, pray, and compare Scripture with Scripture. *17LtMs, Lt 97, 1902, par. 2*

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos—the gospel that is termed, “The Revelation of Jesus Christ”? [*Revelation 1:1*.] We are to present to our people a clear explanation of Revelation. We are to give them the Word of God just as it is, with as few <of our own> explanations as possible. No one mind can do this work alone. Although we have in trust the grandest and most important truth ever presented to the world, we are only babes as far as understanding truth in all its bearings is concerned. Christ is the great Teacher, and that which He revealed to John we are to tax our minds to understand and clearly to define. We are facing the

most important issues that men have ever been called upon to meet. The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages, <and demonstrate them in daily life;> for this is essential to salvation. We shall have to study earnestly, <prayerfully,> in order to understand these <grand> truths; and our power to learn and comprehend will be taxed to the utmost. *17LtMs, Lt 97, 1902, par. 3*

As to the Bible's being the textbook in our schools, we know that it is to be so. But we are not to approach people abruptly with the bare assertion. Nothing will so successfully demonstrate the truth of the statement that the Bible is to be our textbook as success in using it as such. *17LtMs, Lt 97, 1902, par. 4*

We are the Lord's family, His children, and by Him we are to be instructed in regard to what is and what will be in the future. Vigilant waiting and earnest looking are required in the preparation for the solemn events soon to take place. The perfect man in Christ does not spend all his time in waiting, in meditation and contemplation. While we should have quiet, prayerful hours of meditation, when we leave the busy bustle and excitement to commune with God, to learn from Him His will concerning us, we are not to forget that we have a positive message of warning to bear to the world. Enoch walked with God, and he bore a message of warning to the inhabitants of the old world. His words and actions, his example of piety, were a continual witness in favor of the truth. In an age no more favorable to the development of a pure, holy character than is the present age, he lived a life of obedience. So filled had the earth become with impurity that the Lord washed it by a flood. He turned the world upside down, as it were, to empty it of its corruption. *17LtMs, Lt 97, 1902, par. 5*

Enoch was holy because he walked with God in God's way. In him the world had an example of what those will be who, when Christ comes, are caught up in the clouds to meet Him in the air. As Enoch was, so are we to be. Personal piety is to be blended with the most earnest and energetic warnings and appeals. We are to point to what is, with what is to be following fast after. We are instructed to be "not slothful in business, fervent in spirit, serving the

Lord.” [*Romans 12:11.*] We are to be earnest in our efforts to clear the King’s highway, to prepare a people for the coming of the Lord. Fervency of spirit must be brought into our service for the Lord. The lamps of the soul must be kept filled and burning. *17LtMs, Lt 97, 1902, par. 6*

Service for God demands the whole being—heart, mind, soul, and strength. Without reservation, we are to give ourselves to God, that we may bear the image of the heavenly instead of the image of the earthly. There must be a quickening of the sensibilities, that the mind may be fully awake to the work to be done for all classes, high and low, rich and poor, learned and ignorant. We are to reveal the tenderness shown by the great Shepherd as He gathers the lambs in His arms and carefully guards His flock from harm, leading it in safe paths. Christ’s followers are to show His tenderness and sympathy, and they must also show His intensity of desire to impart the truths which mean eternal life to the receiver. *17LtMs, Lt 97, 1902, par. 7*

To be good and to do good—this is our part. The heart must be right with God. The affections must be devoted to Him. To the world, to angels, and to men we are to show the blessed results of being in God’s service, of conforming to His will, and bearing His sign, shown by observance of the seventh-day Sabbath. The reverence that we show to this day is the sign that we accept Jehovah as our God. *17LtMs, Lt 97, 1902, par. 8*

The keeping of the seventh-day Sabbath is to be the great test in these last days. Thus is to be drawn the line of demarcation between him that serveth God and him that serveth Him not. By keeping this day holy, we acknowledge before the universe that we worship Him who, by His power, created the world. We acknowledge also that life is found in obedience. *17LtMs, Lt 97, 1902, par. 9*

Spiritual life means full obedience to God. He who has this life possesses a knowledge of heavenly things, and with this knowledge there comes continual sanctification to God. The whole being is conformed to His will. There is a capacity to receive more and still more. There is a greater and still greater desire to obtain

the knowledge that is from God. Intellectual attainments will surely be the result. As we gain Bible knowledge, it is as if we were eating of the leaves of the tree of life. Duties and privileges are perceived with the keenest relish. There comes an experimental knowledge of the pardoning love of God. There is peace and purity, conflict and victory. The heart is filled with love to God and man.*17LtMs, Lt 97, 1902, par. 10*

The knowledge of God comes from the doing of the things required in God's law. The experience thus gained will be proportionate to the development of the life, proportionate to the capacity to receive, and to the faithfulness with which the capabilities are used to the glory of God. There is no half-way work about this. <Profession and assertion are nothing.> Our knowledge will surely be proportionate to our Christlikeness of character. The gaining of this knowledge will be to the receiver eternal life. No other knowledge can take the place of this. We may have all the knowledge on secular subjects that is within mental reach, but this knowledge does not communicate the mysteries of the higher life. The heavenly calling demands larger, broader, higher capacities. Words can never impart this knowledge. It comes from God. Having gained it, we have passed from spiritual death to spiritual life, knowing Him who is our life, our sanctification, our righteousness.*17LtMs, Lt 97, 1902, par. 11*

Those who have gained this knowledge value aright the privilege of communion with Him who is their life, Him in whom they believe, who declares that to all who receive Him, He will give power to become the sons of God. To Him they have committed the keeping of the soul. Their knowledge of God and of Christ, their Redeemer, is genuine. They know that were their earthly tabernacle dissolved, they have a home not made with hands, eternal in the heavens.*17LtMs, Lt 97, 1902, par. 12*

This is the rest that we may have in Christ. The effect of righteousness is quietness and assurance forever.*17LtMs, Lt 97, 1902, par. 13*

We must now do more than make attempts to serve God. We must show an earnestness that will convince unbelievers that we have

the truth. We must show certainty of faith and action, making known what is and what is to be.*17LtMs, Lt 97, 1902, par. 14*

To every one of us is spoken the words of Paul to Timothy: "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] Self must first be brought into close connection with Christ. We are to work for Him with vigilance and solicitude, with strong, persevering effort, with self-denial and self-sacrifice, determined in word and deed to represent Him who works through human beings to achieve glorious results. As we labor thus, divine power will be revealed in our efforts. God will work through us to will and to do of His good pleasure. Divine love will be revealed in thought, word, and action.*17LtMs, Lt 97, 1902, par. 15*

Lt 98, 1902

Churches and Companies in Greater New York

“Elmshaven,” St. Helena, California

July 8, 1902

This letter is published in entirety in *7MR 93-102*.

To the churches and companies in Greater New York

Dear Brethren and Sisters,—

I am deeply interested in the work to be advanced in many places. Especially am I interested in the progress of the cause in Greater New York. *17LtMs, Lt 98, 1902, par. 1*

In the night season it seemed as if I were speaking to our brethren and sisters in Greater New York. I was carrying a heavy burden on my heart. I shall not attempt to describe the expressions which I saw on the countenances of those in the congregation; for they were varied. Before me were some who have much tact and superior ability to reach souls—men and women, who, if consecrated, could awaken many who are careless, indifferent, godless. But these church members had lost their hold on the Lord Jesus. They desired to command, not to serve. *17LtMs, Lt 98, 1902, par. 2*

While I was speaking, One of authority came forward and repeated the following Scriptures: “Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.” [*Hebrews 11:1, 2.*] *17LtMs, Lt 98, 1902, par. 3*

“By one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. ... Having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for He is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching.” [*Hebrews 10:14-17, 21-25.*]*17LtMs, Lt 98, 1902, par. 4*

The heavenly Messenger continued speaking. He said: “Christ gave Himself for you, and is now standing in the presence of God as your High Priest. Not only through Him may you enter the true tabernacle not made with hands, but with Him you may enter this hallowed temple. He is your Head, and you are His beloved household.”*17LtMs, Lt 98, 1902, par. 5*

“Have you forgotten the scenes of Gethsemane? Christ passed through His last terrible trial in order that you might not perish, but have eternal life. ‘Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.’ [*1 John 3:16.*]*17LtMs, Lt 98, 1902, par. 6*

“By your failure to work in harmony, you are greatly dishonoring God. The enemy of your souls delights to see you working at cross purposes with one another. You need to cultivate brotherly love and tenderness of heart. If you could draw aside the curtain veiling the future, and see the result of your present course of action, you would surely be led to repent. By repentance you can save yourselves much sorrow.”*17LtMs, Lt 98, 1902, par. 7*

“Would it not be well for you to seek the Lord as the disciples sought Him before the day of Pentecost? After Christ’s ascension, His disciples—men of varied talents and capabilities—assembled in an upper chamber to pray for the gift of the Holy Spirit. In this room ‘all continued with one accord in prayer and supplication.’ [*Acts 1:14.*] They made thorough work of repentance by confessing their own sins. Upon them was laid no burden to confess one another’s sins. Settling all differences and alienations, they were of one accord, and prayed with unity of purpose for ten days, at the end of which time ‘they were all filled with the Holy Ghost, and began to

‘speak with other tongues, as the Spirit gave them utterance.’ [Acts 2:4.]17LtMs, Lt 98, 1902, par. 8

“The Holy Spirit cannot be revealed to the church members in Greater New York while dissension and strife exist. Would it not be well for you to lay aside ‘all malice, and all guile, and hypocrisies, and envies, and all evil speakings,’ and ‘as newborn babes, desire the sincere milk of the word, that ye may grow thereby’? [1 Peter 2:1, 2.]17LtMs, Lt 98, 1902, par. 9

“If you would unitedly put away your peculiar hereditary and cultivated traits of character, and work together, the Lord could work through you. But souls will not be convicted and converted until you come into unity and Christian fellowship. Lose sight of self. Keep your eyes fixed upon the Redeemer.17LtMs, Lt 98, 1902, par. 10

“The representation that you make before believers and unbelievers is one of variance and strife. Clear away this rubbish. Press together. Let not the workers think of going elsewhere before a thorough work of humiliation and repentance takes place. Work as for your lives to overcome every evil trait of character. You are not placed in this field of labor to create dissension and alienation. Sweep away the evils that have crept in. ‘Consider one another to provoke unto love and to good works.’ [Hebrews 10:24.]17LtMs, Lt 98, 1902, par. 11

“The Lord designs that all His children shall blend in unity. Do you not expect to live together in unity in the same heaven? Is Christ divided against Himself? Will He give success in this field before all the rubbish of evil-surmising and discord is swept away; before the laborers, with unity of purpose, devote heart, soul, mind, and strength to the work so holy in God’s sight? ‘As He which hath called you is holy, so be ye holy in all manner of conversation.’ [1 Peter 1:15.]17LtMs, Lt 98, 1902, par. 12

“In Christ’s prayer for His disciples He petitioned His Father: ‘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.’ Who is being sanctified through the truth? ‘Neither pray I for these alone,’ He 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.' [John 17:15-23.]*17LtMs, Lt 98, 1902, par. 13*

“The prayer of Christ is not yet answered. There is a work to be done that still remains undone. Although proclaiming the gospel message, yet ministers and lay-members are envious, full of strife, destitute of the love that should be in their hearts. Those who claim to be Christians, but who reveal the characteristics of worldlings, are dishonoring the name of Jesus. Will you consider the representation that you are making before unbelievers? Will you seek for the blessing of the Holy Spirit, that you may answer the prayer of Christ? Would it not be well for you to pray that you shall not disappoint the Lord Jesus by failing to be His instrumentalities? When in word and deed you answer His prayer, putting away all variance, His Spirit will bear witness that you are His instrumentalities, and the world will take knowledge of you, that you have been with Jesus and have learned of Him.*17LtMs, Lt 98, 1902, par. 14*

“The Lord calls upon those now working in Greater New York to repent and be converted. Both ministers and lay members are standing in their own light and are wasting many precious opportunities. There is great need of coming together with deep humiliation and sincere repentance because of the lack of unity and brotherly love that have been manifested. In the Word, Christians are instructed not to neglect the assembling of themselves together. If need be, come together with fasting. Make most diligent search for the cause of your soul-sickness, which must be healed. Until in every sense of the word you are Christians in your associations with one another, until you love as brethren, how can your efforts for unbelievers be acceptable to God? Your first work is to be converted yourselves.”*17LtMs, Lt 98, 1902, par. 15*

The heavenly Messenger spoke other words, but I think it best not

to present them before you; for in your present spiritual condition you cannot bear them. *17LtMs, Lt 98, 1902, par. 16*

Those who are of the household of faith should never neglect the assembling of themselves together; for this is God's appointed means of leading His children into unity, in order that in Christian love and fellowship they may help, strengthen, and encourage one another. My brethren and sisters in Greater New York, if you would come together for prayer meetings; if, after confession of sin and humiliation of soul, you would have a love-feast—every heart filled with true love for his brethren—you would see the salvation of God. *17LtMs, Lt 98, 1902, par. 17*

As brethren of our Lord, we are called with a holy calling to a holy, happy life. Having entered the narrow path of obedience, let us refresh our minds with communion with one another and with God. As we see the day of God approaching, let us meet often to study His Word and to exhort one another to be faithful to the end. These earthly assemblies are God's appointed means by which we have opportunity to speak with one another and to gather all the help possible to prepare, in the right way, to receive in the heavenly assemblies the fulfilment of the pledges of our inheritance. *17LtMs, Lt 98, 1902, par. 18*

Remember that in every assembly you meet with Christ, the Master of assemblies. Encourage a personal interest in one another; for it is not enough simply to know men. We must know men in Christ Jesus. We are enjoined to "consider one another." This is the keynote of the gospel. The keynote of the world is self. *17LtMs, Lt 98, 1902, par. 19*

Christ declares to His disciples: "Ye are the light of the world. A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] Christians are to reveal to the world that they are wearing the yoke of the great Teacher and learning of Him His meekness and lowliness. As obedient sons and daughters of God, they are to fulfil their obligations to Him, giving to the world a proper representation of His character. Thus they become lights in the world. *17LtMs, Lt 98, 1902, par. 20*

The Christian pilgrim is not left to walk in darkness. Jesus leads the way. Those who follow Him walk in the sunshine of His presence. The path that the pilgrim treads is clear and well defined. Christ's righteousness goes before him—the righteousness that makes possible the good works characterizing the life of every true Christian. God is his rearward. He walks in the light as Christ is in the light. As he travels onward in the Christian journey, he combines faith with earnest endeavor to win others to accompany him. Constantly receiving the light of Christ's presence, he reflects this light to others in words of encouragement and deeds of self-denial. He bears the sign of obedience to God's law, which distinguishes him from those who are not following the pathway that leads to life eternal. *17LtMs, Lt 98, 1902, par. 21*

The Christian pilgrim cannot be sour, gloomy, depressed. It is a misrepresentation of the Christian faith to be surly, unreasonable, or sour in spirit. My brethren and sisters, no longer cherish such a spirit. Heed the apostle's admonition to provoke one another unto love and good works. How can you do this? By conscientious, consistent behaviour. Occasionally pause to sum up the results of such a course, to ascertain whether it is the wisest course to pursue. You will find that careful regard for one another's needs, kindly words of sympathy, and thoughtful assistance in helping others in their work, encourage not only them, but yourselves as well, because you thus become laborers together with God. *17LtMs, Lt 98, 1902, par. 22*

Brethren and sisters, will you realize that there is much at stake? Will you conduct the work in so healthful and wholesome a manner that all the threads now tangled and knotted will be straightened out? Study the *tenth chapter of Hebrews*. Forget not to "consider one another to provoke unto love and to good works." [*Verse 24.*] If all the church members in Greater New York will now draw nigh to God, those who are in serious perplexity because of their self-confidence will confess that they have manifested a fitful, hasty spirit and will turn to Christ, placing their confidence in Him. Realizing their own weakness, they will wear Christ's yoke and learn of Him. Receiving His strength, they will become the sons of God. *17LtMs, Lt 98, 1902, par. 23*

Every Christian is under obligation to act well his part. For every worker now in Greater New York, there should be one hundred workers. Many more of the lay members, if consecrated to God's service, could use their abilities in giving the warning message of mercy to the multitudes of unbelievers in this field.¹⁷*LtMs, Lt 98, 1902, par. 24*

Those who are working in this city should be a help, a strength, and a blessing to one another. Each laborer should encourage his fellow laborer to work to the utmost of his God-given ability. Never should one laborer weaken the hands of another whom God has appointed to work for Him. Satan discourages; God encourages.¹⁷*LtMs, Lt 98, 1902, par. 25*

Unconsciously every true worker will say, "Are there not twelve hours in the day? and am I not working at the close of the day? I must walk in the light as one of the children of light. I must lay aside 'every weight, and the sin which doth so easily beset,' and run with patience the race that is set before me. [*Hebrews 12:1.*] I am striving for a crown of glory that fadeth not away."¹⁷*LtMs, Lt 98, 1902, par. 26*

"Walk in the light." [*1 John 1:7.*] To walk in the light means to resolve, to exercise thought, to exert will power, in an earnest endeavor to represent Christ in sweetness of character. It means to put away all gloom. You are not to rest satisfied simply in saying, "I am a child of God." Are you beholding Jesus, and, by beholding, becoming chanced into His likeness? To walk in the light means advancement and progress in spiritual attainments. Paul declared, "Not as though I had already attained, either were already perfect; ... but forgetting those things which are behind," constantly beholding the Pattern, I reach "forth unto those things which are before." [*Philippians 3:12, 13.*] To walk in the light means to "walk uprightly," to walk "in the way of the Lord," to "walk by faith," to "walk in the Spirit," to "walk in the truth," to "walk in love," to "walk in newness of life." [*Psalms 84:11; 2 Kings 21:22; 2 Corinthians 5:7; Galatians 5:16; 3 John 4; Ephesians 5:2; Romans 6:4.*] It is "perfecting holiness in the fear of God." [*2 Corinthians 7:1.*]¹⁷*LtMs, Lt 98, 1902, par. 27*

What a terrible thing it is to darken the pathway of others by bringing shadow and gloom upon ourselves. Let each one take heed to himself. Charge not upon others your defections of character. My brethren in the gospel ministry, talk light; walk in the light. "God is light, and in him is no darkness at all." [1 John 1:5.] Study not how to please self. Lose sight of self, and behold the multitudes in Greater New York who are perishing in their sins. Gather to your souls the courage that can come only from the Light of the world. Forgetting self, help the many who are within reach around you. Do not overwork; for you must keep the vital energies awake. Realize that a work of restoration in your behalf will glorify God. Determine that whatever others may do, you will appropriate God's promises to yourselves, weaving them into the fabric of your daily experience. *17LtMs, Lt 98, 1902, par. 28*

Talk faith, and your faith will increase. Cease lamenting. Work in Christ's lines. With loving endeavor strive to please Him. His excellence will help you to be Christlike. Ever stand ready to lift up the hands that hang down and to strengthen the feeble knees. Shine as lights in the world, attracting others by the brightness of Christ's glory revealed through your good works. *17LtMs, Lt 98, 1902, par. 29*

Let the members of the churches in Greater New York hold fast their profession of the faith once delivered to the saints. As you walk in the light, pray, simply trusting in Jesus, your Redeemer. He desires every one having faith in Him to be a true helper. "A new commandment I give unto you," He says, "that ye love one another; as I have loved you, that ye also love one another." [John 13:34.] *17LtMs, Lt 98, 1902, par. 30*

I address this letter to the several churches and companies of believers in Greater New York. God help you to walk in the light. Walk so that you life will reflect rays of light to others. If you work as God designs you should, many of such as shall be saved will be added to your numbers. Confide in the love of Jesus, and you will have grace to save perishing souls. Your path will be as the path of the just—"a shining light, that shineth more and more unto the perfect day." [Proverbs 4:18.] *17LtMs, Lt 98, 1902, par. 31*

Lt 99, 1902

Prescott, W. W.

“Elmshaven,” St. Helena, California

July 10, 1902

Portions of this letter are published in *5Bio 174*.

Dear brother Prescott,—

I have recently started several letters to you, but before they could be finished, I have had to leave them; and there have been so many things to think of that they are still unfinished. I shall now try to write you a few lines and shall go straight to the point that I wish to speak about. *17LtMs, Lt 99, 1902, par. 1*

In a letter to W. C. White, you speak of the amplifications in testimonies recently sent you. I suppose that the question you asked regarding this matter was not so much for your own sake as that you might have a statement with which to meet the questions of others. *17LtMs, Lt 99, 1902, par. 2*

I had a large amount of matter written regarding the dangers of some, and especially regarding the work of Dr. Kellogg. But I suppose that after the experience at the last General Conference, this matter would not be needed. Soon after the new year, many things were presented to me that I knew must sometime be brought before the managers of the Battle Creek Sanitarium. Because of the presentation of these matters, I felt that the time had come for some of the testimonies in my diaries to be written out. I made a selection and had some of the matters copied. Some things, that were very close and definite, I did not have copied. I thought that it would not be best to present every particular now, because the temptation might come to take exception to the wording and thus the testimony fail of achieving the object for which God sent it. *17LtMs, Lt 99, 1902, par. 3*

On reading the matter that was prepared, I saw that I should have to say something more definite, and I made many additions with my

pen. This was my last reading of the matter, and some copies had already been sent out. Therefore the word “amplified” was placed on the copies to which I made additions in my last reading. *17LtMs, Lt 99, 1902, par. 4*

And all is not yet spoken. As matters are presented to me, I dare not even now tell all the truth given. There are many things that I forbear tracing on paper. There are many things that I feel I must leave unsaid until I can speak them before the whole congregation. *17LtMs, Lt 99, 1902, par. 5*

Dr. Kellogg has not accepted the testimony given in regard to gathering all the means that he could for the advancement of his plans of work. Because of this, he does not see things as they are, and he is in danger of continuing to work on his own lines. *17LtMs, Lt 99, 1902, par. 6*

It is a great wrong for those who have command of the disposition of means to make large outlays for the work in which they are engaged, irrespective of the destitution of unworked fields. Large sums of money, given and loaned to the work, have been absorbed in favored localities, while other parts of the great field have had nothing done for them. Why is it that the leaders of our work cannot lift up their eyes and see the fields ripe for the harvest. In presenting to Dr. Kellogg the message given me again and again in regard to his relation to the truth for this time, I have endeavored to place the matter before him in the most carefully chosen language; for I was intensely anxious that he should not reject the message. *17LtMs, Lt 99, 1902, par. 7*

There are times when I refrain from stating at first all that is presented to me. I do this in the hope that a partial statement will be sufficient to lead those who are reprov'd to see their danger. Then, when the heart is softened, and prepared to hear more, I can state the whole message. But when I see that things are being done that will imperil the cause, I state the whole matter, whatever the consequence may be. This may seem strange to you, but this is the way in which I have to do. *17LtMs, Lt 99, 1902, par. 8*

I hope that this letter will be a sufficient explanation in regard to the amplification of the testimonies, and that it will help you to

understand matters in the future, if the copies of the testimonies sent out are not exactly the same as the copies first sent out.¹⁷*LtMs, Lt 99, 1902, par. 9*

Lt 100, 1902

Prescott, Brother and Sister [W. W.]

“Elmshaven,” St. Helena, California

July 7, 1902

Portions of this letter are published in *The Southern Watchman*, 08/14/1902; *WM* 175-176; *10MR* 352-353. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Prescott,—

I wish to write to you in regard to your work. Let the Berrien Springs School be carried on by those who are now connected with it; for the Lord has been giving these men a fresh experience. He has been leading them. They are working on right lines. We have need of the men who are learning how to carry these responsibilities. Brother Prescott, your place is not in any school as a manager or a teacher. Your testimony is greatly needed in our large gatherings and important meetings. *17LtMs, Lt 100, 1902, par. 1*

We are nearing the close of this earth’s history. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give the message to the world. Men will be called to work for the Master in all parts of the earth. *17LtMs, Lt 100, 1902, par. 2*

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees qualifications in them not altogether unsuited to enable them to take a place in His vineyard. If they will continually be learners, through His providence He will make them men and women fitted to do a work that is not beyond their capabilities; for He will give them tongue and utterance through the impartation of His Holy Spirit. *17LtMs, Lt 100, 1902, par. 3*

Many of the barren, unworked fields must be entered by beginners.

The brightness of the Saviour's view of the world will inspire confidence in many souls, who, if they begin in humility and put their hearts into the work, will be found to be the right men for the time and the place. Christ sees all the misery and the despair of the world—the sight of which would bow down some of our ministers of larger capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, "Come up where we are." But the poor souls do not know where to put their feet. *17LtMs, Lt 100, 1902, par. 4*

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek, and of those bowed down with the sorrows of bereavement; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those who are so much in need of help, by meeting them where they are. *17LtMs, Lt 100, 1902, par. 5*

The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places to men and women of adaptability who have hearts that can feel for the ignorant and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woes so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure in human experience. *17LtMs, Lt 100, 1902, par. 6*

Your work, my brother, is to encourage many others to enter into

this kind of work, the work of uplifting those who are cast down, and of teaching the first principles of the message. In your ministry, come close to the people. In your discourses, treat of calamities as disguised blessings, of woes as mercies. Preach in a way that will cause hope to spring up in the place of despair. *17LtMs, Lt 100, 1902, par. 7*

Christ pronounces His blessing upon those who hunger and thirst after righteousness. In Luke we read, "Blessed be ye poor." [*Luke 6:20.*] The poor have not a hundredth part of the delusive temptations of the rich. In Matthew we read, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." [*Matthew 5:3.*] Poverty of spirit signifies wealth to be supplied by the riches of the grace of God. *17LtMs, Lt 100, 1902, par. 8*

We must have workers. We must arouse the people. The common people are to take their places as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them. *17LtMs, Lt 100, 1902, par. 9*

Brother and Sister Prescott, there is a work for both of you to do. Learn what it is. Brother Prescott, the Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord. In the *fourth chapter of Hosea* the state of the inhabitants of the land is set forth. "The great day of the Lord is near, it is near, and hasteneth greatly." [*Zephaniah 1:14.*] God has given you a message to bear in our camp-meetings and in other assemblies. Your work is not in the schoolroom, but before the gatherings of God's people. *17LtMs, Lt 100, 1902, par. 10*

I have felt glad that you were in the office at Battle Creek. But you also have a message to bear to the people in the field; and your wife has a work to do in connection with you. She is to be an interested worker, susceptible to the influences of the Holy Spirit. God will help both of you to act a part in His great work. Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in all dependence upon Him, bearing in mind that you are laborers together with Him. He is your helper. Your strength is from Him. He will be your wisdom, your

sanctification, your righteousness, your redemption. You can wear the yoke of Christ, daily learning of Him His meekness and lowliness of heart. He will be your Comfort, your Rest.¹⁷*LtMs, Lt 100, 1902, par. 11*

Lt 101, 1902

Waggoner, E. J.

“Elmshaven,” St. Helena, California

June 30, 1902

This letter is published in entirety in *21MR 72-73*.

Elder E. J. Waggoner

Dear Brother,—

I have read a copy of your letter to Professor Prescott in regard to connecting with the school at Berrien Springs as Bible teacher. I cannot approve, in all respects, of the proposition that you have made. I think that the terms upon which you consent to accept the invitation settle the matter. It is evident to me that these propositions are not prompted by the Holy Spirit. It is evident that you do not fully understand your own spirit nor the situation at Berrien Springs. Other letters have come to me, showing plainly that some are placing a low estimate on the work of Brother Sutherland and his associates at Berrien Springs.¹⁷*LtMs, Lt 101, 1902, par. 1*

Brother Sutherland is a man who loves and fears God. For the last few years, his and Brother Magan’s work has been a work of wrestling, just the kind of work to fit young men to be wise, trustworthy stewards of the grace of Christ. At one time, when Brother Sutherland was making a mistake, advocating extreme ideas, the Lord corrected him, pointing out the right way. Brother Sutherland accepted the reproof, and the Lord has blessed him as he has tried to walk in the light. Brother Magan also has gained a valuable experience.¹⁷*LtMs, Lt 101, 1902, par. 2*

My brother, if you can come to Berrien Springs, and as Bible teacher take your place in the school with your brethren, having confidence in them, believing that God has been leading them in their work, as He has been leading you in your work; if you can come trusting yourself in the hands of God, willing to do the work

He calls you to do, without insisting on the carrying out of such propositions as were made in your letter, then come. But if you cannot come unless these propositions are accepted, I could not advise you to come. We do not know the end from the beginning. God does not want you or me, in our human judgment, to lay down such plans for the future. God's hand leads those who will be led. His righteousness goes before them.*17LtMs, Lt 101, 1902, par. 3*

I have confidence that the teachers in the Berrien Springs School are servants of Jesus Christ—humble men, who are seeking most earnestly to glorify God. Take your place with them as a learner. Christ says, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]*17LtMs, Lt 101, 1902, par. 4*

If you see light in coming to Berrien Springs and taking your place with your brethren as a learner of the kind pointed out in these words, remembering that your brethren love the Lord, and are striving as earnestly as you are to do His will, and that neither you nor they are your own supervisors, but that you are laborers together with God, come; and as you unite with your brethren as a co-laborer with Jesus, you will see of the salvation of God.*17LtMs, Lt 101, 1902, par. 5*

Distrust of brethren must be laid aside; for it brings bondage. In the harvest field there are many sowers and many reapers. To all is given the admonition, “Be diligent workers, steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.” [*See 1 Corinthians 15:58.*] What can be said more? “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. ... Giving diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you

abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [2 *Peter* 1:5-8, 10, 11.]¹⁷*LtMs, Lt 101, 1902, par. 6*

Let us humble our hearts before God. As we draw nigh to God, He will draw nigh to us, to work in us and by us and through us to the glory of His name. But if we weave self into the web, the pattern will be spoiled.¹⁷*LtMs, Lt 101, 1902, par. 7*

May God help you, my brother, whom I love in the Lord, to make straight paths for your feet, lest the lame be turned out of the way.¹⁷*LtMs, Lt 101, 1902, par. 8*

I write this letter because I dare not refrain from sending you these words. Be hopeful. Be of good courage in the Lord.¹⁷*LtMs, Lt 101, 1902, par. 9*

Lt 102, 1902

Prescott, W. W.

“Elmshaven,” St. Helena, California

June 30, 1902

This letter is published in entirety in *15MR 118-123*.

Dear Brother Prescott,—

I have read Elder Waggoner’s letter in regard to his connecting with the Berrien Springs School as Bible teacher. I must say that I know not the voice, neither can I understand the spirit that prompts the presentation of such propositions. I cannot recognize the voice, neither can I advise Brother Waggoner to come from Europe to take the position of Bible teacher in the school at Berrien Springs, upon the conditions named in his letter. When our brethren propose such terms as these to their fellow laborers, we may know that the propositions are not prompted by the Spirit of the Lord.*17LtMs, Lt 102, 1902, par. 1*

Brother Sutherland and Brother Magan would be making a mistake to give up the work God has entrusted to them, either to Brother Waggoner or to yourself. From the light given me regarding the school at Berrien Springs, I believe that those connected with it are working in right lines. Both Brother Sutherland and Brother Magan are close Bible students.*17LtMs, Lt 102, 1902, par. 2*

As to Brother Sutherland’s age, true, he is young; but this is in his favor; for he feels that he is a child, dependent on God for wisdom. In some respects, youthful Christians have not so much to battle with as older Christians.*17LtMs, Lt 102, 1902, par. 3*

Brother Sutherland loves God. He has a godly fear of departing from the counsels of the Lord, which fear I hope will increase and ever be maintained in the simplicity of true godliness. We trust that our brother, whom the Lord loves, will always be as a little child in rendering obedience to God.*17LtMs, Lt 102, 1902, par. 4*

If those who are old in years would become as meek and lowly as a little child, they would be better prepared to receive and practice Christ's words. The spirit of self-sufficiency is a great hindrance to the working of the Spirit of God in the heart.*17LtMs, Lt 102, 1902, par. 5*

At one time the disciples came to Jesus, asking, "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, verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Matthew 18:1-6.*]*17LtMs, Lt 102, 1902, par. 6*

We need much less of self, much more of the meekness and lowliness of Christ. "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.*]*17LtMs, Lt 102, 1902, par. 7*

The Lord desires His people to make constant advancement. He rejoices when young men become imbued with His Spirit, and gird on the armor, to engage in aggressive warfare. Let us always encourage young men and young women to make the most of their capabilities, to improve their talents to the utmost, remembering the words, "Let no man despise thy youth." [*1 Timothy 4:12.*] We do not expect that they will never err in word or action, but if they will heed the reproofs of the Lord, and correct every mistake, they will make advancement.*17LtMs, Lt 102, 1902, par. 8*

As we see God raising up young men for His work, we rejoice to see them increasing in the fear of the Lord in proportion as they increase in the knowledge of the truth. Such ones will cultivate a reverence for God and for His sacred service.*17LtMs, Lt 102, 1902,*

par. 9

The inhabitants of heaven declare of the Creator, “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints! Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy.” [*Revelation 15:3, 4.*]17LtMs, Lt 102, 1902, *par. 10*

The fear spoken of in these words is not a slavish fear, but a thankful, joyous fear, which leads us to watch and wait and work, ready always to obey God gladly and thankfully. Every faculty of the being, every part of the body, testifies to the righteousness of the Creator’s claims.17LtMs, Lt 102, 1902, *par. 11*

God has a right to the service of the beings He has created—a right to expect that they will do their best to glorify Him with every entrusted capability. He requires them to place themselves in His service and to allow Him to direct the use of His absolute property.17LtMs, Lt 102, 1902, *par. 12*

Let the older workers encourage the younger ones, never speaking lightly or disparagingly of them. He who has helped Brother Sutherland and Brother Magan in their school work in the past will continue to help them if they will steadfastly practice His word. As far as their teaching of the Bible is concerned, if they sit at the feet of Jesus and learn of Him, their understanding will continually increase; for God is their wisdom, and He will teach them His way.17LtMs, Lt 102, 1902, *par. 13*

When a man places himself unreservedly under God’s guidance, the statements of the Word set his heart free from every evil bias, that he may run in the way of God’s commandments. He acknowledges God’s ownership. He communes with God in prayer, saying, “I am thine, O Lord; save me; for I have sought thy commandments.” [*Psalms 119:94.*]17LtMs, Lt 102, 1902, *par. 14*

This is Christian education. The teacher is a continual learner and is constantly becoming better fitted to teach. He feels that he must be a student with his students in learning of Christ. Angels rejoice at the beauty of the companionship as teachers and students learn of God out of His Word.17LtMs, Lt 102, 1902, *par. 15*

Day by day the young student-teacher is storing away a fresh supply of knowledge. His understanding is enlightened. He can say, God has opened my eyes to behold wondrous things out of His Word. A sense of God's mercy and greatness makes him childlike in his submissiveness and his willingness to serve.*17LtMs, Lt 102, 1902, par. 16*

These teachers do not feel the repression they would feel in the presence of older teachers. Their hearts glow with the love of God. The students catch the spirit, the windows of the heart are opened heavenward, and songs of gratitude ascend from hearts that burn with the love of God. As the teachers and students seek to learn their duty, with an unfeigned desire to be conformed to the image of God, they gain power to conquer the stubbornness of a selfish will.*17LtMs, Lt 102, 1902, par. 17*

O, I can see wisdom in thoroughly converted young men and young women engaging in the work of teaching! As they give themselves fully to God, they will learn more and more of Him, till they are "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." [*Ephesians 3:18, 19.*] They say, I am the Lord's servant, the property of Christ, sustained by His rich and undeserved mercy. I am His, to glorify Him with my physical, mental, and spiritual capabilities.*17LtMs, Lt 102, 1902, par. 18*

I wish we could see hundreds of students under the instruction of young men who are apt to teach, who realize that day by day they must be learners in the school of Christ, in order to understand the Scriptures in their simplicity, and to be able to teach them in a way that will make them plain.*17LtMs, Lt 102, 1902, par. 19*

We do not in any way underrate the older teachers. No; we would encourage older and younger teachers to labor for God. But I am seeking to show you that schools may be managed, and managed successfully, by men who are not the most advanced in years and experience.*17LtMs, Lt 102, 1902, par. 20*

God can work through young, humble men. Let none forbid them. Let the young, devoted followers of Christ say, "The love of Christ constraineth me." [See *2 Corinthians 5:14.*] Moving upon minds with

the force of the grace of Christ, this love casts aside all hindrances and barriers, exerting upon souls a compelling influence that leads them to give themselves to God in unreserved consecration.*17LtMs, Lt 102, 1902, par. 21*

My brother, let nothing you do or say weaken the hands of men who are doing their best, and who have succeeded in gaining success.*17LtMs, Lt 102, 1902, par. 22*

I have seen so much of what the world calls perfection that I greatly long to see a different kind. The worker whose heart is humble and contrite, who is divested of all pride, will give evidence that he is moved by a power from above. Let us rejoice in our victories. Let there be no moves to tear down. Too much of this has been done. Let us all encourage one another, rejoicing in the Lord.*17LtMs, Lt 102, 1902, par. 23*

Lt 103, 1902

Teachers at Berrien Springs

“Elmshaven,” St. Helena, California

July 6, 1902

This letter is published in entirety in *RH 09/09/1902*. ^{+NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the teachers at Berrien Springs

My Dear brethren and sisters,—

I have an earnest desire that you shall every day be learning of the great Teacher. If you will first draw near to God, and then to your students, you can do a very precious work. If you are diligent and humble, God will daily give you knowledge and an aptitude to teach. Do your very best to impart to others the blessings He has given you. With a deep, earnest interest to help your students, carry them over the ground of knowledge. Come as close as you can to them. Unless teachers have the love and gentleness of Christ abounding in their hearts, they will manifest too much of the spirit of a harsh, domineering schoolmaster. *17LtMs, Lt 103, 1902, par. 1*

The Lord wishes you to learn how to use the gospel net. Many need to learn this art. In order for you to be successful in your work, the meshes of your net—the application of the Scriptures—must be close and the meaning easily discerned. Then make the most of drawing in the net. Come right to the point. Make your illustrations self-evident. However great a man’s knowledge, it is of no avail unless he is able to communicate it to others. Let the pathos of your voice, its deep feeling, make its impression on hearts. Urge your students to surrender themselves to God. “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear; pulling them out of the fire, hating even the garment spotted by the flesh.” [*Jude 21-23.*]*17LtMs, Lt 103,*

1902, par. 2

Teachers, remember that the Lord is your strength. Strive to give the students ideas that will be to them a savor of life unto life. Teach by illustrations. Ask God to give you words to speak that all can understand. A little girl once asked me, "Are you going to speak this afternoon?" "No, not this afternoon," I replied. "I am very sorry," she said. "I thought you were going to speak, and I asked several of my companions to come. Will you please ask the minister to speak easy words, that we can understand. Will you please tell him that we do not understand large words like justification and sanctification. We do not know what these words mean." *17LtMs, Lt 103, 1902, par. 3*

The little girl's complaint contains a lesson worthy of consideration by teachers and ministers. Are there not many who would do well to heed the request, "Speak easy words, that we may know what you mean"? *17LtMs, Lt 103, 1902, par. 4*

Make your explanations clear; for I know that there are many who do not understand many of the things said to them. Let the sunshine of the great Teacher flood your mind. Let His Spirit mold and fashion your speech, cleansing it from all dross. Speak as to little children, remembering that there are many well advanced in years who are but little children in understanding. *17LtMs, Lt 103, 1902, par. 5*

By earnest prayer and diligent effort we are to obtain a fitness for speaking. This fitness includes uttering every syllable clearly, placing the force and emphasis where it belongs. Speak slowly. Many speak rapidly, hurrying one word after another so fast that the effect of what they say is lost. *17LtMs, Lt 103, 1902, par. 6*

Into what you say put the spirit and life of Christ. On a certain occasion, when Betterton, the celebrated actor, was dining with Dr. Sheldon, Archbishop of Canterbury, the Archbishop said to him, "Pray, Mr. Betterton, tell me why it is that you actors can affect your audience so powerfully by speaking of things imaginary." "My lord," replied Betterton, "with due submission to your Grace, the reason is very plain: all lies in the power of enthusiasm. We actors on the stage speak of things imaginary as if they were real, and you in the

pulpit speak coldly of things real as if they were imaginary.” *17LtMs, Lt 103, 1902, par. 7*

“Feed my sheep;” “feed my lambs,” was the commission given to Peter. [*John 21:15-17.*] “And when thou art converted, strengthen thy brethren.” [*Luke 22:32.*] To those who hear, the gospel is to be made the power of God unto salvation. Present the gospel in its simplicity. Follow Christ’s example, and you will have the precious reward of seeing your students won to Him. *17LtMs, Lt 103, 1902, par. 8*

Suggestions

We need now not merely resolutions, but decided action. Our youth are to be learners in the highest degree, seeing God behind the teacher, and the teacher co-operating with Him. Wherever students are trained, a work is to be done in spiritual lines that will establish them in the principles of our faith. The religious phase of their work is of the greatest importance; for, like Daniel and his fellows, they are to bear witness for God. By diligent, persevering effort, they are to acquire knowledge. By self-denial, by obedience to the principles of strict temperance, they are to prepare themselves to endure trial. *17LtMs, Lt 103, 1902, par. 9*

The students should have abundant opportunity to gain an education in physical labor; for thus they will be better prepared to acquire the knowledge that they need for their work. *17LtMs, Lt 103, 1902, par. 10*

In the *fifty-eighth chapter of Isaiah* the Lord tells us plainly what the work is that He requires of us. Small sanitariums are to be connected with our schools. The students are to be taught how to use nature’s simple remedies in the treatment of disease. And as they learn to care for the sick, they are to be taught to act under the direction of the Lord Jesus Christ. *17LtMs, Lt 103, 1902, par. 11*

Words to the Students

Students, prepare yourselves to co-operate with your teachers. As you co-operate with them, you give them hope and courage. You are helping them, and at the same time, you are helping yourselves to advance. Remember that it rests largely with you whether your teachers stand on vantage ground, their work an acknowledged success.*17LtMs, Lt 103, 1902, par. 12*

Our time for work is short. We have no time to spend in self-pleasing. You will gain true satisfaction and happiness only when you have a determined purpose to succeed.*17LtMs, Lt 103, 1902, par. 13*

Every learner needs an increasing capacity as he advances in his study of the Word of God, making the Book of books his textbook. Make your student-life as perfect as possible. You will pass over the way by once. Precious are the opportunities granted you. You are not only to learn but to practice the lessons of Christ. It rests with you yourself whether you make a success or a failure. As you succeed in gaining a knowledge of the Bible, you are storing up treasures to impart.*17LtMs, Lt 103, 1902, par. 14*

It is your privilege to make the advancement spoken of in the *first chapter of second Peter*. Working on the plan of addition, you will add daily to your store of the knowledge of God and of Christ; and God will work for you on the plan of multiplication.*17LtMs, Lt 103, 1902, par. 15*

Be assured that as you advance, you will gain increased capabilities. If you see a fellow student who is backward, try to help him. Explain to him the lesson that he does not understand. This will be an aid to your understanding. Use simple words. State your ideas in clear, comprehensive language. Thus you are helping your teachers. Often minds apparently stolid will catch ideas more quickly from a fellow student than from a teacher.*17LtMs, Lt 103, 1902, par. 16*

This is the co-operation that Christ commends as a good work. The great Teacher stands beside you, helping you to help the one who is backward. The Lord Jesus meets every one, old or young, just

where he is. *17LtMs, Lt 103, 1902, par. 17*

While obtaining your education, you may have opportunity to tell the poor and ignorant of the wonderful truths of God's Word. Improve every such opportunity. The grace of God will bless every minute spent in this way. *17LtMs, Lt 103, 1902, par. 18*

My brethren and sisters at Berrien Springs, you are doing a good work. The Lord is leading you. Just so long as you follow Christ, you will be guided aright. Maintain your simplicity and your love for souls, and the Lord will lead you in safe paths. The rich experience you will gain will be of more value to you than gold and silver and precious stones. *17LtMs, Lt 103, 1902, par. 19*

Lt 104, 1902

Warren, Luther

“Elmshaven,” St. Helena, California

July 8, 1902

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Elder Luther Warren

Dear brother Warren,—

I have no special light that you should remain in New York City. You must look to the Lord to teach you your duty. If that field, in its pitiful and awfully sinful condition, does not speak for itself, tell me, what place can you find that expresses its need?*17LtMs, Lt 104, 1902, par. 1*

I understand why you feel discouraged. It is because the work is hindered by a lack of unity and harmonious action on the part of those who were already in the field when you came.*17LtMs, Lt 104, 1902, par. 2*

If you are sick, you should call in a physician. But if you go to the Lord in faith, believing His promises and taking special care of yourself, He will give you strength and blessing. Take periods of rest. Husband the strength that God has given you. If during the summer the heat is very severe, you must not endanger your life by remaining in the city. The Lord does not require any one to remain in a place at the risk of health and life.*17LtMs, Lt 104, 1902, par. 3*

I am sorry that I hear nothing from Elder Franke. I deeply regret this; for God has given him a work to do, if he will work in God's appointed way.*17LtMs, Lt 104, 1902, par. 4*

O who will rid himself of all hindrances, and take up the work in

New York City? Will you, my brother, take hold of the work where you are, helping as best you can?¹⁷*LtMs, Lt 104, 1902, par. 5*

Let us remember Jesus, the author and finisher of our faith. Let us remember that He lived not to please Himself. He left heaven to take His place in the ranks of fallen beings, to endure humiliation and abuse. Without humbling Himself to the death of the cross, He could not have borne the penalty of transgression.¹⁷*LtMs, Lt 104, 1902, par. 6*

It must have been a very severe ordeal for our Saviour to lay aside His royal robe and kingly crown, and clothe His divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, He came to give in His life a revelation of the character God requires His children to form. He came that we might have an example of what human nature may become by receiving Him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [*John 1:12.*] He came to reveal the character of God. He took human nature upon Him in order that He might come to this world as a man, and as a man live a life of obedience.¹⁷*LtMs, Lt 104, 1902, par. 7*

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard, saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me. ... Lo, I come ... to do thy will, O God." [*Hebrews 10:5, 7.*] "I delight to do thy will, O my God; yea, thy law is within my heart." [*Psalms 40:8.*]¹⁷*LtMs, Lt 104, 1902, par. 8*

Think you not that Christ was often homesick as, unrecognized and unhonored, He lived in the world that He Himself had made? Who was He? Ask Isaiah. He will tell you: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." [*Isaiah 9:6.*]¹⁷*LtMs, Lt 104, 1902, par. 9*

Ask him who was sent to announce His coming: "In those days

came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand. ... I indeed baptize you with water, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [*Matthew 3:1, 2, 11, 12.*]*17LtMs, Lt 104, 1902, par. 10*

Ask John, the beloved disciple: "In the beginning was the Word," he declares, "and the Word was with God, and the Word was God. ... In him was life, and the life was the light of men. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." [*John 1:1, 4, 14.*]*17LtMs, Lt 104, 1902, par. 11*

We turn to Peter, and he declares of his Master: "Thou art Christ, the Son of the living God." [*Matthew 16:16.*]*17LtMs, Lt 104, 1902, par. 12*

We ask Christ Himself who He is, and He replies: "Before Abraham was, I am." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." [*John 8:58; 5:22, 23.*]*17LtMs, Lt 104, 1902, par. 13*

We ask Paul: "Who is he that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?" [*Isaiah 63:1.*]*17LtMs, Lt 104, 1902, par. 14*

With strength and assurance comes the answer: "Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [*1 Timothy 3:16.*] "Being in the form of God," He "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and become obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” [*Philippians 2:6-11.*] In Him “we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist.” [*Colossians 1:14-17.*]*17LtMs, Lt 104, 1902, par. 15*

My brother, do not become discouraged. The light given me is that we need in our large gatherings, our camp-meetings, all the ministerial talent that can possibly be spared from other lines of work. Our ministers must not think that God has appointed them to hover over believers, or to tie themselves down to a business office. Let businessmen do the business work, and let ministers be left free to attend the camp-meetings. At these meetings a special work is to be done.*17LtMs, Lt 104, 1902, par. 16*

Let us all offer the prayer, “Lord, give thy servants an understanding heart.” [*See 1 Kings 3:9.*]*17LtMs, Lt 104, 1902, par. 17*

Solomon called himself the Lord’s servant, pleased that he could sustain this relation to the King of kings.*17LtMs, Lt 104, 1902, par. 18*

“In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to come in or go out. And thy servant is in the midst of the people which thou hast chosen, a great people, that cannot be numbered

nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?" [*Verses 5-9.*]17LtMs, Lt 104, 1902, par. 19

God gave this prayer to Solomon as a sample prayer, appropriate for all, high and low, rich and poor.17LtMs, Lt 104, 1902, par. 20

God said to Solomon, "Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then will I lengthen thy days." [*Verses 11-14.*]17LtMs, Lt 104, 1902, par. 21

The Lord told Solomon that if he would walk in His way, His blessing would go with him, and wisdom would be given him. But Solomon failed to keep his contract with God. He followed the promptings of his own heart, and the Lord left him to his own impulses.17LtMs, Lt 104, 1902, par. 22

Today each one has a part to act—duties to perform and responsibilities to carry. No one can act his part acceptably without wisdom from on high. May God help us all to understand the prayer that He gave Solomon in the night season as a prayer appropriate for him to offer.17LtMs, Lt 104, 1902, par. 23

Lt 105, 1902

Managers of our Work in Avondale

“Elmshaven,” St. Helena, California

July 14, 1902

Portions of this letter are published in *WM 333*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the managers of our work in Avondale

Dear brethren,—

I have been conversing with you in the night season. I have been given words to speak to you that I did not think I should need to speak, words that set your duty clearly before you. I pointed you to the Word of God and asked you if you had felt any duty to provide work for Brother Pocock, or whether you had left him to shift for himself. *17LtMs, Lt 105, 1902, par. 1*

My brethren and sisters, let your works testify that you have a right to be in the army of medical missionaries. Do you understand the question that the lawyer put to Christ, “What shall I do to inherit eternal life?” Christ laid upon the lawyer the burden of answering his own question. “What is written in the law? how readest thou?” He asked. And he answering said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?” [*Luke 10:25-29.*]*17LtMs, Lt 105, 1902, par. 2*

Jesus then related an incident which had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed and left by the roadside, wounded and dying. “And by chance there came down a certain priest that way.” Did he help the one so sorely in need of help? No, it was not agreeable to his feelings to do this, so

“he passed by on the other side. *17LtMs, Lt 105, 1902, par. 3*

“And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee. *17LtMs, Lt 105, 1902, par. 4*

“Which now of these three,” Christ asked, “thinkest thou was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [*Verses 30-37.*] *17LtMs, Lt 105, 1902, par. 5*

I ask you, my brethren, if you have looked after Brother Pocock. Have you seen that he has had work to do, that he might earn money for the support of his family? or have you passed him by on the other side? I have been instructed that there has been a neglect on the part of those whose duty it is to look into the circumstances of Brother Pocock’s family and to find out what means of support they had. There is need for some one to act toward him the part of the good Samaritan. *17LtMs, Lt 105, 1902, par. 6*

He is a man that will not push himself into notice. God has given you the work of seeing that he has opportunity to earn sufficient to support his family. There is no need for them to want for any of the necessaries of life. He is an intelligent man and an excellent worker and is willing to labor early and late to sustain himself and his family. *17LtMs, Lt 105, 1902, par. 7*

Why do you not search out the cases of such men as Brother Pocock? He is a Christian gentleman in every sense of the word. He is a man that God loves. Such men as he are precious in the Lord’s sight. I know him well. I interested myself in his case when I was in Cooranbong, just as you should have done after I left. I endeavored to anticipate his needs and never to place him where he would have to beg for work. While in Cooranbong, I tried to set

an example of how the needy should be helped. I tried to work in the way set before me by the Lord. *17LtMs, Lt 105, 1902, par. 8*

It has been presented to me that had you loved your neighbor as you loved yourself, you would have given Brother Pocock work. Helping such ones has been laid out as the very work that is to be done by the children of God. The Lord of heaven allows those in need of help to be brought before us, that He may test our love for Him and for His children. To bring blessings to others, to help the Lord's poor—this is the surest way of gaining blessings for ourselves. *17LtMs, Lt 105, 1902, par. 9*

If there is not work for Brother Pocock in Cooranbong, help him to find something to do somewhere else. Can he not be given work on the Sanitarium building? You would find that he would do faithful work. If Brother Pocock were here, he could find plenty to do; but it would cost much to bring him and his family over, and his children should have the advantages of the Avondale school. *17LtMs, Lt 105, 1902, par. 10*

Brother Pocock should be given a place in church work. Give him a part in the meetings. Give him some responsibility to bear in the church. He can render valuable help in the Sabbath school, but because he is a man who will not push himself forward without invitation, I fear that you may pass him by on the other side. You are to have a care over these precious souls, looking after their spiritual interests as well as their temporal interests. *17LtMs, Lt 105, 1902, par. 11*

My brethren, I want you so to do the work the Lord has given you that day by day you will be fitting yourselves for a place in the mansions that Christ has gone to prepare for you, in that land where there will be industries, where all will have something to do. I commit Brother Pocock's case to your careful consideration. I hope you will not sit at your tables, with food in abundance and to spare, without thinking of your neighbor, with no care as to whether or not he has work. *17LtMs, Lt 105, 1902, par. 12*

I entreat you, not for my sake, but for your own sake and for Christ's sake, to look into Brother Pocock's case, and give him work that he can do, so that he can earn money for the support of his wife and

children. Do your duty in the fear and love of the Lord. Love your neighbor as you love yourselves. This is the commandment God has given.*17LtMs, Lt 105, 1902, par. 13*

I leave this matter with you. I hope that what I have written will awaken your sympathy, that you may see that God has given you something to do for Brother Pocock, and for others in a similar position.*17LtMs, Lt 105, 1902, par. 14*

Lt 106, 1902

Managers of the Signs of the Times

“Elmshaven,” St. Helena, California

July 15, 1902

This letter is published in entirety in *CW 172-176*. +NoteOne or more typed 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 connected with the management of the Signs of the Times

Dear brethren,—

I was greatly pained to see on the first page of a recent issue of the *Signs* a picture of the birthplace of Shakespeare, accompanied by an article on Shakespeare. May the Lord pity our discernment if we have no better food than this to give the flock of God. It greatly distresses me to see those in positions of trust, who should daily be gaining a rich experience, placing such matter before the people.¹⁷*LtMs, Lt 106, 1902, par. 1*

Behold, the tabernacle of God is with men, and He graciously condescends to dwell among them. Let those who are representing the truth for this time pray earnestly for clear spiritual discernment. Let them be sincerely jealous for the honor of the Lord God of hosts. Let them see the sinfulness of exalting such men as Shakespeare, calling the attention of people to those who did not in their lives honor God or represent Christ.¹⁷*LtMs, Lt 106, 1902, par. 2*

The men in responsible positions in God's work need to be renewed in the spirit of their mind. Let them lift their voices against the worship of human beings, giving honor to whom honor is due. The men who edit our papers need the divine touch. They need the unction of the Holy Spirit.¹⁷*LtMs, Lt 106, 1902, par. 3*

I felt grieved and heartsick as I looked at the representation on the

first page of the *Signs* to which I have referred. I asked myself, "What do these things mean?" I was so distressed in mind that I became sick in body. I went to bed at eight o'clock and slept for a short time, about an hour I think. Then I seemed to be standing before those in responsible positions in the Pacific Press, bearing them a message. The Spirit of God came upon me, and I could not forbear speaking. I cannot now write all that I said. I asked, "Where is your spiritual discernment or your good judgment, that you should thus sow tares among the wheat? Nothing is to appear in our literature that does not represent truth and righteousness." *17LtMs, Lt 106, 1902, par. 4*

We have put forth earnest efforts to direct the minds of our young people in Oakland into right channels. At times they have been severely rebuked for yielding to pleasure-loving, departing from the straightforward course of action that heaven approves. But what can I say when our papers pass such encomiums on men who did not glorify God in life or character? Think you that such representations will help the youth to walk in the narrow path of holiness? *17LtMs, Lt 106, 1902, par. 5*

I do not see how a representation such as this, or such as that on the first page of a recent *Review and Herald*—the picture of an idolatrous shrine—can be any spiritual help to our people. *17LtMs, Lt 106, 1902, par. 6*

I feel intensely desirous that every word that is published by our people shall reflect light that will pierce through the dark shadow of Satan. Put in our papers the encouraging experiences that show the goodness and love of God in His dealings with His people. This will strengthen and cheer them. Make straight paths for your feet, lest the lame be turned out of the way. Keep the warning message of truth before the people; for the end is at hand. We are to cry aloud and spare not. Some will pay no heed, but others will repent and be converted. *17LtMs, Lt 106, 1902, par. 7*

Some things of great importance have been presented to me, but I have not the strength to write them this morning. When I attempt to do this, such an intensity of feeling comes over me that I am obliged to stop. *17LtMs, Lt 106, 1902, par. 8*

We need, O so greatly, keen discernment and clear spiritual eyesight. Our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time are to be proclaimed through our papers, and into these papers we are to bring all the spiritual power that we can. *17LtMs, Lt 106, 1902, par. 9*

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos—the gospel that is termed, “The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things that must shortly come to pass.” “Blessed is he that readeth, and they that hear the words of this prophecy; for the time is at hand.” [*Revelation 1:1, 3.*]*17LtMs, Lt 106, 1902, par. 10*

We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter.*17LtMs, Lt 106, 1902, par. 11*

“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.*]*17LtMs, Lt 106, 1902, par. 12*

“And I beheld, and lo, in the midst of the throne and of the four beasts, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts, and the four and twenty elders fell down before the

Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto God kings and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many angels, round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and all that are in them, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." [Revelation 5:6-13.]*17LtMs, Lt 106, 1902, par. 13*

We have a most important work to do—the work of proclaiming the third angel's message. We are facing the most important issues that men have ever been called to meet. All should understand the truths contained in the three messages; for they are essential to salvation.*17LtMs, Lt 106, 1902, par. 14*

My brethren, will you not give the flock of God bread, and not a stone? Never print in our papers a word that will lower the standard that God expects His people to meet. Call no man brilliant who has not the wisdom to choose the Lord Jesus Christ—the light and life of the world. The excellence of a man is determined by his possession of the virtues of Christ. Let us not look away from Christ to sinful human beings. The truth must be kept before the people. The standard of purity, temperance, and holiness must be uplifted.*17LtMs, Lt 106, 1902, par. 15*

It is impossible to say to what lengths the printing of such illustrations and articles would carry you. The paper would do as much and more good if less room were given to illustrations.*17LtMs, Lt 106, 1902, par. 16*

I was instructed to say that you could give a glowing description of Satan. You could speak of the greatness of his intelligence and

power. You could charm the sense of those who read the *Signs* with this subject. But we know that it would not be right to do this. *17LtMs, Lt 106, 1902, par. 17*

I desire to place this matter before you as soon as possible, therefore I cannot take time to write fully on the matter. I am instructed to say that you have dishonored God. You did not mean to do this, but you have done it. *17LtMs, Lt 106, 1902, par. 18*

Lt 107, 1902

Those connected with the Work at Nashville

“Elmshaven,” St. Helena, California

April 5, 1902

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 connected with the work at Nashville

My Dear brethren,—

You are engaged in an important work, and the Lord calls upon you to take heed, to watch unto prayer, to make straight paths for your feet, lest the lame be turned out of the way. Work with an eye single to the glory of God, with a sense of your individual responsibility. Remember that the Lord alone can make your efforts successful. He is the beginning, the author and finisher of your faith. In the past you have had the wrestling part of your work to do. You have met with many trials. For your encouragement I am instructed to tell you that the Lord has a deep interest in the work in Nashville, and that He will help every one of you if you will co-operate with Him. *17LtMs, Lt 107, 1902, par. 1*

The Lord desires you to move onward and upward. He calls upon you to be careful to take the right path. “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.*] *17LtMs, Lt 107, 1902, par. 2*

“The path of the just is as the shining light, which shineth more and more unto the perfect day.” [*Proverbs 4:18.*] “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” “They shall walk, O Lord, in the light of thy countenance.”

[*Psalm 32:1, 2; 89:15.*]17LtMs, Lt 107, 1902, par. 3

Do you understand the question that the lawyer put to Christ, “What shall I do to inherit eternal life?” Christ laid upon the lawyer the burden of answering his own question. “What is written in the law? How readest thou?” He asked. “And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?” [*Luke 10:25-29.*]17LtMs, Lt 107, 1902, par. 4

Jesus then related an incident that had lately taken place. A certain man, going from Jerusalem to Jericho, was robbed and left by the roadside, wounded and dying. “And by chance there came down a certain priest that way.” Did he help the one so sorely in need of help? No; “he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three,” Christ asked, “thinkest thou, was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [*Verses 30-37.*]17LtMs, Lt 107, 1902, par. 5

This Scripture certainly outlines our work, without any question.17LtMs, Lt 107, 1902, par. 6

“Faith without works is dead, being alone.” [*James 2:17.*] When the Lord created trees, He commanded them to bear fruit. And Christ said to us, “Herein is my Father glorified, that ye bear much fruit.” [*John 15:8.*] Those who receive the truth into good and honest hearts will bear fruit to the glory of God. They will reveal the faith that works by love and purifies the soul.17LtMs, Lt 107, 1902, par. 7

When Jesus would prove to John the Baptist that He was the Messiah, He said to John's messengers, "Go, and show John the things which ye do see and hear; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." [Matthew 11:4, 5.] The fruit that He bore in His life was His answer to John's question. *17LtMs, Lt 107, 1902, par. 8*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27.] These words are to be engraved on the tablets of the heart. In the sight of the world, it is going to extremes to love God supremely and our neighbor as ourself; but this is what God requires. He says to us, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light. ... Dearly beloved, I beseech you as pilgrims and strangers, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. ... For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men." [1 Peter 2:9, 11, 12, 15.] *17LtMs, Lt 107, 1902, par. 9*

The plans and counsels of God's workers are to be thoroughly sifted from the chaff of worldly policy. Their work is to be carried forward with Christlike simplicity. Remember that he who takes the position of a criticizer greatly weakens his own hands. God has not made it the duty of men or of women to find fault with their fellow workers. The world is filled with the same baleful influences that led the Jews to reject Christ, the greatest Teacher the world has ever known. Transgression is developing in a most marked manner. My brethren, avoid selfishness and covetousness; for it is idolatry. This sin is eating into the hearts of those who are determined to be rich. In their pursuit of gain, they place themselves in most terrible danger. Not a vestige of avarice or a sign of greed will be seen in the life of a Christian gentleman. He will not do one fraudulent action. *17LtMs, Lt 107, 1902, par. 10*

As Seventh-day Adventists, let us be sure that we bear the sign of God. Is this something that is seen? No; it is unseen. It is the consecrated mind, placed wholly on the Lord's side.*17LtMs, Lt 107, 1902, par. 11*

Those who work in the Southern field, a field so difficult and so poverty stricken, need constantly to receive grace from on high. They need a power out of and above themselves. Only by the help of God can they gain true success. Again and again has this been evidenced. The workers who have not lived to themselves, who have put self out of sight, following where Jesus leads the way, practicing self-denial in order to open up the work in new fields, God has made to sit in heavenly places with Christ. Our help is from Him.*17LtMs, Lt 107, 1902, par. 12*

I have not written to you before because I have not been able to. I have been under a heavy strain. My mind would not let me rest. But at last my brain gave out. I suffered great pain in my head and eyeballs. I have not yet fully recovered and cannot endure much taxation. I am sleeping better than I was, but cannot find the rest that I need so much, because I have so much writing to do.*17LtMs, Lt 107, 1902, par. 13*

I was sitting in my room on Sabbath morning, thinking about the perplexities of the work, and wondering, "What shall I do?" when a little bird hopped on to the windowsill and poured forth from his throat such a flood of song as set my heart free for a time. I believe that the bird was God's messenger to me. I am determined to put my trust in God. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor.*17LtMs, Lt 107, 1902, par. 14*

Lt 108, 1902

Faulkhead, Brother and Sister [N. D.]

“Elmshaven,” St. Helena, California

July 14, 1902

Portions of this letter are published in *2MR 251*; *5MR 450*. +^{NoteOne} or more typed 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 Faulkhead,—

I was glad to read the letter that Sara received from you in the last mail. I will now try to write you a few lines, my dear brother and sister, whom I love and respect in the Lord. I thank you for the picture of your family. It is so lifelike that I felt almost as if I could speak to you. After the picture came, Sara laid it carefully away, thinking that I had seen it, and I only saw it recently, a few weeks since. *17LtMs, Lt 108, 1902, par. 1*

The Lord is very good to us. Thus far, we have been favored with much fruit from our orchard. Last year we had scarcely any. We laid out much labor on the orchard, but the late frosts killed the fruit just as it was forming so that we had very few prunes and very few apples. This year the prune trees are loaded, and we have had to buy large quantities of rope to tie up the branches so that they would not break under their burden. In spite of our care, some of the branches have already broken. *17LtMs, Lt 108, 1902, par. 2*

I feel very grateful to my heavenly Father for His goodness and His rich grace. I am doing all the work that I should do in speaking. We had an important meeting here a few weeks ago. Judge Arthur and his wife from Battle Creek were present. I had much to say in regard to the way in which the work for this time should be carried forward. The Lord helped me as day by day I spoke to the large congregations before me. I spoke several times during the week, and once on the Sabbath, and each time the Lord gave me words for the occasion. *17LtMs, Lt 108, 1902, par. 3*

After this strain, I felt the reaction somewhat, but I soon recovered. Last Sabbath I spoke in the Sanitarium chapel to a room full of people. Many of the patients were present. A brother and sister from Salt Lake City, who had never heard me speak, stayed over on purpose to hear me. *17LtMs, Lt 108, 1902, par. 4*

Sunday morning, Brother James, Sara, two of Brother James's children, and I rode seven miles up Howell Mountain to get cherries—small, black ones, which were given us for the picking. Several others besides us were picking from the trees. The platform wagon was drawn under the trees, and Sara and I stood up on the seat and in this way reached the cherries. I picked eight quarts. We took home a large box of the fruit and put up thirty-seven quarts. So you see, Sister White is not decrepit yet. *17LtMs, Lt 108, 1902, par. 5*

I had been writing so continuously that I feared for my brain. This is the reason I went cherry-picking; and the change did me good. *17LtMs, Lt 108, 1902, par. 6*

Next morning, at half past six o'clock, I met a large number of the brethren and sisters in the Sanitarium chapel. I had promised to talk to them on the importance of taking our children from the public schools and putting them in church schools where they can be given an education in Christian lines. The Lord helped me to speak. You will have an opportunity to read what I said; for Brother Crisler reported my talk, and I will send you a copy. *17LtMs, Lt 108, 1902, par. 7*

Tuesday morning I was sent for to come to a committee meeting that the brethren were holding at the Sanitarium. I asked them what points they were considering, that I might know what to speak to them about. They did not tell me, and I then went on to tell them that during the night I had not been able to sleep. I had seemed to be in a committee meeting speaking to those present, giving them the instruction given me in reference to the work of our ministers and physicians and the necessity of reaching a much higher standard and of bringing more spirituality into the work. I spoke of the need of our ministers' being free from business details, that they might go out to give the message of present truth to those who have not heard it; and I made special mention of Elder Corliss's

work. *17LtMs, Lt 108, 1902, par. 8*

The brethren told me that what I said was just what was needed; for they had been considering these very points. The meeting was reported, and I will try to see if a copy can be sent to you. *17LtMs, Lt 108, 1902, par. 9*

God is the Giver and Preserver of life, and He has a deep interest in us and our happiness. He does not want any of us to be presumptuous. He desires us to appreciate the life that He has given us. He desires us to understand that we do not glorify His name when we take on so many burdens that we are over-taxed, and, becoming heart-weary and brain-weary, chafe and fret and scold. Let us never, never abuse the precious gift of speech by finding fault or by giving expression to gloomy sentiments of unbelief. *17LtMs, Lt 108, 1902, par. 10*

The Lord has instructed me to say to those who are in His service that they are not to venture to tax their strength too severely. Those who do this, taking burdens that the Lord does not wish them to bear, will make a failure of their work. Take only the responsibilities that the Lord gives you, trusting in Him, committing the soul to Him as unto a faithful Protector and Helper. Do not imperil your lives in the effort to do something that you suppose is your duty. Thus, perhaps, by your death, you will make a gap that the Lord does not want made. Keep the heart pure and sweet and truthful and sympathetic. This will be best for all with whom you are connected. *17LtMs, Lt 108, 1902, par. 11*

Mothers should not accept responsibilities in the church that will lead them to neglect their children. Let every mother do faithfully the work given her in the church in her own house, fitting her children for a home in the courts above. The mother who walks with God will understand when she can safely engage in church work. *17LtMs, Lt 108, 1902, par. 12*

We are commanded in the Word of God not to forsake the assembling of ourselves together. Communion with those of like precious faith is a source of strength and blessing. It gives opportunity for an exchange of Christian experiences and is a means of increasing piety. It is the divine means of strengthening

those who are weak in the faith and of converting those who know not the truth.*17LtMs, Lt 108, 1902, par. 13*

We are to grow in grace and in a knowledge of divine things, ever ready to impart to others, letting our light shine forth in clear rays. Our time is the Lord's, purchased at an infinite price. The talent of speech is His, entrusted to us for the help and blessing of those around us. It is left with us to decide whether we shall speak words that will honor Christ, or words that will be a hindrance both to us and to those who hear. The conversation of the one who is truly united to Christ will be far superior to worldly chit-chat. His words will show that there is an unmistakable line of demarcation between him who serves God and him who serves Him not.*17LtMs, Lt 108, 1902, par. 14*

Fidelity under trial results in attributes that are well pleasing to God. It is a savor of life unto life to those with whom we labor. Our words are not to be of a kind that harass and provoke. The words and works of the true Christian are helpful and uplifting.*17LtMs, Lt 108, 1902, par. 15*

I have a message for those who are bearing responsibilities in God's institutions. The Lord calls upon you to bring His grace into your service, into your thoughts, your words, your deportment. Do not leave your religion at home. After communing with your heavenly Father, praying for grace and strength for the day, do not go to your business with a surly, dictatorial, overbearing spirit and a sour, disagreeable countenance. You are to exert a holy influence, because you are Christ's representatives. You are to fill the room where you are with a fragrant influence that is a savor of life unto life.*17LtMs, Lt 108, 1902, par. 16*

You are to treat with Christian courtesy all with whom you have business dealings. Unless you do this, you can never be fitted for the heavenly courts. Remember that angels are recording your words and actions, and even the expression of your countenance. By revealing Christlikeness in business dealing, you will do more for the Lord than by teaching a class in Sabbath school each Sabbath.*17LtMs, Lt 108, 1902, par. 17*

The Lord hears the petitions of His people when they mean what

they say and when they reveal a determined purpose to live in harmony with their prayers. But He cannot honor those who get up from their knees and go to their business to speak harsh, angry words, which are entirely out of place, even supposing that the one to whom they are spoken is in the wrong. *17LtMs, Lt 108, 1902, par. 18*

There is no reason why we should speak and act in an unchristlike way because an error has been made. Thus the wrong is aggravated. Let no one, because he is master of the situation, feel it his privilege to lord it over those who are serving. Thus is aroused in them a spirit of retaliation, causing them to lose confidence in us as Christians. *17LtMs, Lt 108, 1902, par. 19*

The Lord requires us to bring our religion into our business life as verily as into the assembly for His worship. How does He regard the testimonies borne on the Sabbath by those who during the week left their religion out of their work and spoke harsh, unfeeling words? What impression do these testimonies make on those who have been hurt and wounded by the harsh words? *17LtMs, Lt 108, 1902, par. 20*

Those who control others should first learn to control themselves. Until those in responsibility learn this lesson, they cannot act the part of a Christian in their work of overseeing others. They are to abide in Christ, speaking as He would speak, acting as He would act—with unfailing tenderness and compassion. They are not to think, because they are in a position of responsibility, that they are at liberty to bear down on those connected with them. To the one who manages, God has given a measure of power, but this power he is to exercise in a pleasing and agreeable manner. *17LtMs, Lt 108, 1902, par. 21*

Let those who have been exalted to the high position of managers in the Lord's institutions, who are set as guardians of their fellow workers, pray to the Lord most earnestly for His grace. Before they enter into the business of the day, let them make a solemn pledge that they will not abuse the gift of speech by speaking harshly to those who come to them to receive directions. Let them remember that they themselves are ever to be under the control of the Spirit of

God, rendering prompt and cheerful obedience to His commands. Let them submit to Him in all things and make a solemn covenant with Him that they will set a guard over the door of their lips, remembering that they are representatives of the heavenly kingdom, and that, therefore, they are to live lives of a higher order than the worldling who has not received Christ. Let them remember that they are living epistles, known and read of all men. They are to be one with Christ, ever looking to Him, and from Him receiving strength for every conflict. *17LtMs, Lt 108, 1902, par. 22*

O what a power for good a converted man—transformed daily—can exert to bring blessing and gladness to the world. When the church is imbued with the spirit of obedience and love, the members will exert in the world a saving influence, and God will withhold from them nothing that will crown that influence with success and victory. Men and women are His agencies for the salvation of souls. Those who are filled with an earnest desire to draw sinners to Christ have the sympathy and co-operation of the heavenly universe. *17LtMs, Lt 108, 1902, par. 23*

True Christians are just what the name signifies—Christlike in character. God says of them, “This people have I formed for myself; they shall show forth my praise.” [*Isaiah 43:21.*] “They are my witnesses, my chosen representatives in an apostate world.” *17LtMs, Lt 108, 1902, par. 24*

The message of John the Baptist is to be reiterated: “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] From sanctified lips are to fall the words, “Let the people praise thee, O God, let all the people praise thee; and let the whole earth be filled with His glory.” [See *Psalms 67:3; 72:19.*] *17LtMs, Lt 108, 1902, par. 25*

God sees and tenderly sympathizes with those who are tempted. He hears the voice of supplication and distress. Not a groan, not a tear, not a sigh escape His notice. Did not Christ come to this world to work out the plan of redemption in man’s behalf, to show him how to overcome the temptations of the enemy? Will God, then, withhold from His children anything that will perfect their characters? *17LtMs, Lt 108, 1902, par. 26*

“The elders who are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.” [1 Peter 5:1-3.] *17LtMs, Lt 108, 1902, par. 27*

In the charge to feed the flock of God there is a threefold duty. “Feed the flock of God”—by preaching to them His Word, by giving them earnest, personal labor, by setting them a right example. “Feed the flock of God,” “taking the oversight thereof,” having a personal care for the blood-bought heritage committed to your charge, “being ensamples to the flock”—following Christ in self-denial and self-sacrifice, in the life revealing holiness to the Lord. All this is to be done of a ready, cheerful mind, “neither as being lords over God’s heritage,” tyrannizing over them with human tests. The truth of God’s Word is to be the test. *17LtMs, Lt 108, 1902, par. 28*

I have not written to you before because I have not been able to. I have been under a heavy strain. My mind would not let me rest. But at last my brain gave out. I suffered great pain in my head and eyeballs. I have not yet fully recovered and cannot endure much taxation. I am sleeping better than I was but cannot find the rest that I need so much, because I have a great deal of writing to do. *17LtMs, Lt 108, 1902, par. 29*

I am sitting in my room on Sabbath morning thinking about the perplexities of the work, and wondering, “What shall I do?” when a little bird hopped on to the windowsill and poured forth such a flood of song as set my heart free for a time. I believe that the bird was God’s messenger to me. I am determined to put my trust in the Lord. I thank Him that I have been so wonderfully sustained. I want to do much more work for Him before I lay off my armor. *17LtMs, Lt 108, 1902, par. 30*

Lt 109, 1902

Starr, Brother and Sister [G. B.]

Camp-ground, Petaluma, California

June 12, 1902

Portions of this letter are published in *8MR 305*.

Dear brother and sister Starr,—

We received your letters yesterday. We should all be much pleased to see you and to have you labor with us. I am glad that you have been at Ballarat, where you could be with Brother and Sister James, and the other members of the little flock in that place. There are some places that seem to be much less favored than others. I think that Ballarat is one of these ill-favored places. May the Lord in His great mercy work in Ballarat. *17LtMs, Lt 109, 1902, par. 1*

I often think of all the workers in Australia. I should be much pleased to be there again, if it were the will of the Lord. I have no desire to be anywhere, except where the Lord desires me to be. We are now in a lovely place, near St. Helena. The scenery is beautiful. The house is surrounded by ornamental trees, flowering shrubs, and large rose bushes. It is a place that just suits me. Nature's loveliness is very enjoyable to me. *17LtMs, Lt 109, 1902, par. 2*

About two weeks ago we received a letter from your sister Hiva. She is in Southern California. I think she writes well. I shall try to answer her letter. *17LtMs, Lt 109, 1902, par. 3*

I am now in Petaluma, a constantly growing town of considerable importance, attending a camp-meeting. For many years our people have labored very little in Petaluma. Only about twelve Sabbath-keepers are living here. Thus far our meeting has been a very good one, and has created an interest among the people. During the day and in the evening the congregations have been large. We believe that the meeting will result in great good. Much has been accomplished for our own people. They are deeply interested in obtaining a clearer understanding of the truths that we believe.

They have been studying Bible principles upon which to build. Elder A. T. Jones says that the testimonies given by our brethren and sisters in the social meetings are the best that he has heard in any camp-meeting he has ever attended. *17LtMs, Lt 109, 1902, par. 4*

During this meeting the Lord has greatly strengthened me. I am of good courage. I will send you some of my talks, if they can be written out in time. I have never in my life worked more intensely than I have since my return to America. I have felt the Holy Spirit of God resting upon me. I long to have God's presence abiding with me constantly. *17LtMs, Lt 109, 1902, par. 5*

Yesterday we listened to a talk from Brother W. S. Sadler. I was sitting on the stand in a position where I could see his face. He stood a little back from the front of the stand. His talk was good. He spoke earnestly, and right to the point, on the medical missionary work that the church in San Francisco is doing, and the work that it desires to do. In that city we have a large church building, under which is a roomy basement. A portion of this basement is used for church-school purposes. The brethren have decided to utilize the remainder of the room for a medical dispensary. They have ample space for the dispensary and treatment rooms. Here they expect to give medical treatment to those who are too poor to go to one of our sanitariums. The workers will also give instruction in regard to the care of the sick. Brother Sadler related some touching experiences. *17LtMs, Lt 109, 1902, par. 6*

I was then called upon, and gave a short talk in regard to the intimate relationship existing between the medical missionary work and the gospel ministry. They are bound together in sacred union and are never to be divorced. The principles of heaven are to be adopted and practiced. I also related some of our experiences in doing medical missionary work in Australia. *17LtMs, Lt 109, 1902, par. 7*

After I had spoken, a call was made for means to finish fitting up and furnishing the basement, preparatory to beginning the good work of helping the suffering ones so much in need of help. I understand that over four hundred dollars was given. Thus it is in this country. The brethren and sisters in every Conference are

constantly drawn upon for funds. Continually there is some call for means. *17LtMs, Lt 109, 1902, par. 8*

During the past two years a good work has been going on in San Francisco. Over two years ago a hygienic restaurant was opened there. This enterprise has met with much success. The interest in that city to hear the truth is excellent. Every lever that can be used is now being used to work San Francisco. We must make haste slowly, however, because of a lack of means. If we could secure loans, we would do so, and thus advance the work more rapidly. *17LtMs, Lt 109, 1902, par. 9*

Since the vigorous campaign for the sale of *Object Lessons* began, my other books have not had a very large sale, and my income from this source has been greatly decreased. This has made it necessary for me to borrow money. We left nearly three thousand dollars in the Australasian institutions. This is still our own, but we do not desire to withdraw it while it is so much needed there. We thought it necessary to borrow one thousand dollars from the bank at eight per cent interest. I had just put my name to the papers in order to secure this money, when the mail came, bringing a letter containing a draft for an amount sufficient to meet our needs. The loan was made at five per cent interest. I thanked the Lord for this money, because we did not desire to borrow from the bank if we could avoid doing so. *17LtMs, Lt 109, 1902, par. 10*

We shall have sufficient means for the present; for on my place there is considerable fruit—prunes, grapes, and olives—which we can sell. Last year our vineyard did not bear very heavily, and our prune orchard yielded only a few prunes—about a hundred pounds when dried. Just as the fruit was forming, a heavy frost killed nearly all of it. This year we shall have more grapes and an unusually large yield of prunes. The prune trees are so heavily loaded that we have to tie up the branches with ropes, and prop up the larger limbs, in order to prevent them from breaking. *17LtMs, Lt 109, 1902, par. 11*

We have placed our trust in the Lord. When my books sell more freely, we shall have more means with which to help carry forward the Lord's work. O how I long to see His work advancing as rapidly

as it should be advancing! If only we could put into circulation some of the means lying idle in banks and invested in unnecessary houses and lands, what a blessing it would be to the cause! How much more quickly the light of present truth would be diffused throughout the world!*17LtMs, Lt 109, 1902, par. 12*

In the twelfth of Luke are lessons that we need to learn. This Scripture lays open before us the sin of covetousness. We must arouse our people in regard to their duty to sell the houses and lands that they do not need. Let us not forget the Savior's instruction, "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." [*Luke 12:33.*]*17LtMs, Lt 109, 1902, par. 13*

The Lord Jesus bids those who are accumulating riches for selfish ends to lay up treasures in heaven. "Lay not up for yourselves treasures upon earth," He pleads, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." [*Matthew 6:19-21.*]*17LtMs, Lt 109, 1902, par. 14*

O that the money now tied up might be put into circulation! There is not a dearth of means among our people. The Lord is soon to come. Let us closely examine ourselves. Are we ready to meet Him, our Saviour, with joy, and not with grief? The holding of means for selfish purposes results not only in eternal loss to the holder, but in great hindrance to the progress of the message that should be speedily carried to those who are still unwarned. May the Lord's people honor Him, that He may strengthen, bless, and honor them.*17LtMs, Lt 109, 1902, par. 15*

Lt 110, 1902

Paulson, David

“Elmshaven,” St. Helena, California

July 7, 1902

Portions of this letter are published in *CW 108-109*; *2SM 384*; *MM 328-329*; *1MR 372-373*; *4MR 374-376*; *10MR 1-2, 4-6*; *5Bio 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.

Dr. David Paulson

My dear Brother in Christ,—

Your letter of June 1 has been read by me today. It was put into my hand this noon. I am pleased with the sentiments you express, and I know that every word is truth. Much more should appear in our publications on the subject of marriage. I think that your article is excellent for the *Review*. I will try to prepare some short articles for the *Review* on this subject, besides the one that I furnish each week. Although I have not published much on this point, I have done a great deal of personal labor along this line.¹⁷*LtMs, Lt 110, 1902, par. 1*

When I have a little more time, I will try to write you some things that I have not had time to write out as carefully as I desire. I am afraid to speak as I wish to speak, fearing that I may be misunderstood.¹⁷*LtMs, Lt 110, 1902, par. 2*

Brother Paulson, pray most earnestly for Dr. Kellogg. He is going directly contrary to the light that God has given in regard to the building of smaller sanitariums. The evils of erecting a very large sanitarium in any place should be fully understood. The Lord has revealed to me that if, in the place of having one mammoth sanitarium in Battle Creek, smaller sanitariums could be established in several cities, His name would be glorified. The centering of so much in one place is contrary to God's order. Small plants should

be started in many places.*17LtMs, Lt 110, 1902, par. 3*

Dr. Kellogg has told me that in many respects it would be an advantage if the Sanitarium were in some place out of and away from Battle Creek. "The climate here," he said, "is unhealthful for very many. If these sanitarium buildings were not in existence, I know what I would do. I would find a better climate and establish the institution there. I would have fewer buildings and more land. I would arrange for the sick to live out of doors much of the time, where they would be surrounded by the beauties of nature."*17LtMs, Lt 110, 1902, par. 4*

Dr. Kellogg has had an opportunity to carry out these plans. But in the place of erecting smaller buildings with less taxing labor and less expense, I understand that he has greatly enlarged the main building. I know that to do this is not a manifestation of the wisdom of God.*17LtMs, Lt 110, 1902, par. 5*

Dr. Paulson, it is time for us to think soberly. Taking all things together, we should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think if there were more praying, more earnest study of His ways and purposes for the advancement of His work, we should see the brethren taking a course altogether different from the course that they are taking. The showing would not be that which we now anticipate.*17LtMs, Lt 110, 1902, par. 6*

The rebuilding of the Sanitarium in Battle Creek will result in attracting many more of our people to that place, besides keeping there many who are ready to die spiritually, when the warning has been repeatedly given that their salvation demands that they get out of Battle Creek. Why have they not heeded God's messages of warning? If the immense medical institution in Battle Creek had been divided, and several smaller institutions established in other cities, not so many of our people would congregate in one place, and God would be honored.*17LtMs, Lt 110, 1902, par. 7*

The Lord has presented before me very many fields in which we have no sanitariums. Medical institutions are to be established in many places. In every city the gospel of Christ is to be proclaimed.

The brethren in charge of the work should now be making arrangements to do the work that must be done in places where nothing has been done. Camp-meetings must be held to open the way for our workers. In our camp-meetings, earnest efforts should be made to arouse the people. The best ministerial talent must be obtained for these meetings. The third angel's message is to be presented in its fulness, including the testing truths of the Sabbath question. *17LtMs, Lt 110, 1902, par. 8*

In our camp-meetings, let the people who are unacquainted with the truth be taught in regard to the revelation that Christ came to the earth to give to His servant John on the Isle of Patmos. His coming is clearly described in the *first chapter of Revelation*. Of the words spoken by the divine Teacher, John says: "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. ... I was in the Spirit on the Lord's day"—God has one specified day, the seventh day, that He has sanctified and blessed—"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. ... And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." [*Verses 3, 10-13.*] Read the whole chapter. *17LtMs, Lt 110, 1902, par. 9*

I wish to emphasize the point that the churches to which John was told to send the instruction given him represent all the churches in our world, and that this revelation to him is to be studied and believed and preached by the Seventh-day Adventist Church today. Christ came personally to John to tell him "the things which are, and the things which shall be hereafter." [*Verse 19.*] And He said unto him, "What thou seest, write in a book, and send it unto the seven churches." [*Verse 11.*] The light was not to be hidden under a bushel. <The number seven represents a perfect whole.> *17LtMs, Lt 110, 1902, par. 10*

In the revelation that Christ gave are linked together in a chain of truth the important messages of warning that are to be given to the world before Christ's second coming. The last message of mercy is

to be proclaimed where it has never yet been heard. The workers are to labor with such self-denial, such self-sacrifice, that the message will be borne to those who have not heard it. As a people, we claim to be giving the third angel's message to the world. But many are smothering this message. O how God's plans have been turned aside for the plans of men!*17LtMs, Lt 110, 1902, par. 11*

What a pity it is that the proclamation of the third angel's message has not yet begun in many fields! For years the Lord has kept before His people the necessity of entering new fields. O that God would work! O that He would bring to life and energize the dead, dry bones of the house of Israel, by breathing the Holy Spirit upon His people!*17LtMs, Lt 110, 1902, par. 12*

There is much that I now feel it my duty to present not simply to Dr. Kellogg, but to our people, in regard to the great and solemn truth for this time, which is to go to every nation, kindred, tongue, and people. If those in charge of our medical work had realized their obligation to God, if they had spent a large portion of their time, energies, talents, and means in doing true medical missionary work, through this agency carrying the gospel to all nations, kindreds, tongues, and peoples, the spiritual condition of Battle Creek today would not be what it is. The people of that city are not led to have faith in the doctrines that we claim to believe and advocate; for our works there bear a more weighty testimony than our words. God notices all this. In the scales of His sanctuary He is weighing not profession, but character—intents, motives, purposes. In the day when God renders to every man according to his works, it will be found that the destiny of each worker will be decided by the principles and motives that guided him during this life.*17LtMs, Lt 110, 1902, par. 13*

By their latest movements in Battle Creek, the brethren have been divorcing themselves from the Lord God of heaven and linking up with unbelievers. Those who are known to be transgressors of God's law hold a place as counsellors in regard to the working of the Sanitarium that was established for the express purpose of proclaiming to the world the last message of mercy. How much is the world hearing of the warning?*17LtMs, Lt 110, 1902, par. 14*

Are we spiritually blind? Can we not see what is coming on the world? Shall we allow ambitious projects to take the throne? I answer, in harmony with heaven, God forbid. We are not to bind up with those who have no faith in the truth for this time.*17LtMs, Lt 110, 1902, par. 15*

A Separate People

I would not write these things, but I am instructed to place the matter before our people as it is. We are Seventh-day Adventists. Are we ashamed of our name? We answer, No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches. Why are our sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the fact that we are living amid the perils of the last days?*17LtMs, Lt 110, 1902, par. 16*

I am instructed to tell our people that it will be necessary for them to give all that they can spare of their means for the establishment of sanitariums that will do the work which the Lord says must be done. These sanitariums are to be under the supervision of men who are controlled by the Holy Spirit, men who will carry out, not their own plans, but the plans of God.*17LtMs, Lt 110, 1902, par. 17*

Well, where shall I stop? There are grave questions to be settled. In many things God's people are certainly being misled. Not all in positions of responsibility in the cause have been working on right lines. In some respects their minds need to be remodeled. It is essential that the men now called upon to bear responsibilities in the Lord's work be men untainted by selfishness. We must cleanse the camp. We must purify our own souls. May the Lord help us just now, that we may not sell ourselves to the enemy. May He help us to refuse to link up with worldlings, or to follow worldly policy plans, that we may not become changed in faith or principle.*17LtMs, Lt 110, 1902, par. 18*

We are to co-operate with the Lord Jesus in the great work of presenting the truth for this time to the people of the world. We

need health, we need fortitude; we need a pure, unadulterated faith in the gospel message. We need to study the book of Revelation, especially the important messages that are to be borne to our world. When, if not now, are these messages to be given?*17LtMs, Lt 110, 1902, par. 19*

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederacy with those who have not wisdom to discern the claims of God, so plainly set forth in His law.*17LtMs, Lt 110, 1902, par. 20*

The Sabbath is the sign between God and His people. Please read the *last seven verses of the thirty-first chapter of Exodus*. What could be more definite, more decided, than this? As a people we are to keep ourselves separate from the world. We are to enter into no confederacy with those upon whom for years the light of truth has been shining, but who have not walked in the light. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for the people who are to be so severely tried.*17LtMs, Lt 110, 1902, par. 21*

It is time that we planted our feet upon the Rock of Ages. To give the impression that our faith and our religion is not a dominating power in our lives is greatly to dishonor God. Thus we turn from His commandments, which are our life, and deny that He is our God and we His people.*17LtMs, Lt 110, 1902, par. 22*

Upon us as a people rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness.*17LtMs, Lt 110, 1902, par. 23*

Help to be Given to Foreign Missions

A great work is to be done by true medical missionaries. They are to be wide awake and vigilant. They are to fight manfully for God,

having on every piece of the Christian armor. They are to be loyal to their Leader, obeying His commandments.*17LtMs, Lt 110, 1902, par. 24*

Medical missionary work has been presented as the entering wedge of present truth. It is by this work that hearts are reached, and those once prejudiced are softened and subdued. This is the work that is to be done today.*17LtMs, Lt 110, 1902, par. 25*

In due course of time, a sanitarium will be erected at Berrien Springs, not to compete with any other sanitarium, but to help to represent our work in clear, straight lines, and to give the students an opportunity of learning how to care for the sick.*17LtMs, Lt 110, 1902, par. 26*

Those in the home field are under a solemn obligation to support foreign missions, providing means for the establishment of the interests that are positively essential to give character to the work. Those who do not know the truth cannot be expected to support the missionaries who labor among them. Surely those who have become established in the truth are not so dull of comprehension as to suppose that those who for the first time hear what to them are strange and mysterious doctrines will take hold readily of unpopular truth and will support the work, building houses of worship and establishing sanitariums and schools.*17LtMs, Lt 110, 1902, par. 27*

How does God regard those who send His servants into a barren field without one implement with which to work? Shall the messengers of God, sent with strange and peculiar doctrines to a foreign land, be left to make their own way, to support themselves and the work? God forbid! If God spares my life to bear my message to our people, the experience of the workers in Australia will never be repeated in any missionary field. <It is a sad thing how hard the work was made with very little means to carry this important work in new fields.>*17LtMs, Lt 110, 1902, par. 28*

I am instructed to set this matter before all our people—not merely before a few—in its true light. We are to know from henceforth how to use the talent of means more wisely than we have done in the past. God's money is not to be expended to indifferent ends. Let there be <less display and> more praying, more sanctified planning,

and less show—fewer expensive buildings. This will testify that we believe that we are living near the close of this earth's history. *17LtMs, Lt 110, 1902, par. 29*

Our people in the home field have been doing a good and grand work in lifting from God's institutions in foreign fields their burden of indebtedness. God will greatly bless them <in doing this work.> *17LtMs, Lt 110, 1902, par. 30*

A Decided Message

Those who love power and seek for prominence will have many hard battles to fight, and they may be taken off the field wounded. He who is opposed to the righteousness of Jesus Christ will be opposed to the right of private judgment and will make it hard, very hard, for himself and for others. *17LtMs, Lt 110, 1902, par. 31*

A thorough acquaintance with the Scriptures is our only safeguard against the seductive errors that Satan will bring in to deceive if possible the very elect. The Holy Spirit's teaching is God's means of enlightening the minds and purifying the hearts of His people, guiding them in duty, shielding them from danger, keeping them in the fear and love of God and in patient waiting for His appearing. No one is to say in his heart, My Lord delayeth His coming. We are not to speak a word that will lead any one to think that our faith is decreasing. We are to do nothing to weaken the confidence that ought to be strengthened, nothing to bewilder minds that ought to be enlightened by the truth in regard to their position as transgressors of God's law. We are to stand before God with fear and trembling for what is coming upon our world. I am afraid of men who rely upon their own wisdom, paying court to those who are opposed to the laws that govern God's kingdom, lessening the influence of the truth. *17LtMs, Lt 110, 1902, par. 32*

Everything is to be shaken that can be shaken. God is going to shake the heavens and the earth. He declares, "Therefore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger."

[*Isaiah 13:13.*] Deep and solemn truth must now be proclaimed to prepare the way of the Lord. We are not to pay court to wealthy men in order to receive their help. We are not to yield to the temptation to obliterate the distinctive features of the message that is to be proclaimed to arouse the world from its deathlike slumber. *17LtMs, Lt 110, 1902, par. 33*

I have a message of great importance for all: Be afraid of men who rely in their own wisdom, their own good works, and who give the impression that Seventh-day Adventists have entirely changed the principles they once held. Some will never forget words that have been spoken which show a lack of faith in the truth we advocate <in our publications and in our ministry.> *17LtMs, Lt 110, 1902, par. 34*

Our message is to be proclaimed with a loud voice, with power and assurance. In a most decided, positive manner we are to show that we have not changed our faith. Do not make it appear that there is no difference between him that serveth God and him that serveth Him not. Build yourselves up by increased purity of faith and Christlikeness of character, increasing in the knowledge of God and of Jesus Christ, who is our righteousness and our sanctification. Let us show that we are a people who keep the commandments of God and have the faith of Jesus Christ. Let the truth abide in the heart. Christ declared, "I sanctify myself, that they also might be sanctified through the truth." [*John 17:19.*] Keep yourselves in the love of God by hearkening diligently to His commandments, looking for His keeping power, His mercy, expecting salvation through His grace. *17LtMs, Lt 110, 1902, par. 35*

Lt 111, 1902

Ryan, Brother

“Elmshaven,” St. Helena, California

July 22, 1902

Portions of this letter are published in *OHC 126*.

Brother Ryan,—

I desire to write you a few words. Where are you, my brother? Are you still at the Sanitarium farm? Let me hear from you. Is your faith in the Word of the Lord growing stronger and still stronger, or is it the opposite of this?¹⁷*LtMs, Lt 111, 1902, par. 1*

This is a time of the greatest wickedness. The faith of every one will be tested and tried to the uttermost. We hope that you are not in any way discouraged; for it does not pay to be discouraged.¹⁷*LtMs, Lt 111, 1902, par. 2*

Christ has given 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 rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*] My brother, let nothing keep you from complying with these conditions. Jesus never forsakes any soul who loves Him. Cling to the Lord Jesus; for He alone can take away sin and give you His righteousness. Let no temptation take you unawares.¹⁷*LtMs, Lt 111, 1902, par. 3*

We have the truth, precious to us in its sanctifying power. If your hands have become feeble, if you have let go your hold upon faith, grasp it again firmly, determining that even if you have to give up your life, you will not lose your faith. “Ye are not your own. ... Ye are brought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]¹⁷*LtMs, Lt 111, 1902, par. 4*

All that Satan can do he will do to obtain the mastery. But those

who daily exercise faith, believing in Christ's power to save to the uttermost all who come to Him, will be given power to become the Sons of God. The power of overcoming is with God. Man has strength only through Jesus Christ. "Let him take hold of my strength," the Lord says of man, "that he may make peace with me; and he shall make peace with me." [*Isaiah 27:5.*] *17LtMs, Lt 111, 1902, par. 5*

Truth has eyes to see invisible things, a heart to feel their power, a head to plan for Christ, a tongue to speak for Him, hands to work for Him. Faith regards the blood shed on Calvary's cross as the only foundation for human hope and looks to it, laying hold on its efficacy, as the only safeguard against the destroyer. No victories ever won can compare in any wise with the victories of faith. My brother, never let go your hold upon faith. It may triumph amid discouragement, gaining victory after victory. *17LtMs, Lt 111, 1902, par. 6*

Please let me hear from you. As I do not know your address, I shall enclose this letter in one that I am writing to Brother Burden, and he will give it to you. *17LtMs, Lt 111, 1902, par. 7*

May the Lord God of heaven sanctify you unto Himself through belief of the truth, is the prayer of *17LtMs, Lt 111, 1902, par. 8*

Your sister in Christ. *17LtMs, Lt 111, 1902, par. 9*

Lt 112, 1902

Rice, Brother and Sister [J. D.]

“Elmshaven,” St. Helena, California

July 20, 1902

Portions of this letter are published in *Ev 177-178, 293; 1BC 1118-1119; 3BC 1153*. +NoteOne or more typed 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 Rice,—

Be of good courage in the Lord. Put into your work all the enthusiasm that you can. Let your discourses be short. There are two reasons why you should do this. One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health. You should both labor to guard carefully your physical, mental, and spiritual powers. From all who see its importance, God’s work demands the very life, the highest powers of brain, bone, and muscle. But you must not be prodigal of your strength. You must not waste any of it in useless effort. *17LtMs, Lt 112, 1902, par. 1*

How does the climate of Petaluma suit you? I found it better for me than the climate of Healdsburg or St. Helena. Since returning from the camp-meeting, I have not slept nearly so well as I did while there. I have had much writing to do and many burdens to carry. *17LtMs, Lt 112, 1902, par. 2*

Judge Arthur and his wife have been here from Battle Creek. We had a very pleasant visit together. An important council was held while Judge Arthur was here. I attended several of the meetings. I had matters to read to the brethren, and I had to bear my testimony, as the Lord’s witness, to the things that He had presented before me. The power of God rested upon me. *17LtMs, Lt 112, 1902, par. 3*

The last time I spoke was at an early morning meeting. Judge Arthur was not present at the first part of the meeting. He was very

tired and decided that he would not get up. But something seemed to keep telling him that he ought to attend the meeting, and he rose and dressed and came in. He said afterward that he would not have missed being at that meeting for a thousand dollars. The Lord was by my side, and He gave me tongue and utterance as I spoke in regard to the way in which, at this most important time, the work of God is to be carried forward. *17LtMs, Lt 112, 1902, par. 4*

I told the brethren that we are surely in great peril, but that God does not want His children—for this we are, the members of His family—left to become the sport of the enemy’s temptations. He does not want them to be overcome and perish. He wants every one to stand in his place. A thoughtful kindness runs through His enactments. He does not leave it optional with us as to how we are to treat our fellow beings, rich or poor. By divine authority, with gracious promises to the obedient, He enjoins us to be compassionate and merciful in our dealings with one another as His channels of mercy, His helping hand. *17LtMs, Lt 112, 1902, par. 5*

Each law of God is an enactment of mercy, love, and saving power. These laws, obeyed, are our life, our salvation, our happiness, our peace. “Great peace have they that love thy law, and nothing shall offend them.” [*Psalm 119:165.*] *17LtMs, Lt 112, 1902, par. 6*

Christ enshrouded in the pillar of cloud, guiding His people through the wilderness, is a beautiful illustration of God’s mercy. Let us study the Old Testament. As we give it carefully study, we shall find living springs bubbling up where a casual reading revealed only a desert. Deuteronomy contains much instruction regarding what the law is to us and the relation we shall sustain to God as we reverence and obey His law. *17LtMs, Lt 112, 1902, par. 7*

We are God’s servants, doing His service. Into the great web of life we are to draw no thread of selfishness; for this would spoil the pattern. But O how thoughtless men are apt to be. How seldom do they make the interests of God’s suffering ones their own. The poor are all around them, but they pass on, thoughtless and indifferent, regardless of the widows and orphans who, left without resources, suffer, but do not tell their need. If the rich would place a small fund in the bank, at the disposal of the needy ones, how much suffering

would be saved. The holy love of God should lead every one to see that it is his duty to care for some other one, and thus keep alive the spirit of benevolence. *17LtMs, Lt 112, 1902, par. 8*

But I will return to my subject, from which I have wandered. With what goodness, mercy, and love God lays His requirements before His children, telling them what they are to do. He honors us by making us His helping hand. Instead of complaining, let us rejoice that we have the privilege of serving under so good and merciful a Master. *17LtMs, Lt 112, 1902, par. 9*

Well, morning after morning I had important work to do in the meetings until all was said. Brother Clarence Crisler reported my talks, and in time they will be published. *17LtMs, Lt 112, 1902, par. 10*

The next Sabbath morning I spoke in the Sanitarium chapel. On Sunday morning I felt so worn out after so much speaking that I dared not tax my brain by writing; and we rode seven miles up Howell Mountain, to a cherry orchard, in which there are several trees of small, black cherries. Brother Leininger's son-in-law lives on the place, and he told us that for the picking we might gather as many of these cherries as we pleased. Our platform wagon was drawn under one of the trees; and standing on the seat, Sara and I picked the fruit, holding the branch with one hand, and picking with the other. I picked eight quarts. We took home a large box of fruit, and that afternoon Mrs. Nelson put up thirty-seven quarts. I found that the cherry-picking was a change and a rest for me. *17LtMs, Lt 112, 1902, par. 11*

The next morning, at half past six, I met with a number of the brethren and sisters in the Sanitarium chapel and spoke to them on the church-school question. I spoke for an hour. The next morning I was sent for to attend a committee meeting at the Sanitarium. The Lord gave me a message for those present in regard to the work to be done in Oakland and San Francisco. *17LtMs, Lt 112, 1902, par. 12*

I do not think that I can go to Petaluma at present. I may go after I have completed the writing on which I am now engaged. Lately I have applied myself closely to my writing, working early and late. At

the same time the carpenters have been building a new room for me, and there has been much hammering and pounding—more noise than a brain worker desires. But nevertheless, I have kept at my writing. I thank the Lord that it is as well with me as it is.¹⁷*LtMs, Lt 112, 1902, par. 13*

I hope, my brother and sister, that you will be free in the Lord. Do personal work among the people. This, together with the work of the public meetings, will fasten the truth in hearts. Have faith and hope, and draw, yes, draw souls to the gospel banquet. We pray for you.¹⁷*LtMs, Lt 112, 1902, par. 14*

Give our best love to Brother and Sister Burr and to all the brethren and sisters in the Petaluma church.¹⁷*LtMs, Lt 112, 1902, par. 15*

Lt 113, 1902

Irwin, Brother and Sister [G. A.]

Petaluma, California

June 15, 1902

Portions of this letter are published in *Ev* 245-246, 404-405; *3MR* 282; *7MR* 255-258. +NoteOne or more typed 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 Irwin,—

We are attending the Petaluma camp-meeting. I have just come from the tent, after speaking for an hour. The tent was well filled. We have had a most interesting camp-meeting. But I went to the meetings only when I had a part to act; for to listen tires me more than to speak. I have spoken six times, besides giving one short talk on medical missionary work. This is the first time that I have attempted to speak to a large congregation since my severe illness. For a time my voice was so weak that when I attempted to speak, no sound was heard. I feared that I had lost my power to address the people and that I should never recover it. I thank the Lord that I now have my voice again and can speak without difficulty. *17LtMs, Lt 113, 1902, par. 1*

I and my workers are living in a rented house about five minutes' walk from the camp-ground. This house has a paddock and barn attached, so that we have a place for our horses. We pay seven dollars a month for the house. It has eleven rooms, and they are light and airy. I was never before so well accommodated when attending a camp-meeting. *17LtMs, Lt 113, 1902, par. 2*

It was in Petaluma that the first tent-meeting in California was held. As a result of that meeting, a goodly number began to keep the Sabbath. But from different causes, the number of believers has grown fewer, till now there are but twelve Sabbath-keepers in the church here. *17LtMs, Lt 113, 1902, par. 3*

For years very little has been done in Petaluma by our workers. It makes me very sad to think that this large town, so easy of access to San Francisco and Oakland, has been left unworked, as if it were far away. *17LtMs, Lt 113, 1902, par. 4*

The camp-meeting has made an excellent impression. We find here the best class of people to work for. And for many of them, it would not be difficult to keep the Sabbath. Petaluma is a place where a great deal of poultry-raising is done. With almost every dwelling-house on the outskirts of the city, poultry yards are connected. The houses are not built in terraces, but stand apart from one another, often surrounded by several acres of land. Poultry of all kinds is raised, and the eggs find a ready market in San Francisco and Oakland and are taken to the city by boat. *17LtMs, Lt 113, 1902, par. 5*

I write this that you may understand the situation. In poultry-raising many families find a means of livelihood, and these could not raise the objection that many raise to keeping the Sabbath—that it would interfere with their business. They could keep the Sabbath without fear of losing their employment. *17LtMs, Lt 113, 1902, par. 6*

We have a house of worship at Petaluma, small and humble, but neatly built, and situated in the best part of the town. If necessary, this building could be enlarged. The people who keep these chicken ranches are not so proud and ambitious that this humble house of worship would be beneath their ideas. *17LtMs, Lt 113, 1902, par. 7*

Our workers have received a good reception, and many of the people have become deeply interested in the truth. We hope to see a good work done in this place. Brother and Sister Rice and Brother Fero will remain to carry on the work after the camp-meeting closes. Brother Hibbard will also remain for a time. And Brother Beardslee, the one who sang so nicely for us at the General Conference at Battle Creek, will work in Petaluma for a while. They say that he is quite a successful worker. *17LtMs, Lt 113, 1902, par. 8*

We sincerely hope that the truth will find a lodgment in many minds. Many of the people are in humble circumstances, and they seem to be much more accessible than the people of some other places. The trial is now to be made as to whether they will take their stand

on the side of Christ. We have faith that the Lord will work out everything to the advantage of His workers there.*17LtMs, Lt 113, 1902, par. 9*

I have borne a decided reproof from the Lord to the brethren here in regard to Petaluma's being left as it has been. It has long needed a camp-meeting, followed by earnest, personal labor among the people. My soul is filled with remorse—I cannot word it in any other way—that such places as this should be passed by. Once in a great while a minister has come to speak to the believers, but no effort has been made to place the truth before the people. Why Petaluma should have been neglected is beyond my comprehension. It is so near San Francisco, and yet it might be as far off as Africa as far as any effort to proclaim the truth in it is concerned.*17LtMs, Lt 113, 1902, par. 10*

A work is to be done in and around San Francisco and Oakland. The adjacent towns are to be worked. O, I see so much the need of our ministers getting the spirit of the loud cry before it is too late to work for the conversion of souls.*17LtMs, Lt 113, 1902, par. 11*

June 30, 1902

My brother, I hope that you have never entertained the idea that you were sent from America because you were not wanted here. I do not want you to think this; because it is not the case at all. I felt sorry to have you and the rest go. We needed all the strong, experienced workers, and we miss you. But you proposed to go and to take others with you, and we did not dare to say one word against it, fearing that we might interfere with the Lord's plans for Australia. We thought that it would be selfish to hinder you in going. And I felt glad that you could go; for I thought that you would be a special help to the believers in Australia, and that because of your coming they would not feel our leaving so much. We believe that you are in an excellent field and that the Lord will give you signal victories.*17LtMs, Lt 113, 1902, par. 12*

When I left Australia, I really thought that I might be back in two years. But I may never see Australia again, though, if it were the

Lord's will, it is the place where I should most prefer to be. I am closely joined to that field by the most tender associations. I love the brethren and sisters there, and were I younger in years, I would certainly return to the field I love so well.*17LtMs, Lt 113, 1902, par. 13*

I must say a few words more. Please tell those who recently went to Australia from American that they must be very careful how they speak in regard to the work that has been done in that field. God will not be pleased if they send back to America words of gloomy unbelief. Please tell them not to open their lips in complaint, but to say, "What hath God wrought!" [*Numbers 23:23.*] He hath fulfilled His Word and set a table in the wilderness. Tell them to be discreet in what they say. By complaint and criticism they neither help themselves nor those who, in establishing the work, fought against great difficulties.*17LtMs, Lt 113, 1902, par. 14*

If the brethren who have lately gone to Australia would look at the proportionate advancement made in places in America where at the beginning there was nothing, but where the workers could more readily command means, their hearts would rejoice with great joy at what has been done in Australia. If they had exercised wisdom in writing about the work in Australia, if they had not spoken in so disappointed a way about their expectations not being realized, I think I could have secured means for the work in Australia. But the criticisms contained in some of the letters written in regard to the work that has been done in that field hindered our efforts to get help. They closed the door against help, preventing some from giving who otherwise would have given.*17LtMs, Lt 113, 1902, par. 15*

So long as those who wrote these letters were not to fight the battle of establishing the work, in the face of so much poverty and wretchedness, so long as they were entering into other men's labors, it would certainly have been to their credit to exercise discretion in speaking and writing about the work. The hardships had been borne by others, and delicacy and courtesy at least should have led them to be careful of their words. They entered into the labors of those who had fought the hardest battles and who had moved forward in spite of many difficulties and almost destitute of

facilities with which to work. The difficulties have been overcome, and they should feel grateful for what has been accomplished. O silence is eloquence when it takes the place of complaint!*17LtMs, Lt 113, 1902, par. 16*

If these brethren had been in the work from the beginning, if they had taken part in the stern battles that have been fought, they would understand that nothing but the miracle-working power of God has accomplished the work that has been accomplished. We have seen His power as we have advanced from point to point, and we praise Him with heart and soul and voice. O how we appreciated the loving mercies of our God as He led us on step by step. If these brethren had met to worship God in the loft of the sawmill at Avondale—a rough, rude room, stored with the school furniture—and in that disagreeable place had felt the power of God, going home with souls warmed with His love, they would appreciate every stroke that has been made, looking upon the work done with hearts welling up with grateful thanksgiving and joyous praise.*17LtMs, Lt 113, 1902, par. 17*

We were instructed to make a sample farm for the education of the inhabitants of Cooranbong, many of whom were begging and stealing for a living. When we first went to Cooranbong, we had to send to Parramatta for our vegetables. One day we received on the morning train a bag of cabbages and a bag of string beans. We put these in our storehouse. A few hours later we went to get some of the beans to cook for dinner, and we found that both beans and cabbages had been stolen. At another time a pan of bread was taken from our kitchen table. But this condition of things was changed long before we left.*17LtMs, Lt 113, 1902, par. 18*

We were directed, step by step, how to advance. Those who acted no part in this work have no right to open their lips in criticism until they go to some field as difficult as the Australian field was and carry forward a similar pioneer work.*17LtMs, Lt 113, 1902, par. 19*

Think you we did not do our best? We located our school where we were directed to locate it. The land was pronounced worthless, but the word came, “God can spread a table in the wilderness.” [See *Psalms 78:19*.] The providence of God was so manifestly revealed

as we advanced, that I have not a shadow of a doubt that the loving heavenly Father was watching over us all the time. Such an experience I value more highly than gold and silver and precious stones. And should the Lord release me from my work in America, I know of no place where I would rather be than in Cooranbong.*17LtMs, Lt 113, 1902, par. 20*

May White and I kindled the first fires made to clear the land on which my house was afterward built. There we pitched tents for me and my workers. We knew that by day and by night angels guarded our encampment so that no harm befell us.*17LtMs, Lt 113, 1902, par. 21*

Very soon after going to Cooranbong, we began to do medical missionary work. Sara was called to many places to treat the sick, and many of the cases were very difficult ones. This work opened many doors for us, giving us access to hearts. We brought the sick to our home and cared for them there; and the great Medical Missionary came into the home and blessed the care and those who cared for them. He went with the one who was called, often at night, to ride for miles through the woods to visit some suffering one. God was in this work. I praise His holy name.*17LtMs, Lt 113, 1902, par. 22*

Dora Creek and Martinsville and the other settlements in the woods, in which we labored, are dear to me. I hope that the most tender solicitude will be shown for the souls in these places, and that earnest efforts will be made to draw them to Christ. Much has been done in these places, and much more will need to be done.*17LtMs, Lt 113, 1902, par. 23*

Brother Irwin, have you visited Mr. Barnes, a farmer who lives in Martinsville? Before I left, I thought that he was very near a belief of the truth. Search for these ones. The effort will not be in vain. I wish that you and Sister Irwin could visit Mr. Barnes and become acquainted with him and his family. I think he could be reached by the truth if earnest efforts were put forth to save him.*17LtMs, Lt 113, 1902, par. 24*

In Australia we gained an experience that enabled us to endure the seeing of Him who is invisible. When those who did not stand

shoulder to shoulder with us in the pioneer work attempt to speak slightly of what has been done to advance the truth in Australia, I say, Step lightly. You are treading on hallowed ground. Christ and His angels have gone before us, and from the light given me by God, I know that He is going before the workers in New South Wales and in other parts of the field. He is with those who are building the Sanitarium and those who are opening up the health work in Sydney. He will reward those who have worked so long and so faithfully on the sanitarium building, investing in it all the means they have.*17LtMs, Lt 113, 1902, par. 25*

I have been distinctly instructed that no documents are to be signed that will place this institution under the control of those at Battle Creek. Under no circumstances is this to be done; for God will not be glorified by it.*17LtMs, Lt 113, 1902, par. 26*

The Lord gave His stewards in America opportunity to unite with Him in establishing a sanitarium in Australia and putting it in working order. But this they did not choose to do. The help that God designed should be sent was hindered, just as the heavenly prince sent to give instruction to Daniel was hindered by princes controlled by counter influences. But in spite of the vexatious hindrances, the will and way of the Lord will be carried out.*17LtMs, Lt 113, 1902, par. 27*

Angels of God have stood by the side of those who worked so nobly at Avondale. I thank the Lord that at the time when there was so great a dearth of means, we did not sit down and fold our hands, making no effort to advance. I thank the Lord that He put it into the hearts of our friends in Africa to help in time of need. And I shall never forget the faithful labors of Elder Haskell and yourself in collecting the means that enabled us to place the work where we could leave Australia to come to America at a time when my testimony was needed here. The Lord has been very good. As I think of the poverty, the scarcity of bread and clothing, and of the missionary work we tried to do, I look upon the whole matter as a wonderful thing. The work is an object lesson for all who enter new fields. Let all say, "See what the Lord hath wrought!"*17LtMs, Lt 113, 1902, par. 28*

A great work has been done, and a much greater work would have been done if the means had been sent from America that the Lord signified should be sent. *17LtMs, Lt 113, 1902, par. 29*

We loved our field of labor. But how many there are who, not having had the experience that we had, will judge our work superficially. *17LtMs, Lt 113, 1902, par. 30*

I know of no place on earth so dear to me as Avondale, where we fought so many battles and gained so many victories. I say to all who visit there that the heavenly angels have walked over the grounds. I tell you this, Brother Irwin, for your encouragement. I know what I know of the stately stepplings of the Lord Jesus and His angels. *17LtMs, Lt 113, 1902, par. 31*

When we first came to St. Helena, we found things at the Sanitarium here in a bad condition. But matters are improving. Dr. Sanderson is practicing in San Francisco. Dr. Winegar is at the Sanitarium. She is a woman whose heart the Lord molds, and her work is genuinely good. Dr. Loper is here also. He has a kind, sympathetic spirit, with tenderness of soul, and humility of mind. O what a change has been wrought in the Sanitarium. The fragrance of a heavenly influence pervades the building. Good is the Lord, and greatly to be praised. *17LtMs, Lt 113, 1902, par. 32*

I am with you heart and soul, Brother and Sister Irwin. We desire to co-operate with you most heartily. The Lord says to His self-sacrificing workers, "Be strong, yea, be strong." [*Daniel 10:19.*] Be of good courage. The Lord is with you in your work. Not merely men, but angels are working. Move steadily forward. I have written as I have in this letter because I wish you to realize what God has done and will do. Walk humbly with Him. The Lord will be with you at every step if you will be with Him. Do all you do with an eye single to the glory of God. Every man and every woman is bound up and sealed with Christ. This seal they can break by their own course of action, but what a loss they will sustain in doing this. *17LtMs, Lt 113, 1902, par. 33*

We are all standing on holy ground. Christ will work with you if you will work with Him. Understand, my dear brother and sister, that you are very dear to me. So are Brother and Sister Kress. I will write to

them in the next mail. I fear I cannot in this mail; for I have had many other matters to write, which have tried my soul. The intensity I have felt as I have written these things can never be expressed. *17LtMs, Lt 113, 1902, par. 34*

I will write no more now, for I have other letters to write to Australia. May the God of all grace be with you. Do your best, and God will expect no more. *17LtMs, Lt 113, 1902, par. 35*

In much love, *17LtMs, Lt 113, 1902, par. 36*

Your sister. *17LtMs, Lt 113, 1902, par. 37*

Lt 114, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

July 23, 1902

This letter is published in entirety in *17MR 259-262*. ⁺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 Burden,—

I meant to have written to you fully this mail, but I have had so many letters to write to others that you will have to be satisfied with a short letter this time. *17LtMs, Lt 114, 1902, par. 1*

I have begun letters to you no fewer than four times. But each time I would begin, the mail came, bringing letters demanding an immediate answer, until my mind has been so burdened that I have not been able to sleep past eleven, twelve, and one o'clock. I walk the floor and ask the Lord to help me, and then after hours of distress, I am able to sleep for an hour or two perhaps. *17LtMs, Lt 114, 1902, par. 2*

I am so glad that you are making a success of the health-food work in Sydney. This is a very important work. Hold the position you have gained. Be sure to keep your hearts garrisoned by the Holy Spirit of God. *17LtMs, Lt 114, 1902, par. 3*

I must tell you that a very marked change has taken place in the Sanitarium here. For more than a year I carried a very heavy burden for this institution. We would speak on the Sabbath from the Word with the power of God and would learn afterward that at the close of the Sabbath a concert had been held, a meeting of the most foolish order, in which the nurses listened to unprofitable songs and engaged in foolish conversation. Thus the influence of our effort on the Sabbath was counteracted. *17LtMs, Lt 114, 1902, par. 4*

I felt that those connected with the institution could be of no help to it unless they took hold of true medical missionary work in connection with the gospel message. Medical missionary work is to be carried forward in connection with the gospel ministry and is to open doors for the entrance of truth. I feel so sad when I see those who ought to be zealous health reformers not yet converted to the right way of living. I pray that the Lord may impress their minds that they are meeting with great loss. *17LtMs, Lt 114, 1902, par. 5*

We are intensely desirous that the Sanitarium shall recover from its spiritual declension. Brother Taylor and Brother A. T. Jones have worked hard to set things right, but this is not an easy matter. As long as Dr. Sanderson and his wife were in the institution, no reforms were made. *17LtMs, Lt 114, 1902, par. 6*

Dr. Sanderson left the Sanitarium, and then Dr. Loper came. He is a kind, tenderhearted man. Evangelistic work was done, and the foolish, trifling girls were separated from the Sanitarium. There is now a more heavenly atmosphere pervading the institution. *17LtMs, Lt 114, 1902, par. 7*

Dr. Winegar's presence in the institution is a great blessing. We appreciate her worth, and we hope and pray that she may be given grace to carry forward her work wisely and intelligently. *17LtMs, Lt 114, 1902, par. 8*

I bore Brother Nelson and his wife a direct, straightforward testimony from the Lord. She is now living in St. Helena. Brother Boeker also received a message from the Lord, and both he and Brother Nelson made a full confession. This has cleared away much fog. *17LtMs, Lt 114, 1902, par. 9*

I wish to inquire about a man by the name of Ryan, who used to work at the school. I hear that he has given up the truth. Can you tell me what is the matter? I believe that Brother Ryan is a conscientious man, but I am sure that he is set in his ways, and sometimes severe. I have written him a short letter, which I will enclose with this, as I do not know his address. I cannot bear to think that he will lose his soul. *17LtMs, Lt 114, 1902, par. 10*

We are now in the middle of summer, and during the day the heat is

almost unendurable. The sun seems to be like an open furnace. Next week I hope to get into the new room that is being put up for me over the kitchen. I like the climate of Cooranbong much better than the climate of this place.*17LtMs, Lt 114, 1902, par. 11*

I hope and pray that the Lord will bless you abundantly in your work in Sydney. I hope that you will have good health. Be assured that we pray for you and for those connected with you, that you may have wisdom to walk wisely in a perfect way. If ever there was a time when we needed to watch unto prayer, it is now. Sin has cast a dark shadow over the earth. In our work, we constantly meet with difficulties. But we can hope in God; for we have the assurance that He is light. He is the fulness of light. Through the clouds that darken our way there shine the precious promises that are the pledge of divine guidance, "I will bring the blind by a way that they knew not." "I will make darkness light before thee, and crooked things straight." [*Isaiah 42:16.*] "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.*] The Lord asks us to walk with Him, to cleave constantly to Him. If we follow Him in faithfulness, He will be our wisdom. Christ is the way, the truth, and the life. Let our faith grow stronger as we think of the tender watchcare of the Lord and His lovingkindness toward us. Our faith must pierce the cloud and reach to the light beyond. However dark the cloud, we should always see light on the other side. Our love increases as our faith becomes more certain; for we touch the Source of an abiding strength and confidence.*17LtMs, Lt 114, 1902, par. 12*

Connected with the Word of God, there is a key that unlocks the precious casket, to our satisfaction and delight. I feel thankful for every ray of light. In the future, experiences now to us very mysterious will be explained. Some experiences we may never fully comprehend until this mortal shall put on immortality.*17LtMs, Lt 114, 1902, par. 13*

I have written many letters for this mail and am very weary, so I will not try to write you more now. I will write again next mail if I can.*17LtMs, Lt 114, 1902, par. 14*

I send love to you all as a family. We miss you. I should be glad

were you here. But you are needed where you are. Tell Sister Tuxford that I am glad she is with you in the work.¹⁷*LtMs, Lt 114, 1902, par. 15*

Lt 115, 1902

Those Laboring in the Southern States

“Elmshaven,” St. Helena, California

July 25, 1902

Portions of this letter are published in *PM 93, 94, 131-132*. +^{NoteOne} or more typed 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 laboring for the advancement of the work in the Southern states

Dear brethren,—

At the last General Conference, the past and present experience of Brother W. O. Palmer was presented to me. When I read, at the special meeting held in the Review and Herald chapel, the testimony regarding the work of Brother Palmer, there were some things that I did not mention. *17LtMs, Lt 115, 1902, par. 1*

When Brother Palmer’s case was presented to me, and I was shown his recent dangers—his having money and being so free in spending it—I was shown also that the Lord did not prompt the movements made to separate him from the Southern work. He was in need of much help from the Lord and was not prepared to wrestle with the temptations to which he was exposed by the changes made in his field and work. He did not, in the work that he was given, gain strength to resist temptation; his faith was weakened by the course of those in positions of responsibility, by their wrong methods, their disregard of God’s law. The conduct of the managers at the heart of the work had a deleterious influence on him. *17LtMs, Lt 115, 1902, par. 2*

Position does not make the man. Every one must build aright from the foundation, bringing pure principles into every movement made. This is the education that should be given to every man, woman, and youth employed in the Review office; for this office is a sacred

place, from which is issued the truth for these last days.*17LtMs, Lt 115, 1902, par. 3*

In such an institution there are many duties to perform, all necessary to the running of the establishment. Life in such a place is a network of duties. There must be brain workers to plan for the various lines of work. There must be apprentices who need constant teaching. There must be pressmen, and compositors, and many other different workers, or the work will not be done.*17LtMs, Lt 115, 1902, par. 4*

How important is the work of the one who stands as manager of such an institution! How necessary that he be a man led and controlled by the Holy Spirit, a man who daily receives wisdom from on high.*17LtMs, Lt 115, 1902, par. 5*

Upon the managers of our publishing houses there rests a great responsibility—the responsibility of doing their best to secure the physical, mental, and spiritual well-being of the workers, that God may be glorified.*17LtMs, Lt 115, 1902, par. 6*

At times in the past, Brother Palmer's chosen associates have been of a character to please his natural temperament. He has been very free with his money and has been sought after as, "hail-fellow-well-met." The righteousness of Christ has not gone before him, and the glory of the Lord has not been his rearward. There have been chapters in his experience that have nearly destroyed his physical health. But the Lord Jesus has traced the history of his case from the beginning as one whom He loves and pities. The Lord has thoughts of mercy for him and for all others in like circumstances.*17LtMs, Lt 115, 1902, par. 7*

Instruction was given me that Brother Palmer should be separated from his worldly associates; that unless he were placed under altogether different influences, he would be ruined; and that as he was called away from his work in the Southern field, without a proper motive, to take up work in the Review office, he should return to the work from which he was called.*17LtMs, Lt 115, 1902, par. 8*

The word given me was: "Take this young man as your son. Your

mother's heart must adopt him as one who will need your sympathy and watchcare. His soul is precious. He may be imbued with My Spirit, and enabled to accomplish a work of soul saving. You can be instrumental in helping him. Do not turn from him because he has weak points in his character. The example set before him by those with whom he has worked since he left the Southern field has been detrimental to his physical, mental, and spiritual life. He is erring, but he is beloved of God. He has traits of character which, if sanctified by the truth, may be of great value in my work. Guard him as you would your own son. He loves liberty and freedom. He must learn that the soul can find perfect liberty only in the realm of duty, and that this liberty is as much higher and more satisfactory than the liberty of this world, as the love from which obedience springs is higher than mere earthly love. *17LtMs, Lt 115, 1902, par. 9*

“When love for God predominates in Brother Palmer's heart, when he renders full and willing obedience to the law of God, he will learn that this is Christian liberty, full and complete. This is the liberty of angels and of God Himself. In God's commands, ‘Thou shalt,’ and, ‘Thou shalt not,’ there is no bondage, because the performance of duty is the natural outflow of the love that is the motive of right action. *17LtMs, Lt 115, 1902, par. 10*

“Both Edson White and Brother Palmer may become God's servants, in the highest sense of the term.” *17LtMs, Lt 115, 1902, par. 11*

Those who obey the law of God know no hindrance to perfect liberty, because the life is bound up with the life of Christ. The law of God keeps the keeper of this law in perfect freedom. It is the preserver of liberty. No one feels the restriction of law as long as he remains within the sphere of duty. The moment that the law is broken, the liberty is lost. *17LtMs, Lt 115, 1902, par. 12*

The Lord of heaven has laws by which He governs His kingdom. But human beings have all the freedom they need. They have no excuse for tugging against restrictions. There can be no genuine liberty without perfect obedience to the law of God—an obedience so glad, so willing, that the restraint of the law is not felt. “The law of the Lord is perfect, converting the soul.” [*Psalms 19:7*]. *17LtMs, Lt*

115, 1902, par. 13

God's law is of heavenly extraction, born of divine love. Genuine love for God and man brings freedom and sanctification and a knowledge of Jesus Christ, the Son of the living God, and our example in all things. The law becomes the basis of the action of love. The stronger and purer this love, the more willing the obedience. Nothing trammels the liberty. The faculties of soul and body harmonize in love and perfect obedience.*17LtMs, Lt 115, 1902, par. 14*

We need to understand more perfectly the right relation of man to his fellow man. Many, even of experienced Christians, are placed where test and trial come to them. But because a man is placed in trying circumstances, this is not to be regarded as showing that he is not fitted for the work in which he is engaged.*17LtMs, Lt 115, 1902, par. 15*

Perhaps he has not as yet made any particular mistake. Then an emergency arises, and he moves at a venture. And it may be that he makes a mistake. The Word of God speaks of sowing beside all waters, not knowing which shall prosper, either this or that. He feels the weight of his responsibilities, and in his effort to do his very best, he may move unwisely. Thus he fails to accomplish what he hoped to do.*17LtMs, Lt 115, 1902, par. 16*

Sometimes he is forced to make his efforts unaided, and with very little financial support. He plans, he devises, he gives himself heartily to doing the Master's bidding and promoting His glory. But the field in which he labors is poverty-stricken. Those for whom he works are poor. The field, neglected and unappreciated, has long been left unworked. He meets with many difficulties.*17LtMs, Lt 115, 1902, par. 17*

After years of self-denial and self-sacrifice, he has success in his work. Souls are convicted and converted. The Lord blesses him as he clothes the naked, feeds the hungry, and teaches the ignorant to read and write.*17LtMs, Lt 115, 1902, par. 18*

The men who have long neglected the barren field give him no encouragement, but watch for flaws in his work, expressing no

confidence in his methods. Then, when under trying circumstances, he makes mistakes, they propose that another man take his place. But is this the time to make the change? Should the one who has fought the battle bravely and nobly, and under the most trying circumstances, be set aside for some one who does not understand the work, and whose life-experience is far from being free from mistakes?*17LtMs, Lt 115, 1902, par. 19*

Let us be ashamed of our Pharisaism. Let us hold on to the men who try to do something. Even though they err in judgment, let not their work be taken from them and given to others who may be liable to commit errors of equal importance.*17LtMs, Lt 115, 1902, par. 20*

What do those who claim to be converted need more than the love of Christ in the soul—that love which can see the error of discouraging the soul that is striving to rise to a higher plane; that love which sees that there is one who needs to be helped, not crushed.*17LtMs, Lt 115, 1902, par. 21*

It would be much easier to destroy fallen human beings than to reform them. Satan says, “They shall not be reformed.” But Christ came to this earth to uplift and elevate the race. He took upon Him human nature, that He might bear the penalty of transgression, and that sinners might stand before God accepted in the beloved.*17LtMs, Lt 115, 1902, par. 22*

When the Pharisees saw Christ associating in friendly intercourse with unbelievers, they went to His disciples with the question, “Why eateth your Master with publicans and sinners?” [*Matthew 9:11.*] Christ met the charge for His disciples, declaring in the presence of the Pharisees and publicans, “I came not to call the righteous, but sinners to repentance.” [*Mark 2:17.*]*17LtMs, Lt 115, 1902, par. 23*

The Lord Jesus sees every sin that is committed; and to every sinner who, convicted and repentant, turns to Him for pardon, He says, “My son, my daughter, thy sins be forgiven thee; go in peace, and sin no more.” The cry of the soul for forgiveness, freedom, and love is heard. The sinner is taken to the heart of God.*17LtMs, Lt 115, 1902, par. 24*

How many professing Christians there are who, though committing sins that they never confess, refuse to forgive their erring fellow beings. If a youth, even though fatherless and motherless, commits a wrong, they turn from him as they would from a pestilence. The church needs to reveal more, far more, of the pardoning love of Christ. Love for God holds man in right relation to his fellow man. This love leads him to strive with all his power to restore in man the image of God. It is the love that dwelt in the heart of Christ, which led Him, in His dying agony, to pray for His enemies, "Father, forgive them; for they know not what they do." [*Luke 23:34.*] *17LtMs, Lt 115, 1902, par. 25*

The Lord forgives and pardons all who come to Him. Christ gave His life to save sinners. We need to be filled with His love—that love which will lead us to draw sinners to Him with all the powers of our being, instead of pushing them into darkness and death. *17LtMs, Lt 115, 1902, par. 26*

It is the privilege of those who claim to be children of God to learn from Christ how to save the souls He died to redeem. Loving one another as Christ has loved us leads us upward, step by step, into the liberty of heaven. This is the demonstration of the perfection of Christian action. In this law the soul finds freedom—full, large, and abundant. Christ makes room for him by His side. He delights in the love that is higher, deeper, broader than any earthly love. *17LtMs, Lt 115, 1902, par. 27*

There is no bondage in perfect love. It casts out all fear of what this one will say or that one will say. It binds us up with Christ. Selfishness is expelled from the hearts of those who love God supremely and their neighbor as themselves. *17LtMs, Lt 115, 1902, par. 28*

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their

faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Revelation 7:9-17.]*17LtMs, Lt 115, 1902, par. 29*

What a victory! what a triumph is this! Then Christ Himself will teach us the pure principles of heavenly love.*17LtMs, Lt 115, 1902, par. 30*

“For thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.*17LtMs, Lt 115, 1902, par. 31*

“And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.*17LtMs, Lt 115, 1902, par. 32*

“And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.” [Isaiah 25:4-9.]*17LtMs, Lt 115, 1902, par. 33*

I present this to you as a little of what has been presented to me.
This has been written while the others were asleep.¹⁷*LtMs, Lt 115,*
1902, par. 34

Lt 116, 1902

Druillard, Brother and Sister

“Elmshaven,” St. Helena, California

July 19, 1902

Portions of this letter are published in *5Bio 171-172, 180-181*.

Dear Brother and Sister Druillard,—

I should be pleased to see you, but as this cannot be, I will now write you a few words to say that I am of good courage in the Lord.*17LtMs, Lt 116, 1902, par. 1*

This year we have been favored with an abundance of fruit. Our little patch of strawberries bore wonderfully—something as the corn bore last summer. The fruit was of an excellent flavor and very large, some of the berries measuring three and a half inches round, and one four inches.*17LtMs, Lt 116, 1902, par. 2*

Our three large cherry trees were laden with cherries of a superior quality. Marian could eat a few of them, Clarence many without injury. We put up about one hundred quarts of fruit from these trees. From the first tree we sold enough to the Sanitarium to purchase several boxes of sour cherries, which we bottled. It is very desirable to have these to use with other fruit.*17LtMs, Lt 116, 1902, par. 3*

About the time the cherries were all used, the loganberries ripened. In appearance these berries are somewhat like a large raspberry. They are decidedly acid, but are a valuable fruit. We have had blackberries, also, from our own bushes; but for want of water, some of these berries are drying on the bushes. We are using the early apples now. For several weeks we have had applesauce on the table. Our family thinks much of this dish. We now have all the peaches that we can eat. The grapevines are loaded. The prune trees are bearing so heavily that some of the branches are breaking.*17LtMs, Lt 116, 1902, par. 4*

The room that the carpenters are building for me over the kitchen is

nearing completion. I hope it will be finished very soon. It is a large, sunny room, with open fireplace and bay window. During the winter I shall have the sunshine all day long. After I have moved into the room, I will tell you how I like it. *17LtMs, Lt 116, 1902, par. 5*

As you no doubt know, for some time after my return from the East, I was unable to use my voice. I feared that I could never again speak in public. But gradually the power of speech returned, and one Sabbath, to test my voice, I ventured to speak to the little company in Calistoga for a few minutes. Twice afterward I spoke to small companies, each time talking a little longer. Then I promised to speak at the Sanitarium, in order to test my voice before a larger congregation. The chapel was filled, and I spoke without difficulty for nearly an hour. After these trials, I felt free to respond to a call to attend the local camp-meeting held a few weeks ago in Petaluma. *17LtMs, Lt 116, 1902, par. 6*

We drove fifty miles across the country to this meeting. Our trunks and bedding were taken over by Brother Leininger in his large wagon. It was cheaper to send our baggage in this way than to ship it by rail. Brother Leininger took his family with him to attend the meeting. *17LtMs, Lt 116, 1902, par. 7*

The good hand of the Lord was with us in making arrangements for a home in Petaluma during the meeting. We succeeded in renting a large, two-story house in a quiet neighborhood, within about five-minutes' walk of the camp-ground. This house had eight rooms, with clothes-presses, besides kitchen, pantry, and bathroom. Some of my workers were with me, and we occupied the house together. The rent for house and lot, with stable and a large, grassy paddock for the horses, was only seven dollars. Never before in all my travels have I, when away from home, been so favorably situated either for working or for resting, as I was in this house in Petaluma. *17LtMs, Lt 116, 1902, par. 8*

Our camp-meeting in Petaluma was excellent. I spoke with freedom six times before large audiences, besides giving a short talk during a meeting held in the interests of the San Francisco medical missionary work. I rode out daily, and also wrote many important testimonies. Much was accomplished by my workers in preparing

important matter that is much needed by many. *17LtMs, Lt 116, 1902, par. 9*

After the meeting closed, we drove home, eating our lunch on the roadside as we had done when going over. On the way we stopped at a large orchard to buy a box of cherries. These were a feast to us. But the day was very warm, and the return journey nearly wore me out. *17LtMs, Lt 116, 1902, par. 10*

Two days after our return, the brethren met in this place to hold a Medical Missionary Council. Judge Arthur was present. During this council-meeting I spoke four times, including the Sabbath service. The Lord wonderfully strengthened me to bear a plain testimony, but this effort, made immediately after the hard labor at Petaluma, wore on me considerably; for I felt intensely over the matters that I presented before the brethren. *17LtMs, Lt 116, 1902, par. 11*

Two weeks later I spoke again on Sabbath morning in the Sanitarium chapel. The next morning I felt as if I must be outdoors, so Brother James and two of his children, Sara McEnterfer, and I went up the Howell Mountain road a few miles to the home of Brother Leininger's daughter to gather some small black cherries. We ran our platform wagon directly under one of the large trees, and I stood on the seat to pick the fruit, holding to the boughs with my left hand while picking cherries with my right hand. In this way I was able to pick eight quarts. Altogether, we picked two boxes, a portion of which we gave to Brother James as his share. In the afternoon, Mrs. Nelson and Sara put up thirty-seven quarts. The juice of these cherries is the richest that I have ever tasted. *17LtMs, Lt 116, 1902, par. 12*

Early the next morning, Monday, I stood before the people in the Sanitarium chapel once more, to fulfil my promise to speak to them in the interests of the church school work in this place. The room was full, and the Lord helped me to speak for an hour, giving clearness of mind and much freedom. I never spoke where the people seemed to listen so attentively, as for their lives. I shall have a copy of the report of this talk sent to the brethren at Berrien Springs. *17LtMs, Lt 116, 1902, par. 13*

The following forenoon I was called to a board meeting of the

California Medical Missionary Association, held in the Sanitarium library. I spoke for an hour. The testimony that I bore was timely and much needed. I will have a copy of this talk sent to you.¹⁷*LtMs, Lt 116, 1902, par. 14*

I give you these little particulars so that you may know about how I am feeling. As you were members of our family for some time, I know you will be interested to hear of our welfare. For the past few weeks I have been working constantly. I am surprised that I can do so much. At one time I was afraid that I should lose my eyesight. But I used my eyes very carefully, treating them as best I could. I have not had time to take any treatment at the Sanitarium. I felt that I must continue writing in order to complete the educational book. I have had a copy of this book, in manuscript form, sent to you to read. We are now waiting for you to return it, with your criticisms. I have carefully read all this matter. I feared that my eyes would not be strong enough to finish reading it, but I cried unto the Lord in prayer, and He heard me. My eyesight is preserved.¹⁷*LtMs, Lt 116, 1902, par. 15*

I should like to write at greater length, but I must pass rapidly over many things that would be of interest to you. I must, however, tell you something about the Sanitarium here. It has undergone a transformation as wonderful as would be the transformation of a lion into a lamb. The conditions seems to be in every way improved. I bore personal testimonies from the Lord to several connected with the institution. Those received by Brother Nelson and family, and by Brother Boeker of the Food Company, brought about decided reformations. Both of these brethren made good confessions in the church. Sister Nelson is now living in St. Helena. The message borne to Dr. Zelinsky and wife have not wrought the desired changes. Their cases stand very much the same as they stood before.¹⁷*LtMs, Lt 116, 1902, par. 16*

One of the changes most needed was the separation of Dr. Sanderson and his wife from the institution. He is practicing in San Francisco. Dr. Loper is here now. He is a Christian gentleman. Dr. Winegar is also here. She is a treasure-house of wisdom and is respected and loved by all. Her presence in the institution is a great blessing. We appreciate her worth, and pray that she may be given

grace to carry forward her work wisely and intelligently. In the Sabbath school she has a class of thirty patients, whom she instructs in the Scriptures.*17LtMs, Lt 116, 1902, par. 17*

Elder Taylor's labor has been greatly blessed. The changes that have been effected have helped to purify the institution. Objectionable food is not served. No more foolish entertainments are held. There are now fewer patients, but those who come are benefited spiritually as well as physically. A heavenly atmosphere pervades the buildings. The Lord is working, cleansing, and sanctifying the helpers. We hope to see this reformation continue.*17LtMs, Lt 116, 1902, par. 18*

Excellent meetings were held in the chapel last Sabbath. We are greatly encouraged, and we hope that this Sanitarium will be a place where God can reveal Himself. In every institution we should ask for God's blessing, and then work just as if the Lord has answered our prayers. Thus we shall gain victory.*17LtMs, Lt 116, 1902, par. 19*

I want you to read the matters that will be sent to you from time to time, and tell me how you regard these things.*17LtMs, Lt 116, 1902, par. 20*

In much love.*17LtMs, Lt 116, 1902, par. 21*

Lt 117, 1902

Butler, Hiland

“Elmshaven,” St. Helena, California

July 28, 1902

This letter is published in entirety in *21MR 105-107*.

Dear brother Hiland Butler,—

I am sending you with this a copy of a letter that I wrote to Brother and Sister Keck some time ago. The matter referred to in this letter was not mentioned to me by your father. Not one word has he ever spoken to me on this subject or I to him.¹*17LtMs, Lt 117, 1902, par. 1*

I know, my brother, that your father is in need of your help. He desires your help, and I cannot see why he should not have his desire. You can best serve God and His cause by fulfilling the claims that your father has on you.*17LtMs, Lt 117, 1902, par. 2*

I was much gratified to see your father in so good a state of mind spiritually. “God moves in a mysterious way, His wonders to perform.” One thing we must all do. We must be careful to follow the Lord “whithersoever he goeth.” [*Revelation 14:4*.] You are in danger of looking to men for guidance.*17LtMs, Lt 117, 1902, par. 3*

There is much to be done in the cities of the South, in Greater New York, and in many other cities. Will you not join your father in his work for the great, needy Southern field. I wish you to feel that compliance with the wishes of your father is to be held above any other earthly obligation. Were I in your place, and should my father plead for my help in his work, I should feel that I was going contrary to God’s will by refusing to work at his side.*17LtMs, Lt 117, 1902, par. 4*

The words of the Lord Jesus were spoken to bless men and make them happy. He came to the world to bless all whom He could. In the place of using imperative command, He seems to lay aside the

spirit of the legislator, and to strive to rescue from earthliness all that would accord with His purity and advance His work. Blessing after blessing flowed forth from His lips, as the gushing forth of a long-sealed current of rich life. Every sentence was a rich jewel from the treasure house of truth. *17LtMs, Lt 117, 1902, par. 5*

From the ambitious favorites of the world, Christ turned to those they disowned, pronouncing all blessed who received His light and life. To the poor in spirit, the meek, the lowly, the sorrowful, the despised, the persecuted, He opens His arms of refuge, saying, “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 submission —“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.*]*17LtMs, Lt 117, 1902, par. 6*

Christ presents before the learner every virtue, every feature of Christian excellence. He adds one endowment after another to the possessor of His graces, until at last He looks on him with delight. *17LtMs, Lt 117, 1902, par. 7*

“Blessed are the poor in spirit,” He declares. [*Matthew 5:3.*] In their spiritual poverty, He can discern wealth infinitely more enduring than the possessions of earth can give. *17LtMs, Lt 117, 1902, par. 8*

Today Christ is ready to give abundantly. He will withhold from us nothing that is for our good. He longs to find channels ready to receive the blessings that He has to bestow. *17LtMs, Lt 117, 1902, par. 9*

The Lord has been your Helper. He will be your Helper still. But you must remember the longing desire of your father. Remember the command that God has placed in the Decalogue: “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] This is God’s charge to you. Upon every child rests the responsibility of doing all in his power to minister to the happiness of his parents. Whoever seeks to lead you to disregard your father’s wishes might better repent before God. *17LtMs, Lt 117, 1902, par. 10*

My brother, the son of one whom I greatly respect and love in the

Lord, I advise you to comply with your father's request. Do not gratify the enemy by speaking words that a son has no right to speak to his father. I beg of you not to reproach your father. You should not feel as you do; for your father has done nothing that God condemns. His condemnation exists only in the minds of men. He has in no wise dishonored his children. He is keeping the way of the Lord, to do justice and judgment. The Lord is opening the way before him that he may do a great and good work for His people. Christ is his Saviour, and in beholding Christ, he will be changed into His image.*17LtMs, Lt 117, 1902, par. 11*

Your father has been a kind, tender husband. For many years he served faithfully her whom he has always loved. Death separated him from the one who for so long had been his special charge. Then his sister was taken from him, and his home was broken up. Is it any wonder that under these circumstances he should, after your mother's death, become attached to a woman in whose conversion to the truth he was instrumental? This woman is not young, but of an age to be a help to him in his work. Should your father's age have stood as a barrier to his happiness?*17LtMs, Lt 117, 1902, par. 12*

I wrote to Brother and Sister Keck about this matter. He wrote me a letter in reply. Of this reply I will say nothing; for it is an expression of unbelief. I understand Brother Keck's feelings in this matter; but I greatly fear that they have not the endorsement of divine sanction. I fear that Brother and Sister Keck will hurt their own souls and that your father will have to suffer because some people's feelings were greatly shocked when there was nothing whatever to be shocked about.*17LtMs, Lt 117, 1902, par. 13*

Had your father married this lady, I believe that the Lord would greatly have blessed them both. But I do not think, seeing that the matter has been treated as it has, it will go any further. Those who refuse to sanction this union should remember that one day they must meet the result of their action. But I must leave this matter with those who have been acting a part in it.*17LtMs, Lt 117, 1902, par. 14*

I write this in much love to you both.*17LtMs, Lt 117, 1902, par. 15*

Lt 118, 1902

Keck, Brother and Sister

“Elmshaven,” St. Helena, California

July 31, 1902

Previously unpublished.

Dear Brother and Sister Keck,—

I have received and read your letters. I am glad that you have written so fully. I have received no special light in regard to your sister being the one that Elder Butler should unite with in marriage. I think that so important a step should be carefully and prayerfully considered, and that it should not be taken without the fullest evidence that the Lord is leading. *17LtMs, Lt 118, 1902, par. 1*

In writing to you about this matter, I treated it on the grounds of the objections raised to the union of Elder Butler to your sister because of the death of Elder Butler’s wife being so recent, and because your sister is so much younger than Elder Butler. *17LtMs, Lt 118, 1902, par. 2*

It would seem from your letter that your sister is not fitted to bear the responsibilities that would come to one marrying Elder Butler. Unless she were thoroughly converted, she might not endure the trials that would come to her. As you seem to know your sister, I will leave the matter with you. *17LtMs, Lt 118, 1902, par. 3*

One thing more: I wish you to understand that, at the time that I wrote to you, Elder Butler had not spoken or written a word to me in regard to this matter. *17LtMs, Lt 118, 1902, par. 4*

I have written to Hiland Butler to let him know that he need not regard it as a monstrous thing that his father should want a wife; for Elder Butler needs a wife, if ever a man did. But the woman he marries should be one of true godliness, sense, and experience, who will not be a cause of worriment or prove a stumbling block to him. God has a work for Elder Butler to do, and He will be with

him.*17LtMs, Lt 118, 1902, par. 5*

I am very sorry that Hiland should feel as he does in regard to this matter.*17LtMs, Lt 118, 1902, par. 6*

I am sorry that this trial has come to you. Do not afflict your souls over the matter and grieve the Spirit of God. And I entreat you not to allow it to lead you to withdraw your confidence from Brother Butler. I have no less confidence in Brother Butler than before this transaction took place, and I beg you to maintain your confidence in him.*17LtMs, Lt 118, 1902, par. 7*

Be of good courage in the Lord. He desires you to stand at your post of duty. He does not wish you to withdraw from the work.*17LtMs, Lt 118, 1902, par. 8*

We are to help one another, bearing one another's burdens. Our sympathies are to go out to those around us. We are to be kind, tender, courteous. While every man has his own burden to bear, he may at the same time help another to bear his burden. By this helpfulness, he himself is helped.*17LtMs, Lt 118, 1902, par. 9*

No human being is independent of his fellows. The God of heaven has mysteriously linked all men together by the cross. The principle of mutual forbearance and helpfulness is to be kept in constant exercise in our dealings with all men, and especially in our dealings with those who love the Lord Jesus. The poor are to be relieved, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counselled, the fainthearted made more hopeful. We are to weep with those that weep, and rejoice with those that rejoice. We are to make straight paths for our feet, lest the lame be turned out of the way. All these acts will help the hand that helps. Every good action opens a new chapter in our experience.*17LtMs, Lt 118, 1902, par. 10*

I ask you to look to Jesus, the author and finisher of your faith. Restrain all harsh, rough expressions; for sometimes silence is eloquence. "Love as brethren; be pitiful, be courteous." [1 *Peter* 3:8.]*17LtMs, Lt 118, 1902, par. 11*

May the Lord bless you, is my prayer.*17LtMs, Lt 118, 1902, par. 12*

Lt 119, 1902

Brethren bearing responsibilities in the Southern Union Conference

“Elmshaven,” St. Helena, California

June 28, 1902

Portions of this letter are published in *4MR 101*. +NoteOne or more typed 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 bearing responsibilities in the Southern Union Conference,—

I have not slept since two o'clock. I have an intense interest in all that concerns the welfare of the Southern work. When a difficult field is presented before me as a field that must be worked, I understand that I must make this field my special burden until, before the earnest, continuous efforts put forth, the difficulties disappear, and the work is established. *17LtMs, Lt 119, 1902, par. 1*

The Southern field, with its encouraging and discouraging features, has been kept before me for many years. The other day, as I was sitting in my office room, I seemed to lose all sense of where I was. A company was before me. It seemed to be a business meeting, and differences of opinion were expressed regarding the subjects under consideration. The matter of the treasurership of the Southern Publishing Association was being discussed. Elder Stone urged that if he were to bear the name of treasurer, he should be treasurer in fact and bear the responsibilities of the position. And this seemed reasonable. *17LtMs, Lt 119, 1902, par. 2*

Instruction was then given by One who has authority. All that is now said regarding the Southern field is to be said with a full comprehension of the existing difficulties. No hasty movements are to be made in taking men out of a position and putting other men in their place. *17LtMs, Lt 119, 1902, par. 3*

The principle that is to regulate the proceedings of the last great

assize is contained in the words “justified by faith; judged by works.” This is our day of trust—a time of solemn privilege. Soon is to come our day of reckoning.*17LtMs, Lt 119, 1902, par. 4*

God is the absolute owner and director of all people and in a special manner of His church. To every human being are entrusted gifts. There is no child of God, high or low, rich or poor, who is not the possessor of some sacred trust. We are stewards of the manifold grace given to every man to profit withal. All that we have we receive from Christ. Of ourselves we can do nothing.*17LtMs, Lt 119, 1902, par. 5*

Some are filled with self-complacency. They think that were they entrusted with greater talents and larger responsibilities, they could do a work that would be of much advantage. Often such ones are self-deceived. Let every one beware.*17LtMs, Lt 119, 1902, par. 6*

Some are filled with a restless desire for a higher place. With ourselves it is well to be discontented if this strengthens our efforts to do something better to reach a nobler good. But let none mourn that they cannot glorify God in the use of talents that He has not entrusted to their keeping. He holds us responsible only for the work He has placed in our hands.*17LtMs, Lt 119, 1902, par. 7*

One thing all can do. They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the wheels of the car they are trying to push uphill. If they are unwilling to help, to put their shoulder to the wheel, let them at least refrain from hindering those who are working. God calls for workers who will refuse to discourage their fellow workers.*17LtMs, Lt 119, 1902, par. 8*

There is room for all to use their God-given talents. What are we doing with our gifts? Men are needed who can plan for the successful performance of the many duties waiting to be done. Who will fit himself for the position of sacred trust that God wishes him to occupy? Do the work for which you are adapted. Do not exhaust your mental and physical strength by complaining of what others are doing. No one has any excuse for murmuring about the work of his neighbor. Take hold somewhere, and prove yourselves a successful worker. Each office has a burden proportionate to its

importance. *17LtMs, Lt 119, 1902, par. 9*

The Southern work has been the subject of prejudice and evil surmising. The spirit of wicked opposition has been manifested by some who were more in need of correction than were those they criticized. This field, in its unsightly barrenness, has stood before heaven as a witness against the unfaithfulness of those who have had great light. When I think of this long-neglected field, and of the way in which it has been treated, there comes over me an intensity of feeling that words cannot express. I can only pray that the Lord will raise up workers to enter this field. *17LtMs, Lt 119, 1902, par. 10*

As yet, there are only a few places in the South that have been worked. There are many, many cities in which nothing has been done. Why did not those who felt so free to criticize go to work in this needy field and do something as wise and just and righteous as that which they required from those whom they criticized? If men know so well what ought to be done, why do they not take hold of the work that for years has been urged upon them. *17LtMs, Lt 119, 1902, par. 11*

The light given me is that no abrupt movements should be made in bringing about changes in the publishing house at Nashville. We are not to be as men beating the air. It is not the Lord's purpose for Elder Stone to connect with the office at Nashville. He is not the best man to stand in that place as treasurer and financier. The Lord has not laid this burden upon him. *17LtMs, Lt 119, 1902, par. 12*

Those who have not borne the burden of opening up the work among the colored people can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. And those who have never borne the burdens connected with the successful building up of publishing enterprises can comprehend comparatively little of the perplexities and necessities of this work. Men are few who have the adaptability for this work that would make their efforts successful. The work needs men who are willing to begin small, yet who are broad and liberal in their plans; men who are willing to reach to the lowest sinner, and lead him upward to the light. *17LtMs, Lt 119, 1902, par. 13*

In their determination to meet the people where they were, the

pioneers of successful work among the colored people were obliged to teach old and young how to read. This was a laborious task. They had to provide food and clothing for the needy. They had to speak comforting words to the downcast. Those who, after a day's work, walked miles to attend night school needed sympathy. The teachers had to adapt their instruction to many varied minds.*17LtMs, Lt 119, 1902, par. 14*

Angels of God looked on with approval. The workers had God's commendation. Many times the plans laid to drive them out of the field were frustrated by His providence.*17LtMs, Lt 119, 1902, par. 15*

Some mistakes were made; for it was a difficult matter to know how to advance the various interests. The workers passed through an experience of disappointment and trial. But Christian love and patience won for them the victory. Reverses taught them caution. They learned much by what they suffered and gained a valuable experience.*17LtMs, Lt 119, 1902, par. 16*

Let us remember that those who have been connected with a work from the beginning are thereby fitted to understand and appreciate its requirements. Let the men who have borne the burdens and carried the responsibilities be allowed to place matters on a firm basis. Let those who have taken no special part in the wrestling, pioneer work, who have not borne the burden of establishing new interests, remember that with reference to those matters in which they have not had experience, silence is their wisdom. The tongue can set in operation a great many reports that are wide of the truth.*17LtMs, Lt 119, 1902, par. 17*

During Elder Butler's visit, he told me that Elder Stone had been chosen to act as treasurer of the Southern Publishing Association, and I expressed some objections to his filling that position. Afterward, I read a letter from Elder Stone, which removed these objections from my mind; and I wrote to him, telling him that if his brethren had seen fit to elect him as treasurer, to accept the charge. I had no light regarding his qualifications for the work, but felt that my former objections, which had been removed by the letter, should not stand against his fulfilling the wishes of his brethren.*17LtMs, Lt*

119, 1902, par. 18

Three weeks after this, one Friday, just before dinner, I was sitting in my office, when a scene passed before me, and I saw things clearly in reference to the Nashville publishing house and Elder Stone's connection with it. I cannot now place on paper all the impressions made on my mind by that vision in the daytime. I saw plainly that it would not be wise to make the proposed changes in the publishing house. As a result, objectionable features would be brought into the work, and present conditions would not be bettered.*17LtMs, Lt 119, 1902, par. 19*

Should action be taken to put W. O. Palmer or Edson White in an objectionable light, the enemy would gain a decided victory. Before changes are made, the matter must be given careful consideration. The Lord would not have changes made now; for they would be an injury to both parties. God gives the workers in the office time to adjust the matters that may to others appear objectionable.*17LtMs, Lt 119, 1902, par. 20*

There were presented to me as a flash of lightening the true principles that will be worked out by those who are now in a position of responsibility in the office.*17LtMs, Lt 119, 1902, par. 21*

True, there are debts to be lifted from the Nashville publishing house, but so there are from almost every institution established among us. The workers in Nashville have put forth desperate efforts to make bricks without straw.*17LtMs, Lt 119, 1902, par. 22*

God's servants, in their intense desire to place the work in which they are engaged on vantage ground, enter into plans which in some cases succeed. Then again, because of circumstances beyond their control, they suffer disappointment; their hopes are dashed to the ground. Sometimes they are removed from their position, and others coming in realize what the former workers fondly hoped to accomplish. Thus those who did not fight the hardest battles received the credit of the success of the work when it was not their due. This experience does much harm to those who are given credit for the work done by others.*17LtMs, Lt 119, 1902, par. 23*

It has been presented to me that again and again this course has been followed. Again and again abrupt movements have been made, resulting in confusion and perplexity. Self-exaltation leads men to represent as failures those preceding them in the work, who, apparently, did not succeed. A heavy cloud of doubt is thrown upon them. This is an exhibition of selfishness that greatly dishonors God. The man who follows such a course of action will find that it will be to him a stone of stumbling. *17LtMs, Lt 119, 1902, par. 24*

Lt 120, 1902

White, J. E.; Palmer, W. O.

“Elmshaven,” St. Helena, California

June 28, 1902

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 J. E. White and W. O. Palmer
Nashville, Tennessee

My son,—

This is the word of the Lord to you: You have moved unwisely, but the Lord has not allowed the enemy to triumph. In your intense interest to accomplish a great work, you have labored unwisely and have sacrificed your God-given strength for the advancement of the work. The Lord knows how deep an interest you have in the progress of His work in the South, and if you will walk humbly with Him, He will turn your apparent defeat into victory. Give no place to the enemy, that your good may not be evil spoken of. *17LtMs, Lt 120, 1902, par. 1*

In opening new fields, all practical methods are to be put into execution. But in your work, let not the difficulties of the situation lead to any action of a questionable character. I beg of you, my son, never to give occasion for anything to be said of your spirit or of your business affairs that will hurt your ministerial labors. Let no one be able to say that in order to secure means you have taken any wrong course. *17LtMs, Lt 120, 1902, par. 2*

Do not tie up money in the building of boats. You suppose you can do a work to greatly help the Southern field to carry forward the work needing to be done, [as] if this was a sure gain—but, the result would be an injury. Your investments in this line are not inspired of God. By engaging in this work, you give occasion for those who are taking a wrong course to justify themselves. Those in God’s service

should guard their words and actions with the utmost carefulness so that there will be nothing in their work that men can misinterpret to the injury of God's cause.*17LtMs, Lt 120, 1902, par. 3*

At the time of the Nashville Conference, you and Brother Palmer were so anxious for the work to appear to the best advantage that you made an outlay of means, not extravagantly, but that [which] might have been saved. All such things are a subject of criticism.*17LtMs, Lt 120, 1902, par. 4*

Brother Palmer, I know that in your business connections with the world before you united with the work in the South this last time, you followed methods that were not in accordance with sanctified principles. If you should bring these methods into your efforts in the publishing house, it would mar the work of God. Then all the reports of your enemies, and their imaginings against you, would be accepted by many as facts.*17LtMs, Lt 120, 1902, par. 5*

Your financial speculations were not right in God's sight. The reports of these speculations are now in the mouths of many who would be glad to see Will Palmer exposed. The enemy would be glad to use the course you followed, prior to your uniting with the office at Nashville, as a means of destroying your influence.*17LtMs, Lt 120, 1902, par. 6*

At the time of the General Conference, it was presented to me that your course when engaged in worldly business had been objectionable. I was shown that if you did not break away from your worldly associates, you would be ruined, soul and body; but that if you could now be placed among different associations, under influences more uplifting, you might recover yourself. You have erred, but God will save those who, having erred, repent, and are determined to be righteous before Him.*17LtMs, Lt 120, 1902, par. 7*

As regards the financial management of the printing office, the Lord will bring forward His man of opportunity for this position; but it is not Elder Stone. It is not Edson White or W. O. Palmer. Neither of you are careful financiers. There is needed for this position a man who has a clear understanding of business, and who at the same time loves and obeys God. Wait patiently, and let God work. This matter will adjust itself if you will wait for the Lord's direction. Put

into practice the meekness and lowliness of Christ. How does faith gain increased strength? Through trial. The Lord's hand is on the helm. He is guiding the ship. *17LtMs, Lt 120, 1902, par. 8*

Lt 121, 1902

German Brethren and Sisters in America

“Elmshaven,” St. Helena, California

August 7, 1902 [typed]

Portions of this letter are published in *Ev* 292, 413-414; *PM* 367; *6MR* 415-416.

To my German brethren and sisters in America,—

I felt impressed when at the last General Conference to assure Brother Conradi that he should have our prayers and co-operation in working that which we know to be a hard field, a field walled in by many difficulties. We are far away from Brother Conradi and the brethren who are associated with him in pressing forward the work in new territory. His field of labor is not within the range of our natural vision, but it should not be beyond the eyesight of the mind.¹⁷*LtMs, Lt 121, 1902, par. 1*

We know what it means to have a great work before us and to be bound about for want of means, while at the same time the word of the Lord is coming to us, saying, “Annex new territory; lift up My standard of truth in new fields.” In Australia we did not have the facilities we should have had to carry forward the work that the Lord directed us to do. Although some help came to us from America, an abundance of means was expended in the home field, while we were striving, studying, and praying, but bound about, unable to advance for want of the money we might have had, but which, instead of being sent to us, was used in America.¹⁷*LtMs, Lt 121, 1902, par. 2*

We should all feel that we are the ones whom Christ addressed when He said to His disciples, “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and

another reapeth.” [John 4:35-37.] *17LtMs, Lt 121, 1902, par. 3*

After sowing the seed, the husbandman is compelled to wait for months for it to germinate and develop into grain ready to be harvested. But in sowing it he is encouraged by the expectation of fruit in the future. His labor is lightened with the hope of good returns in the time of reaping. *17LtMs, Lt 121, 1902, par. 4*

Not so with the seeds of truth sown by Christ in the mind of the Samaritan woman during His conversation with her at the well. The harvest of His seed-sowing was not remote, but immediate. Scarcely were His words spoken, before the seed thus sown sprang up and produced fruit, awakening her understanding, and enabling her to know that she had been conversing with the Lord Jesus Christ. She let the words of divine light shine into her heart. Forgetting her water-pitcher, she hastened away to communicate the good news to her Samaritan brethren. “Come,” she said, “see a man, which told me all things that ever I did.” [Verse 29.] And they came out at once to see Him. It was then that He likened the souls of these Samaritans to a field of grain. “Lift up your eyes,” He said to His disciples, “and look on the fields; for they are white already to harvest.” [Verse 35.] *17LtMs, Lt 121, 1902, par. 5*

“So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.” And what busy days these were! What is the record of the result? “And many more believed because of his own word; and said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [Verses 40-42.] *17LtMs, Lt 121, 1902, par. 6*

Christ, in opening to the minds of the Samaritans the Word of life, sowed many seeds of truth and showed the people how they too could sow seeds of truth in the minds of others. How much more good might be accomplished if all who know the truth would labor for sinners—for those who need so much to know and understand Bible truth and who would respond to it as readily as the Samaritans responded to the words of Christ! *17LtMs, Lt 121, 1902, par. 7*

An Opportunity to Sow Seeds of Truth

My German brethren and sisters in America, this message is given to me for you: God has His faithful ones in Germany and in all the other countries where Germans have scattered. Consider how much good you might do, how many people you might help, by selling the German edition of *Christ's Object Lessons*, doing all you can by your labor and by your means to share in the expense of establishing and carrying forward the school work in Germany. *17LtMs, Lt 121, 1902, par. 8*

In engaging in this work of self-denial, first give yourselves unreservedly to the Lord, hiding your lives with Christ in God. With Paul, be able to say, "The life which I now live in the flesh I live by the faith of the Son of God." [*Galatians 2:20*.] Believe that you are His helping hand in America, and that it is your privilege to reach out as far as possible, even across the broad waters, to the "regions beyond" [*2 Corinthians 10:16*], to share with others the advantages that you enjoy. And be not backward in other lines of work. Make yourselves useful by helping others engaged in the work where you are, as well as by assisting your brethren in Germany. Christ now needs laborers in America, your present home, as well as in your former home in the Old Country. *17LtMs, Lt 121, 1902, par. 9*

While doing aggressive work in America, remember how much more difficult it is to labor in foreign fields, where our brethren are deprived of many of the advantages that are enjoyed by those laboring in America. The carrying forward of the work in Germany or in any other foreign country demands the sharing of our advantages more freely with them because of the disadvantages in those fields. Remember that charity—love—is true blessedness. Whether in the Old Country or in America, how can our brethren give a better illustration of the fruit of the tree of life than by sharing their advantages with others in more difficult places? Our spiritual blessings will be proportionate to our self-denying works. *17LtMs, Lt 121, 1902, par. 10*

Remember that although the Lord has not called you to labor personally in foreign fields, He requires you to do all you possibly can to help others who are working in these fields. In planning and

working to build up the schools by the proceeds of your sales of *Object Lessons*, include your brethren across the Atlantic Ocean. In thus co-operating with them, you will be co-operating with Christ in the person of His saints. And He who gave His life to save perishing souls will give you His presence, His grace.*17LtMs, Lt 121, 1902, par. 11*

Let all engage in this effort from pure, unselfish motives, co-operating with Elder Conradi and his companions in labor, working not because of personal ambition or for the praise of men, but because they long to act a part with Christ in the work of saving perishing souls. In Christ's service, everything depends upon the motives prompting believers to action. Those who labor for the love of souls will advance His work in our world.*17LtMs, Lt 121, 1902, par. 12*

Let no one cherish a zeal that is not according to knowledge. Impulse is good when it is controlled by the Holy Spirit of God; but he who does not cherish sanctified principles will practice dishonesty in order to make a wonderful display, that others may see "what I can do." By "I," selfishness is wrought out. "I" disregards greater need elsewhere, grasps too much, and selfishly builds up his own work. Such a course of action is a sad spectacle to angels and to men. None are to circumscribe their influence, their God-given talent of means, in order to make a display which God will have to destroy in order to bring them to their senses.*17LtMs, Lt 121, 1902, par. 13*

Who has elevated man and given him power? Who upholds and sustains him, increasing his efficiency to do good? Is this done in order that man may glorify himself? No true disciple of Christ can be self-centered. Personal ambition will strive for the mastery with our German brethren in America, as it has been and still is striving with our English-speaking brethren. But, my brethren, watch unto prayer, lest ye enter into temptation. Be neither selfish in withholding means, nor selfish in devising and carrying out unsanctified, ambitious projects that will absorb the means that should be used in other places. Realize that as Christ's disciples you are in duty bound to give the truth to the world.*17LtMs, Lt 121, 1902, par. 14*

I hope that all will understand the value of the opportunity offered them to sell the German edition of *Christ's Object Lessons* for the benefit of the school work in Germany. It is the privilege of our German brethren and sisters in America to help their fellow workers in the Old Country in this way. Let your hearts be drawn out to aid them in establishing the work in many places, where it will be a continual memorial of the power of Bible truth. Now is your time to come to the help of the missionaries already doing their utmost in foreign countries. *17LtMs, Lt 121, 1902, par. 15*

“To do good and to communicate forget not: for with such sacrifices God is well pleased.” [*Hebrews 13:16.*] *17LtMs, Lt 121, 1902, par. 16*

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [*1 Timothy 6:17-19.*] *17LtMs, Lt 121, 1902, par. 17*

May the Lord help us now to give foreign fields the attention that they ought to have, so that the workers in these fields will not be bound about, unable to leave memorials for God in many places. Let us not continue to neglect our duty. Let us gain a better understanding of the situation and redeem the past. *17LtMs, Lt 121, 1902, par. 18*

It may be that in lifting up your eyes to see afar off the fields white unto the harvest you will receive into your own hearts the abundant grace of God. You who through unbelief have been spiritually poor will through personal labor become rich in good works. You will no longer starve your souls in the midst of plenty, but will appropriate the good things God has in store for you. When you begin to realize how destitute of means the laborers are to carry forward the work in foreign fields, you will do what you can to help, and your souls will begin to revive, your spiritual appetite will become healthful, and your mind will be refreshed with the Word of God, which is a leaf from the tree of life for the healing of the nations. *17LtMs, Lt 121,*

My German brethren and sisters in America, if you work with self-denial, doing what you can to further the advancement of the cause in new fields, the Lord will help and strengthen and bless you. Trust in the assurance of His presence which sustains you and which is light and life. Do all for love of Jesus and the precious souls for whom He has died. Work with a pure, divinely inwrought purpose to glorify God. The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to His service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord.¹⁷*LtMs, Lt 121, 1902, par. 20*

“Ye are the Light of the World”

Once a race of slaves amid a nation of idolaters, the Israelites were delivered from bondage and became a light in the desert, showing the Egyptians the way. If God’s people who lived in the Old Testament dispensation were to shine out brightly upon a world of idolaters, His people who live in this age, having so many more privileges and so much greater light, should shine forth still more brightly, diffusing light everywhere.¹⁷*LtMs, Lt 121, 1902, par. 21*

Wherever you find a Christian, you find a shining light. In word and action he reveals the Light of Life. His perceptions are not crusted with selfishness. Not having followed his own inclinations, he has not become unyielding in his convictions. He perceives the truth, and is blessed by its sacred influence; he sees the verity of God’s Word and its infinite superiority to everything selfish; he sees the foolishness of following human inventions when God’s plans and ways are to be followed. His ability to see these things is from God and qualifies him to be a representative of God, to bear with authority the Word of truth to others. He has been converted; he loves God supremely and his neighbor as himself. With unfeigned lips he prays to the Father, “Hallowed be thy name. Thy kingdom

come, thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever.” [*Matthew 6:9-13.*]17LtMs, Lt 121, 1902, par. 22

A truly converted man is one whose pen and purse and voice and influence are consecrated to Christ; one whose affections are rich with tenderness and unselfish interest; one who desires to see the light of truth shed abroad, enlightening the whole world.17LtMs, Lt 121, 1902, par. 23

My brethren, the precious light of Bible truth, like a lamp that burneth, is to beam forth from you in word and work. Strive to gain an intelligent knowledge of God’s Word. Stand ready to improve every possible opportunity to do good in behalf of the souls still in the darkness of error. Act your part heartily as unto the Lord in leading the sinful to see a sin-pardoning Saviour and to lay their burden of sin at the foot of the cross. When you see them happy in the possession of a heart cleansed from sin and renewed by the Holy Spirit, your joy in the Lord will increase, and you will know that you have not lived in vain.17LtMs, Lt 121, 1902, par. 24

Try it, brethren, try it. Put your heart into the Lord’s work. Let those who feel weak heartily take up missionary work, and let light shine nigh and afar off into the desert of darkness. As members of Christ’s church on the earth, individually consecrate yourselves to Him, planning unselfishly to help not only your brethren who are nigh, but especially those who are afar off. Open the heart more fully, in order that through you, light may shine to souls in darkness. Of all the church members who do this work, Christ says, “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:14, 16.*]17LtMs, Lt 121, 1902, par. 25

God’s church, the depository of His truth, is represented not only as the light of the world, but as the salt of the earth. It has the preserving quality of salt that has not lost its savor. The Word of the living God is the salt of the earth.17LtMs, Lt 121, 1902, par. 26

As Christ’s representatives, we are all required to be bright and

shining lights. The light of truth is to shine to the ends of the world. Greater and still greater light is beaming with celestial brightness from our Redeemer's face, to be diffused amid the darkness of a benighted world. As laborers together with Him, we should pray for the sanctification of His Holy Spirit, in order that we may shine more and more unto the perfect day.*17LtMs, Lt 121, 1902, par. 27*

No one will be left in uncertainty in regard to the truth. God's lamps are so arranged that with unmistakable clearness the light of truth will be revealed to the world. His lamps are to be placed in many centers to give light to all His house. Any man who by his course of action strives to prevent these lamps from illuminating the world—yes, all the dark places of the earth—has lost his bearings, and is not a bright and shining light.*17LtMs, Lt 121, 1902, par. 28*

God has qualified His people to enlighten the world. He has entrusted men with faculties that adapt them to extend and accomplish a work that will belt the world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the earth.*17LtMs, Lt 121, 1902, par. 29*

But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. The opening of hygienic restaurants, the establishment of sanitariums for the care of the sick and suffering is just as necessary in Germany as in America. Let all do their best, making their boast in the Lord, and blessing others by their good works.*17LtMs, Lt 121, 1902, par. 30*

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. By their songs of grateful praise a testimony is borne that will win other souls to the truth.*17LtMs, Lt 121, 1902, par. 31*

The conversion of souls to God is the greatest work, the highest

work, in which human beings can have a part. In the conversion of souls, God's forbearance, His unbounded love, His holiness, His power are revealed. Every true conversion glorifies Him and causes the angels to break forth into singing. "Mercy and truth have met together; righteousness and peace have kissed each other." [*Psalm 85:10.*] Upon every truly converted soul—every one who believes in Christ as the world's Redeemer—God has laid the obligation of co-operating with Him who gave His life for a perishing world. To every one who is at ease in Zion, He says, Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of your soul in order that the Sun of Righteousness may shine forth through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness, mercy, and love. *17LtMs, Lt 121, 1902, par. 32*

The light of the truth for this time is now shining upon the cabinets of kings. Their attention is being called to the Bible—the Statute-book of the nations, and they re comparing their national laws with its statutes. As representatives of Christ, we have no time to lose. Our efforts are not to be confined to a few places where most extravagant additions after additions have been made to the already ample facilities, where the light has become so abundant that it is not appreciated. There are many peoples and tongues and nations who are to have the light of truth. The books containing present truth are to be translated into every language. In those countries where religious liberty is restricted, God's light is to shine forth by a faithful exposition of the Scriptures, exercising its reformative, sanctifying power on institutions, customs, and literature, both in public and in social life. *17LtMs, Lt 121, 1902, par. 33*

We are a spectacle to worlds unfallen, to angels, and to men. "Ye are my witnesses," said Christ. [*isaiah 43:10.*] We should know individually and be able to tell others that every promise of God is true. It is by bearing a straightforward testimony in word and work that we are counted as true, faithful witnesses for Christ. *17LtMs, Lt 121, 1902, par. 34*

My German brethren and sisters, God now calls upon you to

consecrate yourselves to Him in willing obedience. He calls upon you to proclaim His law with bold fidelity, and in the dignified, intelligent manner in which those whose hearts are sanctified by the truth ever reveal this truth to others. His people have the faith that works by love and purifies the soul. *17LtMs, Lt 121, 1902, par. 35*

The third angel's message is now to be proclaimed not only in America, but in every other land. The message is to be borne to English-speaking peoples and to the peoples of every other language. Let the believers, as active recipients of God's blessings, diffuse the light of His truth to every nation, kindred, tongue, and people in obedience to 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.*] We are not half awake to the importance of this commission. May God place the burden of the proclamation of the message upon His people now, just now, is my prayer. *17LtMs, Lt 121, 1902, par. 36*

Lt 122, 1902

White, J. E.

Petaluma, California

June 12, 1902

This letter is published in entirety in *SpM 223-228*. ^{+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 dear Son Edson,—

I wish you and Emma to visit us at our home near St. Helena. Since the General Conference you and Brother Palmer have worked excessively to establish more firmly the work in Nashville. You have endeavored to make this work as presentable as possible in order to show those who knew scarcely anything about your work what has been accomplished in so short a time and with so small an outlay of means. You wished all to see that needless calls for means had not been made, and that the money received had not been used in vain. You desired the work done in Nashville to be a sample of what could be done in other cities.¹⁷*LtMs, Lt 122, 1902, par. 1*

But you found that you had expended more than you intended to expend. In trying to do the things that you wanted to see done, you taxed yourself greatly, wearing out your strength. When the general meeting for the Southern workers was appointed to be held in Graysville, you thought it would be best to have it held in Nashville. The change was made, but the time was limited in which to prepare for the accommodation of the brethren. You worked far beyond your strength, spending anxious days and sleepless nights in planning and working to complete the building that you were erecting.¹⁷*LtMs, Lt 122, 1902, par. 2*

You have not yet recovered from the effects of the strain under which you were laboring at that time; but do not think, my son, that if you have erred in building this addition, you have reason for being

discouraged. Others know little of the earnest, almost superhuman efforts you have made to complete this building. Your zeal has led you beyond your strength, causing you to injure yourself. In my letters to you I have written much in regard to the work to be done in Nashville; and as the work has in the past been largely under your own jurisdiction, you were led to move independently in lines that led you beyond your depth. But even if you have spent more money than is at your command, you may make this, through its lessons of caution, a much greater blessing to you than would be an abundant inflow of means. *17LtMs, Lt 122, 1902, par. 3*

My son, you will find that you cannot please all men. You will offend some even when you do your best. But be very careful and guarded not to give occasion for your good to be evil spoken of. You cannot know how anxious I am to have you stand on vantage ground; for there are those who for years have covered their own neglect to take up work in the South by finding fault with the active laborers in that field. Instead of showing their tact, and ability by doing their best to start the work in new places, they have stood to one side, criticizing what Edson White and his co-workers have been doing. Those who have not “put off the old man with his deeds” [*Colossians 3:9*] are standing as accusers of the brethren. Before angels and men, Satan is zealously accusing the laborers who take up the work of God in new places. The men who do not take upon themselves the burden of God’s work will be kept very busy by the enemy in accusing and picking flaws with those who are determined to advance the work in missionary fields. *17LtMs, Lt 122, 1902, par. 4*

I see no reason why you should not be on the Committee of the Southern Union Conference as a counselor; for you know more about how the work in the South should be carried forward than do some who have had less experience. And if your voice and your experience should be regarded by the Committee as of much value, you must be careful not to think that your opinions are to be accepted as supreme above the judgment of those with whom you are associated in labor. Remember that counselors are to be connected with the various branches of our work. All are to pray and watch unto prayer, cherishing the wisdom that cometh from above. *17LtMs, Lt 122, 1902, par. 5*

It is well that something has been done to help Brother Shireman. He was in danger of making mistakes, and for the time being the best thing was done that could be done. If, after due consideration, it should now be found best for you to lay down the responsibilities you are carrying in connection with the Hildebran School, let others take charge of this enterprise. *17LtMs, Lt 122, 1902, par. 6*

Brother and Sister Shireman have yielded to great temptations that the enemy has brought to bear upon them. They imagine that advantage has been taken of them. This has cost them the loss of peace with God and of faith and confidence in their brethren. *17LtMs, Lt 122, 1902, par. 7*

Edson, place yourself where Brother Shireman can have no cause for imagining that you mean to injure him. Arrange matters so that no suspicion shall rest upon you that you have been taking advantage of him. I know that you have been his true, disinterested, benevolent, tender-hearted friend and brother. Not one advantage would you knowingly take of him; but he imagines otherwise. I am sorry, so sorry, that his soul and the soul of his wife are afflicted. *17LtMs, Lt 122, 1902, par. 8*

Brother and Sister Shireman have their appointed work. While they can do an excellent work in opening new fields and preparing the way for the kingdom of God to be established, they have not the ability to do regular school work. So far as they have the ability, they can do good work in opening new schools; but others must come to their help to carry the school work forward on a higher plane of disciplinary and educational training than they could. *17LtMs, Lt 122, 1902, par. 9*

God has been pleased with the work that Brother Shireman has done in arousing an interest in educational work and in erecting church and school buildings in Hildebran. The Lord has accepted his efforts to trade upon his talents. As he has built his plain, unpretentious buildings, heavenly angels have been his helpers. It is this kind of work that makes a good impression on the minds of unbelievers in regard to our brother's abilities. "Let your light so shine before men," the Saviour says, "that they may see your good works, and glorify your Father which is in heaven." [*Matthew*

5:16.]17LtMs, Lt 122, 1902, par. 10

Brother Shireman has solicited testimonials from men of influence—from ministers and men in high official position—in praise of his work. Allowing his mind to dwell upon these things, he has hurt his soul by coming to think that he has talent for places that he could never fill. I do not want Brother and Sister Shireman to hurt their influence for good; but they will, I fear, unless they learn to recognize the necessity of connecting with the school work persons of varied talents.17LtMs, Lt 122, 1902, par. 11

God loves Brother Shireman and will be with him unless he draws away from the Source of his strength. Let our brother listen to the counsel of his brethren and be as true as steel to principle. The enemy has tempted him sorely and has nearly succeeded in spoiling his record. He has tempted him to do some strange things that God cannot approve. But the Lord Jesus lives and reigns and will deliver His servant from temptation.17LtMs, Lt 122, 1902, par. 12

In speaking of talented men, we usually think of those who have remarkable gifts which enable them to do large things. Too often we think that only a favored few—men of superior genius and intellectual capabilities—can be called “talented.” But in Christ’s parable of the talents are included all responsible human agents, from the humblest and poorest in this world’s goods to those who are entrusted with talents of means and of intellect. Even those who faithfully use the least of talents will hear from the Saviour’s lips the words of commendation, “Well done, good and faithful servant.” The value that God places on the least of talents is shown by the reward He gives for its right use—eternal life. To every faithful steward He will say, “Enter thou into the joy of thy Lord.” [Matthew 25:23.]17LtMs, Lt 122, 1902, par. 13

The Lord gives talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talent aright, are doing a much-needed work, a work that hundreds of others could do if they only would.17LtMs, Lt 122, 1902, par. 14

Through faithful performance of his duty, trading on farthings

entrusted to him, Brother Shireman secured the recognition of heaven. He who diligently uses his talent aright in doing the work that needs to be done, as Brother Shireman has used his, need never feel that in order to be appreciated, he must do a higher work for which he is not so well fitted. *17LtMs, Lt 122, 1902, par. 15*

The church of God is made up of many vessels, both large and small. The Lord works through the men who are willing to be used. He will bless our Brother Shireman in doing the work that has brought blessing to him in the past—the work of seeking to save souls ready to perish. *17LtMs, Lt 122, 1902, par. 16*

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him. *17LtMs, Lt 122, 1902, par. 17*

The Lord has graciously fitted Brother Shireman to do a certain work. Not all men can do the work that he by his Christian experience is able to do. He can do excellent work in opening new fields, beginning in a humble way, and meeting the people where they are, coarse and rough though they may be. Working with Christ, he can adapt himself to the situation, winning the hearts of many. He is able to reach after souls and to draw them into the fold. In many places he can find opportunity to read and comment upon the Bible to children and to older people. He and his wife can labor together for the conversion of souls. The Lord desires Brother Shireman to present the important points of truth to the people in object-lessons—line upon line, precept upon precept, here a little, and there a little. He is to remember that the Lord Jesus is the One who moves upon the heart. If he walks humbly with God, the Lord will continue to use him, giving him health and strength to do his appointed work. *17LtMs, Lt 122, 1902, par. 18*

Our brother is to prepare the way in new fields for others to work. His brethren are not to expect him to do as he has done, working to

obtain means for institutions and afterward assisting to build them up. This is too hard a work for one man to do. But he should be given every possible encouragement to go forward and in his humble way reveal his loyalty to principle and his integrity to God. Let the truth fall from his lips in simple prayers and talks. In his unpretentious way he can reach a class that ministers generally cannot touch.*17LtMs, Lt 122, 1902, par. 19*

Brother and Sister Shireman's danger is in supposing that their talents are sufficient to enable them to do all that must be done in one of our schools. They should not suppose that they can do the work that is essential in educating the youth. This work must be done by those whose talents and training fit them to be educators, enabling them to give the students a complete education. Instead of consenting to carry responsibilities that the Lord has not fitted them to carry, they should go out to other places to arouse an interest and to begin a work similar to the work begun at Hildebran. Taking with them some young helpers to co-operate with them, they could use the breaking-up plough, preparing the soil in new fields and sowing the seed. God will give the increase.*17LtMs, Lt 122, 1902, par. 20*

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful will fail of doing anything.*17LtMs, Lt 122, 1902, par. 21*

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season.*17LtMs, Lt 122, 1902, par. 22*

Brother Shireman is not to think that he has ability to do the most difficult work, the greatest service. Let him do a small work, and see it grow under his hand. In the past, the Lord has blessed him in

doing his God-given work, and He will still bless him if he continues to work in the same line. Let him keep at the work by which, through faithfulness, he has attained success. *17LtMs, Lt 122, 1902, par. 23*

Let no man despise the humblest of employments. Christ, the Majesty of heaven, assumed the nature of humanity and for many years worked at the carpenter's trade with Joseph. I presume that while working on the buildings at Hildebran, Brother Shireman has often realized that he was co-operating with the great Master-BUILDER, and has tried to do his work in the best way that he knew how to do it, knowing that this is all that Christ requires. The Lord Jesus is an Educator, and He will constantly help our Brother and Sister Shireman to become better and still better fitted for their work. *17LtMs, Lt 122, 1902, par. 24*

Tell Brother Shireman to put his trust in God alone, who will give him victory after victory. Angels of God will go before him if he will do his appointed work, using the talent given him. Let him encourage others to unite with him in pioneer work, planning with them to open new fields successfully and to erect humble church and school buildings. In teaching others to do what he has done, he will be engaged in an educational work of the highest character. *17LtMs, Lt 122, 1902, par. 25*

Every one connected with the Southern Publishing House needs to have his eyes anointed with the heavenly eyesalve in order that he may see things clearly. Let those in God's service who must meet the difficulties that are always connected with the working of new fields draw nigh to God, and He will draw nigh to them. He is our heavenly Father, "with whom is no variableness, neither shadow of turning." [*James 1:17.*] *17LtMs, Lt 122, 1902, par. 26*

The chief burden of every human being is to be the salvation of body, soul, and spirit. Every Christian strives to accumulate true riches; for in this there is safety and consolation. In the place of lavishly investing means in uncertain enterprises, he yearly lays up treasure in the Bank of Heaven, his home. He keeps in circulation in

the work of God upon the earth every talent entrusted to him, increasing his gifts by trading upon them. He knows that he cannot become rich in heavenly treasure by binding up his talents, be they few or many, in anything against which God has warned him. He does not hide his gifts in worldly enterprises and uncertain projects. He invests his Lord's money in the cause, trading upon it to help the Saviour to secure His purchased possession. He realizes that he is entrusted with means to use for the advancement and glory of Christ's kingdom by saving the souls for whom the Saviour died.¹⁷*LtMs, Lt 122, 1902, par. 27*

Lt 123, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

August 5, 1902

This letter is published in entirety in *BCL 55-58*. +NoteOne or more typed 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

Dear brother,—

I received your excellent letter a short time ago. You were not at home when you wrote, but were travelling from place to place, and therefore I did not answer immediately. After I received your letter, my heart was much oppressed. For several nights I could not sleep past one o'clock, but walked the room, praying. The fourth night I said, “Lord, what wilt thou have me to do. I am willing to do anything that it is duty for me to do.” I was instructed, “I have a message for you to bear to Dr. Kellogg.” I thought, “It will do no good. He does not accept the messages that I bear him, unless these harmonize with his plans and devisings.” Yet I must give the message given to me for you. *17LtMs, Lt 123, 1902, par. 1*

My brother, you have not heeded the light given you. If you go forward in your own judgment, to carry out your purposes, you will lead other minds astray. Many of the plans that have been laid for our work are not according to the plans and purposes of God. *17LtMs, Lt 123, 1902, par. 2*

Had thorough work been done during the last General Conference at Battle Creek; had there been as God designed there should be, a breaking up of the fallow ground of the heart, by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration; had they given evidence that they received the counsels and warnings sent by the Lord to

correct their mistakes, there would have been one of the greatest revivals that there has been since the day of Pentecost.¹⁷*LtMs, Lt 123, 1902, par. 3*

What a wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901 if the leaders of our work had taken themselves in hand. But the work that all heaven was waiting to do as soon as men prepared the way was not done, for the leaders closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. And hearts that might have been purified from all error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in wrong doing and said to the Spirit of God, "Go thy way for this time; when I have a more convenient season, I will call for thee." [*Acts 24:25.*]¹⁷*LtMs, Lt 123, 1902, par. 4*

The present is our sowing time for eternity. We must reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling their hearts before God, without doing faithful work in putting away that which He reproveth, will become hardened against the counsel of the Lord Jesus.¹⁷*LtMs, Lt 123, 1902, par. 5*

All blessings come to us by virtue of our union with Christ. He, the Lord of hosts, "hath chosen us in him before the foundation of the earth, that we should be holy, and without blame before him in love." [*Ephesians 1:4.*] He has chosen all who will receive and believe and practice the truth—chosen them to be united to Him by adoption, to be members of the royal family. He has made an atonement for sin, and all who by faith receive Him as their Saviour become sons of God.¹⁷*LtMs, Lt 123, 1902, par. 6*

Christ knows the weakness and the failings of the human heart. Of ourselves, we can never make ourselves fit to be co-workers with Him. It is God's purpose that each soul shall realize his inefficiency, and hunger and thirst after righteousness. Through the cleansing power of the Holy Spirit, we can be made vessels meet for the

Master's use. *17LtMs, Lt 123, 1902, par. 7*

Jesus saves only those who repent of their sins. By the efficacy of His blood, they are cleansed from all defilement. In all wisdom and prudence He works in the one who in faith surrender to Him. "Let him take hold of my strength," He says, "that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] All those who die to self He will make vessels unto honor. He will bestow on them wisdom and understanding in spiritual things, giving them a rich measure of His grace. *17LtMs, Lt 123, 1902, par. 8*

It is Christ's purpose to enlighten our understanding, that we may know "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power" to all who deny self, and, taking up the cross, follow in the footsteps of Jesus. [*Ephesians 1:18, 19.*] Words cannot express the blessedness of following His guidance. He pledges Himself to work with those who strive to represent Him in thought, word, and deed. He gives them assurances to encourage them when they are cast down. He speaks words that will uplift them, but He never designs to exalt them in their own estimation. He gives them the earnest of His Spirit, recognizing their weakness in wearing His yoke. "Learn of me" He says, "and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:29, 30.*] Holiness of heart and works and spirit is obtained through a belief of the truth. *17LtMs, Lt 123, 1902, par. 9*

The power of the grace of God is manifested when He leads men away from their own thoughts and their own desires and makes them willing to die to self. He leads them to believe on Christ and to trust in Him. He will raise them from spiritual death to spiritual life and to immortality and will seal them as His forever because of their obedience to His commands. *17LtMs, Lt 123, 1902, par. 10*

The heavenly Messenger turned to you, and said: "Unless you are converted, and become as a little child, you will walk in self-sufficiency and self-confidence and will estrange yourself from God. The Lord has given you encouragement, but you are not in simplicity co-operating with Him. You do not hunger for the greatness of His power. Did God lead you to bind yourself up with

worldly men who do not obey His commands? What has drawn this veil over your spiritual eyesight, that you do not honor and glorify God, but walk in a way that glorifies self?" *17LtMs, Lt 123, 1902, par. 11*

The kingdoms of this world are soon to become the kingdoms of our Lord. "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 forever and ever." There is to be a rapid and triumphant spread of the gospel. "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 11:15, 19.*] *17LtMs, Lt 123, 1902, par. 12*

The ark of God's testament, covered by the mercy seat, was seen in His temple. What does this ark contain?—the law of God. Moses was directed to make an ark in which was to be placed the law of God, written with God's own finger upon the tables of stone. This law God gave for the guidance of His people, and it was stamped with the assurance, staked upon His almighty power, that He has entered into covenant relation with them. Today God makes a covenant with all who will take their stand as loyal subjects of His kingdom, reverencing the law that occupies so prominent a position beneath the mercy seat. *17LtMs, Lt 123, 1902, par. 13*

The ark is a representation of the keeping power of God. In it the law is kept. And today there comes to us John's testimony, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament." [*Verse 19.*] *17LtMs, Lt 123, 1902, par. 14*

The ark was to the Jewish people all that the Bible is to be to us. In the Bible are gathered the testimonies of divine truth that we are ever to keep before our minds. We are to study the Word of God in the way pointed out in the sixth chapter of John. "He that eateth my flesh, and drinketh my blood," Christ said, "dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. ... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto

you, they are spirit, and they are life.” [John 6:56, 57, 63.]*17LtMs, Lt 123, 1902, par. 15*

Wonderful words! Eating the flesh and drinking the blood of the Son of God brings eternal life.*17LtMs, Lt 123, 1902, par. 16*

The Word of God is to become a part of our very being. You are to become as a little child, as must every one who is admitted into the city of God. We are to be little children, not kings and rulers striving to make a great display, but little children, realizing our lack of knowledge and experience. It is only when we serve God in the strictest integrity and in humility of mind, trusting in Jesus, that we are safe. Everything is to be shaken that can be shaken.*17LtMs, Lt 123, 1902, par. 17*

The heavenly Messenger said to you, “Your only hope is in clothing yourself with the garments of Christ’s righteousness. Never, never link yourself up with the world. Those who disregard God’s holy precepts will in the last great day stand with the apostate. The Word of the living God is to be our Guide.*17LtMs, Lt 123, 1902, par. 18*

“God is not with you in all the steps you have taken. In your councils, take no steps to unite with worldly men, lest you lead into false paths those who would be true to the principles that must characterize us as a people.” It is our work to point men to the living truths of the law of God which His people are to keep pure and holy.*17LtMs, Lt 123, 1902, par. 19*

The leaders in our medical work should now be considering the testimonies that for years have been coming to them. If they pay no heed to these warnings, the Lord cannot co-operate with them as He desires to. There is danger of your placing yourself and others in harmony with worldly plans. Faithfulness in duty, trust in God at every step—this is your safety. If you follow your own ambitious projects, you will go where Jesus has given you no liberty to go. Obey the Word of God, and you will be safe.*17LtMs, Lt 123, 1902, par. 20*

Lt 124, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

August 6, 1902

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Dr. J. H. Kellogg

My dear brother,—

The Lord is your strength. Take hold of His strength, and make peace with Him. In your human strength, you are as liable as any other man to err in judgment. The Lord is merciful and gracious. He will give you wise counsellors. If ever a man needed wise counsellors, you need them—men who will not receive your propositions or representations if they discern that they are not in harmony with the will of God, men who will not make things appear as they are not, who will abide by principles that will stand God’s test. The Lord wants you, Dr. Kellogg, to make straight paths for your feet, for the sake of your own soul’s salvation and to save other souls from following in false ways.¹⁷*LtMs, Lt 124, 1902, par.*

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You regard too lightly the sacred truth for this time. You are not, in all things, walking in the light that God has sent you. Beware lest you confederate with unbelievers, accepting them as your counsellors, and following their worldly policy; for this is dishonoring to God. The less you expect from the world, the less attention you pay to its flattery, the safer you will be, and the surer of securing salvation. The less dependence you place in men who are wise in their own conceit, the better will be your standing before God. There is no safety in trusting in men who do not honor the Lord, who disregard His holy law. The less we expect of such men, whether of temporal help or inspiring example, the less bitter will be our

disappointment. *17LtMs, Lt 124, 1902, par. 2*

And he who depends on his own strength leans on a broken reed. Put your trust in the Lord. Wait patiently for Him, and He will cause His name to be magnified. *17LtMs, Lt 124, 1902, par. 3*

The Lord encouraged you, not because your ways had been perfect in His sight, but because He would not permit those who were opposing a good work to carry out their own ideas and plans to the injury of His cause. *17LtMs, Lt 124, 1902, par. 4*

The word that God has chosen you as His physician should have been of sufficient encouragement to you to lead you to stand in hopefulness before Him, to purify your soul from all unholy leaven, and to place you where God could be honored by you and through you, where He could sanctify you by the influence of the truth. *17LtMs, Lt 124, 1902, par. 5*

You are taking honor to yourself. You are in danger of placing yourself where God should be. Unless you change, the Lord cannot sustain you in your exalted position of sacred responsibility. The Lord is proving you. Because it is more convenient, you have mixed with the truth that God commanded you to keep pure and holy the very principles He forbade you to cherish. The principles of truth and righteousness have been turned aside. Unless you depend continually upon God, truth is no safer in your hands than in the hands of those whom you suppose to be your enemies. Some of these are as righteous as you are in practice. Had you made straight paths for your feet, God would have delighted to co-operate with you. At the last General Conference you stood on vantage ground. God called upon you to take a higher stand. But you have misinterpreted His purposes. *17LtMs, Lt 124, 1902, par. 6*

God's government extends to all the works of His hands. Nothing is so great or so exalted that it is above His direction and control; nothing is so small and obscure that it is beneath His notice. Whatever to shortsighted mortals the present appearances may seem to be, all the ways of the Lord are truth and righteousness. The universal and perfect government of God is a source of unspeakable joy to those who love Him and exalt His law. *17LtMs, Lt 124, 1902, par. 7*

With great solemnity the following words were addressed to you: "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. The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob. Exalt ye the Lord our God, and worship at his footstool; for he is holy." [*Psalms 99:1-5*]. *17LtMs, Lt 124, 1902, par. 8*

Those who are connected with Christ, the Chief Worker, will represent His character in all their work. God is calling men, "Come to Me as My helpers in the performance of My work." Righteousness and truth are the habitation of His throne. No man can execute His will who has not surrendered himself to God, that God's will may be done in him. "Come to me as my right-hand helper," will be the message to the faithful of the land—the men who are trustworthy, who will exalt the Lord God of heaven, not merely in their words, but in their deeds, men who can be relied on to do their duty under all trials and whatever the circumstances may be. *17LtMs, Lt 124, 1902, par. 9*

Righteous, high-principled, God-fearing men will stand before Him as capable of receiving His orders and of executing them with exactitude. The work of such men will bear the similitude of heaven. They will choose as their counsellors and helpers only the good and faithful. Our God is a jealous God, and those who fear Him, who live as if in His presence, as they surely are, will choose as counsellors those who are pure and righteous, who understand the will of God, and who refuse to uphold unrighteousness or selfishness in themselves or in any one else, who will not oppress their fellow men because they have it in their power to build up or to tear down, but who treat the humble as God treats them, showing them favor. When the heart is purified, refined by the Spirit of God, there will be fewer judgments pronounced upon others, and far more meekness and lowliness will be revealed. *17LtMs, Lt 124, 1902, par. 10*

To all who obey Him the Lord will say, "Dwell with me as my servants." "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. ... Whoso privily

slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.” [*Psalm 101:5-7.*] *17LtMs, Lt 124, 1902, par. 11*

Those whom God shall favor, exalting them to a high place before angels and before men, should ascribe to Him all the glory, giving Him praise for their influence and their opportunities. Those whom God has made rulers in His stead dishonor Him when they put self into their work, which then bears the imperfections of the human agent. God demands that both in private and in public life men shall honor Him in the home, in the church, and in their daily business, setting an example which may be safely followed. Those whose hearts are fully with the Lord will not draw one thread of selfishness into the web. Not one jot or tittle of glory will they take to self. *17LtMs, Lt 124, 1902, par. 12*

The benefits that God bestows are daily renewed, and should be gratefully remembered and acknowledged. Should the Lord deal with men according to their sins, according to their underhand dealing, their departure from righteousness, how changed all would be. His blessings would be withdrawn; His indignation and wrath would be manifested. But He bears long. He allows misfortune and loss to come upon the wrong-doer. If this does not bring him to repentance, He comes close to him in affliction. If none of these things succeed in drawing him to the Saviour, He cuts down the fruitless tree. *17LtMs, Lt 124, 1902, par. 13*

God is plenteous in mercy. “He will not always chide, neither will he keep his anger forever.” [*Psalm 103:9.*] Just as soon as men heed His warnings, and set their own hearts in order, He will make the rough places plain before them. It is God that is dealing with His people. Trials as well as blessings come from Him. His hand is to be acknowledged in all. *17LtMs, Lt 124, 1902, par. 14*

The Lord permitted the Battle Creek Sanitarium to be consumed, but was it that you should erect in Battle Creek a larger Sanitarium? I know that this is not the purpose of God. In making plans so large that in order for them to be carried to completion you will feel that

means must be gathered from every possible source, you are not following God's way. The plans are not His, but yours. Be assured that there needs to be a reformation before you can be an acceptable co-laborer with God. *17LtMs, Lt 124, 1902, par. 15*

The Lord sees the work that must be done in His vineyard. He sees the places in which there should be memorials for Him in order that the truth may be represented. He sees the fields that are unworked and destitute of facilities. He requires from all who serve Him equity and just judgment. A large amount of means should not be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. It will not be pleasing to God for you to bind about the work of establishing small sanitariums. In many places sanitariums are to be established. These sanitariums are not to be large. In a mammoth institution, such as the Battle Creek Sanitarium has been, it is difficult to maintain the high spiritual standard that should be maintained; for it is hard to provide workers enough who have capabilities and talents that enable them to conduct the affairs of the institution in a way that is after God's order. Let many small sanitariums be built. Let treatment rooms be established in many cities. Let hygienic restaurants be started, that people may learn what health reform really is. *17LtMs, Lt 124, 1902, par. 16*

God calls upon those who act a part in His service not to block the way of advance by selfishly using in one place or in one line of work all the means they can secure. In all parts of the world there is a work to be done that ought to have been done long ago. God forbid that you should make appeals to the people for means to complete the new sanitarium in Battle Creek, when you already have many buildings in your possession, and when you have thousands of dollars in sight. Bring your building to your means. Give other parts of God's vineyard a chance to have facilities. Let plants be made in other cities. Especially is the Southern field to be given aid. This field has long stood before God in its nakedness, pleading to Him for advantages. The condition of the Southern field is a rebuke to the Christian churches of America. It has been laid open before you and your fellow workers that God has been reproached by this neglected field. *17LtMs, Lt 124, 1902, par. 17*

The Spirit of the Lord is upon me, and I will not hold my peace. These words were repeated: "But the mercy of the Lord is from everlasting to everlasting unto them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to them that remember his commandments to do them. The Lord hath prepared his throne in the heavens and his kingdom ruleth over all. Bless the Lord, Ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts, ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion. Bless the Lord, O my soul." [Verses 17-22.] *17LtMs, Lt 124, 1902, par. 18*

God has kept a record that shows His dealing with His people from age to age, and which shows also their mistakes, their unfaithfulness, their dangers, their emulation, their self-exaltation, and the way in which the Lord has worked to counteract the dangerous plans brought in. The record has been carefully cherished for the admonition and correction and guidance of God's people from generation to generation. His people who live in this time, upon whom the ends of the world are come, are admonished to take warning and repent. *17LtMs, Lt 124, 1902, par. 19*

The uncertainty and the shortness of human life should lead us to the most solemn, serious consideration. We need to repent and be converted and to bring eternity into our reckoning; setting our affection on things above, not on things that perish with the using; seeking the riches that will endure forever, the righteousness that will never pass away. *17LtMs, Lt 124, 1902, par. 20*

God calls upon every one who claims to be in His service to make their calling and election sure. Many of us will soon close up our accounts in this world. But God's mercy and grace to His church shall endure forever. As stewards of His grace, let us labor for souls as they that must give an account. Multitudes are neglected. Multitudes will be saved through the self-denial and self-sacrifice of God's faithful workers. *17LtMs, Lt 124, 1902, par. 21*

God will call for laborers from among the humbler members of His family here below, because men of larger experience and ability,

through whom He would work, take their defective judgment and weave it into the great web that is being woven for time and for eternity. God calls for workers from every church among us to enter His service as canvasser-evangelists. God loves His church. If the members will do His will, if they will strive to impart the light to those in darkness, He will greatly bless their efforts. He represents the church as being the light of the world. Through its faithful ministrations, a multitude that no man can number will become children of God, fitted for the everlasting glory. Every part of God's dominion is to be filled with His glory. What, then, is the church doing to enlighten the world, that from all parts of the earth a tribute of praise and prayer and thanksgiving may ascend to Him?¹⁷*LtMs, Lt 124, 1902, par. 22*

I must not write more now, although there is much more that I shall write when I know that the time has fully come.¹⁷*LtMs, Lt 124, 1902, par. 23*

Lt 125, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

May 1, 1902

Portions of this letter are published in *5Bio 153-154*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. Kellogg

My dear brother,—

I have been given a message for you. You have had many cautions and warnings which I sincerely hope and pray you will consider. Last night I was instructed to tell you that the great display you are making in Battle Creek is not after God's order. You are planning to build in Battle Creek a larger sanitarium than should be erected there. *17LtMs, Lt 125, 1902, par. 1*

There are other parts of the Lord's vineyard in which buildings are greatly needed, in order that the work which He has said must be done may be accomplished. You need to be awakened to understand that which has been often repeated—that Battle Creek is not to be made a Jerusalem. There are calls for means to establish memorials for God in cities nigh and afar off. *17LtMs, Lt 125, 1902, par. 2*

Do not erect an immense institution in Battle Creek which will make it necessary for you to draw upon our people for means. Such a building might far better be divided and plants made in many places. Over and over again this has been presented to me. *17LtMs, Lt 125, 1902, par. 3*

When I was in Australia, the Lord instructed me to tell those in responsible positions in the work in Battle Creek that missionary work is to be done in places where the truth has not been

proclaimed. Light was given that altogether too much was being centered in Battle Creek—for there were cities that have never heard the third angel’s message—and that you should use in aggressive missionary work some of the means that came into your hands. I gave the message, but it was not heeded. You did not desire light on this subject. *17LtMs, Lt 125, 1902, par. 4*

The Sydney Sanitarium, which for so long has stood unfinished, testifies to the disregard of the Lord’s instruction. Had you felt the necessity that we in Australia felt, you would have appropriated means to establish new interests in the Lord’s vineyard, to set in operation enterprises that must be carried forward in order to advance medical missionary work. *17LtMs, Lt 125, 1902, par. 5*

I mention Australia because I have a personal knowledge of the needs of that field, and because the Lord sent to that country those who were fitted to make a wise use of means. Lift up your eyes and see how destitute of help are many fields to which the Lord has sent His servants who have helped to establish the work in different places. Will not the managers of the Battle Creek Sanitarium be called to account for not heeding the instruction God has given, for not using their influence to have some means appropriated for making plants in other places. They have not, with clear eyesight, seen the needs of the fields nigh and afar off. *17LtMs, Lt 125, 1902, par. 6*

The Lord did not direct that the Battle Creek Sanitarium should confine to Michigan all the means accruing from its working. *17LtMs, Lt 125, 1902, par. 7*

Christ had been taken by wicked hands and crucified. He who was hurried to the place where criminals were executed was the Son of God, innocent and sinless, bearing the sin of the world, that by His death man might be granted another trial. All heaven saw the sacrifice He made and heard the taunts of the priests and rulers, who, as He hung on the cross, passed by, wagging their heads, and saying, “Thou that destroyest the temple, and buildest it again in three days, save thyself. If thou be the Son of God, come down from the cross.” “He saved others; himself he cannot save. If he be

the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God.” [Matthew 27:40, 42, 43.] *17LtMs, Lt 125, 1902, par. 8*

In their treatment of Christ, the Jews were prompted by the one who had been cast out of heaven for rebellion. All the abuse and ridicule and malice that satanic hate could suggest was heaped upon Him. Pilate had declared, “I find in him no fault at all.” [John 18:38.] But the priests and rulers had given themselves over to Satan’s control, and under his guidance they made the scene of [Christ’s] trial and crucifixion one of bitter shame and sorrow. *17LtMs, Lt 125, 1902, par. 9*

The sun veiled its face before the shameful sight. From the sixth to the ninth hour there was darkness over all the land. “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?” [Matthew 27:46.] He bore the strokes of God. He descended to the lowest depth of humiliation, bearing the sins of the guilty. By the death of the Prince of heaven, a way was opened whereby the race might gain the victory over sin, if they would contend for it in God’s appointed way. *17LtMs, Lt 125, 1902, par. 10*

In clear, trumpet-like tones that seemed to resound throughout creation, Jesus cried, “It is finished.” “Father, into thy hands I commit my spirit.” [John 19:30; Luke 23:46.] A light encircles the cross, and the face of the Saviour shines with the glory like the sun. He then bowed His head and died. Again darkness settled upon the earth, and a hoarse rumbling like thunder was heard. There was a violent earthquake. In the surrounding mountains, rocks were rent and went crashing down into the plains. Sepulchres were broken open, and the dead were cast out of the tombs. Creation seemed shivering to atoms. Rulers, soldiers, executioners, mute with terror, lay prostrate on the ground. *17LtMs, Lt 125, 1902, par. 11*

By His death, Christ provided a way whereby man might be saved. He rose from the dead, and over the rent sepulcher of Joseph, proclaimed, “I am the resurrection and the life.” [John 11:25.] And just before His ascension, He gave His disciples the commission:

“Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, Lo, I am with you always, even unto the end of the world.” [*Matthew 28:19, 20.*] “And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” [*Mark 16:20.*]*17LtMs, Lt 125, 1902, par. 12*

Believers are not to gather together in large communities, as they have gathered in Battle Creek; for this God has forbidden.*17LtMs, Lt 125, 1902, par. 13*

Lt 126, 1902

Franke, Brother and Sister [E. E.]

“Elmshaven,” St. Helena, California

August 7, 1902

Portions of this letter are published in *UL 233*; *6MR 377-378*.

Dear brother and sister Franke,—

I was very much pleased to receive a letter from Brother Franke this morning. And I was greatly pleased with the contents of the letter. The words written were right words. We are to unify, and thus answer Christ’s petition: “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [*John 17:20-23.*] *17LtMs, Lt 126, 1902, par. 1*

How it must grieve the dear Saviour when His children do not strive to answer this precious prayer, the last prayer that He offered with His disciples before His betrayal and crucifixion. Let us seek for the unity that Christ so earnestly desired should exist among His disciples. Thus we shall make the heart of infinite love satisfied, filling it with rejoicing. And as heart is bound to heart, what joy will be brought to our own souls and to the church. *17LtMs, Lt 126, 1902, par. 2*

“Ye have not chosen me,” the Saviour declared, “but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain,” because you give evidence that you are trees of the Lord’s planting; “that whatsoever ye shall ask of the Father in my name, he may give it you.” [*John 15:16.*] *17LtMs, Lt 126, 1902, par. 3*

“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.*] *17LtMs, Lt 126, 1902, par. 4*

Why did Christ call this a new commandment? Because He was yet to give, in the sacrifice of His life, the crowning evidence of His love. When this offering would be made, the gift would be complete, and the disciples would understand more fully the meaning of the new commandment, “As I have loved you, that ye also love one another.” [*Verse 34.*] *17LtMs, Lt 126, 1902, par. 5*

Should not this love be appreciated? Shall we not strive to answer the Saviour’s prayer for unity—the prescription for the cure of all alienation and strife? Shall we not, without an hour’s delay, begin to fulfil His purpose for us, loving one another as He has loved us? Then will come the glorious result. Because we are bound together by the golden chain of love, men will know that we are Christ’s disciples. *17LtMs, Lt 126, 1902, par. 6*

We are sometimes asked, “Why does not God work miracles through the church today?” Because the church refuses to be guided and controlled by Him. Christ’s love in the heart, revealing through the life its wondrous power—this is the greatest miracle that can be performed before a fallen, quarrelling world. Let us try to work this miracle, not in our own power, but in the name of the Lord Jesus Christ, whose we are and whom we serve. Let us put on Christ, and the miracle-working power of His grace will be so plainly revealed in the transformation of character, that the world will be convinced that God has sent His Son into the world to make men as angels in character and life. *17LtMs, Lt 126, 1902, par. 7*

Those who truly believe in Christ sit together with Him in heavenly places. Let us accept the badge of Christianity. This is not an outward sign, not the wearing of a cross or a crown. But it is something that reveals the union of man with God. Let us “put off the old man with his deeds,” and “put on the new man, which is renewed in knowledge after the image of him that created him.” [*Colossians 3:9, 10.*] The beauty of holiness is revealed as Christians draw near together, blending in Christlike love. *17LtMs, Lt*

“Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching.” [*Hebrews 10:19-25.*]17LtMs, Lt 126, 1902, par. 9

There is only one true religion; only one way to heaven; only one light to illuminate the way as the pilgrims press on. As we follow on to know the Lord, we shall acknowledge at every step that Christ is the Light of the world, that He is “the way, the truth, and the life;” and we shall find that the path which He bids us follow “is as a shining light, that shineth more and more unto the perfect day.” [*John 14:6; Proverbs 4:18.*]17LtMs, Lt 126, 1902, par. 10

I have the fullest confidence, Brother Franke, that the Lord will use you in His own way, that He has a testimony for you to bear, to prepare the way of the Lord, and make His paths straight. We have a wonder-working God—a God who will cleanse His people from all defilement.17LtMs, Lt 126, 1902, par. 11

The Lord is good and greatly to be praised. He has bestowed on you the talent of communicating the truth to others. I have a longing desire that you and every member of your family shall receive the reward to be given to the tried and faithful; that you shall be saved with an everlasting salvation. I have a far greater desire that this shall be than you suppose. In our daily worship, your family is often mentioned by name. My earnest prayer to God is that you and your wife and children shall be kept by His power. I shall continue to pray for you, my brother and sister, and for your dear children, in whom I am deeply interested. I desire that every one of them shall have the precious experience that they may gain by co-operating with God.

Let our prayers ascend to God, Brother and Sister Franke, for the salvation of your children. They are all dear to His heart. He is waiting to be gracious to them. He will receive them. If they will come to Him and learn of Him, He will use them in saving other youth. He will honor them with a sacred trust, making them laborers together with Him. How blest, how doubly blest, is the home in which father, mother, and children are consecrated to the service of Christ. *17LtMs, Lt 126, 1902, par. 12*

You cannot understand the intense longing which fills my soul that the enemy, who is seeking to destroy your boys, shall be completely defeated. Christ declares, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] *17LtMs, Lt 126, 1902, par. 13*

Lt 127, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

July 18, 1902

Portions of this letter are published in *2MR 157*. +NoteOne or more typed 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 Irwin,—

Let us give praise to 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.” [*Revelation 1:5, 6.*] We need the freshness and comfort of hope in Christ. If ever we expect to witness the miracle-working power of God, we must obey the words, “Be still, and know that I am God.” [*Psalms 46:10.*] I pray that we shall gain the power to see God by faith. Many, because they cannot see God in person, have a dwarfed sense of His power. But he who asks for a miraculous revelation of God knows not what he asks. It would be impossible for God fully to reveal Himself to human beings. Even to Moses He could not do this. Were He to reveal Himself to us in His completeness, we could not live. To Moses He declared, “No man can see my face, and live.” [*Exodus 33:20.*]¹⁷*LtMs, Lt 127, 1902, par. 1*

We are to make request of God as if He were close by our side, though hidden from sight. Enoch walked with God in an age fully as corrupt as the present age. I do not ask God to manifest Himself personally to us; for I know that we could not bear the sight. I am willing to walk with Him in the darkness, the shrouding of His presence. I am so thankful that He loves us, and that He gave Jesus to die for us.¹⁷*LtMs, Lt 127, 1902, par. 2*

Let us pray as little children of the Lord; for this we are, even though our hair be gray. Let us seek the Lord earnestly and walk humbly before Him. We are finite; God is infinite. Let us come to Jesus just

as we are. He has invited us to wear His yoke and learn of Him. Let us seek Him humbly, patiently, fervently. *17LtMs, Lt 127, 1902, par. 3*

We must have divine guidance. This is necessary to success in the Christian life. The world is filled with wickedness, and, in order to overcome, we must be partakers of the divine nature. *17LtMs, Lt 127, 1902, par. 4*

The warfare is unceasing. There is no time now to lay off the armor. We must not think that after gaining one victory we shall be free from the assaults of the enemy. Again and again he assails us. Constantly we must resist him, ever putting our trust in Christ. The Saviour will bestow on us the strength necessary to enable us to overcome. *17LtMs, Lt 127, 1902, par. 5*

Let us not be satisfied with a meager supply of grace. Let us not rest satisfied until we feel a joy that we cannot restrain. *17LtMs, Lt 127, 1902, par. 6*

Last Sabbath I spoke in the Sanitarium chapel to a congregation of most interested listeners. I rejoice to tell you, Brother and Sister Irwin, that the spiritual atmosphere of the Sanitarium is clearing. Changes have been made in the institution, and now there is hope that those who come for treatment will receive spiritual help. *17LtMs, Lt 127, 1902, par. 7*

I will send you, when it is ready, a copy of the talk that I gave on Sabbath. Clarence reports my talks and writes them out. He is a great help to me and is just the one that I need in my work. *17LtMs, Lt 127, 1902, par. 8*

On Monday I was called upon to speak to our people on the church-school work. The Lord gave me a tongue and utterance. Thank Him with me, Brother and Sister Irwin, that my voice is as clear as ever it was. I will send you a copy of this talk also. The next morning I attended a council meeting at the Sanitarium and spoke for an hour. The Lord helped me and blessed the words spoken. *17LtMs, Lt 127, 1902, par. 9*

I have all faith in God. I know the perfection of His government. He

works at my right hand and at my left. While I am writing out important matter, He is beside me, helping me. He lays out my work before me, and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind. I feel that every time I ask, even while I am still speaking, He responds, "Here am I." *17LtMs, Lt 127, 1902, par. 10*

I love the Word of God. It is my constant lesson book. There is nothing in the world more precious to me. *17LtMs, Lt 127, 1902, par. 11*

Sister Davis has just come from the Sanitarium where she has been attending meeting. She says that Elder A. T. Jones gave an excellent discourse. He is being softened by the grace of Christ. *17LtMs, Lt 127, 1902, par. 12*

Dr. Winegar has charge of the Young People's Work at the Sanitarium, and her efforts are greatly appreciated. Each Sabbath afternoon she conducts a young people's meeting. There are generally about thirty or forty present, and often some of the patients attend. *17LtMs, Lt 127, 1902, par. 13*

We expect to see the salvation of God. Christ is on the giving hand. "His divine power hath given unto us all things that pertain to life and godliness, ... that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience ... brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ. ... 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." [¶ *Peter 1:3-8, 10, 11.*] *17LtMs, Lt 127, 1902, par. 14*

Is not this promise broad enough? When we are tempted to complain, let us ask ourselves what we shall gain by murmuring. God requires us to obey His commandments, and perfect must be

our obedience. Then we shall gain the reward. "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [*Verse 11.*] Believe this precious promise, and break forth into praise and song. Remember that you are striving for a far more exceeding and eternal weight of glory. Thank God for His love and goodness. Do not allow anything to separate you from Him. *17LtMs, Lt 127, 1902, par. 15*

We miss you and should be very glad indeed to have you with us in the work here, if this were the will of the Lord. God bless and strengthen you. *17LtMs, Lt 127, 1902, par. 16*

Lt 128, 1902

General Conference Committee and the Medical Missionary Board

“Elmshaven,” St. Helena, California

July 6, 1902

This letter is published in entirety in *KC 70-75*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the General Conference Committee and the Medical Missionary Board

Dear brethren,—

Over and over again instruction has been given me that all must be done that can be done to draw our people away from Battle Creek. I was shown that the Sanitarium there was deteriorating for the want of men of capability and consecration to carry forward in pure, upward lines, in accordance with Bible principles. Very clearly it has been presented to me that it would be in God’s order for the work of the Battle Creek Sanitarium to be divided and plants made in many other places, in the cities that are in need of sanitariums. More true medical missionary work would then be done, and from many centers the light of truth would be shining forth with saving power.¹⁷*LtMs, Lt 128, 1902, par. 1*

I am instructed to say that our people must not be drawn upon for means to erect an immense sanitarium in Battle Creek; the money that would be used in the erection of that one mammoth building should be used in making plants in many places. We must not draw all we can from our people for the establishment of a great sanitarium in one place to the neglect of other places which are unworked for the want of means. It is not the Lord’s will for His people to erect a mammoth sanitarium in Battle Creek or in any other place. In many places in America sanitariums are to be established. These sanitariums are not to be large establishments, but are to be of sufficient size to enable the work to be carried forward successfully.¹⁷*LtMs, Lt 128, 1902, par. 2*

Cautions have been given me in reference to the work before us. We are not to encourage students in large numbers to receive their education at Battle Creek. Battle Creek is not the only place to which we are to look for the education of nurses and other medical missionary workers. In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him. *17LtMs, Lt 128, 1902, par. 3*

The evidence before us of the fulfilment of prophecy declares that the end of all things is at hand. There is much important work to be done out of and away from Battle Creek. There will be need of sanitariums in many of the cities of the South, as well as in other parts of America. *17LtMs, Lt 128, 1902, par. 4*

It is time for us to think soberly. Taking all things into consideration, we should read the providence of God in His movements. Was the Battle Creek Sanitarium consumed by fire in order that the plans might be enlarged, greater buildings erected, and more display made? I think if there were more praying, more earnest study of God's ways and purposes for the advancement of His work, we should see our brethren taking a course altogether different from the course that some are now taking. *17LtMs, Lt 128, 1902, par. 5*

When we bring into a garden a stream of water to irrigate it, do we provide for the watering of one spot only, leaving the other parts, dry and barren, to cry, "Give us water"? This is a representation of the way in which work has been carried forward in Battle Creek to the neglect of other places. Shall the desolate places remain desolate? No! Let the stream flow through every place, carrying with it fertility and gladness. *17LtMs, Lt 128, 1902, par. 6*

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size and splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. Better far the cross and disappointed hopes, than to live with princes and forfeit heaven. *17LtMs, Lt 128, 1902, par. 7*

The Saviour of mankind was born of humble parentage, in a sin-

cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began His work in poverty and without worldly rank. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in 1902. At the very beginning of the gospel dispensation He taught His church to rely, not on worldly rank and splendor, but on the power of faith and obedience. The favor of God is above the riches of gold and silver. The power of His Spirit is of inestimable value.*17LtMs, Lt 128, 1902, par. 8*

Thus saith the Lord: “Buildings will give character to My work only when those who erect them follow My instruction in regard to the establishment of institutions. Had those who have managed and sustained the work in the past always been controlled by pure, unselfish principles, the selfish gathering of a large share of My means to one or two places, regardless of the requirements of other places equally needy, would never have been. Institutions would have been established in many places. Seeds of truth, sown in many more fields, would have sprung up and borne fruit to My glory.*17LtMs, Lt 128, 1902, par. 9*

“The plants in Battle Creek have been unduly increased, when centers of influence should have been made in many other cities. There should have been more of an equalizing of facilities. The institutions in one place are not to embrace the whole land, swallowing up the means required for other places. The places that have never had the advantages that a few places have had are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to Me, body, mind, and spirit, shall work in My way and in My name. Every one shall stand in his lot, looking unto Me, his Guide and Counselor.*17LtMs, Lt 128, 1902, par. 10*

“My name has been greatly dishonored. Let no one erect large, costly buildings, even in Battle Creek; for the managers of the work there have been reprovved for doing this in the past. God does not make such plans, and He cannot endorse them. He has reprovved and rebuked many for errors that they have made. Many wrongs have been corrected, but an earnest, thorough work is still to be done.*17LtMs, Lt 128, 1902, par. 11*

“I will instruct the ignorant and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that ought to have been provided before with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers.”*17LtMs, Lt 128, 1902, par. 12*

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will in God’s providence invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers and will secure valuable properties for use in institutional work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord’s people to advance His work rapidly.*17LtMs, Lt 128, 1902, par. 13*

In various places, properties are to be purchased to be used for sanitarium purposes. When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical missionary work.*17LtMs, Lt 128, 1902, par. 14*

In proclaiming the message, God’s servants must wrestle with perplexities. Obstacles must be removed. Sometimes the work will go hard at the beginning, as it did when we were establishing institutions in Battle Creek, Michigan, and Oakland, California. In Cooranbong, Australia, we began in a very crude way, pitching our tents in the woods, felling trees, and clearing the land, preparatory to the erection of buildings. What conflicts we had! What victories we gained! Unconsecrated workers and false friends have at times been connected with our institutions in that country; but the Lord has set things in order. By the power of His Spirit a reformation has been brought about. All can see the stately steppings of the Lord God of Israel in our work in Australia.*17LtMs, Lt 128, 1902, par. 15*

Work is to be done in all parts of the vineyard. In the early days of the message a right beginning was made, but the work has not developed as God desired it to develop. Too much has been centered in Battle Creek and Oakland, and a few other places. Our brethren should never have built so largely in one place as they have in Battle Creek. In many fields very little has been done to establish memorials for God. This is wrong. Years ago very many of our workers and people had the spirit of self-denial and self-sacrifice. Success attended their efforts. The Lord has signified that His work should be carried forward in the same spirit in which it was begun. The world is to be warned. Field after field is still unworked. Shall we as a people, by our actions, our business arrangements, our attitude toward a world unsaved, bear a testimony altogether different from the testimony borne by us twenty or thirty years ago? Shall we give evidence of spiritual disease and a lack of wise planning?*17LtMs, Lt 128, 1902, par. 16*

Upon us has shone great light in regard to the last days of this earth's history. The sight of the souls perishing in sin should arouse us to give the light of present truth to those now in darkness. God's messengers must be clothed with power. They must have a reverence for the truth that they do not now possess. The Lord's solemn, sacred message of warning must be proclaimed not merely in our churches, but in the most difficult fields and in the most sinful cities—in every place where the light of the third angel's message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb.*17LtMs, Lt 128, 1902, par. 17*

My brethren, let your building plans be reconsidered. Bring your building within your means. The Lord sees the work that must be done. He sees the fields that are unworked and destitute of facilities. From all in His service He requires equity, just judgment. In all parts of the world there is work that ought to have been done long ago. A large amount of means is not to be absorbed in one place. Every building erected is to be erected with reference to the other places that will need similar buildings. God calls upon men in positions of trust in His work not to block the way of advance by selfishly using in one place or in one line of work all the means that can be secured.*17LtMs, Lt 128, 1902, par. 18*

A Peculiar People

It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational in every sense of the word, this Sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational in that it receives as patients people of all classes and all denominations. *17LtMs, Lt 128, 1902, par. 19*

Do not the following words point out a denominational people: "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 the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [*Exodus 31:12-17.*] *17LtMs, Lt 128, 1902, par. 20*

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart, and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good." [*Deuteronomy 10:12, 13.*] *17LtMs, Lt 128, 1902, par. 21*

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederating with

those who have not wisdom to discern the claims of God so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution, for this it certainly is. As a Seventh-day Adventist institution, it was established to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord.*17LtMs, Lt 128, 1902, par. 22*

We have come to a time when God has been greatly dishonored. Those who have long known our belief, and what we teach, have been surprised by the statement that the Battle Creek Sanitarium is not denominational. No one has a right to make this statement. It does not bear the witness that God wishes His people to bear before men and angels. In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work.*17LtMs, Lt 128, 1902, par. 23*

Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character building.*17LtMs, Lt 128, 1902, par. 24*

Recent movements made in connection with the Sanitarium enterprise at Battle Creek make it necessary for us to take our position decidedly before the world as a people who have not changed their faith. We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath—the sign between God and His obedient children that He sanctifies them. And we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven.*17LtMs, Lt 128, 1902, par. 25*

We have been greatly humiliated as a people by the course that

some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who, in order to carry out their plans, have by their words denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God's commands. We need to realize that God has given us a decided message of warning for the world, even as He gave Noah a message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath in order to link up with unbelievers. Let them beware of departing from the principles of our faith, making it appear that it is not wrong to conform to the world. Let them be afraid of heeding any man's counsel, whatever his position may be, who works counter to that which God has wrought in order to keep His people separate from the world.*17LtMs, Lt 128, 1902, par. 26*

The Lord is testing and trying His people to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the first, second, and third angel's messages. In the discharge of our duties, we are neither to despise nor fear our enemies. To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord. Putting our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in Him, of God's abounding grace.*17LtMs, Lt 128, 1902, par. 27*

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether

or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with Him, that we may receive His blessings—the blessings so essential for the people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from His commandments, which are our life, denying that He is our God and we His people.¹⁷*LtMs, Lt 128, 1902, par. 28*

Lt 129, 1902

General Conference Committee and the Medical Missionary Board

“Elmshaven,” St. Helena, California

August 11, 1902

This letter is published in entirety in *KC 95*.

To the General Conference Committee and the Medical Missionary Board

Dear brethren,—

A wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901 if the leaders of the work had taken themselves in hand. Had thorough work been done at this Conference; had there been, as God designed there should be, a breaking up of the fallow ground of the heart by the men who had been bearing responsibilities; had they, in humility of soul, led out in the work of confession and consecration, giving evidence that they received the counsels and warnings sent by the Lord to correct their mistakes, there would have been one of the greatest revivals that there has been since the day of Pentecost. *17LtMs, Lt 129, 1902, par. 1*

But the work that all heaven was waiting to do as soon as men prepared the way was not done, for the leaders in the work closed and bolted the door against the Spirit's entrance. There was a stopping short of entire surrender to God. Hearts that might have been purified from error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in their wrongdoing and said to the Spirit of God, “Go thy way for this time; when I have a more convenient season, I will call for thee.” [*Acts 24:25.*] *17LtMs, Lt 129, 1902, par. 2*

The Lord calls for the close self-examination to be made now that was not made at the last General Conference, when He was waiting to be gracious. The present is our sowing time for eternity. We must

reap the fruit of the evil seed we sow, unless we repent the sowing, and ask forgiveness for the mistakes we have made. Those who, given opportunity to repent and reform, pass over the ground without humbling the heart before God, without putting away that which He reproves, will become hardened against the counsel of the Lord Jesus. *17LtMs, Lt 129, 1902, par. 3*

“The Lord, whom ye seek, shall suddenly come to his temple. ... Who may abide the day of his coming; and who shall stand when he appeareth? For he is like a refiners fire, and like fuller’s soap; and he shall sit as a refiner and purifier of silver.” [*Malachi 3:1-3.*] Soon every man will be judged according to his deeds. Wake up, my brethren, before Christ comes to your name in the record books of heaven and passes judgment upon every unchristlike word and deed. *17LtMs, Lt 129, 1902, par. 4*

Lt 130, 1902

White, J. E.

“Elmshaven,” St. Helena, California

August 14, 1902

Portions of this letter are published in *UL 241; 7BC 966; SpTB #19 29-31*. †Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder J. E. White

My dear Son Edson,—

I wish you were here now, and that you could remain with us for a time to enjoy our fresh fruit and vegetables. I wish you could have come several weeks ago, at the beginning of the fruit season, and spent several months with us. We have been almost living on fruit. Early in the summer we had excellent strawberries. Later on we had cherries, loganberries, blackberries, and peaches. We are still eating and bottling peaches and have several trees of later varieties that have not ripened. For several weeks we have had all the apples that we could use. We are now enjoying the sweet corn grown in our garden. It is the sweetest corn that I ever tasted and is rich and nutritious. The tomatoes are just beginning to ripen. *17LtMs, Lt 130, 1902, par. 1*

We have opportunity to buy all the fruit that we care to use, at low prices. Thus far, we have bought only blackberries and apricots for bottling, having sufficient of other kinds on our place. Blackberries of an excellent quality sell for three cents a pound; peaches, a cent and a half a pound. If you were here, you could dry some peaches. We have good facilities for drying fruit. A furnace, a dryer, and large drying trays came with the place when we bought it. *17LtMs, Lt 130, 1902, par. 2*

I am so pleased that we have so much fruit from my own place. There is still a chance for you to enjoy some of it. If Emma would

come with you, I know she would enjoy it too. We now have apples, peaches, and nectarines. The early peaches are nearly all gone, but others are coming on, and we shall have all the peaches we can use until the end of the season. The plums are not yet ripe. Our tomatoes are ripening fast. The vineyard looks well, and there is promise of an abundant yield. Soon our prunes will be ripe enough to pick and dry. These prunes are similar to the ones that we sent to you last year. If you could find room in your trunks to take some of them home, you would avoid having to pay so much freight. *17LtMs, Lt 130, 1902, par. 3*

I think that I will have a crate of blackberries put up for you, if you like them. Do you care for them? *17LtMs, Lt 130, 1902, par. 4*

Willie's children Ella and Mabel have been away from home all summer, working in fruit orchards at Cordelia and Vacaville. They began when the cherries were ripe last May. Many whole families go to the large orchards during the fruit season, living in tents and caring for the fruit. Ella and Mabel and Sister St. John tented together. Sometimes our ministers and their families go into these fruit-camps and speak to the people on Sabbath and Sunday. Our girls have opportunity to do much missionary work. Those in charge of the orchard where they work were unbelievers, but they told them to eat all the fruit that they wanted while in the orchard, and to take to their tent all they desired to use at the table. The owners of the orchard in Cordelia thought much of the girls and were as kind to them as if they had been members of their own family. They told them that whenever they wanted to go for a ride, they were welcome to a horse and carriage. *17LtMs, Lt 130, 1902, par. 5*

I wish that you and Emma would come to California and stay with us for a while. The weather just now is beautiful. If you wish, you can help me by planning for my books. If you do not wish to do this, you need not. I am sure that in this place you could find the rest you need. Will you not leave the South for the present, and make us a visit, that we may talk and plan together about book-making? The Lord would be pleased to have us do this. You could do much more here toward preparing your books than you can in Nashville. *17LtMs, Lt 130, 1902, par. 6*

When you come, you can have a large room in my house, and eat at our table. We have an excellent cook, and our family is so small that we shall not be at all crowded by your coming. My family consists of Marian, Sara, Maggie, Clarence, and Mrs. Nelson, my housekeeper. Miss Peck and her mother live in the little red cottage that for a while after coming here we used as an office. We now have a new office, of eight rooms, and you could have a room in it or in the house. *17LtMs, Lt 130, 1902, par. 7*

There is all the room that you would wish to use for writing. My upstairs piazza has been enclosed with glass windows. This is a good place in which to write while sitting in the sunshine. *17LtMs, Lt 130, 1902, par. 8*

The work on my new room over the kitchen is progressing. The plastering has just been finished. Soon the room will be ready for me to occupy. *17LtMs, Lt 130, 1902, par. 9*

Willie has three vacant rooms in his house. The family that has lived in them has just moved to a house owned by the Bakery. If you should prefer, you could live in his house, occupying these rooms. In that case, you could keep house for yourselves, or board with his family, or with ours, just as you choose. *17LtMs, Lt 130, 1902, par. 10*

Can you not come to California at once? I believe that the Lord would be pleased to have you come; and if the work is so that you feel free to leave it, do not wait, because soon there will be camp-meetings to attend. We would be glad to have you attend these meetings, if you should so desire; or, if you do not, you can spend your time as suits you best. *17LtMs, Lt 130, 1902, par. 11*

Can you not come now and be with us for a few months? W. C. White is giving almost his whole time to my book work and at present is working hard to get out *Testimony 35*. We have excellent help in Sister Peck, Maggie Hare, and Clarence Crisler. We are all encouraged to give ourselves fully to this work. *17LtMs, Lt 130, 1902, par. 12*

In the night season I am talking with you and Willie, and we are planning work that will help the Southern field. You are united with

me, just as the Lord has specified should be the case. This is God's plan.*17LtMs, Lt 130, 1902, par. 13*

Our way seems to be hedged up. Difficulties thicken around us. But we know that Jesus had difficulties to encounter even before He came to our world. You remember that through satanic agencies He was hindered from answering Daniel's prayer immediately. Delay comes to us today because all will not respond to the word of God. Let us allow the Lord to do with us as He will.*17LtMs, Lt 130, 1902, par. 14*

The light given me now is that the books that are needed are now to be prepared.*17LtMs, Lt 130, 1902, par. 15*

I am writing this just before my bedtime, by the light of the setting sun. The sunset is beautiful. When you come, you shall have the room from which you can get the best view of this lovely valley. I am writing with my left eye bound up, for it is very painful. I must stop now and go to rest. I shall finish in the morning.*17LtMs, Lt 130, 1902, par. 16*

August 15, 1902

Last night I had a wonderful experience. I was in an assembly where questions were being asked and answered. I awoke at one o'clock, and arose. For a time I walked the room, praying most earnestly for clearness of mind, for strength of eyesight, and for strength to write the things that must be written. I entreated the Lord to help me to bear a testimony that would awake His people before it is forever too late. I was glad that there was no one in the room below me. Sara and Maggie usually occupy this room, but during the summer they sleep in a tent pitched under a great live oak tree growing close by the house.*17LtMs, Lt 130, 1902, par. 17*

My soul was drawn out in the consideration of matters relating to the future carrying forward of God's work. Those who have had little experience in the beginning of the work often err in judgment in regard to how it should be advanced. They are tempted on many points. They think that it would be better if the talented workers had higher wages, according to the importance of the work they do.*17LtMs, Lt 130, 1902, par. 18*

But one of authority stood among us in the assembly in which I was present last night and spoke words that must decide the question. He said, "Looking unto Jesus, the author and finisher of your faith, trace His work after He assumed humanity, and remember that He is your pattern. In the work of soul-saving, His <divine-human life in our world> is to be your guide. He made the world, yet when He lived on this earth, He had not where to lay His head."*17LtMs, Lt 130, 1902, par. 19*

Were the most talented workers given higher wages, those who do the more laborious part of the work would desire larger wages also, and would say that their work is just as essential as any work that is done.*17LtMs, Lt 130, 1902, par. 20*

Work is to be carried forward in many lines. New territory is to be annexed. But no Jerusalem-centers are to be made. If such centers are made, there will be a scattering of the people out of them, by the Lord God of heaven.*17LtMs, Lt 130, 1902, par. 21*

The work of God is to be carried on without outward display. In establishing institutions, we are never to compete with the institutions of the world in size or splendor. We are to enter into no confederacy with those who do not love or fear God. Those who have not the light of present truth, who are unable to endure the seeing of Him who is invisible, are surrounded by spiritual darkness that is as the darkness of midnight. Within, all is dreariness. They know not the meaning of joy in the Lord. They take no interest in eternal realities. Their attention is engrossed by the trifling things of earth. They make haste unto vanity, striving by unfair means to obtain advantages. Having forsaken God, the fountain of living water, they hew out for themselves broken cisterns that can hold no water.*17LtMs, Lt 130, 1902, par. 22*

Let it not be thus with those who have tasted the power of the world to come.*17LtMs, Lt 130, 1902, par. 23*

Should our worldly enterprises succeed, it would be because we have left the truth in the outer court. We would have no money left in the treasury with which to do missionary work. On every side selfishness would exhibit itself. Truth would not be extended, but would be limited in its working.*17LtMs, Lt 130, 1902, par. 24*

Sow the seeds of truth wherever you have opportunity. In establishing the work in new places, economize in every possible way. Gather up the fragments, let nothing be lost. The work of soul-saving must be carried on in the way that Christ has marked out. He declares, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] Only by obeying this word can we be His disciples. We are striving for a kingdom and a crown. We shall obtain both by wearing Christ's yoke and learning of Him. "Follow my example," He says. "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [*Matthew 11:29, 30.*]*17LtMs, Lt 130, 1902, par. 25*

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than they have yet been. The work for these last days is <not a work for display, but of consecrated service; it is> a missionary work. Present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every step of advance. The workers are to come forth from trial purified and refined, as gold tried in the fire.*17LtMs, Lt 130, 1902, par. 26*

The Lord calls upon men to unite with Christ by wearing His yoke. But He tells them that they are to refuse the yoke that human hands would place on them, for this yoke would be galling and oppressive. There are those who refuse to wear the yoke of Christ, and yet would place upon the necks of others a yoke of human manufacture. What a terrible deception! what inexcusable ignorance! It is as night amid the full blaze of gospel light. Such ones are not subject to the law of God, neither indeed can they be until they pass through the death struggle and are born again. Then their experience will be of worth in God's cause. All through their experience are woven the threads of worldly wisdom. They look upon their work as meritorious, but in the day of judgment they will learn—unless they learn it before—that they are corrupted with selfishness that is abhorrent to God. They have locked their hearts against Christ's entrance, and unless they repent and open to him, they must one day hear the words, "Depart from me."*17LtMs, Lt 130, 1902, par. 27*

Filled with the knowledge of the will of God in all wisdom and spiritual understanding, walking worthy of the Lord unto all pleasing, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness—such were the early disciples. They sought above all things to know the will of God. Do these words represent the church in its present condition? Many who now think they are in the truth are far from practicing the principles of truth. The reason of the weakness and inefficiency of the church is that many of its members do not do the will of God, but follow their own impulses. They are not led by the Spirit of God, but by another spirit. They know not the meaning of the written Word. Like Paul, they are alive without the law. When they bring into the practical life the holy precepts of the law, they will be able to say from experience, “The law of the Lord is perfect, converting the soul.” [*Psalms 19:7.*]*17LtMs, Lt 130, 1902, par. 28*

God has a work to do in many hearts, if they will allow Him. They must have a complete transformation of character. This is their only hope. Some now in the work will have to pass through the furnace of affliction before they will see the need of having all dross burned away from their religious experience.*17LtMs, Lt 130, 1902, par. 29*

The church must and will shine forth “clear as the sun, fair as the moon, and terrible as an army with banners.” [*Song of Solomon 6:10.*] God’s servants must, by laboring together with Christ, roll away the curse that has made the church so lukewarm. “I know thy works,” God declares, “that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten.” The chastening reveals a hope of reform. “Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I

grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:15-21.]17LtMs, Lt 130, 1902, par. 30

“Unto me who am less than the least of all saints,” writes the great apostle to the Gentiles, “is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.” [Ephesians 3:8-11.]17LtMs, Lt 130, 1902, par. 31

When these words are believed and lived, the church will have a heaven below in which to go to heaven in.17LtMs, Lt 130, 1902, par. 32

I cannot now write all the instruction given me. These words were spoken: “Some are reckless, insensible of the results of sin, heedless of warning. Soon the handwriting on the wall, now unintelligible to them, will be read. But, like Belshazzar, they seem unable to see their peril. A straight testimony must be borne to our churches and institutions, to arouse the sleeping ones.”17LtMs, Lt 130, 1902, par. 33

When the Word of the Lord is sought for and followed, steady advancement will be made. Let us now see our great need. The Lord cannot use us until He breathes life into the dry bones. I heard the words spoken: “Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, truth becomes a dead letter.”17LtMs, Lt 130, 1902, par. 34

Will we now use our power in an opposite direction from what it has been used and work out our own salvation with fear and trembling, knowing that it is God that works in us, to will and to do of His good pleasure? Let there be a humbling of the soul before God. No longer rush on unthinkingly. God is waiting for you to draw near to Him, that your purposes may change, that more of the purity and meekness and lowliness of Christ may be brought into your work.

You have shown independence in walking in your own way, in following your own counsel, as if you could counterwork the divine purposes. Show now a willingness to turn to the Lord; for why will ye die. Be as independent as it is possible for a man to be in heeding the message to the Laodicean church.*17LtMs, Lt 130, 1902, par. 35*

It is time that we made a move to seek God while He may be found, to call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [*Isaiah 55:6-9.*]*17LtMs, Lt 130, 1902, par. 36*

Yes, this is God's plan. Let us come to Jesus just as we are, and He will fulfil His Word.*17LtMs, Lt 130, 1902, par. 37*

The experience that I had last night has impressed me very deeply. I seemed to have Christ close beside me. I was filled with hope and courage and faith and love for souls. I pleaded with God to sustain me, and He lifted me up and made me to triumph in Him. I know that the Lord will work for His people when they will sanctify their souls by obeying the truth. Then the whole being, body, mind, and soul, will be in harmony with God. Loving God supremely and our neighbor as ourselves, we shall possess a freedom crowned with glory.*17LtMs, Lt 130, 1902, par. 38*

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [*1 Corinthians 2:9.*]*17LtMs, Lt 130, 1902, par. 39*

Lt 131, 1902

White, Emma

“Elmshaven,” St. Helena, California

August 18, 1902

Portions of this letter are published in *UL 244*. +^{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 dear daughter Emma,—

It is just a little after four o'clock. I am up, writing you a few lines by lamplight. I want you and Edson to make me a visit as soon as you possibly can. I wish you could come while the fruit is so plentiful. For several months we have had from our orchard all the fruit that we could use. The cherries were the first to ripen. Our three large trees were loaded with delicious fruit. From one of these trees we sold ten dollars' worth of fruit. This tree of cherries was very early, and we got a good price for them. The Sanitarium took them and paid us seven cents a pound, selling them for ten cents. Before the last of the cherries on this tree were gone, the fruit on the two later trees was ready for picking. We canned over one hundred quarts of cherries from these trees. Later, we bought some cherries for three cents a pound, and now we have about one hundred and fifty quarts canned. These cherries are not the flat, tasteless variety, They are a little acid, and that makes them delicious.¹⁷*LtMs, Lt 131, 1902, par. 1*

Since the apples grew large enough to cook, we have had all the applesauce we wanted. All our family enjoy this dish, especially Clarence Crisler. He thinks he never before had such a feast of fruit.¹⁷*LtMs, Lt 131, 1902, par. 2*

Our peaches are ripening fast. They are of excellent quality, though not so large as some. We have had a great many of a white, tender-fleshed peach. Now the yellow Crawfords are ripening. Of these we shall have a ton altogether. They are not very large, but of excellent flavor.¹⁷*LtMs, Lt 131, 1902, par. 3*

I wish you and Hattie could be here now. You could put up many peaches for yourself if you wished to. You could dry some also, for we have a large brick dryer. I think we shall dry some.*17LtMs, Lt 131, 1902, par. 4*

The next fruit to ripen will be the prunes. The trees are loaded, and some of the branches have broken under their burden. You could have all the prunes and all the grapes you wished.*17LtMs, Lt 131, 1902, par. 5*

I have written to Edson in regard to coming to California, and I think he will come soon. We wish to talk together about book work.*17LtMs, Lt 131, 1902, par. 6*

I want you to be sure to come and make us a long visit. Come and get rested, and then attend the camp-meeting in Los Angeles, which is to be held the middle of September. We shall be so glad to entertain you. I have just had a room built especially for my writing room. It is large and airy, with a fireplace and a bay window. Soon I shall move into this room. When you come, you can have the room I now occupy. Edson can have a room in the office for his writing. Our family is small, and we can accommodate you nicely. Mrs Nelson is an excellent cook and a good, faithful housekeeper.*17LtMs, Lt 131, 1902, par. 7*

This is a beautiful place. You would enjoy sitting on the lawn under the elm trees, the lower boughs of which touch the ground, forming a leafy canopy.*17LtMs, Lt 131, 1902, par. 8*

Come as soon as you can. I shall be so glad to see you. I want my children with me. It may be the last time that we shall be together.*17LtMs, Lt 131, 1902, par. 9*

Yesterday W. C. White received a letter from Brother Butler. He says that Edson is enjoying much of the blessing of the Lord and that he speaks to the people under the influence of the Spirit and power of God. He is attending a camp-meeting some where in the South; I do not remember the name of the place, but I suppose you know where it is. I was greatly pleased with Elder Butler's letter. He spoke very fully in regard to the blessing that was resting upon Edson and the excellent discourses he was giving in the spirit and

power of God.*17LtMs, Lt 131, 1902, par. 10*

Brethren Brown and Wilcox were here yesterday to consult with us in regard to camp-meeting. They came up on the morning train, reaching here about half past ten, and went home on the afternoon train, which leaves St. Helena at three o'clock.*17LtMs, Lt 131, 1902, par. 11*

I am improving in health. But I find that I cannot presume on my strength without feeling the taxation. Last Sabbath I spoke in the Sanitarium chapel. The blessing of the Lord rested on me in large measure. My voice was clear and strong. I had received a special blessing on Friday morning. I was given the assurance of the presence and grace of Christ. I never felt more deeply the need of a close connection with the Source of all strength than at this time.*17LtMs, Lt 131, 1902, par. 12*

Two weeks ago a Sabbath-school Convention, made up of the members of the St. Helena and Calistoga churches, was held at Hitchcock's Canyon, a grove about four miles from here, on the Healdsburg Road. There were about one hundred and fifty in attendance. They spent the whole day there, taking their lunch with them. The meetings in the morning were made very interesting. I spoke in the afternoon. On Sunday afternoon, the day following, an open-air meeting was held at the same place, and the Lord gave me freedom in speaking to the people. There were about sixty present, among them a number of outsiders from different places. My voice was strong, and the Lord gave me freedom in speaking. As I speak at such meetings as these, I think of the words of Christ, "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*]*17LtMs, Lt 131, 1902, par. 13*

We wish to work some of the places around St. Helena. They are so near us, and yet they seem so far away. We are going to hold meetings in a grove right in St. Helena, to see if we cannot arouse an interest among the people of the town.*17LtMs, Lt 131, 1902, par. 14*

We know, by the fulfilling of the signs that Christ predicted, that the end of all things is at hand. "As it was in the days of Noah," He declared, "so shall it be also in the day when the Son of man is

revealed.” [Luke 17:26, 30.] This is a time of marked depravity and sinfulness, when men have no regard for God or eternal realities. It is now that we need the faith that overcomes the world. We cannot afford to be careless upon the very borders of the eternal world. How fearful is the wickedness portrayed in the daily papers! If the judgments of God that are falling on the earth do not arouse the souls perishing out of Christ, what will? Think of the strikes, the confusion in the business world, the thefts, the dishonest practices, the wars and bloodshed, the suicides and murders. Notwithstanding this dark picture, the people are becoming more and more interested in amusements—in ball-playing and other games, in racing, theaters, and many, many other worldly pleasures. Can we not understand that the end of the world has come, as Christ predicted? *17LtMs, Lt 131, 1902, par. 15*

Our churches need now to be aroused; for Satan is stirring up the subjects of his kingdom of darkness to work with intense activity, as he inspired them to work in the days of Noah. Those who now choose to be indifferent in regard to the salvation of their own souls will soon be heard making the fearful lamentation, “The harvest is past, the summer is ended, and we are not saved.” [Jeremiah 8:20.] Let us do all that we can, on our part, to arouse the sleepy ones. The church must be awakened to proclaim with voice and influence not only to those who are nigh, but to those who are afar off, the message, “The end of all things is at hand.” [1 Peter 4:7.] *17LtMs, Lt 131, 1902, par. 16*

Strong faith must now be constantly exercised. An awakening power must be revealed in every believer. We must no longer act like sinners, while as Christians we should be revealing a living, saving faith. Living faith in Christ Jesus will produce fruit. There will be a holy, unwavering devotion to the Lord. Laboring with an eye single to His glory, we shall be sustained amidst the perils of the last days. *17LtMs, Lt 131, 1902, par. 17*

What has sustained Christians in every age, amidst reproaches, temptations, and sufferings?—A pure, trusting faith, constantly exercised; a committing of the keeping of the soul to God, under any and every circumstance, as unto One whom they knew would not betray their trust. Our Creator will keep that which is committed

unto Him against that day.¹⁷*LtMs, Lt 131, 1902, par. 18*

Christ, by His sacrifice to save sinners, evidenced His great love for the human soul. He gave His life to secure our salvation. What an insult so many, deceived by Satan's temptations, offer to the Saviour by abusing their privileges, refusing to acknowledge His loving interest in them. Yet He, their Creator and Redeemer, bears long with them in their persistent disdain of His mercies. As this matter is daily urged upon my mind, I am so astonished that I cannot hold my peace. I long to reach sinners and to cry out to them, "Turn ye, turn ye from your evil ways; for why will ye die?" [*Ezekiel 33:11.*]¹⁷*LtMs, Lt 131, 1902, par. 19*

Christ with His own blood has bought the whole human family. We are His purchased possession. He desires those who claim to believe in Him to receive His power; that in this wicked and perverse generation they may become sons of God and that they may reveal, to a world entranced and corrupted by Satan, that God is love, <and [that] there is a difference, plain and distinct, between him who serveth God and him that serveth Him [not]. The Lord knoweth them that are His.>¹⁷*LtMs, Lt 131, 1902, par. 20*

The line of demarcation between him that serveth God and him that serveth Him not is becoming more and more distinct. This is as the Lord designs it should be. An active, living faith distinguishes the people of God from the sinful, who by their rejection of Christ <continually> bear to the world a plain testimony: "I will not have this man Christ Jesus to rule over me. I will not eat and drink to the glory of God, but will follow my inclination, eating and drinking as I please. I will not wear the yoke of Christ; I will not learn His lessons of meekness and lowliness of heart; I will have my own way and live in this world a life of pleasure."¹⁷*LtMs, Lt 131, 1902, par. 21*

O, how ashamed the poor, worldly, guilty souls ought to feel! When they will see the righteous saved in the kingdom of God and find themselves outside the gates of the city, what an awakening there will be! But it will come too late. They will have made their choice and decided their destiny. When opportunity was offered them to repent and be converted, they dishonored their Redeemer, scorning mercy, refusing to acknowledge the love of God, and choosing the

service of Satan because he wanted them to stand on his side of the controversy. They have been a sad spectacle to angels and to men. With lamentation and woe they will finally acknowledge that they are too late, too late!*17LtMs, Lt 131, 1902, par. 22*

Day and night these scenes are portrayed before me. What can prompt such a constant devotion to Satan and such a persistent scorning of God's mercies and His love?*17LtMs, Lt 131, 1902, par. 23*

"Ye are not your own," Christ has declared. "Ye are bought with a price." [*1 Corinthians 6:19, 20.*] We desire to see poor, deceived, guilty, perishing souls rescued. We desire to see every church member carrying a burden for the unsaved. This the Christian pledges himself to do when he receives baptism in the name of the Father, the Son, and the Holy Ghost. The three greatest powers in the heavens pledge their sufficiency and keeping power to every soul who in sincerity keeps his baptismal vow to live by that faith which works by love and purifies the soul and to be God's helping hand to save from Satan's deceptive power every one whom he can reach.*17LtMs, Lt 131, 1902, par. 24*

Why should not believers be aroused? The goodness of God in hearing and answering prayer lays every Christian under obligation to help his fellow men. By submitting to the rite of baptism he testifies: "I am dead to the world. In the likeness of Christ's death I have been buried in a watery grave. In the likeness of His resurrection I have risen to live alone for Him, my Redeemer. I have pledged myself to labor henceforth for Christ, co-operating with Him in the great work of saving souls."*17LtMs, Lt 131, 1902, par. 25*

When the eyes of a poor, guilty, rescued sinner are opened to see the sufferings of Christ upon the cross of Calvary, he confesses his faith in the Crucified One as his Saviour, and, ceasing to serve the great apostate who introduced sin into our world, he takes his stand under the blood-stained banner of Prince Immanuel, henceforth faithfully to obey all His commandments, and, if need be, to suffer reproach for His sake. Will there not be joy in heaven over every soul that we as believers have been instrumental in saving to Jesus Christ? One soul, saved, causes great joy in heaven.*17LtMs, Lt*

131, 1902, par. 26

“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.*]*17LtMs, Lt 131, 1902, par. 27*

I send much love to your mother and to Hattie.*17LtMs, Lt 131, 1902, par. 28*

In love, your mother.*17LtMs, Lt 131, 1902, par. 29*

Lt 132, 1902

Irwin, G. A.

“Elmshaven,” St. Helena, California

August 17, 1902

Portions of this letter are published in *9T 232-236; Ev 60-61; 7MR 251*. +NoteOne or more typed 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,—

Your long letter was gladly received. Thank you for it. You need never fear that any letters from Australia will be too long. *17LtMs, Lt 132, 1902, par. 1*

I will try to answer your question as to what you should do in the case of Sunday laws being enforced. *17LtMs, Lt 132, 1902, par. 2*

The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching was that, when people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort. *17LtMs, Lt 132, 1902, par. 3*

To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance. *17LtMs, Lt 132, 1902, par. 4*

When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.*17LtMs, Lt 132, 1902, par. 5*

When a man, white or black, is arrested for Sundaybreaking, he is placed at a great disadvantage. He is humiliated. And it is well nigh hopeless for him to obtain a fair trial. Often when Sabbathkeepers in the Southern states are arrested for working on Sunday, they are sent to the chain gang where they are forced to work on the Sabbath. The Lord does not counsel them to place themselves where they are obliged to dishonor His holy rest day.*17LtMs, Lt 132, 1902, par. 6*

Our churches should understand the methods to be used in avoiding this difficulty. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work and will reach many souls.*17LtMs, Lt 132, 1902, par. 7*

Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way.*17LtMs, Lt 132, 1902, par. 8*

God has given us plain directions regarding our work. We are to proclaim the truth in regard to the Sabbath of the Lord, to make up the breach that has been made in His law. We are to do all that we can to enlighten those in ignorance; but we are never to

confederate with men of the world in order to receive financial assistance. *17LtMs, Lt 132, 1902, par. 9*

Of the children of Israel we read: "Therefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and showed them my judgments, which if a man do, he shall even live in them; and my sabbaths they greatly polluted: then I said, I would pour out my wrath upon them in the wilderness, to consume them. But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out. Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; because they despised my judgments, and walked not in my statutes, but polluted my sabbaths; for their heart went after their idols. Nevertheless mine eye spared from destroying them, neither did I make an end of them in the wilderness. But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols. I am the Lord your God; walk in my statutes, and keep my judgments, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." [*Ezekiel 20:10, 11, 13-20.*]*17LtMs, Lt 132, 1902, par. 10*

The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man. Those who seek to be conscience for their fellow men place themselves above God. Those who are under the influence of a false religion, who observe a spurious rest day, will set aside the most positive evidence in regard to the true Sabbath. They will try to compel men to obey the laws of their own creating, laws that are directly opposed to the law of God. Upon those who continue in this course, the wrath of God will fall. Unless they change, they cannot escape the penalty. *17LtMs, Lt 132, 1902, par. 11*

The law for the observance of the first day of the week is the production of an apostate Christendom. Sunday is a child of the papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay it homage. But I

wish them to understand that they are not doing God's will by braving opposition when He wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstrations on Sunday in defiance of law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness. *17LtMs, Lt 132, 1902, par. 12*

Christ warned His disciples in regard to what they would meet in their work as evangelists. He knew what their sufferings would be, what trials and hardships they would be called upon to bear. He would not hide from them the knowledge of what they would have to encounter, lest trouble, coming unexpectedly, should shake their faith. "I have told you before it come to pass," He said, "that, when it is come to pass, ye might believe." [*John 14:29.*] Their faith was to be strengthened, rather than weakened by the coming of trial. They would say to one another, "He told us that this would come, and what we must do to meet it." *17LtMs, Lt 132, 1902, par. 13*

"Behold," Christ said, "I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "Ye shall be hated of all men for my name's sake; but he that shall endure to the end shall be saved." [*Matthew 10:16, 22.*] They hated Christ without a cause. Is it any marvel that they hate those who bear His sign, who do His service? They are counted as the off-scouring of the earth. *17LtMs, Lt 132, 1902, par. 14*

"But when they persecute you in this city, flee ye into another." It is not the will of God that your lives shall be carelessly sacrificed. "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." [*Verse 23.*] *17LtMs, Lt 132, 1902, par. 15*

The people must be given the truth, straightforward, positive truth. But this truth is to be presented in the Spirit of Christ. We are to be as sheep in the midst of wolves. Those who will not, for Christ's sake, observe the cautions He has given, who will not exercise patience and self-control, will lose precious opportunities of working

for the Master. The Lord has not given His people the work of making a tirade against those who are transgressing His law. In no case are we to make a raid on the other churches. Let us remember that as a people entrusted with sacred truth, we have been neglectful and positively unfaithful. The work has been confined to a few centers, until the people in them have become gospel-hardened. It is difficult to make an impression on those who have heard so much truth, and yet have rejected it. In a few places too much has been expended, while many, many cities have been left unwarned and unworked.*17LtMs, Lt 132, 1902, par. 16*

All this is against us now. Had we put forth earnest efforts to reach those who if converted would give a true representation of what present truth would do for human beings, how much further advanced our work would now be. It is not right that a few places should have all the advantages, while other places are neglected.*17LtMs, Lt 132, 1902, par. 17*

Our ministers of experience should instruct the young men who are desirous of entering the ministry, doing all they can to lead them forward in successful evangelistic work. They should take them with them to the places they visit, showing them how to win souls to Christ. But work in the canvassing field will do more than almost anything else to prepare young men for the ministry, after they have had opportunity to become Bible students.*17LtMs, Lt 132, 1902, par. 18*

“Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are a savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ. Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles,

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 the fleshy tables of the heart. And such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything of ourselves, but our sufficiency is of God." [2 Corinthians 2:14-17; 3:1-5.]17LtMs, Lt 132, 1902, par. 19

We are handling great and sacred truths which concern our present happiness and our eternal welfare. We need to remember that the Lord, He is God. He will advance His work in His own way. All who do His will shall know of the doctrine.17LtMs, Lt 132, 1902, par. 20

Christ requires every one who believes in Him to reveal in his life the fulfilment of the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] They are bound by a most solemn obligation to show that their faith is to them a reality, that power is given them to become the sons of God. They must give evidence, by their words and actions, that they possess this power. They are to adorn the doctrine of Christ their Saviour. They are to be frank, sincere, kind, amiable, sober-minded yet cheerful, showing by example the elevating character and sanctifying influence of their faith. Thus believers and unbelievers will take knowledge of them that they are laborers together with God. The mark of Christ is upon them, because they have learned of Him.17LtMs, Lt 132, 1902, par. 21

Lt 133, 1902

Foss, Mary

“Elmshaven,” St. Helena, California

August 10, 1902

Portions of this letter are published in *3SM 90-91*; *6MR 412*.
+NoteOne or more typed 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 Mary,—

I have written page after page to you in the past, but before finishing the letters, I have had to give attention to many letters written to me in regard to important matters on which decisions had to be made. After answering these questions, I have looked for what I had written to you, but I could never find anything.*17LtMs, Lt 133, 1902, par. 1*

Now, my sister, do not think that I have forgotten you; for I have not. You know that I have books to make. My last effort is a book on “True Education.” The writing of this book has been very trying to me, but it is nearly finished. I am now completing the last chapter. This book will not have in it so much matter as there is in some of my larger works, but the instruction it contains is important. I feel the need of help from God continually.*17LtMs, Lt 133, 1902, par. 2*

I am still as active as ever. I am not in the least decrepit. I am able to do much work, writing and speaking as I did years ago.*17LtMs, Lt 133, 1902, par. 3*

I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer. So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches, and to attend important meetings. I could not do this work unless the Lord helped me.*17LtMs, Lt 133, 1902, par. 4*

Sabbath, August 2, we met together in a grove five miles from St. Helena, for a Sabbath-school convention and open-air meeting. The brethren and sisters from the churches in Calistoga, St. Helena, and Crystal Springs attended the services. Many children were present. They met by themselves for Sabbath school and children's meetings, while the older ones took part in the convention. Every one seemed to enjoy this grove-meeting. The singing was excellent. In the afternoon I spoke to the people. Several persons not of our faith were present. The Lord helped me, and an excellent impression was made on their minds. *17LtMs, Lt 133, 1902, par. 5*

Sunday afternoon some of the brethren and sisters met again in the same place, and I spoke to them with much freedom. A number of outsiders were present. For some time after my journey East last winter, I had considerable difficulty with my voice; but now I can speak before large congregations. *17LtMs, Lt 133, 1902, par. 6*

At the time of the last General Conference, held in Battle Creek, I labored very hard, and immediately after that meeting I visited several of our institutions and attended three camp-meetings. So much travelling and taxing labor wore on my strength. During the General Conference the Lord blessed me. It was a most solemn sight to see hundreds of delegates and thousands of our own people assembled in the Tabernacle. When I spoke to them, my voice reached every one. *17LtMs, Lt 133, 1902, par. 7*

Our college that was in Battle Creek for so many years has been moved to Berrien Springs, a beautiful Michigan town about a hundred miles west of Battle Creek. This school was deeply in debt, and for a time the managers did not know how they could move the school away from Battle Creek; but through the sale of *Christ's Object Lessons*, this was made possible. They have succeeded in paying a large portion of the debt already, and they hope soon to be free. *17LtMs, Lt 133, 1902, par. 8*

About three years ago all of our schools were in debt and did not see any way out of their financial difficulties. I had just finished writing my book entitled *Christ's Object Lessons*. I proposed to give this book for the purpose of clearing the schools of their terrible indebtedness. I offered to give the book, if the publishing houses

would publish it without profit, and if our people would sell it without commission. After considering my offer carefully, the brethren accepted it.*17LtMs, Lt 133, 1902, par. 9*

The book sells for a dollar and twenty-five cents a copy. Our people have raised a fund for the material used in manufacturing the books. Every church member in every conference is expected to sell a certain number of these books in order to do his part in this work. The plan is proving a complete success. Already about two thousand copies of this book have been sold, and the proceeds have been sent to the schools to be applied on the old debts. The work is still going forward in behalf of all our schools in America and is being taken up by those in charge of our schools on other parts of the world—in Australia, Europe, and Africa. Financially, the plan has resulted in large returns; spiritually, it has helped to unify the church.*17LtMs, Lt 133, 1902, par. 10*

I have ordered a copy of *Christ's Object Lessons* sent to you and to John Foss and to Ellen Tapley. There are other books that I should be glad to bring out if the Lord spares my life.*17LtMs, Lt 133, 1902, par. 11*

But I have not yet told you how many there are engaged in helping me in my work. My right-hand helper is W. C. White. I pay him fifteen dollars a week. Miss Marian Davis, who has been with me for twenty years, edits my books, giving me most valuable help. I pay her eight dollars a week. Miss Peck, a woman of much ability, keeps my accounts and also helps in editing my books. I pay her ten dollars a week. Maggie Hare prepares the articles for the papers. Clarence Crisler, an experienced stenographer, takes my discourses and writes them out. And when I am called to board meetings or committee meetings, he accompanies me and reports my talks. Miss Graham, a young lady from Healdsburg College, is being initiated into my work. She does the typewriting. Maggie Hare and Clarence Crisler are paid by the General Conference.*17LtMs, Lt 133, 1902, par. 12*

Mrs. Nelson is my housekeeper. She is an excellent cook. She takes careful charge of everything in the house and is very neat and orderly.*17LtMs, Lt 133, 1902, par. 13*

Sara McEnterfer, my secretary, has been with me for nearly twenty years. Since my husband's death, she has been my companion in travel. While we are on our journeys, she takes entire charge of all the business. She also gives me treatment. She is a trained nurse, and when we were in Cooranbong, she often took the place of a physician. She has had marked success in treating cases that the physicians had given up. More than once we have brought the sick to our home and have cared for them till they were well. Sara has often been called up in the night to go six or seven miles through the woods to visit some suffering one. She usually went on horseback. So successful was her work among the sick that the people thought her equal to a physician. In Cooranbong there was no physician nearer than Newcastle, a town twenty-five miles away, and for one visit a charge of twenty-five dollars was made. We refused to take any pay for the work that we did in this line, and this had an excellent influence.*17LtMs, Lt 133, 1902, par. 14*

We now have a small sanitarium at Cooranbong, on the school estate, and an excellent work is being done by it. Several sanitariums have been established in Australia, and most of the time they are full to overflowing.*17LtMs, Lt 133, 1902, par. 15*

We have an excellent school in Cooranbong. I labored with all the powers of my being to establish this school, and I was successful. In all this work, my son W. C. White was my right-hand helper. He is a wise, solid thinker, and his counsel and advice is appreciated by his brethren. In the past, he has been called here, there, and everywhere to attend council meetings. I have protested again and again, for I needed his help in my book work.*17LtMs, Lt 133, 1902, par. 16*

After coming to this country, he was able to give very little time to my work; for his brethren seemed determined to have his counsel and judgment, and he was called away from me so much that my work has suffered. But they have decided that if they wish to get my books, they must not call him away from me so much; and now he is able to help me a great deal.*17LtMs, Lt 133, 1902, par. 17*

After purchasing this place, I gave W. C. White a beautiful spot on which to build a house. He built a three-story house, in which over

twenty people find a home. The house is near the Food Factory. The workers in this factory need to be close to their work, but they could not purchase land on which to build themselves homes, so they pleaded with my son to build a large house, that they might have a chance to rent rooms from him. This he did, and his house is always filled. He hired the money to build; for he felt it his duty to provide a place for these workers. *17LtMs, Lt 133, 1902, par. 18*

My home is only a few rods from the Food Factory in which all kinds of health foods are made. We find this very convenient. We live very simply; we have no meat or butter or tea or coffee on our table. *17LtMs, Lt 133, 1902, par. 19*

We are not living here from choice. We are here in the providence of God, and when my work in this place is finished, the Lord will open the way for me to go where He would have me go. We have much work to do, and I am so glad that all my workers are in harmony. *17LtMs, Lt 133, 1902, par. 20*

The office building is close to the house. I can speak to my workers from my window when I wish for a certain manuscript or when I wish to give them something to be copied. *17LtMs, Lt 133, 1902, par. 21*

My health is good, if I am careful not to overtax myself. We have good horses and carriages, and I drive out every day, when I can spare the time. Sara always goes with me. She takes the lines, and could manage any horse that I should dare to ride after. *17LtMs, Lt 133, 1902, par. 22*

I carry a heavy burden for the work and cause of God. I did hope to be able to visit the state of Maine, to see my friends and relatives there; but it now seems a little doubtful that I shall be able to do this. *17LtMs, Lt 133, 1902, par. 23*

I send you some postage stamps that I happened to have in my pocketbook; also a one-dollar bill. I hope to be able to send you something more soon. At present I am short of money. I have not received all the money I left in Australia. I have had to borrow several thousand dollars in order to keep on in my work. I often have these times of dearth when issuing my books. But I have

everything to make me comfortable. I thank the Lord for His mercy and His lovingkindness. *17LtMs, Lt 133, 1902, par. 24*

I must now close my letter. I need not write to you in regard to religious matters; for I will send you copies of the manuscripts and letters that I am writing in which I think you might be interested. I would love to meet with you, but I do not suppose this can be. I do not care to travel in the cars except when it is positively necessary. *17LtMs, Lt 133, 1902, par. 25*

May the Lord bless and strengthen you, my sister, and may His peace be with you, is my prayer. *17LtMs, Lt 133, 1902, par. 26*

With much love to you and to your children. *17LtMs, Lt 133, 1902, par. 27*

Lt 134, 1902

Brethren and Sisters of the Iowa Conference

“Elmshaven,” St. Helena, California

August 27, 1902

This letter is published in entirety in *7MR 232-238*.

Dear Brethren and Sisters of the Iowa Conference,—

I am instructed to say to you that as Christians it is your privilege to bring practical religion into the home, the neighborhood, the church, and the institutions that have been established among you to advance the Lord’s work on the earth. *17LtMs, Lt 134, 1902, par. 1*

God’s people are to reveal the attributes of Christ—the tenderness, the compassion, the unselfish generosity that He always manifested toward the poor, the distressed, and the needy. “Whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?” [*1 John 3:17.*] Let there be no shutting up of the bowels of compassion; for those who do this are deprived of the Spirit of God. *17LtMs, Lt 134, 1902, par. 2*

In many, the absence of a Christlike spirit has been very marked. Many who claim to follow Christ have not His fragrance of character. By performing deeds of mercy, and by speaking words of kindness that are like apples of gold in pictures of silver, they could exert an elevating influence over those with whom they come in contact; but too often their words are harsh, their actions unbecoming a Christian. God cannot approve of wrong words and actions; for they are an offense to Him. He calls for a decided and thorough change. The time is very near when these matters will be adjusted by One whom none can evade. In the day of judgment everything will be put on its proper basis. *17LtMs, Lt 134, 1902, par.*

3

The Sin of Selfishness *17LtMs, Lt 134, 1902, par. 4*

All sin is selfishness. Satan's first sin was a manifestation of selfishness. He sought to grasp power, to exalt self. A species of insanity led him to seek to supersede God. And the temptation that led Adam to sin was Satan's declaration that it was possible for man to attain to something more than he already enjoyed—possible for him to be as God Himself. The sowing of seeds of selfishness in the human heart was the first result of the entrance of sin into the world. *17LtMs, Lt 134, 1902, par. 5*

God desires every one to understand the evil of selfishness and to co-operate with Him in guarding the human family against its terrible, deceptive power. The design of the gospel is to confront this evil by means of remedial missionary work and to destroy its destructive power by establishing enterprises of benevolence. *17LtMs, Lt 134, 1902, par. 6*

As a remedy for the terrible consequences into which selfishness led the human race, God gave His only begotten Son to die for mankind. How could He have given more? In this gift He gave Himself. "I and my Father are one," said Christ. [*John 10:30.*] By the gift of His Son, God has made it possible for man to be redeemed and restored to oneness with Him. *17LtMs, Lt 134, 1902, par. 7*

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Love is the great principle that actuates unfallen beings. With amazement the angels behold the indifference that those who have light and knowledge manifest toward a world unsaved. The heavenly host is filled with an intense desire to work through human agencies to restore in man the image of God. They are ready and waiting to do this work. The combined power of the Father, the Son, and the Holy Ghost is pledged to uplift man from his fallen state. Every attribute, every power of divinity, has been placed at the command of those who unite with the Saviour in winning men to God. O that all would appreciate the truth as it is in Jesus! O that all would love God in return for the love wherewith He has loved them! Sin has extinguished the love that God placed in man's heart. The work of the church is to rekindle this love. The

church is to co-operate with God by uprooting selfishness from the human heart, placing in its stead the benevolence that was in man's heart in his original state of perfection. *17LtMs, Lt 134, 1902, par. 8*

Christ Our Righteousness

I am sorry that so many are doubtful in regard to justification by faith and that some are standing in opposition to the light that God has given on this subject. Sinners are committed for trial. They must answer the charge of transgressing God's law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin—a curse—for them. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. Through His grace those who are obedient to God's commandments are made free. *17LtMs, Lt 134, 1902, par. 9*

If sinners repent, their pardon is procured through the merits of Christ. Those who understand this matter in its true bearing will more fully comprehend the wondrous, glorious plan of salvation. They will not desire to argue over just what is meant by Christ's being our righteousness; nor will they desire to try to explain questions that do not in any way make more plain the terms of salvation. It is not essential to understand the precise particulars in regard to the relation of the two laws. It is of far greater consequence that we know whether we are justified or condemned by the holy precepts of God's law. *17LtMs, Lt 134, 1902, par. 10*

Carelessness in regard to the principles that must be brought into the life practice is a fatal mistake and needs special attention. He who is saved must set things right in his own heart. In the days of Christ the religious leaders neglected the weightier matters of the law for matters of minor importance. The Saviour reproved them, saying, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these things ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."

[*Matthew 23:23, 24.*]17LtMs, Lt 134, 1902, par. 11

Some in our day, by their attitude toward the law as revealed in Galatians, have brought a sad chapter into their life experience. Let none repeat the past. Let none indulge in speculative theories or call attention to things that do not pertain to the solemn work of deciding their own eternal destiny. The *twenty-third of Matthew* describes the condition of those who are so blinded spiritually that they cannot discern the relative importance of things which they should understand.17LtMs, Lt 134, 1902, par. 12

Christ's righteousness has been misrepresented by some in positions of responsibility, who, supposing they were doing God's service, have done things which show that they are spiritually blind. Men have been overbearing and imperious in spirit, and their wrong course of action, their lack of principle, will cause them to be denounced by the Lord as surely as the Pharisees were denounced. The woes that fell on the Pharisees will verily fall on all who are engaged in a like work, unless they repent.17LtMs, Lt 134, 1902, par. 13

Because the spiritual eyesight of some in positions of trust has been dimmed, God's great and sacred work has been neglected. By their deeds some have shown that they have not been actuated by right principles. They have not revealed justice, mercy, and the love of God. They have not given practical evidence of love for their brethren. While very scrupulous about little matters, making a man an offender for a word, they have not scrupled to deal unjustly with the Lord's heritage. Thus they have committed sins that are great in His sight. They have tampered with the conscience, and by subtle reasoning have made imaginary distinctions between the degrees of guilt of various transactions. Lightly passing over very serious wrongs, they have condemned with great severity wrongs that do not begin to compare with their own sin in cherishing and working on false principles. They should remember that righteousness exalts a nation, and that sin brings it to ruin. And this is as true of individuals as of nations.17LtMs, Lt 134, 1902, par. 14

My brethren and sisters in Iowa, with humble, contrite hearts study your Bibles. That which is revealed in the Scriptures is for you and

for your children. Eat the Word and digest it, for it is the bread of life. Do not be eager to know something in regard to things that are not revealed. Some do not seem to comprehend that which is plainly opened before them in the Scriptures concerning their salvation, and, as a result, their religious life is greatly deficient. If they would study and obey the Word of God, their minds would not be so full of conjectures in regard to things that they need not understand. *17LtMs, Lt 134, 1902, par. 15*

In every place God is working to bring men to a knowledge of Christ and His righteousness. He speaks to them in His Word. The Bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to know what they must do to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go. *17LtMs, Lt 134, 1902, par. 16*

Let us notice the answer that the divine Teacher gave to the lawyer who asked, "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." "Thou hast answered right," Christ said: "This do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" [*Luke 10:25-29.*] *17LtMs, Lt 134, 1902, par. 17*

In answer, Christ gave the parable of the good Samaritan, relating an incident that had actually taken place: "A certain man," He said, "went down from Jerusalem to Jericho and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his

wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy to him. Then said Jesus unto him, Go, and do thou likewise.” [Verses 30-37.] *17LtMs, Lt 134, 1902, par. 18*

In this parable are summed up all the principles contained in the law of God. *17LtMs, Lt 134, 1902, par. 19*

On every hand we can see the terrible results of the selfishness that led Adam to transgress God’s law. The taking of the forbidden fruit—seemingly so small a matter—resulted in opening the floodgates of woe upon the world. To this transgression can be traced all the violence and the crime now existing. And when in this age of the world the principles of justice and mercy are in any way violated in word or deed, there is committed a sin of far greater magnitude than the sin that was committed in Eden; for sin was a new thing to our first parents. *17LtMs, Lt 134, 1902, par. 20*

My dear brethren and sisters in Iowa, determine to reveal Christ’s righteousness more fully than you have revealed it in the past; determine to show that you are not of this world, but of the kingdom of heaven. You are in danger of losing a rich experience. Will you not cultivate the grace of Christ in your hearts? Let not selfishness, springing from self-love, separate you from one another and from God. Bind yourselves to one another by the cords of Christian benevolence. If faithful, you will hear from the Saviour’s lips the words. “Well done, thou good and faithful servant: ... enter thou into the joy of thy Lord.” [Matthew 25:21.] *17LtMs, Lt 134, 1902, par. 21*

Lt 135, 1902

Brethren and Sisters of the Iowa Conference

“Elmshaven,” St. Helena, California

August 28, 1902 [typed]

Portions of this letter are published in *MM 261-262, 273-274; Ev 262; CD 39-40, 58*. †Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brethren and Sisters of the Iowa Conference,—

Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of all other people.¹⁷*LtMs, Lt 135, 1902, par. 1*

The question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet. Let us patiently study this question. We need knowledge and judgment in order to move wisely in this matter. Nature’s laws are not to be resisted, but obeyed.¹⁷*LtMs, Lt 135, 1902, par. 2*

Only when we are intelligent in regard to the principles of health reform can we be fully aroused to see the evils resulting from an improper diet. Those who, after seeing their mistakes, have courage to change their habits will find that the reformatory process requires a struggle and much perseverance. But when correct tastes are formed, they will realize that the use of food, which they have formerly regarded as harmless, was slowly but surely laying the foundation for dyspepsia and other diseases.¹⁷*LtMs, Lt 135, 1902, par. 3*

Some of our people conscientiously abstain from eating improper food and at the same time neglect to eat food that would supply the elements necessary for the proper sustenance of the body. Let us never bear a testimony against health reform by failing to use

wholesome, palatable food in the place of harmful articles of diet that we have discarded. Much tact and discretion should be employed in preparing nourishing food to take the place of that which has constituted the diet of many families. This effort requires faith in God, earnestness of purpose, and a willingness to help one another. A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. We are mortal and must supply ourselves with food that will give proper sustenance to the body.*17LtMs, Lt 135, 1902, par. 4*

Those who do not know how to cook hygienically should learn to combine wholesome, nourishing articles of food in such a way as to make appetizing dishes. Let those who desire to gain knowledge in this line subscribe for our health journals. They will find information on this point in them, especially in the *Good Health*.*17LtMs, Lt 135, 1902, par. 5*

Without continually exercising ingenuity, no one can excel in healthful cookery; but those whose hearts are open to impressions and suggestions from the Great Teacher will learn many things and will be able also to teach others, for He will give them skill and understanding.*17LtMs, Lt 135, 1902, par. 6*

Careful attention should be given to the proper use of nut foods. Some kinds of nuts are not so wholesome as others. Do not reduce the bill of fare to a few articles composed largely of nut foods. These foods should not be used too freely. If they were used more sparingly by some, the results would be more satisfactory. As combined in large proportions with other articles in some of the recipes given, they make the food so rich that the system cannot properly assimilate it.*17LtMs, Lt 135, 1902, par. 7*

Let us make intelligent advancement in simplifying our diet. In the providence of God, every country produces articles of food containing the nourishment necessary for the upbuilding of the system. These may be made into healthful, appetizing dishes.*17LtMs, Lt 135, 1902, par. 8*

Let those who advocate health reform strive earnestly to make it all that they claim it is. Let them discard everything detrimental to health. Use simple, wholesome food. Fruit is excellent and saves

much cooking. Discard rich pastries, cakes, desserts, and the other dishes prepared to tempt the appetite. Eat fewer kinds of food at one meal, and eat with thanksgiving. *17LtMs, Lt 135, 1902, par. 9*

Concerning flesh meat we can all say, Let it alone. And all should bear a clear testimony against tea and coffee, never using them. They are narcotics, injurious alike to the brain and to the other organs of the body. The time has not yet come when I can say that the use of milk and of eggs should be wholly discontinued. Milk and eggs should not be classed with flesh meat. In some ailments the use of eggs is very beneficial. *17LtMs, Lt 135, 1902, par. 10*

Let the members of our churches deny every selfish appetite. Every penny expended for tea, coffee, and flesh meat is worse than wasted; for these things hinder the best development of the physical, mental, and spiritual powers. *17LtMs, Lt 135, 1902, par. 11*

How to Present the Principles of Health Reform

The Lord desires every minister, every physician, every church member, to be careful not to urge those who are ignorant of our faith to make sudden changes in diet, thus bringing them to a premature test. Hold up the principles of health reform, and let the Lord lead the honest in heart. They will hear and believe. The Lord does not require His messengers to present the beautiful truths of health reform in a way that will prejudice the minds of others. Let no one place stumbling blocks before those who are walking in the dark paths of ignorance. Even in praising a good thing, it is well not to be too enthusiastic, lest you turn out of the way those who come to hear. Present the principles of temperance in their most attractive form. *17LtMs, Lt 135, 1902, par. 12*

We must not move presumptuously. The laborers who enter new territory to raise up churches must not create difficulties by attempting to make prominent the question of diet. They should be careful not to draw the lines too closely. Impediments would thus be thrown on the pathway of others. Do not drive the people. Lead them. Preach the Word as it is in Christ Jesus. The health journal

will help you to learn not only how to prepare healthful food and how to give treatment to the sick, but also how to instruct others in these lines. Workers must put forth resolute, persevering effort, remembering that everything cannot be learned at once. They must have a fixed determination patiently to teach the people.*17LtMs, Lt 135, 1902, par. 13*

Wherever the truth is carried, the people should be given instruction in regard to the preparation of healthful foods. God desires that in every place the people should be taught by skilful teachers how to utilize wisely the products that they can raise or readily obtain in their section of the country. Thus the poor, as well as those in better circumstances, can be taught to live healthfully.*17LtMs, Lt 135, 1902, par. 14*

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue to educate the people. We are not to neglect this work because of the effect we may fear it will have on the sale of goods manufactured in our health food factories. This is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring in themselves His image.*17LtMs, Lt 135, 1902, par. 15*

My dear brethren and sisters in Iowa, many have been rebelling against health reform. Many have been warring against Dr. Kellogg, as if he were the one who originated the principles of health reform. To such ones I would say, In treating these principles as something that you should resist, have you not acted foolishly? In rejecting health reform, you have not been rejecting Dr. Kellogg, but rather the One who in mercy has given you these principles. <For about forty years> the Lord Himself has been sending you instruction, line upon line, precept upon precept. You need to practice health reform just as conscientiously as does Dr. Kellogg. It will lead to the restoration of both physical and spiritual health. When you place yourselves in right relation to God, you will accept the medical missionary work as a work to which you have been appointed by the great Master-Worker.*17LtMs, Lt 135, 1902, par. 16*

Those who live in the last days of this earth's history need to be

fully established in the principles of health reform. They need to recognize that the medical missionary work is ordained of God. Because the avenues of the soul have been sealed by the tyrant "prejudice," many are painfully ignorant of the principles of healthful living. In their religious life they have become sour and uncongenial. May God forgive them. *17LtMs, Lt 135, 1902, par. 17*

God approves of the work that has been done in behalf of suffering humanity. Those who have stood opposed to the principles of health reform have stood where the Lord could not fulfil His purpose to work for them or through them. God says, "That servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." [*Luke 12:47.*] It is intemperance in eating that causes so much invalidism and robs the Lord of the glory due to Him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality He has set for them; and though they repent and are converted, all eternity will testify to the loss they have sustained by yielding to selfishness. *17LtMs, Lt 135, 1902, par. 18*

The Lord calls for volunteers to enter His army. Sickly men and sickly women need to become health reformers. God will cooperate with His children in preserving their health, if they eat with care, refusing to put unnecessary burdens on the stomach. He has graciously made the path of nature sure and safe, wide enough for all who will walk in it. He has given for our sustenance the wholesome and health-giving productions of the earth. *17LtMs, Lt 135, 1902, par. 19*

He who does not heed the instruction God has given in His Word and in His works, he who does not obey the divine commands has a defective experience. He is a sickly Christian. His spiritual life is feeble. He lives, but his life is devoid of fragrance. He fritters away the precious moments of grace. *17LtMs, Lt 135, 1902, par. 20*

Many have done the body much injury by a disregard of the laws of life, and they may never recover from the effects of their neglect; but even now they may repent and be converted. Man has tried to be wiser than God. He has become a law unto himself. God calls upon us to give attention to His requirements, no longer to dishonor

Him by dwarfing the physical, mental, and spiritual capabilities. Premature decay and death are the result of walking away from God to follow the ways of the world. He who indulges self must bear the penalty. In the Judgment we shall see how seriously God regards the violation of the laws of health. Then, as we take a retrospective view of our course of action, we shall see what knowledge of God we might have gained, what noble characters we might have formed, if we had taken the Bible as our counselor. *17LtMs, Lt 135, 1902, par. 21*

The Lord is waiting for His people to become wise in understanding. As we see the wretchedness, deformity, and disease that have come into the world as the result of ignorance in regard to the proper care of the body, how can we refrain from giving the warning? Christ has declared that as it was in the days of Noah, when the earth was filled with violence and corrupted by crime, so shall it be when the Son of man is revealed. God has given us great light, and if we walk in this light, we shall see His salvation. *17LtMs, Lt 135, 1902, par. 22*

There is need of decided changes. It is time for us to humble our proud, self-willed hearts and seek the Lord while He may be found. As a people we need to humble our hearts before God; for the scars of inconsistency are on our practice. *17LtMs, Lt 135, 1902, par. 23*

The Lord is calling upon us to come into line. The day is far spent. The night is at hand. The judgments of God are already seen, both on land and sea. No second probation will be granted us. This is no time for making false moves. Let every one thank God that we still have opportunity to form characters for the future, eternal life. *17LtMs, Lt 135, 1902, par. 24*

God calls upon His people to be converted. "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 55:7-9.*]*17LtMs, Lt*

135, 1902, par. 25

“Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.” [*Revelation 22:12.*] “O Zion, that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him.” [*Isaiah 40:9, 10.*]17LtMs, Lt 135, 1902, par. 26

Lt 136, 1902

Iowa Conference

“Elmshaven,” St. Helena, California

August 28, 1902 [typed]

This letter is published in entirety in *16MR 340-349*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To the Iowa Conference

My dear Brethren and Sisters,—

“The end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever.” [1 *Peter* 4:7-11.] *17LtMs, Lt 136, 1902, par. 1*

The churches in Iowa are in need of far greater spiritual life. When we separate from God, we assert our own independence and raise the standard of revolt. Men desire to govern their fellow men, to gain jurisdiction over them. But it is impossible for man to exercise authority over his fellow men without making himself liable to collide with their interests, which should be carefully guarded. Every man is to remember that every other man has an identity, which must not be submerged in any human being. Supreme love for God is the great principle that keeps men close to one another in unselfish fellowship. The love of Christ leads man to see the good there is in his fellow beings. But he who is absorbed in correcting his neighbor neglects to give attention to his own defects and loses God out of his reckoning. He does not appreciate God enough to seek to be

like Him, and he loses the power to bring forth the fruits of righteousness. He watches for the defects in his brother, forgetting that he is the purchase of the blood of Christ.*17LtMs, Lt 136, 1902, par. 2*

For three years the disciples had before them the wonderful example of Christ. Day by day they walked and talked with Him, hearing His words of cheer to the weary and heavy laden and seeing the manifestations of His power in behalf of the sick and afflicted. When the time came for Him to leave them, He gave them power to work as He had worked. He bestowed on them His grace, saying, "Freely ye have received, freely give." [*Matthew 10:8.*] They were to go forth into the world to shed abroad the light of His gospel of love and healing. The work He had done they were to do.*17LtMs, Lt 136, 1902, par. 3*

And this is the work that we also are to do in the world. In sympathy and compassion we are to minister to those in need of help, seeking with unselfish earnestness to lighten the woe of suffering humanity. As we engage in this work, we shall be greatly blessed. And by it souls will be won to the Redeemer; for its influence is irresistible.*17LtMs, Lt 136, 1902, par. 4*

The practical carrying out of the Saviour's commission demonstrates the power of the gospel. This work calls for laborious effort, but it pays; for by it perishing souls are saved. Through its influence men and women of talent are to be brought to the cross of Christ.*17LtMs, Lt 136, 1902, par. 5*

Man has a body as well as a soul to save. Both are to be restored to health by God's simple but efficacious methods, which appeal to men and women of intelligence. As the health of the body is restored, the powers of the mind are put forth to grasp the great truths of the gospel. And through a belief in the truth, souls are awakened to their need of a preparation for life's duties.*17LtMs, Lt 136, 1902, par. 6*

The denominational churches in our land are doing something in the line of Christian help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truth. And many of those who know the truth, who

claim to believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity.*17LtMs, Lt 136, 1902, par. 7*

The Lord has a work for every one to do. There are those who suppose that they can be saved by merely assenting to the truth. But this cannot be. True conversion acts like leaven, permeating every part of the being, filling man with a desire to serve Christ. Received into the heart, the truth transforms the entire being, bringing it into conformity with the Spirit of Christ. There is a development of all the powers; for the heart is changed.*17LtMs, Lt 136, 1902, par. 8*

Man can increase in knowledge without experiencing a change of heart, but this does not bring salvation. Paul declares, "Though I ... understand all mysteries, and all knowledge, ... and have not charity, I am nothing. ... Though I speak with the tongues of men and of angels, and have not charity, I am become a sounding brass and a tinkling cymbal." [*1 Corinthians 13:2, 1.*] It is not position or profession that makes a man of value in God's sight. It is being good and doing good.*17LtMs, Lt 136, 1902, par. 9*

Christ says, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] He who has only an emotional religion is controlled by "another spirit," not the Spirit of Christ. [*2 Corinthians 11:4.*] Flighty and sentimental, he is a burden to the church. At times his imagination soars high, but it goes down correspondingly when the cause of excitement is removed.*17LtMs, Lt 136, 1902, par. 10*

By the death of His only begotten Son, God has made it possible for man to reach the high ideal set before him. We can do God no greater dishonor than to remain in indolence and indifference, caring not to save the souls perishing in sin.*17LtMs, Lt 136, 1902, par. 11*

Is Christ your personal Saviour? Do you depend on Him for your acceptance with the Father? He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] There is power in Christ to enable us to gain the victory over the enemy.*17LtMs, Lt 136, 1902, par. 12*

I am carrying a burden for the Iowa Conference. The Lord has instructed me that as a Conference you are living far beneath your privileges. Although you have been greatly blessed with a knowledge of the truth, many of you have not realized your duty to give this advanced light to others. In the Judgment, God will call you to account for the way in which you have used the light given you. *17LtMs, Lt 136, 1902, par. 13*

In the Iowa Conference there are many precious souls who would make good workers. These need to be awakened to the necessity of taking hold of the Lord's work and doing something for Him. They should be educated and trained, that they may go forth to labor for others. Let them gain an experimental knowledge in seeking to save those who are perishing around them. *17LtMs, Lt 136, 1902, par. 14*

God has appointed to every man his work. While so many men and women in the towns and cities round about us are perishing for lack of knowledge, how can God's people sleep on in indifference? If those who know the truth realized fully the fearful peril of their fellow men, they would be aroused to work for the Master. Going out into new fields, they would by the power of a godly example lead others to unite with them. *17LtMs, Lt 136, 1902, par. 15*

Let married men and women who know the truth go forth to the neglected fields to enlighten others. Follow the example of those who have done pioneer work in new fields. Wisely work in places where you can best labor. Learn the principles of health reform, in order that you may be able to teach them to others. By reading and studying the various books and periodicals on the subject of health, learn to give treatment to the sick, and thus to do better work for the Master. Many who now rest in their graves would today be alive, had they been careful to improve precious moments in seeking to obtain a knowledge of the light <upon health reform> that God has given for their benefit. Wilfully ignorant of the laws of their being, they have died for lack of knowledge. *17LtMs, Lt 136, 1902, par. 16*

Let every member of the churches in Iowa carefully study the instruction given in the *fifty-eighth chapter of Isaiah* and in the *third and fourth chapters of Malachi*. Will my brethren consider these

Scriptures? In the fifty-eighth of Isaiah there is light for those who rejoice in the hope of the soon-coming morning. The Lord desires to send us the reviving, healing beams of His sunshine. "The fashion of this world passeth away" [*1 Corinthians 7:31*], but the fashion of the world to come will endure forever. With what infinite bliss will the righteous be rewarded! What boundless joy will be theirs!*17LtMs, Lt 136, 1902, par. 17*

Christ has gone to prepare mansions for those who are faithful. To the immortal inheritance those who love God and keep His commandments have a clear title—a title that will never be questioned. Those who by faith take God at His Word have an everlasting life-insurance policy. Those who now by faith enter the kingdom of God hold fast their profession of faith will possess the kingdom forever and ever.*17LtMs, Lt 136, 1902, par. 18*

To the brethren and sisters in Iowa, those who claim to believe in Jesus as a personal Saviour, I would say: Remember that you are not your own; you are "bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] I beseech you to consider your individual responsibility. In view of all that you are to receive and enjoy in the world to come, why, O why do you not rise above the sordid influences of this world, putting away all earthliness?*17LtMs, Lt 136, 1902, par. 19*

"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. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." [*1 John 2:1-7.*]*17LtMs, Lt 136, 1902, par. 20*

The church is the bride, the Lamb's wife. She should keep herself

pure, sanctified, holy. Never should she indulge in any foolishness; for she is the bride of a King. Yet she does not realize her exalted position. If she understood this, she would be all-glorious within. *17LtMs, Lt 136, 1902, par. 21*

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the Redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property. "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.*] *17LtMs, Lt 136, 1902, par. 22*

The Lord is ready to do a great work for every church in the Iowa Conference. In order that the world may be left without excuse, He desires His representatives properly to bear witness of Him. Will those who have named the name of Christ be as clay in the hands of the potter? Will they submit to be molded and fashioned into vessels unto honor? Thus they may be qualified to stand in their lot and in their place. By their unselfish lives they may give to the world an illustration of practical Christianity. *17LtMs, Lt 136, 1902, par. 23*

The churches in this Conference have a work to do. Plans should be made to advance the Lord's cause. The Master is calling for men who will do His work with humility of heart. He works through those who have a contrite spirit. The clear light of truth should shine forth from the churches. Every church should be as a city set upon a hill, the light of which cannot be hid. *17LtMs, Lt 136, 1902, par. 24*

The Psalmist says, "Thy word is a lamp unto my feet, and a light unto my path." [*Psalms 119:105.*] In these days of test and trial, we should take the Bible as our counselor and our guide, that we may make straight paths for our feet. The beautiful, glorious light of heaven is shining from the precepts of the law, clearly lighting up the pathway leading to the gates of the New Jerusalem. Those who walk in this light will never go astray. *17LtMs, Lt 136, 1902, par. 25*

The Lord's people should often come together to engage in earnest

supplication for divine blessing, that they may better understand where and how to work. Let no selfishness or jealousy be manifested. Let the laborers knit their souls with Christ and with their brethren. Let them unitedly use their powers in doing genuine, advance work, bearing to others the light of present truth. *17LtMs, Lt 136, 1902, par. 26*

In Iowa there are many places to be worked. As a general rule, the Conference laborers should go out from the churches into new fields, using their God-given ability to a purpose in seeking and saving the lost. *17LtMs, Lt 136, 1902, par. 27*

An Appeal for the Barren Fields

My brethren and sisters, I wish to present before you the necessities of the destitute fields in your sight. In His great mercy, the Lord has furnished these fields with laborers who have precious talents. Means are now needed to carry forward the work. I present this matter before the churches in Iowa, praying that the Lord may impress hearts with the needs of His work, that gifts for these barren fields may flow into His treasury. Our neglect of the fields ripe for the harvest is our condemnation. *17LtMs, Lt 136, 1902, par. 28*

God is calling upon His people to give to Him of the means that He has entrusted to them in order that institutions both small and large may be established to glorify His name. By giving of their substance to sustain His work, God's people show in a practical manner that they love Him supremely and their neighbor as themselves. *17LtMs, Lt 136, 1902, par. 29*

I have a message to bear in regard to the Southern field. We shall have to work this field. Its present condition is a continual rebuke to all who claim to be followers of Christ. The outlook is not pleasant. In some sections of this field the nominal churches have done a good work in gospel ministry and by establishing schools for the people. But as a whole, the field has scarcely been touched. If the words of the gospel commission had been studied and obeyed by our people, the South would have received its proportionate share of ministry. If those who have received light had walked in the light

given them, they would have realized that they should cultivate this long-neglected vineyard. *17LtMs, Lt 136, 1902, par. 30*

Many of the Southern cities have never been worked. Look at the destitution of this field. Consider the ignorance, the poverty, the misery, the distress of many of the people. What do they know in regard to the Bible? They are not acquainted with the Lord Jesus Christ. And yet this field lies at your door! How selfish and inattentive you have been to your neighbors! You have heartlessly passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity. *17LtMs, Lt 136, 1902, par. 31*

It is too late now to cling to worldly treasures. Soon, unnecessary houses and land will be of no benefit to any one; for the curse of God will rest more and more heavily upon the earth. The call comes, "Sell that ye have, and give alms." [*Luke 12:33.*] This message should be faithfully borne—urged home to the hearts of the people, that God's own property may be returned to Him in offerings to advance His work in the world. *17LtMs, Lt 136, 1902, par. 32*

God calls for men who will educate. During the time that has passed into eternity, many should have been in the South, laboring together with God by doing personal work and by giving of their means to sustain themselves and other workers in that field. *17LtMs, Lt 136, 1902, par. 33*

My dear brethren and sisters in Iowa, the Lord is calling upon you to come to your senses. Awake to a realization of your responsibilities. God has given to every man his work. You have a most earnest work to do. You may live lives of usefulness. Learn all that you can and then be a blessing to others by imparting a knowledge of truth. Let every one do according to his several ability, willingly sharing in the bearing of the burden. *17LtMs, Lt 136, 1902, par. 34*

Let us in the name of the Lord press perseveringly forward in the race for eternal life. We have a great work to do in enlightening our own souls and in living up to a higher standard. Let us place a proper estimate on the preciousness of a knowledge of the truth. Then we shall have a clearer understanding in regard to God's

goodness to us and our obligations to others. While seeking to save the lost, let us keep our minds constantly uplifted in prayer for divine guidance. We are not to look to men, but are to behold Jesus. Let us not lose our spirituality. Christ desires His people to be greatly revived by the Holy Spirit. *17LtMs, Lt 136, 1902, par. 35*

Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to the scenes of the morning so soon to dawn. In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the dawn of the eternal day in all its glorious beauty and splendor. *17LtMs, Lt 136, 1902, par. 36*

Lt 137, 1902

Magan, P. T.

St. Helena, California

August 29, 1902 [typed]

This letter is published in entirety in *2MR 310-312*. ^{+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 Magan,—

I have read your letter in regard to the publication of my book on education. I respect all you say about this matter, and I was quite desirous of complying with your request, if on consideration it should be thought best. But light has come to me that it would not be wisdom to do this. Confusion would be brought in. Some things have been presented to me that I will try to present to you. *17LtMs, Lt 137, 1902, par. 1*

There was in my mind a desire to present to the cause a couple of other books to be used for its advancement, as *Object Lessons* has been used. In the night season I was instructed that the giving of the manuscript of *Object Lessons* was of the Lord, but that if other books were given to be handled in the same way, the arrangements made for their sale would bring in a train of influences that would hinder the work of handling the larger books. These books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, “The commandments of God and the faith of Jesus.” [*Revelation 14:12.*] *17LtMs, Lt 137, 1902, par. 2*

If one book should be continually kept before the minds of our people and canvassers, all their zeal and earnestness would be spent on the circulation of that one book. The Lord would have the

canvassers who sell *Object Lessons* take with them also other of our books. Nothing is to hinder the circulation of the larger books, for they contain the light given by God for the world. *17LtMs, Lt 137, 1902, par. 3*

Sometimes we get in a hurry and by our plans bring confusion into the Lord's work. How many there are who work in their own strength, following their own lines, in order to accomplish that which they think should be accomplished. May the Lord take pity on our ignorance. May He help us to do nothing to hinder the work that He desires to have accomplished. *17LtMs, Lt 137, 1902, par. 4*

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom in order that each part may be carried forward successfully. While *Object Lessons* is to live to do its appointed work, not all the thought and effort of God's people is to be given to this one line of work. There are many things to be done to advance the work of God. I have been instructed that the canvassing work is to be revived. Our smaller books with our pamphlets and journals can and should be used in connection with our larger books. *17LtMs, Lt 137, 1902, par. 5*

Should I give the publication of the book on education into other hands than those who acted so liberally in publishing *Object Lessons*, I should not be dealing fairly. I wish to express my sincere gratitude to those who took part in the publication of this book, co-operating with me in carrying out the God-given plan for freeing our schools from debt. Let the good work continue. But other books also must be sold. The canvassing work is to be carried forward with increasing interest. I have been instructed to say to my brethren and sisters that the way in which this book has been handled is an object lesson showing what can be done to circulate the books containing present truth. The work that has been done with *Object Lessons* is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. There is a decided work to be accomplished, and our other publications are to be handled in the same trustful way that *Object Lessons* has been handled. *17LtMs, Lt 137, 1902, par. 6*

We need to remember that the church militant is not the church triumphant. The difference between the kingdom of Christ and the kingdom of the world is to be carefully considered, else we shall draw threads of selfishness into the web that we are weaving. We need to remember that beside every soul there is an unseen, heavenly Watcher.*17LtMs, Lt 137, 1902, par. 7*

Lt 138, 1902

Daniells, A. G.

“Elmshaven,” St. Helena, California

September 5, 1902

This letter is published in entirety in *BCL 59-60*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Daniells,—

I have just read the letter that you wrote to my son Willie in regard to attending the California camp-meetings. I have much to say to you in regard to many matters, but cannot write at length now.¹⁷*LtMs, Lt 138, 1902, par. 1*

I write this morning to tell you that we desire you to attend, if possible, the Fresno camp-meeting. The Fresno and the Los Angeles meetings are the only ones that I expect to attend this season—not but that I should be glad to attend others, but I must spend most of the time in preparing my writings for publication so that they may be placed in the hands of the people. For the first time since returning to this country, Willie has taken hold of my book work in earnest. All our helpers are doing excellent work in this line. The preparation of the book *Education* and *Testimony for the Church No. 35* has held me close at home for several weeks.¹⁷*LtMs, Lt 138, 1902, par. 2*

We greatly desire you to attend the California meetings. You should certainly be at Fresno. You may also be able to attend the Los Angeles meeting.¹⁷*LtMs, Lt 138, 1902, par. 3*

It is with fear and trembling that I start out on a journey now. I fear that I may gather too many burdens on my soul. When I stand before large congregations, it seems as if I were reined up before the great white throne to answer for the souls that have been presented before me as unready to meet the Lord in peace.¹⁷*LtMs,*

Lt 138, 1902, par. 4

I am much worried about Dr. Kellogg. In many respects, his course is not pleasing to the Lord. It seems to be so easy for him to drift away from foundation principles. He is in great danger of not holding the beginning of his confidence steadfast unto the end.*17LtMs, Lt 138, 1902, par. 5*

My brother, I wish to write a few words to you confidentially in regard to the Doctor: Do not let him beguile you by his statements. Some may be true; some are not true. He may suppose that all his assertions are true; but you should neither think that they are nor encourage him to believe that he is right. I know that he is not in harmony with the Lord. Do not sanction his effort to gather from every source all the means possible for his line of the work; for God does not favor so great an outlay of means as is now being made in Battle Creek; nor does He favor the way that the Doctor is managing the health food business.*17LtMs, Lt 138, 1902, par. 6*

Brother Daniells, constantly the Lord is keeping Southern California before me as a place where we must establish medical institutions. Every year this region is visited by many thousands of tourists. Sanitariums must be established in this section of the State. Tent-meetings must be held in as many of the great tourist resorts, far and near, as the Southern California Conference can work, with the laborers that they have. If ever there was need of awaking to the importance of working in such places, it is now.*17LtMs, Lt 138, 1902, par. 7*

Lt 139, 1902

White, J. E.

“Elmshaven,” St. Helena, California

September 9, 1902

Portions of this letter are published in *4MR 22*.

Dear Son Edson,—

I have received your two last letters and will now answer as best I can. This is the last morning I shall have at home for perhaps a month. I have not been able to sleep past one o'clock, and I have risen to seek the Lord in prayer. I feel my helplessness, my dependence on the Lord, and I ask Him to teach me, to guide me, to strengthen me, that I may stand in my lot and in my place. We are living in a time when we must constantly seek help from the Lord, and we shall receive if we ask in faith, nothing doubting. *17LtMs, Lt 139, 1902, par. 1*

After reading your letter, I can only say to you, Follow the convictions of the Spirit of God, in harmony with your brethren. Watch unto prayer, and then commit the keeping of your soul to God, as unto a faithful Creator. He will keep that which is committed to His trust. Look to Jesus. The enemy will seek to spoil your life, but trust in the Lord. Draw nigh to Him, and He will draw nigh to you. *17LtMs, Lt 139, 1902, par. 2*

The Lord God of heaven is constantly at work for us. His angels are ministering spirits to all who will receive their guardianship. Human impulse will try to make us believe that it is God who is guiding us when we are following our own way. But if we watch carefully, and counsel with our brethren, we shall understand; for the promise is, “The meek will he guide in judgment; the meek will he teach his way.” [*Psalm 25:9*.] We must not allow human ideas and natural inclinations to gain the supremacy. *17LtMs, Lt 139, 1902, par. 3*

I have considered that which you have written in regard to your boat's being fitted up and used as a missionary agency to convey

workers to places that otherwise they could not reach. I have been shown how when you first went to the Southern field you used this boat as your home and as a place on which to receive the people. The novelty of the idea excited curiosity, and many came to see and to hear. I know that through the agency of this boat, places have been reached where the light of truth had never shone—places represented to me as “the hedges.” [Luke 14:23.] It has been the means of sowing the seeds of truth in many hearts, and many souls have first seen the light of truth while on this boat. On it angel-feet have trodden. *17LtMs, Lt 139, 1902, par. 4*

Yet I would have you consider the dangers as well as the advantages of this line of work. The greatest caution will need to be exercised by all who enter the Southern field. They are not to be ready to trust to unchristian feelings or prejudices. The truth is to be proclaimed. Christ is to be uplifted as the Saviour of mankind. But unless men of extreme caution, men who trust in the Lord, knowing that they will be kept by His power, are chosen as leaders and burden-bearers, the efforts of the workers will be in vain. The brethren are to consider all these things and then move forward in faith. *17LtMs, Lt 139, 1902, par. 5*

One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to do with boats is as a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized as a means of bringing to those in darkness the light of Him who is “the bright and morning Star.” [Revelation 22:16.] *17LtMs, Lt 139, 1902, par. 6*

As a people, we have been so often reprov'd for doing so little, that we should not hinder with discouragement any effort to extend the influence of the truth. Be careful that the enterprise you speak of does not cripple other lines of work. *17LtMs, Lt 139, 1902, par. 7*

I should be very glad, Edson, to have you visit us; but the Lord understands. I do not want you to leave a work, in which you are needed, to come to my home. The service of Christ must always

come before anything else. I accept your reasons for not coming. *17LtMs, Lt 139, 1902, par. 8*

Walk humbly with God. The Lord will be nigh unto you in all things that you call upon Him for. The best way to succeed in all enterprises for the advancement of the truth is to go promptly and steadily forward, willingly making the sacrifices that God's cause demands and trusting Him whose we are and whom we serve to supply our temporal needs. It is easy for Him who owns the world and who has at His command the resources of heaven to increase or diminish the possessions of human beings. He will see that those who serve and obey Him have all things needful. The Lord is not unmindful of the wholehearted service offered Him. No work done in faith will be in vain. *17LtMs, Lt 139, 1902, par. 9*

God calls for earnest, persevering effort to press the battle to the gates. There is service to be done for the Master. Wherever there is work, there should be men and women on hand to say, "Here am I; send me." [*Isaiah 6:8.*] Wherever there is work to be done, let God's people take it up and do their best. If they leave untouched the work He gives them, they will lose the precious blessings that come to those who advance in spite of difficulties. *17LtMs, Lt 139, 1902, par. 10*

There are many who sit contentedly under their own vine and fig tree, doing nothing for the Master. The Lord did not give light to His people to amuse them, to please them. Wherever there is true conversion, there is a reformation, a consecration to God. Every one who with genuine faith believes in Christ enters into His service. Our faith must now be a faith that is constantly increasing. God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening and then go to work. *17LtMs, Lt 139, 1902, par. 11*

The Life-giver is constantly imparting His life to those who take it that they may impart it. Where there is constant receiving, there should be constant giving. The thoughts, the impressions, that we receive from God are to be shared with others. To impart increases the power to receive. Giving to others what we receive from God, "grace for grace"—this is the genuine enjoyment of spiritual life.

[*John 1:16.*] None are to look upon the blessings they receive as their own, to be hoarded for self. These blessings are to be given back to God by being used to help some soul to the platform of eternal truth. All may learn, if they will, that the blessing of receiving is very closely related to the blessing of imparting. *17LtMs, Lt 139, 1902, par. 12*

In God's work there is need of constant self-sacrifice. Said the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." [*Philippians 3:8.*]*17LtMs, Lt 139, 1902, par. 13*

Christ was engaged in public ministry for only three years and a half, but His whole life was a life of ministry. He sought to teach men and women the great truth that the law of service is the law of life. Taking upon Him our nature, He came to this earth, all seared and marred as it was by the curse, to be the example for all men. He was the Redeemer of mankind. Though He could not abide on this earth in bodily form, He would abide in the hearts of His followers. He would not leave them to meet unaided the opposition they would receive from the world. *17LtMs, Lt 139, 1902, par. 14*

"Ye have heard how I said unto you," He declared, "I go away, and come again unto you." [*John 14:28.*] "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. ... I will not leave you comfortless: I will come to you. ... At that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." [*Verses 14:19, 18, 20, 21.*]*17LtMs, Lt 139, 1902, par. 15*

My son, has not God fulfilled His Word? Have you not recently had the assurance of His love? "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.*] Though the heaven of heavens cannot contain God, His chosen temple is the heart of the humble and contrite. His blessed presence fills the soul with light and grace and

strength.¹⁷*LtMs, Lt 139, 1902, par. 16*

May the Lord bless and teach and guide you, is my prayer.¹⁷*LtMs, Lt 139, 1902, par. 17*

Lt 140, 1902

Haskell, Brother and Sister

Santa Barbara, California

September 11, 1902

Portions of this letter are published in *BTS 11/1902*.

Dear Brother and Sister Haskell,—

Yesterday, Wednesday, W. C. White, Clarence, Sara, Maggie, and I left St. Helena for San Francisco, there to take the cars for Los Angeles, to attend the camp-meeting. While waiting in Oakland I began to write a letter to you, which will be sent with this. My mind was drawn out to speak expressly of the duty of church members to draw together in the service of God, though all have not the same office or the same talents. Christ gives different men different abilities, to be exercised in different lines of work. Some are strong to carry on one line of work, while others are especially fitted to carry on another line, or to labor in a different way to accomplish the same result. Let no worker feel that his fellow workers should labor in exactly the same way that he does.¹⁷*LtMs, Lt 140, 1902, par. 1*

Lt 141, 1902

Haskell, Brother and Sister

Oakland, California

September 10, 1902

Portions of this letter are published in *TDG 262, OHC 170, 4BC 1174; 6BC 1106; 3MR 359-360; 7MR 343; 8MR 345; BTS 11/1902, 12/1902, 02/1903*. +NoteOne or more typed 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,—

You must not think that I have forgotten you because I have not written to you. The reason for my not writing is that we have been finishing two books *Christian Education* and *Testimony 35*. Marian has had the one on *Education* in her charge, and Willie has had the *Testimony*. In a few days both books will be finished. Reading the matter prepared for these books has kept me very busy. I am thankful that now my part is done, with the exception of a few pages yet to be read. *17LtMs, Lt 141, 1902, par. 1*

Early this morning, W. C. White, Clarence, Sara, Maggie, and I left St. Helena for Los Angeles. We are now in Oakland, or rather, I am. W. C. W. and Clarence are in San Francisco, and so are Maggie and Sara. This evening at seven o'clock we take the cars, ride all night, stop off at Santa Barbara from eight o'clock Thursday morning till three thirty in the afternoon and then go on to Los Angeles. *17LtMs, Lt 141, 1902, par. 2*

I should be much pleased to labor for a short time in New York City. But while my life is spared, I must work diligently to place before the people the light that God has given me. I can work. My mind is clear, and my memory excellent. I am so grateful for this. *17LtMs, Lt 141, 1902, par. 3*

I am indeed very much pleased to know that you and Elder Franke can work together. Because men are not of the same stamp of

character, this is no reason why they should draw apart. If we are children of the heavenly King, we shall not be at such variance that we shall stand in one another's way. *17LtMs, Lt 141, 1902, par. 4*

It is by the Lord's order that His servants have varied gifts. It is by His appointment that men of varied minds are brought into the church, to be laborers together with Him. We have many different minds to meet, and different gifts are needed. God's servants are to work in perfect harmony. I thank the Lord that we are not all exactly the same, while we are all to have the same spirit—the spirit that dwelt in Christ. The apostle John was not the same as the apostle Peter. Each was to subdue his peculiarities and soften his temperament that they might help each other through belief in and sanctification of the truth. *17LtMs, Lt 141, 1902, par. 5*

It is the righteousness of Christ that goes before us. It is His character that we are to copy. And then what? The glory of the Lord shall be our rearward. Our Leader goes before us, and as we follow Him, He imparts to us His righteousness, which is revealed in our lives by a well-ordered life and a godly conversation. It is faith and works that make us Christians, preparing us to sit together in heavenly places with Christ. *17LtMs, Lt 141, 1902, par. 6*

Is Christ divided? No. Christ abiding in the soul will not quarrel with Christ in another soul. We must learn to bear with the peculiarities of those around us. If our will is under the control of Christ's will, how can we be at variance with our brethren? If we are at variance, we may know that it is because self needs to be crucified. He whom Christ makes free is free indeed. We are not complete in Christ unless we love one another as Christ has loved us. When we do this, as Christ has given us commandment, we shall give evidence that we are complete in Him. *17LtMs, Lt 141, 1902, par. 7*

We must have the faith which prophets foretold and apostles preached—the faith that works by love and purifies the soul. If we reach the standard of perfection, our peculiar traits of disposition must be molded in harmony with Christ's will. Then we shall sit together in heavenly places in Christ. Brethren will work together, without a thought of collision. *17LtMs, Lt 141, 1902, par. 8*

Little differences, dwelt upon, lead to actions that destroy Christian

fellowship. But this is not profitable. Let us keep drawing near to God, and He will draw near to us. Then, as one, we shall reach upward to Him. The churches will be as gardens of the Lord, under His cultivation. God's people will be trees of righteousness, planted by the Lord, and watered with the river of life. And how fruitful they may be! Did not Christ say, "It is my Father's good pleasure that ye bear much fruit"? [See *John 15:8*.] *17LtMs, Lt 141, 1902, par. 9*

Shall the vines of Sodom and Gomorrah be permitted to grow in the garden of the Lord? Will the terrible judgments of God be visited upon those who know the truth, because they have not formed characters after the divine example? Will God be obliged to say of His people today, as He said of Israel, "I had planted thee a noble vine, wholly a right seed: how then art thou turned into a degenerate plant of a strange vine?" [*Jeremiah 2:21*.] Let us subdue self. Let us overcome every evil trait of character. Then the grapes of the Lord will once more grow on the once-flourishing vine, which will no longer bear the grapes of Sodom and the clusters of Gomorrah. *17LtMs, Lt 141, 1902, par. 10*

Hear the words of Christ, "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*.] *17LtMs, Lt 141, 1902, par. 11*

The powers of Satan are mustering for battle. Stern conflicts are before us. Press together, my brethren and sisters, press together. Bind up with Christ. "Say ye not a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary to his people; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a snare and for a gin to the inhabitants of Jerusalem. And many among them shall stumble and fall, and be broken and snared, and taken." [*Isaiah 8:12-15*.] *17LtMs, Lt 141, 1902, par. 12*

I am instructed to say to those who know the truth, "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for

him. Behold, I and the children whom thou hast given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” [Verses 16-20.] *17LtMs, Lt 141, 1902, par. 13*

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked”—without the robe of Christ’s righteousness—“and they see his shame.” [Revelation 16:13-15.] *17LtMs, Lt 141, 1902, par. 14*

“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government, and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.” [Isaiah 9:6, 7.] *17LtMs, Lt 141, 1902, par. 15*

These subjects are of the utmost importance. Urge our people to consider them carefully. When they do this, their minds will be so fully occupied with matters of eternal consequence that they will lose sight of the little differences that once annoyed them. They will realize that prophecy is even now fulfilling. If the minds of the people of God were not occupied with things of minor consequence, they would see that the signs of the times are fast fulfilling, and that events of the greatest consequence to them are taking place in the world and in the churches pointed out by the words, “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.” [Revelation 18:2.] *17LtMs, Lt 141, 1902, par. 16*

Let us cease the conversation that is so unprofitable and spend our time learning lessons from the Word of God. Christ has told us that we are to be united in love. This is the lesson we are to learn. We are to close the door to all disparaging of one another and exalting of self. *17LtMs, Lt 141, 1902, par. 17*

He who gave being to the world has not lost His power or sovereignty. He still presides over the world. It is His prerogative to speak out His purpose. By His Son, the Mediator between God and man, these purposes are executed, and the Holy Spirit gives them effect. The awful confusion in the world has been brought about because the way of the Lord has not been followed, because man has set up his human judgment against the law of Him who created the world. Men have undertaken to please and glorify themselves, to set themselves above truth and above God. *17LtMs, Lt 141, 1902, par. 18*

Daniel writes, "I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto the heaven, and swore by him that liveth forever, that it shall be for a time, times, and an half, and when he shall have accomplished, to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel; for the words are closed up and sealed 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 12:7-10.*] *17LtMs, Lt 141, 1902, par. 19*

The world is a theatre. The actors, the inhabitants of the world, are preparing to act their part in the last great drama. God is lost sight of. There is no unity of purpose, except as parties of men confederate to gain their ends. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding

themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect. *17LtMs, Lt 141, 1902, par. 20*

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. *17LtMs, Lt 141, 1902, par. 21*

God permits men to work out the purposes He would have saved them from had they kept His commandments. When in the face of light and evidence, they refuse to obey, they must reap the harvest of the seed they have sown. "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." [*Verse 10.*] The wicked have chosen Satan as their leader. Under his control, the wonderful faculties of the mind are used to construct agencies of destruction. God has given the human mind great power, power to show that the Creator has endowed man with ability to do a great work against the enemy of all righteousness, power to show what victories may be gained in the conflict against evil. To those who fulfil God's purpose for them will be spoken the words, "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.*] The human machinery has been used to do a work that is a blessing to humanity; and God is glorified. *17LtMs, Lt 141, 1902, par. 22*

But when those to whom God has entrusted capabilities give themselves into the hands of the enemy, they become a power to destroy. When men do not make God first and last and best in everything, when they do not give themselves to Him for the carrying out of His purposes, Satan comes in and uses in his service the minds that, given to God, could achieve great good. Under his direction, they do an evil work with great and masterly power. God designed them to work on a high plane of action, to enter into His mind, and thus to acquire an education that would enable them to work the works of righteousness. But they know

nothing of this education. They are helpless. Their powers do not guide them aright; for they are under the enemy's control. *17LtMs, Lt 141, 1902, par. 23*

The way to holiness and heaven is found in the path of obedience. "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.*] *17LtMs, Lt 141, 1902, par. 24*

September 14, 1902

Los Angeles

We arrived here Thursday evening at eight o'clock. We found that one of our brethren has vacated his house and gone to live on the camp-ground, so as to provide rooms for me and my workers. We are pleasantly situated, in a cottage of four rooms, but are quite a distance from the camp-ground. The streetcar runs within two blocks of the house, and the brethren have provided me with a horse and carriage to take me to and from the meetings. The others go on the car, or walk. *17LtMs, Lt 141, 1902, par. 25*

Yesterday, (Sabbath), Brother A. T. Jones spoke in the forenoon to a large congregation, and in the afternoon, at two thirty, I spoke to a crowded tent. The people seemed to manifest great interest. *17LtMs, Lt 141, 1902, par. 26*

We shall probably remain here over next Sabbath and Sunday, and then they want me to visit San Diego, where Dr. Whitelock is carrying on sanitarium work. If my health will permit, I will try to call at San Diego and then visit the camp-meeting at Fresno. *17LtMs, Lt 141, 1902, par. 27*

At present I am feeling reasonably strong. I hope that you and Sister Haskell are well. *17LtMs, Lt 141, 1902, par. 28*

Lt 142, 1902

Jones, W. H.

Los Angeles, California

September 15, 1902

Previously unpublished.

Dear brother W. H. Jones,—

You are on losing ground, and have been for some time. You have been taught the way of truth, and your parents have great confidence in your principles, but God has weighed you in the balances of the sanctuary and has pronounced the sentence, "Weighed and found wanting." [*Daniel 5:27.*] My brother, should your life be taken from you now, your loss would be a loss for all eternity. You have a great work before you, and you have not a moment to lose. Satan is playing the game of life for your soul. You are on the losing side. You are grasping thistles. Your association with those who are not consecrated to God gives you neither physical soundness nor spiritual strength. *17LtMs, Lt 142, 1902, par. 1*

You do not understand your position. The desire to enter into worldly amusements, to indulge the natural appetites, to commit sins that weaken your inclination to resist evil, has grown with your growth. You are a weak man, when you should be strong in moral power. *17LtMs, Lt 142, 1902, par. 2*

Your associations when you were obtaining an education were not pleasing to God. Instruction has been given me that if our youth would cherish the sense that they are to represent God, they would prove a great blessing to those with whom they associate. But you did not cultivate that firmness of purpose that would have enabled you to stand firmly for your faith in Bible truth. *17LtMs, Lt 142, 1902, par. 3*

While you were in the St. Helena Sanitarium, the Lord gave you opportunities, which, if improved, would have made you a wise,

intelligent worker together with God. But you allowed the influences exerted by certain ones in the Sanitarium to make you unimpressionable in regard to religious matters. You did not cherish a firm purpose to become a faithful, all-round Christian. Your influence was not what it should have been. You did not constantly strive to be what God desired you to be. When you might have stood as firm as a rock to principle, you were influenced by those who in spirit and practice were departing from righteousness. *17LtMs, Lt 142, 1902, par. 4*

When you were at the St. Helena Sanitarium, I bore the testimony concerning you that you should be associated with physicians who were reaching a higher standard than were those at the Sanitarium, because it meant very much to you with whom you were associated. You did not respect Dr. Sanderson's course, yet you followed his habits and practices. I tried to arouse your father to see these things. How he could feel so much at ease in regard to you, when such influences prevailed at the Sanitarium, was, and still is, a mystery to me. I would rather bury a son of mine than have him receive the mold that you were receiving at the Sanitarium. The Sabbath was observed as a form, but love for it was not cherished. *17LtMs, Lt 142, 1902, par. 5*

The light given me at that time was that you were not improving your opportunities to become a Christian missionary, a man chosen by God to act out His plan. You were becoming less and less prepared to act as one working under the guidance of the great Physician. You were following in the footsteps of those who had brilliant powers, but who had not balance enough to hold them firm in their allegiance to God. *17LtMs, Lt 142, 1902, par. 6*

Satan was once a beautiful and exalted angel. But he swerved from his allegiance, and as no soul could remain in heaven alienated from God, Satan and those who sympathized with him in his rebellion were thrust out of heaven. Shall we yield ourselves to sin because Satan chose to become envious and jealous? There is no excuse for sin. If an excuse for sin could be found, sin could not be condemned; for it would not then be sin. God's purpose for us is that we shall be Christlike. The Saviour's prayer for us is, "That they all may be one; as thou, Father, art in me, and I in thee." [*John*

17:21.] The Lord has made it possible for us to have clear, discerning minds, able to distinguish good from evil. He has promised to give all power to those who believe and trust in Him. He is the source of all strength, all efficiency. Those who are willing to receive His grace will have grace to communicate. Those who choose to pattern after men and women who follow the ways of the world must reap the result of their choice. Virtue of character is alone of worth in Christ's sight. *17LtMs, Lt 142, 1902, par. 7*

The character of each one is open before God. It may, in this life, be kept pure and untarnished and prepared for the future life. Every human being is left free to choose between right and wrong. By the choice that he makes, he decides his eternal destiny. My brother, you are now at that age where you should have made it your choice to serve God and Him only. *17LtMs, Lt 142, 1902, par. 8*

God has given wonderful truth to His people, to show them the necessity of walking in the light as He is in the light. The accumulated light of the past and the present is to be to us a source of power, strengthening our purpose to live with God through the eternal ages. *17LtMs, Lt 142, 1902, par. 9*

The statement has been made that wherever there are three physicians, there are two atheists. But it is God's purpose that through the power of His truth, our physicians shall make constant progress heavenward. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." [*Jeremiah 17:5-8.*] *17LtMs, Lt 142, 1902, par. 10*

Physicians are placed in positions of temptation and danger. But they may stand firm to their allegiance if they will take hold of the strength that God offers them. He says, "Let him take hold of my

strength, that he may make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] The Lord will be the helper of every physician who will work together with Him in the effort to restore suffering humanity to health, not with drugs, but with nature’s remedies. Christ is the great Physician, the wonderful Healer. He gives success to those who work in partnership with Him. *17LtMs, Lt 142, 1902, par. 11*

“I the Lord search the heart,” He declares, “I try the reins, even to give every man according to his ways and according to the fruit of his doings. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. A glorious high throne from the beginning is the place of our sanctuary. O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved; for thou art my praise.” “O Lord, my strength and my fortress, and my refuge in the day of affliction.” [*Jeremiah 17:10-14; 16:19.*]*17LtMs, Lt 142, 1902, par. 12*

Have not these words been given to you to speak? Can you not, in the power of the Lord, take your stand on vantage ground?*17LtMs, Lt 142, 1902, par. 13*

I must present before you what the Lord has given me for you, but I am not called upon to enter into details, to specify wherein you have departed from truth and righteousness. You have known the way of the Lord; for it is plainly stated in His Word. You well know wherein you have separated yourself from God. I shall not repeat your mistakes and errors; for you know them, and are grieved over them, and will, I believe, repent most thoroughly and turn from the ways that have grieved the Spirit of God. I do not by any means give you up. I am afflicted with you in your affliction, as I think of how grieved you must be when you review the past and see the opportunities you failed to improve when you were at the St. Helena Sanitarium. You knew of the evils that were working in the institution, and you could and should have stood firmly for the right, making the Word of God your study and your guide. But you often allowed yourself to

stand on the enemy's ground. *17LtMs, Lt 142, 1902, par. 14*

Soon, very soon, you must stand before the Judge of all the earth, to give Him an account of the way in which you have used your talents. Shall it be with joy, and not with grief? *17LtMs, Lt 142, 1902, par. 15*

Please read and study the *eighteenth chapter of Jeremiah*. God declares, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck it up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, to plant it and to build it, if it do evil in my sight, that it obey not my voice, then will I repent of the good, wherewith I said I would benefit them. ... Thus saith the Lord, Behold, I frame evil against you, and devise a device against you, return ye now every one from his evil way, and make your ways and your doings good. And they said, There is no hope; but we will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore thus saith the Lord, Ask ye now among the heathen, who hath heard such things. ... Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" [*Verses 7-14.*] *17LtMs, Lt 142, 1902, par. 16*

I bear this message to you because I want you to be an acceptable child of God. In some things you show weakness of character. You are easily lead astray by temptation. But you may gain strength from the experience through which you are now passing, if you will let the outcome make the right impression on your mind. Repentance will save your soul from death and hide a multitude of sins. The Lord loves you. His hand is stretched out to save you from your weakness. He will make your weak points of character your strong points, if you will trust in His strength. *17LtMs, Lt 142, 1902, par. 17*

The psalmist declares, "The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God. For all his judgments were

before me, and I did not put away his statutes from me. I was also upright before him, and I kept myself from iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight. With the merciful thou wilt show thyself merciful; and with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the froward thou wilt show thyself froward. For thou wilt save the afflicted people; but wilt bring down high looks. For thou wilt light my candle; the Lord God will enlighten my darkness. For by thee I have run through a troop; and by my God have I leaped over a wall. 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? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me up upon my high places. He teacheth my hands to war, so that a bow of steel is broken by my arms. 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, so that my feet did not slide." [*Psalm 18:20-36.*]*17LtMs, Lt 142, 1902, par. 18*

Will you please read these words carefully, and pray for clearness of mind, that you may understand them.*17LtMs, Lt 142, 1902, par. 19*

The Lord calls for young men to work in our sanitariums who will not yield to temptation. You are not fitted for this work. I am instructed to say to you, "When thou art converted, strengthen thy brethren." [*Luke 22:32.*] But do not, I beg of you, think that sin is any less grievous in the sight of a holy God because some of our leading brethren have gone astray and turned aside to follow strange paths. The fact that they have sinned does not lessen your sin. You must answer to God for yourself. You were not compelled to sin because other men sinned. You knew that whatever their position, when they sinned, they were robbing themselves of the experience that God desired them to have. You knew that they were bringing to the foundation wood, hay, and stubble—material that must be consumed by fire.*17LtMs, Lt 142, 1902, par. 20*

Because others have not kept themselves so pure that no evil could

truthfully be spoken of them, shall I take a course that will cause my soul to become diseased, making me offensive in God's sight? Shall I spoil my record in the books of heaven and disappoint my Saviour, who gave His precious life for me? Shall I make it necessary for Him who is to judge every one according to his works to speak to me the word "Weighed in the balances, and found wanting"? [*Daniel 5:27.*] *17LtMs, Lt 142, 1902, par. 21*

My brother, in love for your soul, I entreat you have your soul filled with the melody of spiritual joy. You may be a physician who has a cure for the souls as well as the bodies of the sick. You may work in partnership with the mighty Healer. But if you go on as you have been going, you will divorce yourself from God, you will become a partaker of the spirit and character of the enemy of all righteousness, and you will soon become indifferent to all in the life-service that is most solemn and sacred. There is hope for you in God. But remember that you have disappointed your Redeemer, and grieved the Holy Spirit. Will you not decide, as you read this letter, to change square about, and let all with whom you have been associated in your work in Santa Barbara see that you are sensible of your error, and that you are determined no longer to scatter away from Christ, but to gather with Him. *17LtMs, Lt 142, 1902, par. 22*

May God bless you, my dear brother, is my prayer. *17LtMs, Lt 142, 1902, par. 23*

Lt 143, 1902

Foss, Mary

Los Angeles, California

September 12, 1902

This letter is published in entirety in *16MR 20-25*.

My dear Sister Mary,—

Last Wednesday I left St. Helena for Los Angeles, accompanied by my son Willie, Clarence Crisler, Sara McEnterfer, and Maggie Hare, to attend the Southern California camp-meeting. We spent Wednesday, September tenth, in Oakland, and at seven o'clock in the evening took the cars again. At eight o'clock, September eleventh, the next morning we reached Santa Barbara, where we spent the greater part of the day looking over the city to see if it would be a suitable place in which to establish a sanitarium and start a hygienic restaurant. We are starting these restaurants in many cities, that we may teach the people the value of a health-reform diet. No meat, tea, or coffee are served in our restaurants. The fare is wholesome and nourishing and is made up of grains, vegetables, nuts, and fruits. We endeavor to demonstrate to those who come the advantage of a diet of this kind over a flesh diet.*17LtMs, Lt 143, 1902, par. 1*

These restaurants have met with great favor from the people of the cities in which they are established. In our restaurant in Los Angeles, eight hundred meals are served daily.*17LtMs, Lt 143, 1902, par. 2*

We left Santa Barbara at three thirty in the afternoon and reached Los Angeles at eight that evening. We were driven at once to the house which we were to occupy during the meeting. This is a furnished cottage belonging to one of our brethren here who moved to the camp-ground that I might be accommodated in his house during the meeting.*17LtMs, Lt 143, 1902, par. 3*

Friday morning, a two-seated buggy drove to the door to take us to

San Fernando, a town twenty-one miles from Los Angeles, to see a property that about a year ago we advised the brethren to purchase for school purposes. Circumstances were so arranged, in the providence of God, that this property, consisting of buildings that cost forty thousand dollars, and ten acres of land, was offered to our people for ten thousand dollars. The location is all that could be desired. The brethren wrote to me about the offer that had been made, and I told them to arrange at once for the purchase of the place. They did so and have since been preparing the building for school work. The school will open October 1, 1902.¹⁷*LtMs, Lt 143, 1902, par. 4*

On the trip to San Fernando, we saw much that was interesting. We drove through acres and acres of highly cultivated land, orange groves and orchards of various kinds of fruit. When we reached the place that our brethren have purchased, we were more than pleased with its appearance and location. Expensive buildings were erected there some years ago, the owners expecting that Fernando was about to become a center for tourists. But something swayed the tourists in another direction, and so it came about that these buildings, all ready for use, were offered to us almost as a gift.¹⁷*LtMs, Lt 143, 1902, par. 5*

Thousands upon thousands of people flock to Southern California from all parts of the States to spend the winter here. We are very desirous of getting our work in this part of the state well established, that the message of present truth may be given to these people. I have an intense interest in this work. I greatly desire that the tourists coming to Los Angeles, Pasadena, San Diego, and to many other parts of Southern California shall hear the message of warning to prepare for the great day of the Lord, which is right upon us. "He that is to come will come, and will not tarry." [*Hebrews 10:37.*]¹⁷*LtMs, Lt 143, 1902, par. 6*

We are looking for places on which to establish industrial schools. In charge of these schools we shall place carefully chosen teachers who will teach the children and youth to use their capabilities in a way that will make them of use in the Lord's work. I am urging our people to establish our schools away from the congested cities and to place in these schools faithful, consecrated teachers, who will

make the Word of God the beginning and end of all the education given. It is our purpose to prepare young men and young women to act as God's helping hand, receiving light from the Source of light and imparting it to those who sit in darkness. It is time that the world was warned that the day of the Lord will surely come as a thief in the night. Men are ambitious for power. The world is stirred with strife. Everywhere there is discontentment. At this time, in a world filled with confusion and bloodshed, the message is to be proclaimed that soon, in power and great glory, the Prince of Peace is to come. *17LtMs, Lt 143, 1902, par. 7*

The commission that Christ gave to His disciples is given also to us. "All power in heaven and in earth is given unto me," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." [*Matthew 28:18-20.*] Diligently and faithfully we are to work for the Master. In this warfare there is no release. *17LtMs, Lt 143, 1902, par. 8*

I am laboring diligently to write out the instruction that the Lord has given me. I write many hours each day. Often I begin writing at one o'clock in the morning. I keep my helpers, five in number, all busy. My memory is good, my mind is clear, and my voice has returned to me. For this I praise the Lord. After my last severe illness, my voice left me, and I feared that it would never return. *17LtMs, Lt 143, 1902, par. 9*

The two last Sabbaths before leaving for Los Angeles, I spoke at the St. Helena Sanitarium to a room full of most interested listeners. Every time I speak at this place, I feel the deep moving of the Spirit of God. There are new hearers present every time, for fresh patients are always coming to the institution. Among my hearers there are most intelligent men—physicians, lawyers, judges; and they are interested in the words that the Lord gives me to speak. *17LtMs, Lt 143, 1902, par. 10*

I have a deep interest in every soul, high and low, rich and poor. I feel to the very depths of my being the value of the human soul. It seems to me so terrible that one of those for whom Christ has given

His life should perish. My heart yearns over sinners. I long to set in operation some means of saving them. All that I have and am I have given to my Saviour; for I am His, bought with a price. I would be His instrument to open ways whereby many shall hear the truth. *17LtMs, Lt 143, 1902, par. 11*

The salvation of human beings has cost too much to [be] passed over lightly and indifferently. I cannot do this. I offer myself to the Saviour a willing sacrifice, to be used for the saving of souls. *17LtMs, Lt 143, 1902, par. 12*

I am so thankful for the work that *Christ's Object Lessons* has accomplished and is still accomplishing. When this book was in preparation, I expected to use the means coming from the sale of this book in preparing and publishing several other books. But the Lord put it into my mind to give this book to our schools, to be used in freeing them from debt. I asked our publishing houses to unite with me in this gift of donating the expense of the publication. This they willingly agreed to do. A fund was raised to pay for the materials used in printing the book, and canvassers and people have sold the book without commission. Thus the book has been circulated in all parts of the world. It has been received with great favor everywhere. Ministers of all denominations have written testimonials recommending it. The Lord has prepared the way for its reception, so that no fewer than two hundred thousand have already been sold. The means thus raised have gone far toward freeing our schools from the debts that have been accumulating for many years. *17LtMs, Lt 143, 1902, par. 13*

Our publishing houses have printed three hundred thousand copies, free of cost, and these have been distributed to the different tract societies, to be sold by our people. The Lord has made the sale of this book a means of teaching our people how to come in touch with those not of their faith and how to impart to them a knowledge of the truth for this time. Many have been converted by reading this book. *17LtMs, Lt 143, 1902, par. 14*

I desire, while my life shall last, to do all in my power for the Master. I have a faithful band of workers. They are devoted to my work and my interests, and I appreciate their help. I do not know how long my

life may be spared. I am grateful to my heavenly Father for the strength and the blessings He gives me. I am so thankful that I can have a part in His work. *17LtMs, Lt 143, 1902, par. 15*

Let us, my dear sister, hold the beginning of our confidence firm unto the end. Then, if we are not permitted to meet each other again in this life, we shall meet in the family of God, when the redeemed are gathered home. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] *17LtMs, Lt 143, 1902, par. 16*

May the Lord bless you and the members of your family. That they may be among the blessed in the kingdom of God is the highest good I can wish them. Heaven is worth everything to them. God forbid that they should give their attention to earthly and temporal things and God have no place in their hearts. Heaven is worth life-long, untiring effort. *17LtMs, Lt 143, 1902, par. 17*

But I must now close this letter. Be of good courage, my dear sister. Trust in the Lord. He is your Helper. *17LtMs, Lt 143, 1902, par. 18*

Your sister. *17LtMs, Lt 143, 1902, par. 19*

Lt 144, 1902

Kress, Brother and Sister [D. H.]

Los Angeles, California

September 18, 1902

Portions of this letter are published in *CC 49; 9MR 211*.

Dear Brother and Sister Kress,—

This morning I received and read your letter. Thank you for writing. I know, my brother, that you do not suppose that you will escape the temptations of the enemy. Continual trials will come. Cling close to the Lord Jesus, and do your best. And, my dear brother, do not think that Brother and Sister Farnsworth think triflingly of you, because this is not so. Ever since you have been in Australia, they have spoken of you in the highest terms in their letters to me. And there has been no change in the tone of their letters of late. Do not be troubled. Do not let the enemy cast one shadow over your mind. Be of good courage in the Lord. Rest in His love.¹⁷*LtMs, Lt 144, 1902, par. 1*

Do not try to carry too many burdens lest you become over-wearied. I am so grateful to the heavenly Father for sparing your life. The letters we receive from Australia express much gratitude to Him for your and Sister Kress's labors there. The Lord will bless you and keep you. Be of good courage in Him. By His lovingkindness He has comforted and upheld you.¹⁷*LtMs, Lt 144, 1902, par. 2*

I am constantly thankful to God that it was possible for you to go to Australia, though I should indeed have been glad for you to remain in this country, had it been the will of the Lord.¹⁷*LtMs, Lt 144, 1902, par. 3*

One thing is essential for you, and for me also. We must be cheerful, keeping our eyes fixed on Christ, the Sun of Righteousness. We shall have to do earnest, deep, solid thinking. We shall have to bear a clear, straightforward message to all with whom we are brought in contact. We are constantly to keep the way

of the Lord, constantly to obey His holy requirements. When the truth is planted in the heart by the Spirit of holiness, it spreads outward and covers the life with beauty. Then is revealed the power of the grace of Christ. Like the ever-widening circles in a lake, whose smoothness a pebble has disturbed, the wave of truth, flowing from the heart of the Christian, first touches those with whom he is most closely associated; then moves on with constantly widening influence.*17LtMs, Lt 144, 1902, par. 4*

It is in the daily life that the power of godliness is seen. In God's sight, a man is just what he is in his family. The life of Abraham, the friend of God, was signalized by a strict regard for the word of the Lord. He cultivated home religion. The fear of God pervaded his household. He was the priest of his home. He looked upon his family as a sacred trust. His household numbered more than a thousand souls, and he directed them all, parents and children, to the divine Sovereign. He suffered no parental oppression on the one hand, of filial obedience on the other. By the combined influence of love and justice, he ruled his household in the fear of God, and the Lord bore witness to his faithfulness.*17LtMs, Lt 144, 1902, par. 5*

He who blesses the habitation of the righteous, the high and holy One in whose mouth there is no flattery or deception, declared to Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] I know that there will be in his life no betrayal of truth. I know that he will yield to no will and follow no guidance but Mine. He will keep My law. He will be true to principle."*17LtMs, Lt 144, 1902, par. 6*

Are the households that compose the church today households of prayer? Do fathers and mothers keep the way of the Lord? Do they realize that God's eye is ever upon them? Do they walk before their children in a perfect way? Do they make the law of God the rule of life, realizing that from it there can be no sinless swerving? Do they give the principles of holiness the first place in the life?*17LtMs, Lt 144, 1902, par. 7*

This, my dear brother, is my great sorrow—that there are so many

Seventh-day Adventist families who need to learn what a Christian family should be. O that we could see every father and mother in our ranks showing the interest in their children that God desires them to show. *17LtMs, Lt 144, 1902, par. 8*

From the experience of Cornelius we may learn many precious lessons. Cornelius was “a devout man, and one that feared God with all his house.” He “gave much alms to the people, and prayed to God always.” [*Acts 10:2.*] We have every reason to believe that he lived his prayers, that they did not come from lips defiled by passionate words. *17LtMs, Lt 144, 1902, par. 9*

Of him we read, “He saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do. 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 continually, and when he had declared all these things unto them, he sent them to Joppa.” [*Verses 3-8.*] *17LtMs, Lt 144, 1902, par. 10*

From this we see that the Lord knows every family and just what standard of piety each maintains. Cornelius did not know Christ; but he feared God, and the Lord recognized his piety and arranged circumstances in such a way that he was brought in contact with the apostle Peter to receive from him advanced truth. *17LtMs, Lt 144, 1902, par. 11*

God could have commissioned the angel to tell the gospel story to Cornelius. But in His wisdom the Lord brings those who are seeking for truth in touch with fellow beings who know the truth. The experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest desire to know His will. All who seek the Lord with full purpose of heart will find the blessing for which they seek. *17LtMs, Lt 144, 1902, par. 12*

The angel gave Cornelius full particulars as to how to find Peter,

telling him just where he was living and with whom he was lodging. All heaven knows what position of trust we occupy. The very street on which we live is known to God.*17LtMs, Lt 144, 1902, par. 13*

“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour; and he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision should mean, the men which were sent from Cornelius had made inquiry for Simon’s house, and stood before the gate.” [*Verses 9-17.*]*17LtMs, Lt 144, 1902, par. 14*

Mark how close the connections made. While Peter was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging house, and the Spirit said to him, “Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing; for I have sent them.” [*Verses 19, 20.*]*17LtMs, Lt 144, 1902, par. 15*

“Then Peter went down to the men which were sent him from Cornelius; and said, Behold, I am he whom ye seek; what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned by a holy angel to send for thee into his house, to hear words from thee.” [*Verses 21, 22.*]*17LtMs, Lt 144, 1902, par. 16*

“Then called he them in and lodged them.” [*Verse 23.*] Peter treated the messengers with great respect, feeling that heaven had indeed come very near to earth.*17LtMs, Lt 144, 1902, par. 17*

“And on the morrow Peter went away with them, and certain

brethren from Joppa accompanied him. And on the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. And he said unto them, Ye know how that it is an awful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?¹⁷*LtMs, Lt 144, 1902, par. 18*

“And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside; who, when he cometh, shall speak unto thee. Immediately therefore I sent unto thee; and thou hast done well that thou hast come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.” [*Verses 23-33.*]¹⁷*LtMs, Lt 144, 1902, par. 19*

“Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ; ... that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew, and hanged on a tree; him God raised up the third day, and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And

he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *17LtMs, Lt 144, 1902, par. 20*

“While Peter yet spake these words, the Holy Ghost fell upon all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.”
[Verses 34-48.] *17LtMs, Lt 144, 1902, par. 21*

What wonderful instruction this record contains. It shows the simplicity of the Lord’s plans for the advancement of His work. And it shows that the agencies of heaven are ever ready to co-operate with human agencies in working out the Lord’s plans. It should lead us to place ourselves in readiness to work for those who, though not having received the whole truth, are serving God with sincere, earnest purpose. In our world there are many such men as Cornelius, and for them the Lord desires his servants to make personal efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he. I am instructed that in the churches there are souls who are much nearer the kingdom of heaven than we suppose. *17LtMs, Lt 144, 1902, par. 22*

My brother, consider the way in which the Lord worked in the case of Cornelius; and take courage. Angels of God are co-operating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they have received. In this dark world of sin, the Lord has many precious jewels to whom He will guide His servants. *17LtMs, Lt 144, 1902, par. 23*

Christ and His angels come to us in the form of human beings, and as we converse with them, light and grace and joy fill our hearts. Our spiritual energies are quickened, and we are strengthened to

do the will of God. Though we know it not, we were conversing with an angel, an angel in human guise.*17LtMs, Lt 144, 1902, par. 24*

There is a close connection between God's revelation of Himself to us, and our earnestness in seeking Him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [*Hebrews 11:6.*] We are to receive the Lord Jesus by faith, delighted to find Him, whether He comes in the humble garments in which He walked over the hill and valleys of Palestine, or, as He comes sometimes, in the bright raiment of the mount of transfiguration.*17LtMs, Lt 144, 1902, par. 25*

We certainly need increased faith. If we will but put our trust in God, things that now seem to be impossibilities will appear easy of achievement. We need to realize that all heaven is interested in the proclamation of the gospel message.*17LtMs, Lt 144, 1902, par. 26*

My brother, everywhere there are those who will take their stand for present truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are His. In His providence, He will direct them as He directed Cornelius.*17LtMs, Lt 144, 1902, par. 27*

Have we not a work to do for the Lord, and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our Guide and Counsellor, let us go forth to work for the Lord, serving Him in the way He has appointed, proclaiming the message of present truth in a way that makes it impressive and acceptable. We are weak, but God will give us His enduring strength if we will but believe.*17LtMs, Lt 144, 1902, par. 28*

God will use His believing ones as His instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer, falling from lips that have been touched with a live coal from God's altar, will revive and comfort those who are weary and distressed.*17LtMs, Lt 144, 1902, par. 29*

God's people would put on joy and gladness as a garment if they

would only receive that which God is waiting to give them—that which would make them strong to help those in need of help. Our people need the breath of life breathed into them, that they may revive to spiritual action. Many have lost their vital energy and are sluggish, dead, as it were. Let those who have been receiving the grace of Christ help these souls to rouse to action. Let us keep in the current of life that comes from Christ, that we may kindle life in some other soul. Healthy, happy action is what is needed in the church today. *17LtMs, Lt 144, 1902, par. 30*

Lt 145, 1902

Burden, Brother and Sister [J. A.]

Los Angeles, California

September 21, 1902

Portions of this letter are published in *2MR 251; 8MR 397-398*.

Dear Brother and Sister Burden,—

We are attending the Los Angeles camp-meeting, and I have just spoken to the people for the last time. I have spoken seven times during this meeting. The congregations on Sabbaths and Sundays have been large. The tent has been well filled, and on Sunday quite a number were standing on the outside. On Sabbath I felt so weak before starting for the meeting that I almost decided to excuse myself; but the Lord helped me, and I was strong from the first minute that I began speaking. I spoke for an hour and a quarter. Today, Sunday, I spoke on the subject of temperance. After I had finished speaking, I asked that a contribution be taken up for the work in foreign fields. About ninety dollars was raised.*17LtMs, Lt 145, 1902, par. 1*

Oh, there has been so much to do at this meeting. I cannot take time to explain all about it. When our brethren begin to plan to do some large work, then it is that, unless they are on their guard, the enemy tempts them to become ambitious.*17LtMs, Lt 145, 1902, par. 2*

It is now clear to me that our restaurants should not be opened on the Sabbath. Unless they are closed on the Lord's day, the blessing of God will not rest upon this branch of the Lord's work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the people on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers are not to be asked to work on the Sabbath.*17LtMs, Lt 145, 1902, par. 3*

We have had a long controversy with some of our brethren in regard to establishing a large sanitarium at great expense right in the heart of the city of Los Angeles. They are conducting a large restaurant business and are anxious to move into a place where they can provide better accommodations for the helpers. They are now serving eight hundred meals a day. But unless the work is so conducted that the restaurant is made a means of communicating light, what advantage is gained? If none of those who come to the restaurant day after day for their meals are becoming interested in the truth, of what avail is the work done?*17LtMs, Lt 145, 1902, par. 4*

This is the question that needs to be answered. Who is authorized to invest one hundred thousand dollars on the supposition of doing great good when as yet we have no evidence that the most good is being accomplished? I have not heard that one soul has been converted as the result of the restaurant work here.*17LtMs, Lt 145, 1902, par. 5*

We need to count the cost of starting restaurants, and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.*17LtMs, Lt 145, 1902, par. 6*

There is danger that our restaurants will be conducted in such a way that the helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs to receive careful consideration. We have no right to bind our young people up in a work which yields no fruit to the glory of God. Let us remember the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*]*17LtMs, Lt 145, 1902, par. 7*

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. This matter needs careful attention. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary, and found wanting. *17LtMs, Lt 145, 1902, par. 8*

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "Thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit." [*John 15:5.*] *17LtMs, Lt 145, 1902, par. 9*

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." [*Galatians 5:6.*] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto me." [*Isaiah 45:22.*] "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto thee for thine infinite love and mercy to me? I am

thy servant; for thou hast loosed my bonds.”*17LtMs, Lt 145, 1902, par. 10*

My dear brother and sister, engaged in the same precious service as I, do not forget that worldly policy will surely creep into your work unless you are constantly walking in the light of the living God. It is not enough to give God nothing but cold and careless thoughts now and then. We are to meditate day and night upon His character. We are to walk in the way of all His commandments. Then we shall see His beauty and rejoice in His goodness. The heart will glow with a sense of His love.*17LtMs, Lt 145, 1902, par. 11*

We are the Saviour’s little children. His name is Christ our Righteousness. What has wrought in the sinner the change that impels him to obey the Lord, to serve Him with devotion, gladness, self-denial? Faith, unselfish faith. It is faith that unbars the gates of the soul. How marvelous the transformation wrought in the life when faith opens the door of the heart to the Saviour. He who was once far from God realizes the meaning of the words, “I drew them by the cords of a man, with bands of love.” [*Hosea 11:4.*]*17LtMs, Lt 145, 1902, par. 12*

My dear friends, let the truth of God abide in your hearts. Then, with sanctified lips, you will repeat the message of mercy. Faith grows by exercise, and as it grows, love for the Redeemer increases. “God is love, and he that dwelleth in love dwelleth in God, and God in him.” [*1 John 4:16.*]*17LtMs, Lt 145, 1902, par. 13*

I am so thankful to the Lord for giving me back my voice. I have been able to speak with freedom while at the camp-meeting. I can truly say, “I delight to do thy will, O my God.” [*Psalm 40:8.*] “Then shall I not be ashamed, when I have respect unto all thy commandments.” [*Psalm 119:6.*] I am so grateful for the peace and comfort and love that every day I find in the Lord. But when I attend meetings such as this camp-meeting, and see how my words are misinterpreted and made to serve selfish purposes, I am withheld from entering into controversy. I speak the words of the Lord, with the authority that He gives me, and then I leave the matter in His hands, knowing that I have done my duty. This I must do, whether men will hear or whether they will forbear. But I am not to speak

words of my own, lest I weaken the testimony God gives me.¹⁷*LtMs, Lt 145, 1902, par. 14*

Lt 145a, 1902

Burden, Brother and Sister [J. A.]

Los Angeles, California

September 21, 1902

Extract from *Lt 145, 1902* to Elder J. A. Burden, of Sydney, Australia, on hygienic restaurant work.

Dear Brother and Sister Burden,—

It is now clear to me that our restaurants should not be opened on the Sabbath. Unless they are closed on the Lord's day, the blessing of God will not rest upon this branch of the Lord's work. Those who are engaged in our restaurants must have opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the people on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurant workers are not to be asked to work on the Sabbath.*17LtMs, Lt 145a, 1902, par. 1*

We need to count the cost of starting restaurants and see if matters cannot be so arranged that the efforts put forth to conduct them will tell more decidedly for the saving of souls. Thus God will be better glorified. If the managers and helpers of these restaurants are so busily engaged that they have little time to commune with God themselves and little opportunity to bring the light of truth before the people they serve, let the restaurant work be given up, and let our people take up some other line of work that will do more to awaken an interest in present truth. The restaurant work will prove a snare if the helpers are kept so busy that they have no time to work for the saving of souls.*17LtMs, Lt 145a, 1902, par. 2*

There is danger that our restaurants will be conducted in such a way that the helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs to receive careful consideration. We have no right to bind our young people up in a work which yields no fruit to

the glory of God. Let us remember the words, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*]17LtMs, Lt 145a, 1902, par. 3

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. This matter needs careful attention. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary and found wanting.17LtMs, Lt 145a, 1902, par. 4

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "Thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing ground. When God can accept us as laborers together with Him in seeking to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit." [*John 15:5.*]17LtMs, Lt 145a, 1902, par. 5

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." [*Galatians 5:6.*] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto me. He that followeth me shall not walk in darkness, but shall have the light of life." [*Isaiah 45:22; John 8:12.*] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness

and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto thee for thine infinite love and mercy to me? I am thy servant; for thou hast loosed my bonds."*17LtMs, Lt 145a, 1902, par. 6*

Lt 146, 1902

Belden, Brother and Sister [S. T.]

Los Angeles, California

September 22, 1902

Portions of this letter are published in *10MR 140-144*.

Dear Brother and Sister Belden,—

I have risen at one o'clock to write to you. I do not forget you. I think of you often and would be glad to visit you on your island home and talk with you, but this will never be. I see that the cause of God needs me here in America, and I must work here while He spares my life till He directs me elsewhere. I am sometimes greatly burdened in the night season. I rise from my bed and walk the room, praying to the Lord to help me bear the burden, and say nothing to make the people believe that the message He has given me is truth. When I can lay this burden on the Lord, I am free indeed. I enjoy a peace that I cannot express. I feel lifted up, as if borne by the everlasting arms, and peace and joy fill my soul. *17LtMs, Lt 146, 1902, par. 1*

I am again and again reminded that I am not to try to clear away the confusion and contradiction of faith and feeling and unbelief that is expressed. I am not to be depressed, but am to speak the words of the Lord with authority, and then leave with Him all the consequences. I am instructed by the Great Physician to speak the word that the Lord gives me, whether men will hear or whether they will forbear. I am told that I have nothing to do with the consequences, that God, even the Lord Jehovah, will keep me in perfect peace if I will rest in His love and do the work He has given me. *17LtMs, Lt 146, 1902, par. 2*

Be assured that I do not forget you. I pray for you, that the Lord will open up ways whereby you will be enabled to do good on Norfolk Island. I shall try to send you some money now and then. All that I have sent you since coming to this country has been hired on interest, but while I live, I will care for you. May the Lord give you

peace and comfort. He is our only Hope and our only Helper. I shall be glad to hear from you as often as you can write, and I will write to you as often as I can. When it is not possible for me to write I will communicate to you through others. In this mail I will send you copies of letters I have written to the brethren in Australia.*17LtMs, Lt 146, 1902, par. 3*

I am sorry that your prospect of earning money through your dentistry has been cut off. I am very much pleased to know that you have a good house. This relieves me of a great burden.*17LtMs, Lt 146, 1902, par. 4*

The Lord desires us to put our trust in Him. I am keeping on the watch, not knowing how soon I may be called on to lay off my armor. I want my every word and impulse and action to be such that in the judgment I shall not be ashamed of them. I realize something of the time in which we are living. Our time of discipline on this earth, yours and mine, is very limited. Old age is telling on us. I have no time to devote to contention, and the Lord has told me that I am to have none with any soul, but that I am to go forward, believing, trusting, working.*17LtMs, Lt 146, 1902, par. 5*

I am at present in Los Angeles, where for the last two weeks we have been attending camp-meeting. I have spoken seven times in all. The meeting closed last night, but for two days the leading brethren will be in committee and council meetings.*17LtMs, Lt 146, 1902, par. 6*

The attendance at the camp-meeting was very good. On Sabbaths and Sundays the large tent was well filled, and during the week the evening meetings were well attended.*17LtMs, Lt 146, 1902, par. 7*

Last Sabbath, before starting for the meeting, I felt so weak that I almost excused myself from going. But I did not, and just as soon as I stood on my feet before the people, I felt the strengthening power of the Lord upon me. My voice was clear and reached all in that large tent, though I made no effort to make them hear.*17LtMs, Lt 146, 1902, par. 8*

At one time, after returning from my trip to New York, I feared that I had lost my voice altogether. But the Lord has given it back to me

again, blessing and strengthening me, and I am able to continue camp-meeting work, which it seems to be very necessary for me to do.*17LtMs, Lt 146, 1902, par. 9*

I never realized more decidedly than at the present time the help of the Lord in my speaking and writing. I shall stand on the field of battle until the Lord releases me. I am afraid for our people—afraid that the love of the world is robbing them of godliness and piety. I am trying to arouse them to see the danger of being decoyed by the enemy on to enchanted ground. I am trying to show them the need of cultivating faith and love at all times and under all circumstances. It is only by strong faith that a strong love for the Saviour can be kept alive in the heart. Our faith in Christ must be a pure, strong, genuine faith. There is a spurious faith which leads only to confidence in self and to criticism of others. Such faith quenches every spark of Christlike love in the soul.*17LtMs, Lt 146, 1902, par. 10*

God calls upon His people to be united. But our union can be genuine only as we move upward to the cross of Calvary, every day crucifying self. All efforts at union that are not founded on the softening, subduing love of Christ in the heart will most assuredly fail.*17LtMs, Lt 146, 1902, 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.” [2 *Peter* 1:2-4.]*17LtMs, Lt 146, 1902, par. 12*

There is power in genuine religion. Through faith, through conformity to the will of God, we shall become so Christlike that men will see that we are partakers of the divine nature, and that we are making constant advancement in the knowledge of Christ. As we co-operate with the Saviour, working on the plan of addition outlined in the following words, He works for us on the plan of multiplication: “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; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Verses 5-11.]*17LtMs, Lt 146, 1902, par. 13*

These words contain the science of Christianity. They show us how we may obtain an insurance policy to the life that measures with the life of God. Let us cultivate the precious graces of the Spirit. Let us use the talent of speech aright, speaking only words that will bless and strengthen those who hear. Let us crucify self, that in our hearts may grow up a strong love for Christ and for one another. Let us bring into the daily experience the instruction contained in the *thirteenth chapter of first Corinthians*. Believers must bring into their lives a stronger love for one another, a growing interest in one another.*17LtMs, Lt 146, 1902, par. 14*

Self must be surrendered to God before there can take possession of the life that strong, steady belief in the truth that is broad and comprehensive, taking in the whole plan of salvation—its purposes of love and mercy; that uproots from the heart all enmity, all petty differences, and transforms indifference and coldness into Christlike affection.*17LtMs, Lt 146, 1902, par. 15*

Tell the believers on Norfolk Island for me that they need this belief in the truth. Pray humbly together. Repent of your sins, and confess your faults to one another, that you may come together in unity and love. Let all be exceedingly careful to do or say nothing that will create ill will.*17LtMs, Lt 146, 1902, par. 16*

Why should not believers love one another? It is impossible to love Christ and at the same time act uncourteously toward one another. It is impossible to have the Christ-love in the heart and at the same

time draw apart from one another, showing no love or sympathy. The more love we have for Christ, the more love we will have for one another.*17LtMs, Lt 146, 1902, par. 17*

There must be a reformation on this point, else there will be in our churches a perilous departing from God. "We have known and believed the love that God hath for us. God is love; and he that dwelleth in love dwelleth in God, and God in him." "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in the world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." [*1 John 4:16-21.*]*17LtMs, Lt 146, 1902, par. 18*

Brother Belden, I wish you to read to the church on Norfolk Island such parts of this letter as may benefit them; for they need these words.*17LtMs, Lt 146, 1902, par. 19*

Lt 147, 1902

Pallant, J.

Los Angeles, California

September 22, 1902

Previously unpublished.

Dear Brother Pallant,—

I have not written to you as I should, and my conscience is troubling me. I will now try to write you a few lines. I am glad to see by your reports in the papers that you are making progress. God says to His missionaries, Annex new territory. By uniting with Christ, the soul gains strength for the conflict with the world. You can do a precious work by not confining your labors to our churches as closely as many of our ministers do. They ought not to do this. God has given them knowledge, experience, and a belief that gives them confidence in things not seen. *17LtMs, Lt 147, 1902, par. 1*

Train young men to be workers for souls. A mere assent to the truth will not answer. Many have but a cold belief in the truth, but this is not so with you. You feel an intense burden for souls, because you have a deep conviction of the importance of the work of soul-saving. The Lord desires you to draw many souls to a belief in the truth and then set them at work to draw still other souls to Him. But you must not overwork. *17LtMs, Lt 147, 1902, par. 2*

I am very glad to be able to tell you that my health is good, and that I am still able to engage in camp-meeting work. We are now attending the Los Angeles camp-meeting. I have spoken seven times since the meeting began. The attendance at the camp-meeting has been good, especially on Sabbath and Sunday. Not all our people could attend during the week, but all came on Sabbath, and many stayed over Sunday to hear the words of the Lord's servants. *17LtMs, Lt 147, 1902, par. 3*

May the Lord help us to understand that we must be laborers together with Him. Thorough consecration will bring believers to

God in humility, and He will receive them and strengthen them for service. The Lord knows our infirmities, and He will help us if we will give ourselves to Him, body, mind, and soul. We are to ask earnestly for help, remembering that “the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.” [*Romans 8:26, 27.*]*17LtMs, Lt 147, 1902, par. 4*

“But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [*Jude 20-25.*]*17LtMs, Lt 147, 1902, par. 5*

My brother, a much more serious work is before us than we have done in the past, and we are to be ever on guard, praying, and watching unto prayer. Let us pray that the Searcher of hearts shall enlighten our minds and soften our hearts, that our desire may be quickened and our yearning intensified to be laborers together with God; and that our faith may be strengthened to grasp things not seen.*17LtMs, Lt 147, 1902, par. 6*

Pray, yes, pray with unshaken faith and trust. I am glad that you believe that an Angel of the Covenant, even our Lord Jesus Christ, is the Mediator who secures the acceptance of the prayers of His believing people. I pray “that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breath, and length, and depth, and the height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. Now unto him that

is able to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory by Christ Jesus throughout all ages, world without end.” [*Ephesians 3:16-21.*]17LtMs, Lt 147, 1902, par. 7

I should be so glad to see you and your family, my brother, and the new churches that have been raised up by your labors—you and your fellow workers, [who] are built “upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded for an habitation of God through the Spirit.” [*Ephesians 2:20-22.*] I should be pleased to hear from you. We are heart and soul in the work of the Lord and are in no way discouraged, only that we should be so glad to see those in God’s service more intensely interested in the work of saving those who are out of Christ.17LtMs, Lt 147, 1902, par. 8

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. ... 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 1:3-7, 11-12.*]17LtMs, Lt 147, 1902, par. 9

In much love,17LtMs, Lt 147, 1902, par. 10

Lt 148, 1902

Farnsworth, Brother and Sister [E. W.]

Los Angeles, California

September 22, 1902

Previously unpublished.

Dear Brother and Sister Farnsworth,—

I have just read your letter to W. C. White, and I would say to you, my brother and sister, just remain where you are until the Lord shall indicate that it is your duty to go to some other place. Do not be too sensitive. Be affable, but not cringing. Have holy boldness toward God, and keep yourselves in His love. Bring into your work and into your discourses all the Christlike love and helpfulness that you possibly can, and do not appear to notice the disagreeable things that come up. Do not allow yourselves to be hurt by them. Let the praise of God be on your lips, and be cheerful. This is your privilege, under every circumstance. When you feel that you are not really permitted to have the influence that you should have, talk plainly with your brethren about the matter. Remember that you are on missionary ground, where you can both be a great help. *17LtMs, Lt 148, 1902, par. 1*

I cannot write much to you in this mail, but I will send you copies of letters that I have written to others. We would greatly appreciate your help in this country, but we dare not say come; because it already seems as if the forces in Australia were being greatly weakened. *17LtMs, Lt 148, 1902, par. 2*

If in the providence of God you are brought to serve in slippery places, where it seems that you are losing your foothold, do not let your feet slide. Give yourselves to prayer, to be kept by the power of God from making one move that will injure your usefulness and thereby imperil souls. Maintain your integrity. Work in a straightforward manner, as the ambassador of Christ, walking before Him in consistency and uprightness, representing the loveliness of His character. *17LtMs, Lt 148, 1902, par. 3*

It is not alone for our people that you are to labor. There are duties that you owe to the world. The world has claims upon you, and you are to stand in right relation to it. God has given you both precious talents, and there must be no hiding of these gifts.*17LtMs, Lt 148, 1902, par. 4*

As you read the *tenth chapter of Luke*, cannot you see that we have a serious work before us? God's people are to enlist the whole being, heart, mind, soul, and strength in His service.*17LtMs, Lt 148, 1902, par. 5*

Be sure not to confine your labors to believers. Strive to become acquainted with unbelievers. There are many who are living up to all the light they have, and altogether too little is done to place the truth before them. The Lord has precious souls in the city of Melbourne. Reach them if you can. If you love God with all the heart, you must love those for whom He gave His only begotten Son. Christ died to redeem human beings from sin, and He has set before you an open door through which you can bring others into fellowship with the saints.*17LtMs, Lt 148, 1902, par. 6*

I have been shown that we are to carry a far lighter burden for those who know the truth and a far heavier burden for those who know not the truth. Brother Farnsworth, your work at the present time is to stand in Melbourne before congregations of those who know not the truth. We have a most solemn, sacred work to do for those outside the fold. Get the help of those in the church who understand the situation. Lay this work upon your soul and upon theirs. Seek earnestly to save those that are lost, and you will have angels' help. I charge you to prosecute this work with greater earnestness. Strive to impart light to those in the great city of Melbourne who need it.*17LtMs, Lt 148, 1902, par. 7*

I cannot write much more, as I have other letters which must be written. I have a most intense desire that you shall have an ingathering of souls. We know that a much larger number should be engaged in work for those out of the truth. No greater evidence can be given that God is working with His delegated ministers than the conversion of souls to the truth.*17LtMs, Lt 148, 1902, par. 8*

I hope and pray that the Lord will give you, and also the ministers

who in the past have confined their labors to those who know the truth, the burden of proclaiming the message to those who have not heard. Let them seek most earnestly to win souls to Christ. I am troubled to think that our laborers are not working in Christ's stead in pleading with sinners to be reconciled to God. I am instructed to say to them, Do not be afraid of the world. It is not invincible. Christ declares, "I have overcome the world. Not for My sake only, but for your sake, I have, by following the plan devised before the creation of the world, prepared your way, conquering in your behalf, and enabling you to conquer in your own behalf, by faith in My power. Bring back to Me my lost heritage. Come into personal touch with those out of the ark of safety. Keep your eyes fixed upon Him who takes away the sin of the world. Your work is to fight with a weakened, beaten foe. Believe in Me. My victory is the guarantee of your success. You weaken the church by helping them too much. They are thus led to think that they must be helped. Teach them to act as God's helping hand. The victory can be gained only by developing through faith the strength that is mighty in conflict." *17LtMs, Lt 148, 1902, par. 9*

In much love. *17LtMs, Lt 148, 1902, par. 10*

Lt 149, 1902

Starr, Brother and Sister [G. B.]

Los Angeles, California

September 22, 1902

Portions of this letter are published in *10MR 64*.

Dear brother and sister Starr,—

The camp-meeting closed last night. We have had excellent meetings. During the last few days a spirit of revival came into the encampment. But I cannot give you all the particulars.¹⁷*LtMs, Lt 149, 1902, par. 1*

We met your sister Hiva on the ground. She seemed pleased to see us, but we had only a few minutes' conversation, for meeting-time came. I expect to see her again. She says that she is in good health and that she wants to go to work. She says that she wants to go to Africa and that she thought that George and his wife would go with her. To this I could not answer anything, for I did not know. ¹⁷*LtMs, Lt 149, 1902, par. 2*

We have had much to do at this meeting, to set things in order, and there is yet much to be done. We feel so anxious to have everything arranged in such a way that the work can be rapidly advanced. This is a new Conference, and there are many things to be considered. The work is to be placed on a solid foundation. There is need of level-headed men to act as leaders. We are trying to place matters on the basis that God would have them placed.¹⁷*LtMs, Lt 149, 1902, par. 3*

We shall remain here till tomorrow and the day following will go to San Diego. We shall spend Sabbath and Sunday there and will then return to Los Angeles to be present at the opening of the school at Fernando, where our brethren have brought some property for school purposes. This property consists of a college building which will accommodate two hundred, a dormitory which will accommodate about twenty, a large cottage which they expect to

use as a boys' dormitory, and twelve acres of land. The buildings cost the owners forty thousand dollars, and they were purchased, with the land, by our brethren for ten thousand dollars. The climate is excellent. Besides the twelve acres that have been purchased, ten acres have been leased, and this land will give opportunity for manual labor to be combined with the study of books.*17LtMs, Lt 149, 1902, par. 4*

We regard the opportunity to purchase this property as a rare chance. The property lies a mile from the station and is on the Coast Line from Los Angeles to San Francisco.*17LtMs, Lt 149, 1902, par. 5*

The school opens the first of October, and we intend to be present, as this will give the brethren here great satisfaction.*17LtMs, Lt 149, 1902, par. 6*

In Pasadena, a suburban city about ten miles from Los Angeles, good treatment-rooms have been secured. The building which has been rented is in the center of the city and will accommodate from twelve to eighteen house-patients. The rooms are large and well lighted. Suites of furniture of the very best quality were purchased for a trifle over half price because a little damaged by fire. Carpets also, for the same reason, were bought at a very low price. This has been a great help in furnishing the rooms. For the building they pay one hundred and twelve dollars a month. This is a low rent, considering the size of the place. Dr. Evans will have charge of the work, and Dr. Richard Anthony will connect with him.*17LtMs, Lt 149, 1902, par. 7*

For a long time we have been looking for a place in the country on which to establish a sanitarium. We have at last found a place which we think will answer. This is a property of about thirty acres, fifteen of which are laid out in orange trees. There are no buildings on the place, but water is abundant, and the land is all piped for irrigation. The property has been held at thirty thousand dollars, but is offered to us for about twelve thousand. The owner has been offered a position as civil engineer in Mexico and is anxious to sell.*17LtMs, Lt 149, 1902, par. 8*

Well, there is much to be thought of; and much careful

consideration is needed to know what decisions to make. We must have the indication of Providence before we move. The Lord is acquainted with the future, and we must pray and believe that He will work in our behalf. *17LtMs, Lt 149, 1902, par. 9*

Dr. Moran and his brother are carrying forward a large restaurant work in Los Angeles. Eight hundred meals a day are served in the restaurant there. *17LtMs, Lt 149, 1902, par. 10*

I am very thankful to my heavenly Father that He is restoring me to health. I am as active as I have ever been in my life. My voice has been fully restored to me, and I can speak to large congregations. The Lord strengthens me, and the testimony that He gives me to bear makes an impression upon the people. *17LtMs, Lt 149, 1902, par. 11*

Yesterday afternoon, after speaking, I called for a contribution for foreign missions, and nearly one hundred dollars was raised. This will be sent to Pastor Conradi. He is pushing the work in Europe with all his power and is opening up new fields. He needs money. I have just given those in charge of the work in Europe permission to use one thousand dollars of the royalty of my books for the payment of translations. I wish I could send you a copy of Brother Conradi's letter to me, but I shall not be able to have it copied; for the camp-meeting has just closed, and we have had only one day in which to prepare our Australian mail. *17LtMs, Lt 149, 1902, par. 12*

From here we shall go to Fresno to attend the camp-meeting there, which opens October 1. *17LtMs, Lt 149, 1902, par. 13*

We feel that it is now time for us individually to strive to enter in at the straight gate; "for wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat." [*Matthew 7:13.*] The Son of God has honored this world with His presence. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Christ was the brightness of his Father's glory. He came to this earth in perfect love as the very expression of the mind of God. And yet how lowly, how humble, was His life! Day by day He might have been seen in the cities of Palestine, sometimes entering the humble abodes of want,

sometimes standing in the great thoroughfares of travel, speaking words which were to fall into some hearts as good seed to produce their harvest. How kind, how affable, how courteous He was in all His dealings with those whom He addressed! The poorest felt that they could speak to Him. He took little children into His arms and blessed them. He soothed the sorrows of the distressed and dried the widow's tear. Feeding the hungry, healing the sick, meeting and relieving every form of need and misery, He went about doing good—the great, unwearied Servant of man's necessity.*17LtMs, Lt 149, 1902, par. 14*

My heart loves to commune with God. He understands me. He can and will prepare me for the work He would have me do. When I see so many full of ambition to do some great thing, I feel as if I must place before all a representation of Christ's character. He was the Majesty of heaven, the King of glory, but He came to this earth as a poor man and took upon Him the form of a servant. From His loving heart there ever flowed the healing stream of blessing. He came not to crush, but to heal.*17LtMs, Lt 149, 1902, par. 15*

My dear and much-loved friends, be of good courage in the Lord. In spirit, in word, in action, in your sincere love, honor your Saviour. Praise Him with heart, and soul, and voice—praise Him. Let nothing interpose between you and Christ. He is the health of your countenance and your God.*17LtMs, Lt 149, 1902, par. 16*

Let us ever cherish a pure, holy dignity, but no pride. When we learn of Jesus His meekness and lowliness, we shall find rest and peace and happiness. "Rejoice in the Lord always, and again I say, Rejoice." [*Philippians 4:4.*] We are waiting only "till the shadows be a little longer grown." While I am in this world I want to fill up my time with deeds that will glorify God and at last be found in Him, not having my own righteousness, but the righteousness which is of Christ. Give my love to Sister Sisley. I think of her often. We may never meet again in this life, but we shall meet in the royal family as children of the heavenly King.*17LtMs, Lt 149, 1902, par. 17*

In much love to you both.*17LtMs, Lt 149, 1902, par. 18*

Lt 150, 1902

Irwin, C. W.

Los Angeles, California

September 22, 1902

Portions of this letter are published in *Ev* 220; *2MR* 252; *10MR* 383.

Professor C. W. Irwin
Cooranbong, N. S. W.

Dear brother,—

Your letter to W. C. White was received yesterday. The camp-meeting has just closed, and we have had only one day in which to prepare our Australia mail. The camp-meeting began ten days ago and closed last night. W. C. W. has been busy early and late; for all through the meeting there has been much perplexing business to transact. *17LtMs, Lt 150, 1902, par. 1*

The Lord is graciously strengthening me. I am as active as I have ever been in my life. For a while after my last trip to the East, I was obliged to be very cautious in regard to speaking before congregations; but as I grew stronger, I tested my strength, and I found that I gradually became more and more able to speak. Since then I have spoken several times at Calistoga, twice in the open air, several times in Oakland, seven times at the Petaluma camp-meeting, and many times at the Sanitarium, where every Sabbath there is a most interesting audience. I spoke there the two last Sabbaths before leaving for Los Angeles, and I felt the special blessing of God; and yet I had some fear as to how I should bear the test of speaking to a large tent full of people. But the Lord has wonderfully sustained me. Last Sabbath, before going to the meeting, a weakness came over me, and I felt fearful. But the moment that I stood on my feet before the people, I felt that the everlasting arms were beneath me. My voice was full and smooth, and every one in the tent heard me, though I did not put forth the least effort to make them hear. *17LtMs, Lt 150, 1902, par. 2*

For a time after my last severe illness I feared that I should never be able to use my voice again. I tried to pray at family worship, but after I had uttered a word or two, no sound would come. My voice was gone. For a long time I had to keep silent; but the Lord has restored my voice to me, and I cannot be grateful enough to Him for this mercy. I am so thankful. I know that I have a testimony to bear, and I thank God that I can still be His witness.¹⁷*LtMs, Lt 150, 1902, par. 3*

We each have a work to do—the work of proclaiming to the world the last message of warning. In clear, distinct tones we must give this message; but I greatly fear that though we have had such great light, we are not as earnest as we should be. Let us study the words: “Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake. And ye became followers of us and of the Lord, having received the word in much affliction with joy in the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.” [*1 Thessalonians 1:5-10.*]¹⁷*LtMs, Lt 150, 1902, par. 4*

Just such an experience as this is what we need today. We need the Holy Spirit and assurance. Living power must attend the message of Christ’s second coming in the clouds of heaven. We must not rest until we see many souls converted to the blessed hope of the Lord’s appearing. The message wrought a real work that turned souls from idols to serve the living God. The work to be done today is just as real, and the truth is just as much truth; only we are to give the message with as much more earnestness as the coming of the Lord is nearer. The message for this time is positive, simple, and of the deepest importance. We must act like men and women who believe. We are not half awake to the perils and the dangers that we must be prepared to meet. Waiting, watching,

working, praying, warning the world—this is our work.¹⁷*LtMs, Lt 150, 1902, par. 5*

The truths of prophecy are bound up together, and as we study them, they form a beautiful cluster of practical, Christian truth. All the discourses that we give are plainly to reveal that we are waiting, working, and praying for the coming of the Son of God. His coming is our hope. This hope is to be bound up with all our words and works, with all our associations and relationships. “For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.” “And the Lord make you to increase and abound in love one toward another and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus with all his saints.” [*1 Thessalonians 2:19, 20; 3:12, 13.*]¹⁷*LtMs, Lt 150, 1902, par. 6*

I feel the truth of these Scriptures. Let us hear the voice of God, “Come up higher.” Let us increase more and more in faith, in righteousness, in power. When we receive the Holy Spirit, souls will be converted under our ministry. Let us be in earnest, doing our work faithfully.¹⁷*LtMs, Lt 150, 1902, par. 7*

In much love.¹⁷*LtMs, Lt 150, 1902, par. 8*

Lt 151, 1902

S. D. A. Mission Board

San Diego, California

September 25, 1902

Previously unpublished.

To the S. D. A. Mission Board

Dear Brethren,—

I wish to make a statement regarding the use that shall be made of the two thousand dollars left by Sister Aurora B. Lockwood, which she has placed in the hands of the Mission Board.^{17LtMs, Lt 151, 1902, par. 1}

Sister Lockwood and I had a conversation regarding this at the Nashville Union Conference, in which she said to me: "I want that money to go to the Southern field, a portion to help in the publishing work, and a portion to support the missionary work among the colored people. I do not know which may need help the most; but when you sell your place and can spare the money, I wish you to have it used where, in your judgment, it will do the greatest good in the South. Now I will not trouble my mind further about this matter, but will leave it with you."^{17LtMs, Lt 151, 1902, par. 2}

I said to her, "I will do as you wish, and let you know how the money is appropriated."^{17LtMs, Lt 151, 1902, par. 3}

It is my desire that this money shall be placed at once where most needed; and my judgment is that one half should go to the support of the publishing work, and one half to the support of the schools among the colored people under the direction of the Missionary Society. Please attend to this matter without delay.^{17LtMs, Lt 151, 1902, par. 4}

Lt 152, 1902

Butler, Hiland

San Diego, California

September 26, 1902

Previously unpublished.

Dear Brother Hiland Butler,—

I have received your letter, which was remailed to me from St. Helena. W. C. White and I have both read the letter, and also one from your father. I will say, my dear brother, that I cannot see why there should be any question in your mind in regard to what is the will and the way of the Lord. In the South there is opened before you an important field in which you can work for the Lord just as well and acceptably as [in] the one in which you are now working. *17LtMs, Lt 152, 1902, par. 1*

Your father's pleading for you to come and his need of your help should answer the question for you. Were I in your place, I would believe that I had received the answer to my prayers that showed me my duty, and I would not hesitate about obeying the call. I do not see how you could do your duty to your father and be clear before the Lord should you refuse to go. You are merely called from one part of the Lord's vineyard to another part, which is in as much need of your help as the part in which you are now laboring. *17LtMs, Lt 152, 1902, par. 2*

But the weightiest consideration is your father's necessity. The Lord has specified your duty in this respect. His Word is more forcible than any words I could speak to you. Therefore I say, "Come, and the Lord will go before you." [See *Isaiah 52:12*.] On every hand fields are opening before us. There is a great dearth of workers. But the Lord will work for us. *17LtMs, Lt 152, 1902, par. 3*

The night of September 24, I slept from about eight o'clock till half past ten. The Lord gave me special instruction in regard to the impartation of the Holy Spirit to our people. They are in danger of

going on in their own wisdom, without the wisdom that God gives. They are in danger of becoming so deeply engrossed in business transactions that the glory of God, which must be revealed in our works if we proclaim the message successfully, will be left on one side. There is danger that the light He has given will be made secondary to human devising. We need the Holy Spirit of God. Then there will be no stagnation in our work. God's servants will be filled with life-giving power.*17LtMs, Lt 152, 1902, par. 4*

For several nights I had been starting my work at one and two o'clock. I was in need of rest, but I felt that I must write out the instruction given me. I dressed, and after praying earnestly, I began writing in my diary, and for several hours I wrote as fast as my pen could go.*17LtMs, Lt 152, 1902, par. 5*

When the Lord presents a subject before me, I dare not delay. I rise at once and write out the instruction given.*17LtMs, Lt 152, 1902, par. 6*

I shall not have time to write more, for I wish to send this letter to you today. I cannot say to you, Do as you please or as any one of your brethren pleases. Give yourself, body, soul, and spirit, to Him to do His will, and then rest in the assurance that He will care for you. He desires you to look to Him, to receive His counsel, and to glorify His holy name.*17LtMs, Lt 152, 1902, par. 7*

We shall expect to see you soon, so I will not send you a copy of what I wrote yesterday morning.*17LtMs, Lt 152, 1902, par. 8*

In much haste.*17LtMs, Lt 152, 1902, par. 9*

Lt 153, 1902

Haskell, Brother and Sister

San Diego, California

September 27, 1902

Portions of this letter are published in *3SM 201-203*; *OHC 254*; *5MR 342*; *7MR 401*; *BTS 02/1904, 05/1904, 04/1905*.

Dear brother and sister Haskell,—

I have recently received several letters from you and have begun more than once to answer them but have never been able to finish the letters I began. Everything seemed to come at once before I left home for Southern California. I was trying to finish two books for the press, and I had a mass of matter besides that I wanted to put into print. But there was not time to prepare it for publication before the Los Angeles camp-meeting. *17LtMs, Lt 153, 1902, par. 1*

The camp-meeting was a large one. I attended from first to last, and the Spirit of the Lord sustained me. The Lord gave me a message to bear to the people and helped me to bear it. Before and during the meeting I visited several places near Los Angeles—Fernando, where our brethren have purchased property for school purposes; Monrovia, where a property is offered which we think a favorable location for a sanitarium; and Pasadena, where Dr. Evans is just beginning work in treatment-rooms. Visiting these places was a tax on my strength; but notwithstanding this I spoke seven times during the camp-meeting, and often for more than an hour, and the Lord strengthened me. But I will leave the particulars regarding our stay at Los Angeles and our visit to this place and will now write you something on religious lines. *17LtMs, Lt 153, 1902, par. 2*

Sunday. While in Los Angeles we were very pleasantly situated in a furnished cottage of five rooms, which a brother and his family vacated for our accommodation. We were glad that we could all be together. Willie and I were thus able to give our attention to the final reading of the manuscripts of the two books we have been finishing up. My family consisted of W. C. White, Clarence, Sara, and

Maggie. Fruit was very abundant, and we lived mostly on bread and fruit. *17LtMs, Lt 153, 1902, par. 3*

While there, we sent a large mail to Australia. I wrote in one day thirty pages. I knew that the workers there must have some encouragement; for very little means has been sent to them. Yet they are accomplishing a good work. *17LtMs, Lt 153, 1902, par. 4*

I now have all I can possibly do to write out the instruction given me to guard our workers on the right hand and on the left from making an extravagant outlay of means in erecting buildings in the congested cities. Over and over again warning has come to me that this must not be done. Our sanitariums are to be situated miles away from the cities. Hygienic restaurants are to be started in the cities, and they are to be so conducted that they will be a means of removing prejudice and also of communicating truth to many souls. Those in charge of our restaurants are to remember that the object of these enterprises is the salvation of souls, and they are to bring into their work tact and skill and ingenuity, striving with all their power to make their work a means of letting the glorious light of truth shine forth to many souls who otherwise would know nothing of the warning message. They are to advance the Lord's cause by serving those who come with wholesome food, prepared in a way that will recommend health reform; and at the same time they are to sow the seeds of truth. When the people are given the bread of heaven as well as physical food, something is accomplished. But to tell triumphantly of how many meals have been served, when the people have received only temporal food, when they have not been given the one thing needful, this is not serving the Lord in the way that He requires. *17LtMs, Lt 153, 1902, par. 5*

On Wednesday morning we left Los Angeles for San Diego, reaching here at two o'clock in the afternoon. The next morning we drove out to Paradise Valley to see a property which we hope we can purchase for sanitarium work. This property is five miles from San Diego and consists of twenty acres of land and a large three-story building built for a sanitarium, and the most thoroughly constructed house that I have ever seen. This building has all the advantages that a sanitarium requires. It stands on a rise of ground overlooking a beautiful valley, and the climate is said to be

excellent. The rooms of the building are said to be light and airy, and in every sleeping-room there is a stationary wash-bowl. The building is piped and wired throughout for gas and electricity. On the place there is also a small cottage and a good barn.*17LtMs, Lt 153, 1902, par. 6*

We are most favorably impressed with this property. There are no houses near it, but all around, at some little distance, are large residences standing in the midst of orange groves.*17LtMs, Lt 153, 1902, par. 7*

The building was erected, as I said, for a sanitarium, but was occupied for a short time only. The effort to carry on sanitarium work was a failure, and the place has been vacant ever since. So we are sure that it is not tainted by disease. The land round the building was once planted out in orange and lemon trees, but these, for want of attention, have all died.*17LtMs, Lt 153, 1902, par. 8*

I am told that the building alone cost twenty-five thousand dollars. The place is now offered for twelve thousand, and we think it could be purchased for less. This week we shall try to find out. We believe the Lord will place this property in our possession. The building is just what we need and should have for a sanitarium here.*17LtMs, Lt 153, 1902, par. 9*

Should we purchase this place, could not you and Sister Haskell come here and stay awhile? I am told that the winters are very mild. With your ideas of what a sanitarium should be, I am sure that you could both be a great help. Then, too, you could be a great help to the church in San Diego. You could have a horse and carriage and could drive back and forth.*17LtMs, Lt 153, 1902, par. 10*

San Diego is within a few hours on the cars of Los Angeles. The cars are constructed the same as the Pullman cars, but without berths, and they move along very easily.*17LtMs, Lt 153, 1902, par. 11*

This is a field in which your labors would accomplish great good. You would make warm friends. And you would not need to use up all your strength in trying to do more than you felt you could do.*17LtMs, Lt 153, 1902, par. 12*

I do not think you should stay another winter in New York. What do you say to my proposition for you to come to Southern California. I myself think of spending some time here next winter. *17LtMs, Lt 153, 1902, par. 13*

For months the Lord has given me instruction that He is preparing the way for our people to obtain possession, at little cost, of properties on which there are buildings that can be utilized in our work. *17LtMs, Lt 153, 1902, par. 14*

San Diego has an excellent climate. Our friends at St. Helena fear that we are suffering from the heat, but they are mistaken; for as yet we have suffered no inconvenience whatever. Every year large numbers of tourists come here for their health. But so far no sanitarium has been established in this city by our people. A restaurant and treatment-rooms have been started. The treatment-rooms are in charge of Dr. Johnson and Dr. Whitelock who have all the patients they can care for. The restaurant and treatment work are carried on in a building which was once a saloon. The room then used for the sale of liquor is now used for the sale of health foods. *17LtMs, Lt 153, 1902, par. 15*

The Lord has given me light that we should occupy this field and give the message of truth to the thousands of tourists coming here year by year. *17LtMs, Lt 153, 1902, par. 16*

Sabbath. This morning I spoke to the church here. I had much freedom in speaking from the *first chapter of second Peter*. All seemed to be deeply interested, and I think my message was timely. The attendance was good. This afternoon W. C. White takes the meeting, and tomorrow afternoon I shall speak again. I am rather weary; nevertheless, I shall try to write to you. I am just as anxious to write to you as you are to write to me. This afternoon I received your letter, Sister Haskell, which you sent to St. Helena. Sister Peck sent me the letter you wrote to her. I was very glad indeed to get these letters. Every letter that you have written me has been eagerly perused. You need never fear that I shall not be interested; for I am deeply interested in every crumb of news you send. *17LtMs, Lt 153, 1902, par. 17*

I see so many fields open for the proclamation of the gospel of

truth. One thing is certain. We must have more laborers. I know of no other way of obtaining them than by praying most earnestly to our heavenly Father. I am satisfied that God's people need the impartation of the Holy Spirit. When they receive the Spirit, they will go to work to do what needs to be done. They need to awake to the realization of their half-hearted way of working. I cannot see how they dare to stand in their present position—a position of spiritual indifference. Is not the warning in the Word of God of sufficiently grave import to lead them to make an unreserved consecration of themselves to God's service?*17LtMs, Lt 153, 1902, par. 18*

“These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed with white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:1-5.*]*17LtMs, Lt 153, 1902, par. 19*

We need more zeal and animation in the Lord's work, more genuine interest in matters of eternal importance.*17LtMs, Lt 153, 1902, par. 20*

I have just lost myself in sleep for a few minutes. Last night I rose at half past eleven and wrote until the time came for me to fill my appointment this morning. Two nights ago, I awoke at ten o'clock, heavily burdened in regard to the lack of the Holy Spirit's working among our people. I rose and walked the room, pleading with the Lord to come closer, very much closer, to His people, endowing them with such power that they may work His work so mightily that through them may be revealed the abundant grace of Christ.*17LtMs, Lt 153, 1902, par. 21*

When we know that the Lord cannot be glorified in us, unless we

surrender all to Him, why do we not cast our helpless souls upon Him? Why do we not abide in Him, that He may abide in us? When we do this, we shall be a living power in the world. The change in our spiritual experience will witness to the power of the truth. We shall be bright lights, shining amid the moral darkness of the world. Since the Lord has declared that He is more willing to give the Holy Spirit to those who ask Him than parents are to give good gifts to their children, why do we not accept the promise so freely made? Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives. *17LtMs, Lt 153, 1902, par. 22*

In the sermon on the mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life. *17LtMs, Lt 153, 1902, par. 23*

Our sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word, He has given us bread from heaven. He declares that if we eat His flesh and drink His blood, we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it easily understood when it means so much? Why do not Christians open their eyes to see the work God requires them to do. Sanctification is the progressive work of a lifetime. The Lord declares, "This is the will of God, even your sanctification." [*1 Thessalonians 4:3.*] Is it your will that your desires and inclinations shall be brought into conformity to the divine will? *17LtMs, Lt 153, 1902, par. 24*

As Christians, we have pledged ourselves to realize and fulfil our responsibilities and to show to the world that we have a close connection with God. Thus, through the godly words and works of His disciples, Christ is to be represented. *17LtMs, Lt 153, 1902, par. 25*

God demands of us perfect obedience to His law—the expression of His character. "Do we then make void the law through faith? God

forbid it; yea, we establish the law.” [*Romans 3:31.*] This law is the echo of God’s voice, saying to us, Holier, yes, holier still. Desire the fulness of the grace of Christ; yea, long—hunger and thirst—after righteousness. The promise is, “Ye shall be filled.” [*Matthew 5:6; Luke 6:21.*] Let your heart be filled with an intense longing for this righteousness—the work of which God’s Word declares is peace, and its effect quietness and assurance forever. *17LtMs, Lt 153, 1902, par. 26*

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. “As many as received Him, to them gave He power to become the sons of God.” [*John 1:12.*] *17LtMs, Lt 153, 1902, par. 27*

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory, man must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, “Sanctify them through thy truth; thy word is truth.” [*John 17:17.*] *17LtMs, Lt 153, 1902, par. 28*

Brother and Sister Haskell, let us have faith in God. Let us, with full faith, ask for the Holy Spirit, believing that God wants us to have the richest treasures of grace. The last Sabbath that I spoke in Los Angeles, I felt very weak physically before starting for the meeting. But I kept praying, “Lord, help me, strengthen me;” and the power of God came upon me in a decided manner. Many said that they never felt so much of the Spirit of God as in that meeting. After speaking for over an hour, I prayed at the close of the meeting. *17LtMs, Lt 153, 1902, par. 29*

We must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to

Him, He will make us Christlike in character. Then, one with Christ, we can reveal Him to the world. Then our fitful, haphazard work will cease.*17LtMs, Lt 153, 1902, par. 30*

Let us honor God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the divine image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of the Saviour, filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." [*Job 19:25.*] In His Word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold I create Jerusalem a rejoicing, and her people a joy." [*Isaiah 54:13; 66:12; 65:18.*] In God we may "rejoice with joy unspeakable and full of glory." [*1 Peter 1:8.*] "Men shall be blessed in him: all nations shall call him blessed." [*Psalms 72:17.*] Let us strive to educate the believers to rejoice in the Lord. Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them.*17LtMs, Lt 153, 1902, par. 31*

Lt 154, 1902

Whitelock, T. S.

Fresno, California

October 6, 1902

Portions of this letter are published in *5MR 216*. +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 Whitelock,—

We were very much pleased to receive your letter concerning the Sanitarium property in San Diego. I am glad to know that the price is a thousand dollars less than we thought it would be. I am anxiously waiting to hear the result of your investigation regarding the adjoining property. Please let us know as soon as you can on what terms this property can be obtained, particularly the small house on the hill. *17LtMs, Lt 154, 1902, par. 1*

We had a very pleasant journey from Fernando to this place. We secured berths in the tourist car, and there were not more than six passengers besides ourselves in the whole car. We arrived at Fresno at half past twelve at night. Brother Herbert Thurston met us with his team and took us to Brother J. M. Church's home. Brother Church and his family are staying on the ground during the meeting, and he offered his house for our occupancy. The camp-ground is nearly a mile away, and Brother Church has placed his horse and carriage at our disposal to take me to and from the meetings. *17LtMs, Lt 154, 1902, par. 2*

On Sabbath morning I spoke to a well-filled tent. Notwithstanding my cold, I spoke without difficulty for an hour. I felt that I was sustained by the power of God. After I had finished speaking, a call was made for those who desired to give their hearts to the Lord to arise, and between seventy and eighty rose to their feet. A testimony meeting was held, and many confessions were made. Many testimonies of joy and gladness were borne. *17LtMs, Lt 154,*

1902, par. 3

On Sunday afternoon I spoke again, and as before I was much blessed. The tent was full, and a number of people were seated around the outside. All seemed to be intensely interested. I know that the Spirit of God was present in the meeting, sending home to hearts the words of truth spoken. I am so glad that the Lord is always present to bless His people. May He help us to present the truth with such earnestness and fervor that it will be a reality to those who hear. O how my soul longs after the living God! We must have His blessing in order to impart His light and truth.*17LtMs, Lt 154, 1902, par. 4*

After speaking, I asked for a contribution for the work in Nashville. One hundred dollars was raised.*17LtMs, Lt 154, 1902, par. 5*

This camp-meeting is one that will long be remembered by some present who have been greatly blessed.*17LtMs, Lt 154, 1902, par. 6*

Last night Willie was in council meeting till eleven o'clock. I was awake when he came in, and I slept no more that night. I wrote till five o'clock and then went to the camp-ground to attend the meeting of the ministers and other leading men. I read something to them and then bore a decided message against criticism—the device of the enemy for discouraging, perplexing, and disheartening the people of God. The Lord has not appointed any man to measure the characters of His workers by his human measurement. Let us take into our hearts the truth that God has given us. Let us eat Christ's flesh and drink His blood, making the words that He spoke for our guidance a part of the life. O that we were each standing where God could bestow upon us His rich grace, making us Christlike in character. When we try to help all with whom we come in contact, when we try to uplift and strengthen our fellow workers, God will make us to rejoice in Him.*17LtMs, Lt 154, 1902, par. 7*

I spoke as the Lord had instructed me, and I think the meeting will do much good. A question had arisen regarding the advisability of putting some one else in as president of the Conference. The word of the Lord was given me in regard to this, and I gave it to the brethren. I told them that those they were planning to put in to office

would not be successful, for in some respects their experience is defective. It is sometimes a terrible thing for a man to have his own way and his own will. *17LtMs, Lt 154, 1902, par. 8*

A good work was done at this meeting. Full and free confessions were made. Brother Jones knelt and offered prayer to God in earnestness and sincerity. The Spirit of the Lord came in, and His grace was given. As the meeting closed, Brother Corliss and Brother Jones fell upon each other's necks and wept. Not that there had been any alienation between them: they were pledging themselves to sustain each other and to stand firm in a faithful discharge of their duties. *17LtMs, Lt 154, 1902, par. 9*

As I stand before our people, I urge them to remember the words inscribed upon the banner that the Lord has given them to carry—"The commandments of God and the faith of Jesus." [*Revelation 14:12.*] I see so much to do, and the only way in which we can accomplish this work is to move forward every day in humility and consecration. Truth will triumph; the Lord God of Israel will be glorified. But I see such need of the deep working of grace on minds, such need of sanctification of body, soul, and spirit, that I plead with the Lord to fill His workers with the realization that without Him they can do nothing. The Lord Jesus Christ is our efficiency, our all and in all. Let there be no lifting up of self unto vanity; for of ourselves we are unable to do any good thing. Let us give ourselves to God in unreserved surrender, learning daily from the One who, though the Majesty of heaven, walked this earth in meekness and lowliness. He is our example and our efficiency. In His strength we are constantly to reach forward to gain the prize of our high calling in Christ, urging our way through difficulties, keeping our eyes fixed on our Leader, and never losing a sense of that higher life that is everything to us. *17LtMs, Lt 154, 1902, par. 10*

Well, I must close this letter. What can I say to you my brother, except to tell you to be sure to walk humbly with God, not having your own righteousness, but the righteousness which is of Christ, which He imputes to every trusting, believing Christian. *17LtMs, Lt 154, 1902, par. 11*

You are engaged in an important work. I hope and pray that the

Lord will give you and your fellow workers His Holy Spirit. I believe that He is opening the way for you to secure a suitable place for a sanitarium in San Diego. I hope that you will move in the fear of the Lord. In many places the work goes hard for want of means. Let all practice the strictest economy and be zealous in God's service. To prevail with Him, we must move in accordance with the Spirit's guidance. We may be hedged in by perplexities, but let us hold fast. Our great lack is perseverance, stick-to-itiveness. I am so glad that the Lord helps us in our infirmities. May He bless His church in San Diego, is my prayer. *17LtMs, Lt 154, 1902, par. 12*

Lt 155, 1902

Arthur, Brother and Sister [Jesse]

St. Helena, California

September 5, 1902

Portions of this letter are published in *CH 302-303*; *ML 49, 250, 340*; *TDG 257*; *7MR 151*. ⁺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 Arthur,—

I did not suppose that it would be so long before I fulfilled my promise to write to you. I have been thinking of the question that was agitating your mind in regard to wages. You suggest that if we paid higher wages, we could secure men of ability to fill important positions of trust. This might be so, but I should very much regret to see our workers held to our work by the wages they receive. There are needed in the cause of God workers who will make a covenant with Him by sacrifice, who will labor for the love of souls, not for the wages they receive. *17LtMs, Lt 155, 1902, par. 1*

Your sentiment regarding wages, my much-respected brother, is the language of the world. Service is service, and one kind of work is as essential as the other. To every man is given his work. There is stern, taxing labor to be performed, labor involving disagreeable taxation and requiring skill and tact. In the work of God, the physical as well as the mental powers are drawn upon, and both are essential. One is as necessary as the other. Should we attempt to draw a line between mental and physical work, we would place ourselves in very difficult positions. *17LtMs, Lt 155, 1902, par. 2*

The experiment of giving men high wages has been tried in the publishing institutions. Some men have grasped high wages, while others, doing work just as severe and taxing, have had barely enough to sustain their families. Yet their taxation was just as great, and often men have been over-worked and over-wearied, while others, bearing not half the burdens, received double the wages.

The Lord sees all these things, and He will surely call men to account; for He is a God of justice and equity.*17LtMs, Lt 155, 1902, par. 3*

Those who have a knowledge of the truth for this time should be pure and clean and noble in all their business transactions. None among God's servants should hunger and thirst for the highest place as director or manager. Such positions are fraught with great temptation.*17LtMs, Lt 155, 1902, par. 4*

Our nurses are encouraged to pledge themselves to work for certain parties for a certain sum. They bind themselves to serve thus and so, and afterward they are dissatisfied. It is necessary that more equity be shown in dealing with our nurses. There are among us intelligent, conscientious nurses, who work faithfully, and at all times. It is nurses such as these that we need, and they should receive better wages, so that should they fall sick, they would have enough money enough laid by to enable them to have a rest and a change. Then again, often the parents of these nurses practice great self-denial to make it possible for their children to take the nurses' course. It is only right that when these children have received their education, they should be given sufficient remuneration to enable them to help their parents, should they need help.*17LtMs, Lt 155, 1902, par. 5*

These things are not weighed as carefully as they should be.*17LtMs, Lt 155, 1902, par. 6*

Unreserved Consecration

“And, behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*]*17LtMs, Lt 155, 1902, par. 7*

This takes in all there is of the human being—will power, speech, hearing, sight, physical strength, time, influence. All the powers of mind and body are to be consecrated to the Master's service. *17LtMs, Lt 155, 1902, par. 8*

In this Scripture the conditions upon which we may gain eternal life are plainly outlined. No one who truly loves and fears God will continue to transgress the law in any particular. When man transgresses, he is under the condemnation of the law, and it becomes to him a yoke of bondage. Whatever his profession may be, he is not justified, which means pardoned. *17LtMs, Lt 155, 1902, par. 9*

“The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] Through obedience comes sanctification of body, soul, and spirit. This sanctification is a progressive work, an advance from one stage of perfection to another. *17LtMs, Lt 155, 1902, par. 10*

Speech is a wonderful talent. O what a blessing are pleasant, sympathetic words—words that uplift and strengthen. No one, when asked a question, should answer abruptly, but kindly and tenderly. The heart of the one he is answering may be sorely grieved by a hidden sorrow that may not be told. This he may not know; nevertheless, his words should always be kind and sympathetic. By a few helpful words or by a word of prayer, he may remove a heavy load. *17LtMs, Lt 155, 1902, par. 11*

Christ declared that where two or three are gathered together in His name, He is in the midst of them, to bless them and to answer their petitions. [*Matthew 18:20.*] He is our burden-bearer. He never repulses any one. With sympathetic love and tender compassion, without trace of harshness, He meets us in our necessities. *17LtMs, Lt 155, 1902, par. 12*

The angels of heaven look on to see how Christ, the Great Physician, meets the bruised, afflicted soul. They wait to take the things of God and show them to him. Armed with the weapons of love, the Saviour works with sympathetic helpfulness. By the gentle touch of grace, He changes the sinner into a saint. By His manner of working, He shows the difference between antagonism and compassion. With unerring patience, He expels from the soul all

disturbing elements. Enmity and unbelief are changed to confidence and faith. *17LtMs, Lt 155, 1902, par. 13*

This is the service that Christ requires of all who believe in Him. God has chosen poor, deformed, sinful human beings as His agencies. By their transformation, the Saviour of sinners is to be lifted up before those ready to perish. *17LtMs, Lt 155, 1902, par. 14*

The Gift of the Spirit

Christ declared that after His ascension, He would send to His church, as His crowning gift, the Comforter, who was to take His place. This Comforter is the Holy Spirit—the soul of His life, the efficacy of His church, the light and life of the world. With His Spirit, Christ sends a reconciling influence and a power to take away sin. *17LtMs, Lt 155, 1902, par. 15*

God has instructed me to tell you and all His people to be very careful not to resist the working of the Holy Spirit—the Comforter that Christ sends. Fear to take the first presumptuous step in resistance. When Christ spoke to the disciples of the Holy Spirit, He sought to uplift their thoughts and enlarge their expectations to grasp the highest conception of excellence. Let us strive to understand His words. Let us strive to appreciate the value of the wonderful gift He has bestowed on us. Let us seek for the fulness of the Holy Spirit. *17LtMs, Lt 155, 1902, par. 16*

Judge Arthur, I see no other way for us than to heed the words of Christ, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [*Matthew 16:24.*] These words we must obey if we gain eternal life. The Majesty of heaven came to this world to teach us this lesson by a life of constant self-denial. Shall we not heed His instruction? *17LtMs, Lt 155, 1902, par. 17*

In order to be saved, we must have a full and complete experience in the things of God. The atonement for sin has been made by the gift of the Son of the infinite 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.] Let us show that we appreciate this gift. There is a higher life for God’s people than they have yet lived. It is the beholding of which John speaks that we need—the beholding of the virtues of the character of the One full of grace and truth. Then of us it can be said, “Of His fulness have all we received, and grace for grace.” “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [Verses 16, 12.] *17LtMs, Lt 155, 1902, par. 18*

Christ had pledged Himself to renew the soul through the truth. His Word, received, eaten, lived, is our salvation. He declares, “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. ... 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 nothing; the words that I speak unto you, they are spirit and they are life.” [John 6:51, 53-55, 63.] *17LtMs, Lt 155, 1902, par. 19*

“He came unto His own, and His own received Him not.” [John 1:11.] Shall this be said of those who have been given every opportunity to gain rich and abundant treasures of truth? Shall it be the mistake of your life and mine to be frivolous and careless and selfish, choosing a path of our own, not the path that Christ has marked out? *17LtMs, Lt 155, 1902, par. 20*

The New Life in Christ

To bring the sinner to Christ is the work of the Comforter, the Holy Spirit. The Saviour is the divine Example, the perfection of holiness; and He fashions the soul anew. We are privileged to receive from Christ all the excellence necessary for perfection of character. But in order for us to obtain this excellence, we must show more self-denial, more self-sacrifice. *17LtMs, Lt 155, 1902, par. 21*

Christ has made every provision for us to be children of God. Oh, my heart says, Praise His holy name that of His fulness we can receive grace for grace. Let us strive, by receiving His Word, to reach the high standard of perfection. We are safe only when seeking the qualities that make us children of God, possessors of sanctified excellence. We are to be born again, born of God. This new birth makes us one in Christ. The new creature is a representation of Christ's character. *17LtMs, Lt 155, 1902, par. 22*

There is a scriptural figure in which the soul is represented as being delivered from sin to receive the fashion of the new man, Christ Jesus. If we are born of the Spirit, there must be in our new life no diseased parts. We are required to live unto God. All our spiritual organs and faculties are to represent the new life. The spiritual life must be regenerated and restored in all its parts. This is necessary in order that the new life in Christ may be lived. No part of the diseased life is to remain. We are new beings in Christ. He diffuses sanctified activity through the whole structure, and in our new life we develop unselfishness in the service of God. All our impulses are from Him. Receiving His grace, we impart this grace to others, making known His virtue of character by self-denial and sacrifice, by meekness and lowliness, by good words and works. In the life there is seen no deception, no falsehood. The words spoken are faithful, trustworthy words, which mean all that they express. The life is not a falsehood—a claim to represent Christ and at the same time a denial of Him. *17LtMs, Lt 155, 1902, par. 23*

“He shall glorify Me.” *[John 16:14.]* In these words Christ declares the crowing work of the Holy Spirit. The Spirit glorifies Christ by making Him the object of supreme regard, and the Saviour becomes the delight, the rejoicing of the human agent in whose heart is wrought this transformation. *17LtMs, Lt 155, 1902, par. 24*

Brother and Sister Arthur, repentance toward God and faith in Jesus Christ are the fruits of the renewing power of the grace of the Spirit. Repentance represents the process by which the soul seeks to reflect the image of Christ to the world. In the prayer that Christ offered just before His crucifixion, He said, “Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. While I was with them in the world, I

kept them in Thy name: ... and now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. *17LtMs, Lt 155, 1902, par. 25*

“I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent 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 17:11-19.*]*17LtMs, Lt 155, 1902, par. 26*

As surely as God has ever spoken through me, He is speaking through me when I say that many who now believe the truth, or are supposed to believe it, have a spurious experience. They sin and do not repent; therefore they live their own sinful life, not the life of Christ. *17LtMs, Lt 155, 1902, par. 27*

My dear brother and sister, we cannot afford to take this position. We must take so firm and decided a stand for our Lord that the world will see in our lives an exemplification of true Christianity. *17LtMs, Lt 155, 1902, par. 28*

The work of John the Baptist is our work. Of him we read, “Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.” [*Mark 1:2, 3.*] This is indeed our work, to prepare the way of the Lord for Christ’s coming by bearing a fruitful witness. We are to bear a clear-cut testimony to the world in our life, in the words we speak and the deeds that we do. By revealing the principles of righteousness in our dealings with one another, we are to proclaim the message, “Behold the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*]*17LtMs, Lt 155, 1902, par. 29*

The conflict is before us. The only safety for any one of us now is to be one with Christ in God. We are to strive to enter in at the strait gate. But this gate does not swing loosely on its hinges. It will not admit doubtful characters. We must now strive for eternal life with

an intensity that is proportionate to the value of the prize before us. It is not money of lands or position, but the possession of a Christlike character, that will open to us the gates of Paradise. It is not dignity, it is not intellectual attainments, that will win for us the crown of immortality. Only the meek and lowly ones, who have made God their sufficiency, will receive this gift. *17LtMs, Lt 155, 1902, par. 30*

Our resources must come from heaven. The Pentecostal outpouring of the Spirit revealed truth which, presented to the people, caused the conversion of five thousand souls in a day. In order for the message to go with power today, the Holy Spirit must confirm the word spoken. Jesus is magnified through His sons and daughters when He can impart to them the fulness of His Spirit. *17LtMs, Lt 155, 1902, par. 31*

Paul declared that neither Jewish learning nor Grecian eloquence could reach the mark of the high calling that is in Christ Jesus. The highest eloquence, the greatest physical strength, cannot give a man power to convict and convert souls. It is a heart-reception of the pure principles of the gospel that makes him an honor to God and an influence that wins souls to Christ. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." [*Zechariah 4:6.*] Only thus can human agencies prevail against satanic agencies. Without God's aid, human might and strength have no more power than the wind that blows to impress aright the souls of men. The breath of God must be breathed into the soul before it can be filled with power. *17LtMs, Lt 155, 1902, par. 32*

Does not God, my dear brother and sister, teach us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? The knowledge of God and of Christ is the sum of all science. To know God and Christ—this is eternal life. To this knowledge all other knowledge is subordinate. Incorporated with the life, it fits us for heaven. All other knowledge, however high or broad, unless charged with this knowledge, is valueless in God's sight. *17LtMs, Lt 155, 1902, par. 33*

How long will it be before we yield our wills to the will of God? It took a fearfully severe experience to lead Nebuchadnezzar to

acknowledge Jehovah as the supreme Ruler. God is waiting for us to give ourselves to him. Then He will mold and fashion the perverse human mind into His own likeness, taking the things of Christ and showing them to us. And as we behold the beauty of the Saviour's character, we shall grow more and more like Him, until at last God can speak to us the words, "Ye are complete in Him." [*Colossians 2:10.*] *17LtMs, Lt 155, 1902, par. 34*

To create the soul anew, to bring light out of darkness, love out of enmity, holiness out of impurity, is the work of Omnipotence alone. The work of the Infinite, as He engages, by the consent of human beings, to make the life complete in Christ, to bring perfection to the character, is the science of eternity. *17LtMs, Lt 155, 1902, par. 35*

What is the honor conferred upon Christ? Without employing any compulsion, without using any violence, He blends the will of the human subject to the will of God. This is the science of all true science; for by it a mighty change is wrought in mind and character—the change that must be wrought in the life of every one who passes through the gates of the city of God. *17LtMs, Lt 155, 1902, par. 36*

Lt 156, 1902

Burden, Br-Sr. [J.A.]

Refiled as *Lt 145a, 1902.*

Lt 157, 1902

Directors of Los Angeles Medical Missionary Benevolent Association

St. Helena, California

October 13, 1902

This letter is published in entirety in *4MR 280-290*.

To the Directors of the Los Angeles County Medical Missionary and Benevolent Association

Dear brethren,—

During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and a school. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under certain unions. This is not God's planning, but the planning of a power that we should in no case acknowledge. God's Word is fulfilling; the wicked are binding themselves in bundles ready to be burned.^{17LtMs, Lt 157, 1902, par. 1}

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trade unions. We are to stand free in God, looking constantly to Christ for instruction at every step. All our movements are to be made with a realization of the importance of the work to be accomplished for the Lord.^{17LtMs, Lt 157, 1902, par. 2}

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and

other properties in localities especially suited to sanitarium work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way in which God designs them to be cared for. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, where they can have the blessing of fresh air and sunshine. *17LtMs, Lt 157, 1902, par. 3*

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little, and there a little. And our physicians and teachers should be quick to see the advantages of retired locations for our sanitariums and schools. *17LtMs, Lt 157, 1902, par. 4*

Properties such as these to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition without a burdensome debt. Where there are orchards on these places, so much the better, but on other properties, where the buildings are just what we need, trees can be set out. *17LtMs, Lt 157, 1902, par. 5*

The fact that in many cases the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities that have been neglected and that must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already

provided that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities. *17LtMs, Lt 157, 1902, par. 6*

The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth are now called for to strengthen the work in Southern California. Every year many thousands of tourists visit Southern California, and by various methods we should try to reach them with the truth. *17LtMs, Lt 157, 1902, par. 7*

Our medical missionary work in Los Angeles should be in a far more favorable position than it is. The Lord designs that much more shall be done in this city than has been done there. But I cannot speak freely about this at present for fear that men will take advantage of what I say and will endeavor, by my words, to vindicate wrong plans. Some of the brethren in Los Angeles have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. A large work has been done in some lines, but the methods followed have not been such as to bring glory to God in the saving of souls. *17LtMs, Lt 157, 1902, par. 8*

I have been instructed that the greatest work that we can do in this life is to prepare ourselves and to help others to prepare for the future immortal life. We are to arrange our business in such a way that we and all who are connected with us shall be able to serve God with all our powers. We must allow nothing to intervene that would obscure our vision of heavenly things. *17LtMs, Lt 157, 1902, par. 9*

The Restaurant Work

We must do more than we have done to reach the people of our cities. We are not to erect large buildings in these cities, but over and over again the light has been given that plants should be made in every city of America. We have no time to neglect the doing of this work, which for years has been outlined before us. *17LtMs, Lt 157, 1902, par. 10*

The Lord has a message for our cities, and this message we are to proclaim in our camp-meetings and through our publications. In addition to this, hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed. Arrangements should be made to hold meetings in connection with our restaurants. Whenever possible, let a room be provided where the patrons can be invited to lectures on the science of health and Christian temperance, where they can receive instruction on the preparation of wholesome food and on other important subjects. In these meetings there should be prayer and singing and talks on appropriate Bible subjects. As the people are taught how to preserve physical health, many opportunities will be found to sow the seeds of the gospel of the kingdom. *17LtMs, Lt 157, 1902, par. 11*

The subjects should be presented in such a way as to impress the people favorably. There should be in the meetings nothing of a theatrical nature. The singing should not be done by a few only. All present should be encouraged to join in the song service. There are those who have a special gift of song, and there are times when a special message is borne by one singing alone or by several uniting in song. But the singing is seldom to be done by a few. The ability to sing is a talent of influence, which God desires all to cultivate and use to His name's glory. *17LtMs, Lt 157, 1902, par. 12*

Those who come to our restaurants should be supplied with reading matter. Leaflets treating on the lessons of Christ should be given them. The burden of supplying this reading matter should be shared by all our people. All who come should be given something to read. It may be that many will leave the tract unread, but one among those in whose hands you place it may be searching for light. He will read and study what you give him and then, perhaps, will pass it on to others. *17LtMs, Lt 157, 1902, par. 13*

The workers in our restaurants should live in such close connection with God that He can send to them the conviction to talk personally about spiritual things to such and such a one who comes to the restaurant. When self is crucified, and Christ is formed within, the hope of glory, we shall reveal, in thought, word, and deed, the reality of our belief in the truth. The Lord will be with us, and through

us the Holy Spirit will work to reach those who are out of Christ.*17LtMs, Lt 157, 1902, par. 14*

This is the work that God has instructed me should be done by those in our restaurants. I did not suppose that they would have any other policy than to proclaim the message for this time. I can see no other reason for the existence of our restaurants than the proclamation of this message.*17LtMs, Lt 157, 1902, par. 15*

Care of the Helpers

Our restaurant managers are to work for the salvation of the employees. They are not to overwork, placing themselves where they have neither strength nor inclination to help the workers spiritually. They are to devote their best powers to instructing their employees in spiritual lines, explaining the Scriptures to them, and praying with them and for them. They are to guard the religious interests of the helpers as carefully as parents are to guard the religious interests of their children. Patiently and tenderly they are to watch over them, doing all in their power to help them to perfect Christian characters. Their words are to be like apples of gold in pictures of silver; their actions are to be free from every trace of selfishness and harshness. They are to stand as minute men, watching for souls as they that must give account. They are to strive to keep their helpers standing on vantage ground, where their courage will constantly grow stronger and their faith in God constantly increase.*17LtMs, Lt 157, 1902, par. 16*

Unless a change takes place soon in the way that some of our restaurants are conducted, I shall feel under obligation to warn our people against sending their children to them as workers. Many of those who patronize our restaurants do not bring with them the angels of God; they do not desire the companionship of these holy beings. They bring with them a worldly influence, and to withstand this influence, the workers need to be closely connected with God. The managers of our restaurants must do more to save the young people in their employ. They must put forth greater efforts to keep them alive spiritually, so that their young minds will not be swayed by the worldly spirit with which they are constantly brought in contact. As I viewed the girls and the young women in the Los

Angeles restaurant, my heart ached. They need a shepherd. Every one of them needs to be sheltered by home influences. *17LtMs, Lt 157, 1902, par. 17*

There is danger that the youth, entering our restaurants as believers, and desiring to help in the cause of God, will become weary and disheartened, losing their zeal and courage and growing cold and indifferent. We cannot crowd these youth into small, dark rooms, and deprive them of the privileges of home life, and then expect them to have a wholesome religious experience. The care that should be given to these employees is one of the reasons that it would be better to have in a large city several small restaurants instead of one large one. *17LtMs, Lt 157, 1902, par. 18*

I have been shown that the workers are to be brought together where they can be as a family, where they feel that they are in a home. They are God's helping hand, and they are to be treated as carefully and tenderly as Christ declared that the little child whom He set in the midst of His disciples was to be treated. "Whosoever shall offend one of these little ones which believe in me," He said, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. ... Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." [*Matthew 18:6, 10.*] *17LtMs, Lt 157, 1902, par. 19*

Instead of trying to maintain one large restaurant in each city, it will be better to establish several smaller ones in different parts. These smaller ones will recommend the principles of health reform just as well as the larger establishment and will be much more easily managed. Besides, we are not commissioned to feed the world, but to educate, educate. In smaller restaurants, there is not so much work to do, and the helpers have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquires of the patrons who are desirous of learning about the principles of health reform. *17LtMs, Lt 157, 1902, par. 20*

Let us give more time to the study of the Bible. We do not understand the Word as we should. The book of Revelation opens

with an injunction to us to understand the instruction that it contains. "Blessed is he that readeth, and they that hear the words of this prophecy," God declares, "and keep those things which are written therein; for the time is at hand." [*Revelation 1:3.*] When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it. *17LtMs, Lt 157, 1902, par. 21*

Our object in restaurant work should be the conversion of souls. If we fulfil the purpose of God in this work, the righteousness of Christ must go before us and the glory of the Lord must be our rearward. But if there is no ingathering of souls, if the helpers themselves are not spiritually benefited, if they are not glorifying God in word and deed, why should we open and maintain such establishments? If we cannot conduct our restaurants to God's glory, if we cannot exert through them a strong religious influence, it would be better for us to close them up and use talents of our youth in other lines of work. But I believe that our restaurants can be so conducted that they will be the means of saving souls. Let us seek the Lord earnestly for humility of heart, that He may teach us how to walk in the light of His counsel, how to understand His Word, how to accept it, and how to put it into practice. *17LtMs, Lt 157, 1902, par. 22*

Closing Our Restaurants on the Sabbath

Before leaving Los Angeles, I had an opportunity to talk with Mrs. Moran in regard to some of these matters. She asked me about the advisability of keeping the restaurant open on the Sabbath for a limited number. I told her that there was danger of breaking the law of God by serving a few on the Sabbath as well as by serving many. To serve either a few or many on this day will give the impression that we are lax in principle, and thus a wrong influence will be exerted on both patrons and helpers. *17LtMs, Lt 157, 1902, par. 23*

Since the last General Conference, this matter has been clearly presented to me. Our restaurants should not be opened on the Sabbath. Unless they are closed, and the Lord's day is honored, the blessing of God cannot be expected to rest upon this branch of His work. Those who are engaged in our restaurants must have

opportunity to rest on the Sabbath, else they will backslide. The Lord does not require them to furnish meals for the public on the Sabbath. If those who come to our restaurants choose to take away with them on Friday health foods sufficient to last over the Sabbath, let them do this. But our restaurants workers should not be asked to work on the Sabbath. *17LtMs, Lt 157, 1902, par. 24*

The closed doors on the Sabbath stamp the restaurant as a memorial for God—a memorial that declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done. When thinking men find that our restaurants are closed on the Sabbath, they will begin to make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions, we shall have opportunity to make them acquainted with the truth for this time. *17LtMs, Lt 157, 1902, par. 25*

There is danger that our restaurants will be conducted in such a way that our helpers will work very hard day after day and week after week, and yet not be able to point to any good accomplished. This matter needs careful consideration. We have no right to bind our young people up in a work that yields no fruit to the glory of God. *17LtMs, Lt 157, 1902, par. 26*

There is danger that the restaurant work, though regarded as a wonderfully successful way of doing good, will be so conducted that it will promote merely the physical good of men and women. Those chosen to manage this work must be careful, consecrated men, lest investigation prove that the cause of God is not advanced by the efforts put forth. A work may apparently bear the features of supreme excellence, but it is not good in God's sight unless it is performed with an earnest desire to do His will and fulfil His purpose. If God is not recognized as the Author and End of our actions, they are weighed in the balances of the sanctuary and found wanting. *17LtMs, Lt 157, 1902, par. 27*

Religious life must characterize our business transactions if we keep the breath of life in our souls. We have been instructed that pure, strong faith in a "Thus saith the Lord" must bear a signal part in all our business enterprises, else all who are connected with these enterprises, whatever they may be, will stand on losing

ground. When God can accept us as laborers together with Him in seeing to save the souls ready to perish, He can co-operate with us in carrying forward the enterprises with which we are connected. And His co-operation places us where our efforts work out His plans. It unites us with Christ, and from Him we derive the nourishment that enables us to bear "much fruit." [*John 15:5.*] *17LtMs, Lt 157, 1902, par. 28*

"In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." [*Galatians 5:6.*] Let us walk humbly with God, seeking Him diligently and serving Him earnestly, lest we be found unprofitable servants. Our Lord loves to have us trust Him implicitly, recognizing the sacredness of His work and His power to carry it forward. We need not be in darkness and doubt. Christ is constantly inviting us, "Look unto me. He that followeth me shall not walk in darkness, but shall have the light of life." [*Isaiah 45:22; John 8:12.*] No man can look to Christ without being strengthened and uplifted. By beholding Him, he is changed into the same image and cherishes the same spirit. All sullenness and gloom are gone. His experience is as clear as the sunlight. The consciousness that Jesus loves him fills him with joy and gladness, and he reflects the divine image. His constant question is, "What shall I render unto thee for thine infinite love and mercy to me? I am thy servant; for thou hast loosed my bonds." *17LtMs, Lt 157, 1902, par. 29*

Lt 158, 1902

Burden, Brother and Sister [J. A.]

Fresno, California

October 8, 1902

Portions of this letter are published in *CS 274-275*; *CL 8*; *HFM 60*; *1MR 394*.

Dear brother and sister Burden,—

In the mail just received from Australia, there were letters from you both, and I will answer them as best I can. Brother Burden, it is not wisdom to become involved in debt. You are a wise man and do not need this reminder. A debt is a yoke—a binding, galling yoke. It would not be wisdom to purchase another place near Sydney. You have been pressed almost beyond measure in the effort to build and equip the Wahroonga Sanitarium. It would have been wiser to make the building smaller. I have always thought that it would be best to cut down the building plans still more than they were cut down, and then, when means came in, and if more room were needed, the building could have been enlarged. It would cost much less to furnish a smaller building. When I received the picture of the Sanitarium, the size of the building surprised me.¹⁷*LtMs*, *Lt 158*, 1902, *par. 1*

Our people in America have been drawn upon for means until this is becoming a source of temptation. I must advise my brethren in Australia not to make any more large investments until they have some way of producing means.¹⁷*LtMs*, *Lt 158*, 1902, *par. 2*

Last night your situation was presented to me. You were undecided as to what to do in regard to the food business. My brother, this is a matter that will need careful consideration. You and Sister Burden will be needed in the Sanitarium. Your talent and ingenuity will be needed to make the work of the institution a success. You cannot manage the food business and the sanitarium work. If you try to do this, losses will be incurred that you cannot afford. Let the food factory remain where it is until light comes from God that a change

should be made. Strive earnestly to make a success of the sanitarium work, and await the turning of the wheel of providence. As you move forward in the upward path, move carefully. I entreat you not to invest money in extra buildings; and, as far as possible, keep out of debt. You have not men of capability to warrant any further investment. Keep your mind clear and your head cool. And do not attempt to build a tower without first counting the cost. *17LtMs, Lt 158, 1902, par. 3*

The very same reason that makes it inadvisable to have a sanitarium in the city of Sydney would make it inadvisable to have a food factory there. *17LtMs, Lt 158, 1902, par. 4*

Dr. Caro once drove me up a long, broad street in Strathfield and showed me the grand buildings going up there as the homes of members of parliament, lawyers, and judges. Then he asked me what I thought of a sanitarium site on this splendid street. I said, "You will be disappointed when I tell you that it is just such places as this that you should avoid; for troublous times are before us. The owners of these buildings are not Christians by any means, and the further you get away from their critical observation, the better it will be for your work. Establish the sanitarium in a retired place, and these men, when sick, will soon find it out and will come to it for treatment. God does not want His servants to mingle with the men of the world. By their corrupt practices and pleasures, they have brought the fulfilment of the words, '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 iniquity maketh himself a prey.'" [*Isaiah 59:14, 15.*]*17LtMs, Lt 158, 1902, par. 5*

I told Dr. Caro that it would not be right to build a sanitarium in Sydney. I told him that should our brethren do this, the institution would encounter great difficulties; for Seventh-day Adventists will be hated by the ministers, and these ministers will leaven others with their hatred. *17LtMs, Lt 158, 1902, par. 6*

The further we can get from the cities, the more retired our location, the better it will be for our work. *17LtMs, Lt 158, 1902, par. 7*

I am now writing to our people, asking for means to advance the

medical missionary work in Southern California. And at the same time I am cautioning the brethren in charge of the work there not to make their plans too large. While in Los Angeles, we found that Dr. Moran was engaged in trying to build up a large bakery business. He has erected an immense factory, at a heavy cost, and was planning to put one hundred thousand dollars into the erection of sanitarium buildings, because, when Dr. Kellogg's counsel was asked regarding this, he said, "You are doing right to build in Los Angeles. Go ahead."*17LtMs, Lt 158, 1902, par. 8*

But there are reasons why we should not build in the cities. On these cities, God's judgments are soon to fall.*17LtMs, Lt 158, 1902, par. 9*

Brother Burden, make haste slowly, and make no changes in the location of the food factory at present; for changes involve expense. It would not be wise to move the work of the Food Company from Cooranbong now, regardless of the money invested to prepare the buildings there for operation, [because] of the great expense entailed in establishing the work in some other place.*17LtMs, Lt 158, 1902, par. 10*

The one who is placed in charge of the food business should be a careful, economical man, who will move forward steadily and yet carefully, binding off the edges and making sure that the business is producing as well as consuming.*17LtMs, Lt 158, 1902, par. 11*

Brother Burden, look well to every point. Do not let my words discourage you. I want you to understand that the Sanitarium will certainly need you. If its work is a success, it will be because of careful management and a close following of the Lord's counsel.*17LtMs, Lt 158, 1902, par. 12*

Study economy in the furnishing of the Sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly.*17LtMs, Lt 158, 1902, par. 13*

I have been deeply stirred as the restaurant question has passed

before me, and I have been shown that it has been carried forward in such a way that, instead of accomplishing great spiritual good, it has resulted in injuring the religious experience of many of the youth connected with it. I send you this letter, my dear friends, to guard you against a needless expenditure of effort. Put all your energy and talents into the effort to make the work of the Sanitarium a success. Do not take up work that will bring nothing to show for the effort put forth. Invest your means and strength in work that you know will bring returns for the Lord. Do not overwork. Guard carefully the health of yourself and your family.¹⁷*LtMs, Lt 158, 1902, par. 14*

Lt 159, 1902

Kellogg, M. G.

Fresno, California

October 9, 1902

This letter is published in entirety in *13MR 167-173*. ⁺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.

Dr. M. G. Kellogg

Dear brother,—

I received your letter dated September 15 containing information in regard to the progress being made in finishing the Sanitarium and telling us that November 1 is the time set to open the building for the reception of patients. I hope that you will not try to furnish all the rooms before you begin to receive patients, for this would unnecessarily add to your indebtedness. *17LtMs, Lt 159, 1902, par. 1*

You say that you have been obliged to buy material in very limited quantities and to wait for it to season before using it, and that consequently you could employ but a few men. You further say that at one time only one man besides yourself was working on the structure. But, my brother, remember that some heartfelt prayers were ascending to God for the progress of the sanitarium work. The Lord was good to send us one thousand pounds from America. And Brother Murphet helped us nobly. May the Lord bless Brother Murphet. At times Brother Burden and I and others have been greatly distressed over the situation; but we have never doubted but that He who had bidden us “arise and build” [*Nehemiah 2:20*] would in His own time work for our deliverance. Our great anxiety has ever been so to relate ourselves to the work that we should always further it and not hinder it. We praise the Lord that the Sydney Sanitarium is approaching completion. *17LtMs, Lt 159, 1902, par. 2*

I think that a mistake has been made in erecting so large a building at first. You will remember that I pleaded with the brethren to begin work with a smaller building. It would have been much better to add other buildings as the patronage increased, instead of putting so much means into one large edifice at the beginning. I speak of this because I realize that the erection of so large a structure has been very trying to you, especially during the long time when no money was in sight with which to complete it. You say, "It has been a long-drawn-out enterprise." I was greatly relieved when it was decided to alter the proposed plan by leaving out one story. I am quite sure if we had lessened the size of the building still further, it would have been the right thing to do. But now that the large building is completed, we will be thankful and censure no one; for we know that you have all made many sacrifices and at times have been sorely tried. The Lord's blessing will rest upon the true-hearted, self-sacrificing workers who have stood by this enterprise so nobly. *17LtMs, Lt 159, 1902, par. 3*

What a blessing it has been to the work to have Brother and Sister Burden and her sisters associated with the other sanitarium workers in Australia! They have done all they could to help you. The Lord has beheld the erection of the Sanitarium building. He has noticed every act <self-sacrificing act> of the workers. He has had a special oversight over every stroke of work done. We hope that the ones whose hearts the Lord has moved to help in this good work by giving of their means will take the greatest satisfaction in seeing the building occupied and conducted in every department to the glory of God. *17LtMs, Lt 159, 1902, par. 4*

Every one of our sanitariums is established to be a missionary agency for the relief of suffering humanity. We are to minister to the needs not only of the bodies, but of the sin-sick souls of those who come to our sanitariums, in order that they may receive a knowledge of the truth and have the faith that works by love and purifies the soul. Our observance of the Sabbath will make its impression upon hearts, and questions will be asked that will need to be answered. *17LtMs, Lt 159, 1902, par. 5*

Our faith in eternal realities is weak, our sense of duty small, in view of the opportunities that we have to point souls to the Saviour as

their only hope. We are not to be cold and indifferent in regard to giving efficacious remedies for the healing of the soul. It is our duty to make known the truth, not in our own strength, but in the strong faith, assurance, and confidence that God imparts. In our sanitariums no day should be allowed to pass without something being done for the salvation of souls. We are to offer special prayers for the sick, both when with them and when away from them. Then when they inquire about the remedy for sin, our own souls, softened by the Holy Spirit, will be all aglow with a desire to help them give their hearts to God. *17LtMs, Lt 159, 1902, par. 6*

Christ wept over the impenitence of men. His pleading with sinners to turn to Him is most pathetic. He rejoices when they turn to Him with the question, What must I do to be saved? Today old and young are to be warned and led to their Redeemer. Let those engaged in different lines of service in our medical institutions lose no opportunity to bring patients to the great Healer of body and soul. Let the helpers, by a Christlike example, reveal what is truth. Let them reclaim the wanderer, edify the believer. Thus the humblest one in God's service increases his talents. His life becomes richer and still richer in experience. The consecrated nurse who leads his patients to direct their thought and attention to divine realities is accomplishing a work for time and for eternity. *17LtMs, Lt 159, 1902, par. 7*

Every helper in any line of medical missionary effort should remember that Christ was ever touched with human woe and that the light of truth which He has given us, if wisely used in institutional work, will become a powerful influence for the healing of souls as well as bodies. All the nurses and helpers are to give treatments and perform other kinds of service in such a delicate, reverential way—and with all so solidly, thoroughly, and cheerfully—that the sanitarium will prove a haven of rest. *17LtMs, Lt 159, 1902, par. 8*

The individual worker in any line in the treatment of the sick and the afflicted in a medical institution is to act as a Christian. He is to let his light shine forth in good works. His words are to magnify our Lord Jesus Christ. In the place of waiting for great opportunities to come before doing anything, he is to make the very best use of the talents lent him of God in order that these talents may be constantly

increased. He is not to think that he must be silent on religious subjects. Wherever he is, there is his field in which he is earnestly to represent, in word and deed, the saving power of truth. *17LtMs, Lt 159, 1902, par. 9*

He is not to wait to see what others do. He has a personality of his own, and he is responsible to Christ, whose servant he is, for every word and act. He is to be as attentive and faithful to duty as if he heard the Saviour's voice, "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 18:3, 4.*]*17LtMs, Lt 159, 1902, par. 10*

It is highly important to know how to approach the sick with the comfort of a hope gained through faith in Christ Jesus and acceptance of His promises. When the awakened conscience cries out, "Lord, be merciful to me a sinner; make me Thy child," be ready to tell the sufferer, the once indifferent one, that there is hope for him, that in Jesus he will find a refuge. The Saviour is inviting every one, "Look unto Me, and live. Come unto Me, and find rest." [*See Isaiah 45:22; Matthew 11:28.*] Those who in meekness and in love present the hope of the gospel to afflicted souls so much in need of this hope are the mouthpiece of the One who gave Himself for all mankind, that He might become a Healer, a tender, sympathetic, compassionate Saviour.*17LtMs, Lt 159, 1902, par. 11*

Let every means be devised to bring about the saving of souls in our medical institutions. This is our work. If the spiritual work is left undone, there is no necessity of calling upon our people to build these institutions. Those who have no burning desire to save souls are not the ones who should connect with our sanitariums. "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." [*Deuteronomy 10:12.*]*17LtMs, Lt 159, 1902, par. 12*

But I am lengthening my letter by dwelling upon the object for which our sanitariums are established.*17LtMs, Lt 159, 1902, par. 13*

While the sanitarium work in Australia has brought much perplexity

and many burdens to the workers, the health food business there has been far more perplexing. I feared that Brother Burden would break down under the pressure. The great indebtedness of the business, with so little to show for the investment made, and the lack of means with which properly to carry on the manufacture and sale of the health foods, makes the situation appalling. The small profit made by the food factory at Cooranbong is nearly all consumed by the payment of freight on the raw products shipped in and on the prepared foods shipped away from that place. It does not seem right to have to pay to the steamship and the railway companies so much of the profit of our toil and self-sacrificing effort. But at present I have no light that the food factory should be removed from Cooranbong. *17LtMs, Lt 159, 1902, par. 14*

In one of the letters we have received in regard to moving the food factory from Cooranbong, it is stated that "a property can be bought for six or seven thousand pounds sterling. The bank had to take it over for the debt. The offer of the property is liberal. This would place our food business on a firm basis." *17LtMs, Lt 159, 1902, par. 15*

Now, my brother, your lack of means makes it inadvisable to purchase this property. We are not to begin to build a tower without first counting the cost to learn whether we shall be able to finish. When your sanitarium is opened, many of the helpers must be paid for their services. There will be a constant outlay of means for running expenses. This will necessitate wise management. Where are your men of capability to manage large institutions? In America this is becoming a serious question. We find it very difficult to secure good managers for our institutions here. *17LtMs, Lt 159, 1902, par. 16*

If the brethren in Australia undertake to carry an additional burden of indebtedness, as is suggested by the proposed purchase of this property for a food factory, I am afraid that they will find it difficult to wrestle with so heavy an obligation. We would feel very sorry to see you take on the worryment of an additional debt. While Brother Burden and his wife and sisters are willing to unite with their co-workers in economizing, so as to be able to carry a still greater load, we cannot encourage them to do this. Every jot and tittle of

their strength and ability will be needed to make the sanitarium an institution bearing the endorsement of heaven.¹⁷*LtMs, Lt 159, 1902, par. 17*

Lt 160, 1902

Irwin, Brother and Sister [G. A.]

“Elmshaven,” St. Helena, California

October 14, 1902

Portions of this letter are published in *3MR 282*, *15MR 270*.
+NoteOne or more typed 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 Irwin,—

I received your letter when I was in Fresno. I meant to write to you today; for the Australian mail must leave here tomorrow. But it is now almost half past three o'clock, and I have nothing written yet. This morning I was taken suddenly ill, and the day has been almost entirely lost. But I will try to write you a few lines, late though it is.¹⁷*LtMs, Lt 160, 1902, par. 1*

I wish to tell you of a dream that I once had. You were sitting in a room. I came in, and you looked up with a sad face, and said, “Sister White, please tell me what my mistakes have been, that you could not trust me any longer in America?” I said, “My brother, you are entirely mistaken, in viewing the matter in that way. It was a great trial for me to give my consent for you to go to Australia. Brother and Sister Haskell told me that you felt drawn to Australia and that you had decided to go there. I dared not say anything then to disturb your mind; for Brother Haskell told me that your preparations were made. I did not want to work contrary to the mind and will of God. I knew that you had been passing through a trying experience, and I thought that it might perhaps be a relief to you to go to Australia. And I knew that your going would be a great help to the people there.”¹⁷*LtMs, Lt 160, 1902, par. 2*

In my dream, it seemed to me that when I had given you these particulars, you were relieved. So I wrote you as I did.¹⁷*LtMs, Lt 160, 1902, par. 3*

Be assured, my brother, that you did not do or say anything in your work here that made me glad to have you leave.*17LtMs, Lt 160, 1902, par. 4*

There is a matter that I wish to speak of to you. It is in regard to the representation given me concerning the scene in the meeting at College View. I have, as you know, spoken of this to Dr. Kellogg. Before the last General Conference, Dr. Kellogg came to St. Helena and had some conversation with me. I was very weak, and I told him so. I knew that I was not strong enough to talk with him. Nevertheless, he gave me his account of the scene at the meeting at College View. He presented things contrary to the way in which they had been presented to me by the Lord. He related matters as if he were the one who had been wronged. I said, "The Lord has instructed me in regard to that matter. When I am convinced that it is the Lord's will for me to change my opinions, I will let you know. But I cannot now speak with you, for I have no strength." Dr. Kellogg said that he did not expect me to say anything.*17LtMs, Lt 160, 1902, par. 5*

Well, the matter passed on until some time after the Conference when Dr. Kellogg again visited me at St. Helena and once more repeated the same thing. He spoke with the same spirit of self-justification that he had spoken before. When he had finished, I said, "I wish you to understand, Dr. Kellogg, that every word that I have written to you in regard to that scene is correct." But he would not accept the way in which I presented the matter as being correct, and I would not accept his statement.*17LtMs, Lt 160, 1902, par. 6*

I have not seen Dr. Kellogg since, except for a few minutes, when I was at South Lancaster. But I was then very ill with a severe cold and could not talk with any one.*17LtMs, Lt 160, 1902, par. 7*

There the matter stands. But every word of the presentation regarding the scene at College View is true.*17LtMs, Lt 160, 1902, par. 8*

Dr. Kellogg seemed to care nothing about the after results. I told him that he had grieved the Spirit of God, and that he must never again act toward his brethren as he acted in that meeting.*17LtMs, Lt 160, 1902, par. 9*

Very plain testimonies have been given me by the Lord for Dr. Kellogg. I have given him these testimonies, but I have no evidence that he accepts them. I regard him as in a very dangerous position. I have sent him the instruction God has given me regarding the signing of the agreements he has formulated. These agreements should not be signed, for God forbids. With reference to those you have already signed, wait. Do nothing with reference to these documents. The next General Conference will settle some questions that are now unsettled. There will have to be a reorganization of some matters. So let things move on quietly, and say nothing. Do not do anything to provoke the doctor. He is much displeased at my sending certain testimonies to the responsible men in the work.*17LtMs, Lt 160, 1902, par. 10*

Brother Irwin, keep this letter to yourself. I have written as I have because I knew that there were some things that must be a great mystery to you. I thought that perhaps it might appear to you that, after stating so decidedly the Lord's reproof in regard to certain things, I was passing these things over as if sustaining Dr. Kellogg.*17LtMs, Lt 160, 1902, par. 11*

The Lord has given Dr. Kellogg an opportunity to place himself in a position to be instructed by the testimonies, but he refuses to be instructed. He will not admit that he has done wrong in any wise. The testimonies that have recently been sent to the leading men in the denomination have closed up his way of gathering in means from our people for the building of his tower. I am now waiting to see what the outcome of this will be.*17LtMs, Lt 160, 1902, par. 12*

I hope you will have as little as possible to say about Dr. Kellogg. Pray for him. Ask the Lord to save him from himself. He is in great peril. I am praying for him. Let us all make his case a subject of special prayer. O how pleased Satan would be to have Dr. Kellogg's talents opposed to the work of God. I cannot endure the thought. I pray that the Lord will work in our behalf, that His salvation may be revealed. God lives and reigns. He is working out His own will and pleasure. If those He has used in the past now refuse to come into line, He will withdraw His favor from them.*17LtMs, Lt 160, 1902, par. 13*

I have written more than I thought I could this afternoon. A few more words, and I am done. I cannot favor the removal of the food factory to Sydney at this time. A course will be pursued by the worldly men in power that will make it hard for our people in the city of Sydney. Wait; and let the food business remain for the present where it is.¹⁷*LtMs, Lt 160, 1902, par. 14*

Lt 161, 1902

Kress, Brother and Sister [D. H.]

St. Helena, California

October 15, 1902

Previously unpublished.

Dear brother and sister Kress,—

We have received your good letter. Thank you so much for writing. In regard to our schools and sanitariums being out of the cities, I had, before reading your letter, written in almost exactly the same language that you used.¹⁷*LtMs, Lt 161, 1902, par. 1*

One thing is certain: we must be constantly reaching forward to the excellence to which God wishes us to attain. We must not fail nor become discouraged. Things will come that will try the souls of God's workers. Expecting trials, let us keep ourselves braced by prayer and trust. And we are not to hunt for something to make us sorry. Christ's promise is, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [*John 15:10, 11.*]¹⁷*LtMs, Lt 161, 1902, par. 2*

I should be glad to write you a long letter telling about our stay in Southern California, but I shall not be able to; for I am not strong. We were away from home a little over four weeks, and the Lord strengthened me to do much work in writing and in speaking during the camp-meetings. We first attended the camp-meeting in Los Angeles. There were with me my son, W. C. White, Sara McEnterfer, Maggie Hare, and Clarence Crisler. One of the brethren vacated his home for our accommodation and moved to the camp-ground. We lived together in this house during the meeting. It was a quiet place, and we were able to carry on our work. I spoke seven times during the meeting.¹⁷*LtMs, Lt 161, 1902, par. 3*

From Los Angeles we went to San Diego where I spent a few days,

speaking on Sabbath and Sunday to the church. While there we looked at properties which the brethren thought suitable for sanitarium work. At one place, five miles from the city, we found everything that we could ask—a large, well-constructed building of about eighty rooms, built especially for a sanitarium, with a large clothespress and a stationary marble washbowl in every sleeping room. The climate is said to be excellent, and the building stands on a rise of ground overlooking a beautiful valley. Besides this building, there are on the place a good barn and a five-roomed cottage, and there are twenty acres of land. The property is offered for twelve thousand dollars, but we think that it can be purchased for less. Dr. Whitelock is now negotiating with the agent who has charge of its sale. *17LtMs, Lt 161, 1902, par. 4*

I never saw for sale a building better adapted for sanitarium work. It was built fifteen years ago, but was occupied only for a short time. We believe that the Lord has kept this house for us, and that He will open the way for us to secure it for our work. *17LtMs, Lt 161, 1902, par. 5*

From San Diego we returned to Los Angeles and from there went on the electric cars to Pasadena, a suburb of Los Angeles. In this place Dr. Evans has opened treatments in a large building. He rents the second and third floors, and pays one hundred and twelve dollars a month rent. He purchased the furniture at a sale of goods a little damaged by fire and was able to buy bedroom sets and carpets at greatly reduced prices. *17LtMs, Lt 161, 1902, par. 6*

We next went to Fernando, where the brethren have just opened an intermediate school. We were present at the opening, and I talked to the students for a little while, telling them how they could help their teachers and how they could increase in knowledge and experience. About forty students were in attendance, and they seemed to be intelligent and earnest. *17LtMs, Lt 161, 1902, par. 7*

After the exercises, I was taken over the school building. As I looked at this large, two-story building, so indicative of thorough work, and so well adapted for school purposes, the windows partially stained but letting in a flood of health-giving light, the recitation rooms just what we need, the large chapel which will seat

two hundred—I could but thank God. I never thought that we should have a building so well suited for our work.*17LtMs, Lt 161, 1902, par. 8*

Besides the school building, there is a two-and-a-half story frame building which will be used as the girls' dormitory. There is also a seven-roomed cottage and twelve acres of land, two of which are set out in orange trees.*17LtMs, Lt 161, 1902, par. 9*

The whole property was bought for ten thousand dollars, which the brethren tell me is about one fifth of its real value. We feel very grateful to the Lord for His goodness. I am so thankful that the brethren in Southern California did not have to erect a school building.*17LtMs, Lt 161, 1902, par. 10*

Fernando is twenty-two miles from Los Angeles, and is a small town of six hundred inhabitants. How much better this retired place is than a location in the city. How much better for the students to have the advantages of country life than to be crowded into a city, where their ears are constantly wearied with the noise of street cars and trains, and where there is little but houses to be seen.*17LtMs, Lt 161, 1902, par. 11*

I can write no more this time. I was taken suddenly ill yesterday and am not really fit to write at all. I will do better next time, if the Lord wills.*17LtMs, Lt 161, 1902, par. 12*

Lt 162, 1902

Brethren

“Elmshaven,” St. Helena, California

October 20, 1902

This letter is published in entirety in *SpM 267-269*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren,—

Last night I seemed to be in the operating room of a large hospital, to which people were being brought, and instruments were being prepared to cut off their limbs in a big hurry. One came in who seemed to have authority and said to the physicians, “Is it necessary to bring these people into this room?” Looking pityingly at the sufferers, he said, “Never amputate a limb until everything possible has been done to restore it.” Examining the limbs which the physicians had been preparing to cut off, he said, “They may be saved. The first work is to use every available means to restore these limbs. What a fearful mistake it would be to amputate a limb that could be saved by patient care. Your conclusions have been too hastily drawn. Put these patients in the best rooms in the hospital, and give them the very best of care and treatment. Use every means in your power to save them from going through life in a crippled condition, their usefulness damaged for life.”¹⁷*LtMs, Lt 162, 1902, par. 1*

The sufferers were removed to a pleasant room, and faithful helpers cared for them under the speaker’s direction; and not a limb had to be sacrificed.¹⁷*LtMs, Lt 162, 1902, par. 2*

Other scenes passed before me. I was in a room where a number were assembled in council. Brother E. R. Palmer was presenting the idea that small, local presses were not needful and were run at great expense. He said that he thought that all our book-making should be done by one publishing house, at one place, and thus

save expense. *17LtMs, Lt 162, 1902, par. 3*

There was present One of authority, and after making some inquiries, He said, "These smaller printing offices can be managed in a way that will make them a help to the work of God, if sufficient attention is given to them. In the past, great lack of principle has been brought into the management of our book work, and this experience will be repeated unless men's hearts are thoroughly converted, thoroughly changed. There are some who have been converted, but the work that God desires to see done on hearts is not yet all done. Those who frame yokes for the necks of their fellow beings will, unless they repent, be brought to the place where they will understand how these yokes bind and gall the neck of the wearer." *17LtMs, Lt 162, 1902, par. 4*

Let the Southern field have its own home-published books. Selected books from the Old and New Testaments can be published in separate volumes, with simple explanations and inexpensive illustrations. In addition to these books, there can also be published some illustrated books suitable for school children. These books will be a great help in the work in the South. The publication of these books can be done acceptably in the Nashville office. The work of this institution is not to be limited to the publication of *The Gospel Herald* and a few children's books. But let not the workers try to embrace too much. *17LtMs, Lt 162, 1902, par. 5*

The books specially designed for the Southern field are not to be pushed in the North unless there is a real demand for them. *17LtMs, Lt 162, 1902, par. 6*

There is need of a better understanding of the work to be done in heart, mind, and character for the workers in our institutions in the North as well as in the South. Let those in our Northern institutions lay aside their prejudices, and let those in the South humble their hearts before God, and then there will be a sitting together in heavenly places in Christ Jesus. *17LtMs, Lt 162, 1902, par. 7*

The workers need to wear the yoke of Christ and to blend together in love and unity. The Lord will bless and strengthen them as they do this. His people are to depend on Him alone, walking before Him

in all humility of mind.*17LtMs, Lt 162, 1902, par. 8*

There is need in the Southern field of a publishing house for the publication of the truth for this time. But this work cannot be done with divided minds and divided interests. In order for the publishing house in Nashville to be made a success, the workers must have a constant sense of the supervision of God, and they must be subject one to another. The converting power of God is needed. "Humble yourselves therefore under the mighty hand of God." [*1 Peter 5:6.*]*17LtMs, Lt 162, 1902, par. 9*

Be very careful how you treat the Lord's heritage. Each worker is to be drawn to the other by the cords of Christ's love. There is no need of their being estranged from one another. They are all embraced in Christ's prayer that the disciples might be one with Him as He is one with the Father.*17LtMs, Lt 162, 1902, par. 10*

"Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*John 17:20-23.*]*17LtMs, Lt 162, 1902, par. 11*

Will you do all in your power, my brethren, to answer this prayer?*17LtMs, Lt 162, 1902, par. 12*

In the work at Nashville there has been a departure from avowed principles and plans of work. Great evils have resulted. The Lord would have saved from all this if the workers had prayed more and had walked humbly with God. It will never answer for these mistakes to be repeated. They must stand as warnings against deviations from the plain path marked out for us by God.*17LtMs, Lt 162, 1902, par. 13*

And how shall we treat those who have erred? Let those who have had experience, and who have passed over the ground, show sympathy for those who have done this unadvised thing.*17LtMs, Lt*

162, 1902, par. 14

Lt 163, 1902

Palmer, W. O.

“Elmshaven,” St. Helena, California

June 26, 1902

This letter is published in entirety in *14MR 209-213*. ⁺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 W. O. Palmer,—

I am much distressed in your behalf. I desire so much to see you in the spiritual condition that Christ told Nicodemus he must be in. The words that Christ addressed to him I address to you, “Ye must be born again.” [*John 3:7*.] When you are born again, everything you do will be done with an eye single to the glory of God. You will work with all humility of mind, and in thorough distrust of self. You have valuable traits of character, which, when your heart is sanctified, will make you a useful Christian. *17LtMs, Lt 163, 1902, par. 1*

In many respects your course in years past has not been straight and will not bear the test of investigation. When associated with worldly business men, you spent your money freely, conferring favors that did them no good and proved of no benefit to yourself. Men whose minds were full of dishonest schemes flattered you and laid their temptations before you. You were puffed up by their flattery, and in your connection with them you gained an experience of which, when you see it as it is, you will feel greatly ashamed. In conversation and practice you were one with these men. You did not enter fully into their schemes, but you tampered with that which, if carried into practice, would have made you as guilty as they were. You were leavened by the evil of these men. It would have been impossible for you to be in their society without being harmed. You have done things that are unprincipled, yes, fraudulent, to call them by their right name. God has been dishonored, and the influence that you have exerted has left on the minds of your brethren the

impression that you are a dishonest speculator. *17LtMs, Lt 163, 1902, par. 2*

Brother Palmer, your work in the past will not bear the test of trial. You have an incorrect understanding of yourself and your dangers. But the Lord has looked pityingly upon you. The Saviour has a boundless love for every human being; and notwithstanding that you were spotted and stained by self-indulgence, which has nearly ruined your physical, mental and spiritual strength, He reached down His arms to save you. In every human being He sees a boundless capacity for improvement. With divine energy and hope He greets those for whom He has given His life. He places within their reach the riches of eternal life. In His strength they can live a life rich in good works, filled with the power of the Spirit. But they must separate from all scheming, all dishonesty. The true Christian will not keep up an appearance that is not real. *17LtMs, Lt 163, 1902, par. 3*

“The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] The grace of God alone can give you the experience that comes from a perfected character. God alone can enable you to walk before Him with a perfect heart. The Holy one has given erring finite beings rules for their guidance. These rules form a standard from which there can be no sinless swerving. He who does not make God’s will paramount has yet to learn the first principles of holiness. *17LtMs, Lt 163, 1902, par. 4*

My brother, you must make the Scriptures your guide. Study the Word of God, and practice its instruction, humbly imploring the Holy Spirit’s guidance and teaching. When your heart is enlightened by the Holy Spirit, you will accept the reproof of God and will show a repentance that needs not to be repented of. *17LtMs, Lt 163, 1902, par. 5*

Keep looking to Jesus. He desires to reflect His image through you. The whole heart’s purpose must be constantly refined, elevated, ennobled, sanctified, else you will mar the work of God and ruin your own soul. The truth, my brother, must be more clearly stamped upon your heart. “With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” [*Romans*

10:10.] “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” [Mark 12:30.] This takes all there is of the man. *17LtMs, Lt 163, 1902, par. 6*

Study the sermon on the mount, and from it learn what are the qualities that Christ blesses. Is not the blessing of the Son of God worth time and effort? Only by carrying out in the daily life the principles of godliness can we gain the qualities that bring His blessing. Place yourself under His love and care, that in His strength you may bring to the foundation works represented by gold, silver, and precious stones. Christ’s promises are full of wealth and power. The sanctification received through a belief of truth brings comfort and joy. It imparts to the life a quickening power. *17LtMs, Lt 163, 1902, par. 7*

Well-doing is possible only through the grace imparted by God. Your own wisdom is foolishness with God. Your only safety lies in a daily repentance unto life eternal and a daily refusal to deviate from clean, pure principles. *17LtMs, Lt 163, 1902, par. 8*

Do not advance one step in your own wisdom, thinking that in your own strength you can gain success. Follow where Christ leads the way. Entire surrender to Him is your only safety. *17LtMs, Lt 163, 1902, par. 9*

My brother, improve the opportunity offered you to gain an understanding of the words, “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 *Corinthians 3:9.*] You will then have confidence in the forgiving and pardoning mercy of God’s love, and you will reveal a Christlike zeal for the advancement of His work. True repentance will bring newness of life. An entire change in mind and character will be brought about by the effectual working of the Holy Spirit. The pride and confidence that tempts human beings to rise up in mistaken independence will be expelled from the soul. *17LtMs, Lt 163, 1902, par. 10*

God loves and pities you. Let your heart break before Him. In deep humiliation of soul confess your sin, receive pardon, and stand justified before God. Cast your helpless soul upon Christ, and rest not until there is a most thorough renovation of your methods in all

business lines. You have fallen into loose, careless habits of business management. These habits you must change. In taking up business enterprises, you are in great danger of weaving strange threads into the pattern. I write this to caution you. It is because of this that I am afraid to have you take up the food business. My brother, be afraid to take the first step in business enterprises without earnest prayer. I have been instructed that your course in the past, in entering into worldly, money-making schemes, bears the rebuke of God. Nothing of this kind is to be mingled with your present work. You have in the past made many mistakes, but the Lord has shown Himself gracious, pardoning all your transgressions.*17LtMs, Lt 163, 1902, par. 11*

God has given me a special understanding of your past life, for the purpose of placing upon me the burden of having a care for you, that I might help you to be faithful. I was told that I must not let you go. I was instructed that other men who have committed errors would sit in judgment on your case; that those who have done wrong themselves, and whose course God condemns, would judge you as severely as possible and discourage you—as if this condemnation revealed that they were perfect and zealous for truth and righteousness. The Lord instructed me to act the part of a faithful, judicious mother toward you, because others do not understand you. Even as I write, my eyes are filled with tears. I have tried to give you the words spoken by the One through whom I have often received instruction. I have nothing to add or to take away from this message. If you will act upon these words, they will be to your soul a savor of life unto life.*17LtMs, Lt 163, 1902, par. 12*

Lt 164, 1902

Jones, A. T.

Los Angeles, California

September, 1902

This letter is published in entirety in *21MR 95-100*. +^{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 A. T. Jones,—

The Lord has presented your case before me several times, and I have written out the instruction given me for you; but I cannot now find it among my writings. Since coming here, I have once more been given a presentation of your case. Your work has been represented to me in figures. You were passing round to a company a vessel filled with most beautiful fruit. But as you offered them this fruit, you spoke words so harsh, and your attitude was so forbidding, that no one would accept it. Then Another came to the same company and offered them the same fruit. And so courteous and pleasant were His words and manner as He spoke of the desirability of the fruit, that the vessel was emptied.¹⁷*LtMs, Lt 164, 1902, par. 1*

The words were spoken, “Be ye clean that bear the vessels of the Lord.” [*Isaiah 52:11.*]¹⁷*LtMs, Lt 164, 1902, par. 2*

“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth god 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.” [*Verses 7-10.*]¹⁷*LtMs, Lt 164, 1902,*

par. 3

“The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.” [Psalm 23:1-6.]17LtMs, Lt 164, 1902, par. 4

“Show me thy ways, O Lord; teach me thy paths. Lead me in the truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving kindnesses; for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness’ sake, O Lord. Good and upright is the Lord; therefore will he teach sinners in the way. The meek will he guide in judgment, and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” [Psalm 25:4-10.]17LtMs, Lt 164, 1902, par. 5

These Scriptures I have been directed to write to you. It is the spirit revealed in these words that you are to bring into your work. In the past you have presented the truth in a fierce way, using it as if it were a scourge. This has not glorified the Lord. You have given the people the rich treasures of God’s Word, but your manner has been so condemnatory that they have turned from them. You have not taught the truth in the way that Christ taught it. You present it in a way that mars its influence. Unless you are converted, do not stand before the people with the truth. You are not blessed yourself in the belief of the truth, and you present the rich fruit from God’s Word to the people in a very objectionable way. Your heart needs to be filled with the converting grace of Christ.17LtMs, Lt 164, 1902, par. 6

It is the Lord’s will that for the coming year you shall labor in California, but there will be a trial before us. Unless you learn your

lesson, so that you will heed the words of Christ, you will not be able to change the atmosphere that prevails in this Conference. *17LtMs, Lt 164, 1902, par. 7*

You have not been as careful as you might in your teachings in regard to church government. You must be more guarded to save the church from serious difficulties. But the Lord would have you serve another year in this Conference, that your efforts may not be recorded as a failure, as they would be were you to leave your position now. May the Lord help you to have a converted tongue and a converted heart. *17LtMs, Lt 164, 1902, par. 8*

If you are made president of a conference, you must not mistake your work. You do not altogether comprehend what is included in the work of the president of a conference. You seek to embrace too much. You must not think that your position gives you liberty to rule over God's heritage. When you attempt to rule, your labors are a positive injury. *17LtMs, Lt 164, 1902, par. 9*

In dealing with the Lord's people, bring gentleness and tenderness and grace into your voice and your words. You need to change in this respect. You need to learn how to deal with minds. Guard yourself against being rash and impulsive and speaking harshly. You need to consider that the effect of your harsh words is deleterious to your own soul and to the souls of those to whom you speak. Do not accept the position of president of the conference unless your spirit is softened and subdued by genuine conversion; for otherwise you cannot fill the position acceptably. You need to become as a little child in meekness and lowliness. *17LtMs, Lt 164, 1902, par. 10*

Let not your manner be harsh and domineering, like that of a school master who rules his pupils in a way that arouses the worst passions of the heart. Do not create bitterness and strife; for others will follow your example. This makes the truth distasteful, in the place of leading people to desire it. *17LtMs, Lt 164, 1902, par. 11*

Recently I was talking with a young man who is departing from right paths. He makes the course pursued by yourself, when he was at Healdsburg years ago, an excuse for his defects. He spoke of the attention that you paid to young women, and to one in particular,

and said, "His example is much worse than any example I have set."*17LtMs, Lt 164, 1902, par. 12*

That transaction was opened before me, and it is not strange to me that your wife wears so sad a countenance. The attention that you have recently been paying to a married woman is not wise. It is not prompted by the Spirit of God. As the president of the conference, you must guard your reputation. You are to be an example of consistency.*17LtMs, Lt 164, 1902, par. 13*

If any woman, no matter who, casts herself upon your sympathy, are you to take her up and encourage her and receive letters from her and feel a special responsibility to help her? My brother, you should change your course with regard to such matters and set a right example before your brother-ministers. Keep your sympathy for the members of your own family who need all that you can give them.*17LtMs, Lt 164, 1902, par. 14*

When a woman is in trouble, let her take her trouble to women. If this woman who has come to you has cause of complaint against her husband, she should take her trouble to some other woman who can, if necessary, talk with you in regard to it, without any appearance of evil.*17LtMs, Lt 164, 1902, par. 15*

You do not seem to realize that your course in this matter is exerting a wrong influence. Be guarded in your words and actions. Do not speak and act hastily and impulsively. This hurts your influence. You need to give yourself more decidedly to prayer and to receiving the answers to your prayers. The result will be a more consistent life.*17LtMs, Lt 164, 1902, par. 16*

The *sixth chapter of Acts* means much to you and to all who preach the Word of God. Read this chapter, and take in its meaning. "It is not reason that we should leave the word of God and serve tables," the twelve apostles declared. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." And the saying pleased the people, and they chose Stephen and six others to minister to the widows and fatherless and the others who needed help. "And when they had prayed, they laid their hands on them. And the word of God increased, and the number of the disciples

multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.” [Verses 6:2-7.]*17LtMs, Lt 164, 1902, par. 17*

It is time, my dear brother, that you looked at these matters in a right light. You have been called away from the Word of God to serve tables. You think, because you are president of the conference, that your duties embrace many things, yea, almost everything. But you neglect things that ought to be done and take up matters that do not need your personal attention. You think that because you are president you are the only one who is qualified to do certain things. But instead, the fact that you are president is the very reason that you should not do these things. You should hold yourself sacredly aloof from every appearance of evil. You should not make one movement that will give the people cause to speak unfavorably of you.*17LtMs, Lt 164, 1902, par. 18*

There are women who fasten themselves to some one to whom they tell their home difficulties. But there are two sides to every question, and often these women are themselves in need of reproof. They speak only of their side of the question, and words of sympathy that they do not deserve are given to them.*17LtMs, Lt 164, 1902, par. 19*

You are not to set such an example that women will feel at liberty to tell you the grievances of their home life and to draw upon your sympathies. When a woman comes to you with her troubles, tell her plainly to go to her sisters, to tell her troubles to the deaconesses of the church. Tell her that she is out of place in opening her troubles to any man; for men are easily beguiled and tempted. Tell the one who has thrown her case upon you that God has not placed this burden upon any man. You are not wise to take these burdens upon yourself. It is not your appointed work.*17LtMs, Lt 164, 1902, par. 20*

I write you thus plainly because you are in danger of following such a course that your good will be evil spoken of. If these things had not been presented to me, and urged upon me, I would not express myself so plainly.*17LtMs, Lt 164, 1902, par. 21*

Treat your wife tenderly. She needs all the care and comfort and

encouragement that you promised in your marriage vow to give her. Do not give her the slightest occasion to question your loyalty or your sincere desire to fulfil your obligations to her and to your children. *17LtMs, Lt 164, 1902, par. 22*

Writing to Timothy, Paul says, “This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, nor covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.” [1 Timothy 3:1-7.] *17LtMs, Lt 164, 1902, par. 23*

Study this instruction, and bring it into your daily experience. *17LtMs, Lt 164, 1902, par. 24*

Paul continues: “These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [Verses 14-16.] *17LtMs, Lt 164, 1902, par. 25*

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love.” [Ephesians 4:1, 2.] This is a love that proceeds not from human impulses, but from Christ Jesus. *17LtMs, Lt 164, 1902, par. 26*

God has given His people a message to proclaim. Let them not hedge up one another’s way. They are to labor in perfect harmony. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of

Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly framed together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." [*Verses 11-16.*] *17LtMs, Lt 164, 1902, par. 27*

Christ did not confine His labors to any special time or place. Often He taught in the outer court of the temple, that the Gentiles might hear Him. He entered the temple as a place that was His own, unawed by its splendor. In this temple, soon to be the tomb of a departed dispensation, He must proclaim the truth. He was the foundation of the Jewish economy. It was to Him that the sacrifices and offerings pointed. Soon the need for these sacrifices was to cease; for in His death type was to meet antitype. *17LtMs, Lt 164, 1902, par. 28*

Christ is the Good Shepherd, with earnest, unwearied steps seeking for the lost sheep. He attended the great yearly festivals of the nation; and to the multitudes absorbed in outward ceremony, He spoke of heavenly things, bringing eternity within their view. He gained the attention of high and low, rich and poor. To all He brought treasures from the storehouse of wisdom. He delighted and comforted the poor and lowly with the assurance of God's love for them. He spoke to them in language so simple that they could not fail to understand, and His words lifted their minds to the heavenly Father, full of grace and tenderness. *17LtMs, Lt 164, 1902, par. 29*

By methods peculiarly His own, Christ helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sinsick soul, bringing healing and strength. The simplicity and earnestness, with which He addressed those in need, hallowed every word. *17LtMs, Lt 164, 1902, par. 30*

Christ proclaimed His message from the mountainside, from the fisherman's boat, in the desert, in the great thoroughfares of travel. He was ready to take up His work at any time and in any place. He was a consecrated evangelist. Wherever He found those willing to listen, He was ready to open to them the treasure-house of truth. He is our example. His followers are to be ever on the watch for opportunities to speak words in season. And they are to speak with the same loving sympathy that He spoke.¹⁷*LtMs, Lt 164, 1902, par. 31*

Christ was always ready to answer the sincere inquirer after truth. When His disciples came to Him for an explanation of some word He had spoken to the multitude, He gladly repeated His lesson. They grieved Him by contending for the supremacy. But instead of giving them a harsh rebuke, He took a little child, and setting him in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [*Matthew 18:3, 4.*]¹⁷*LtMs, Lt 164, 1902, par. 32*

My brother, I have an intense desire that you shall be a man after God's heart. You must make a change in your life. You have most precious truth to present, but you must put on the gospel shoes—your feet must be "shod with the preparation of the gospel of peace." [*Ephesians 6:15.*] Your manner of addressing people is not always pleasing to God. You need to feel His converting power upon your soul every day. You are full of physical strength and energy, and you need much of the grace of Christ, that it may be said of you as it was of Him, "Thy gentleness hath made me great." [*Psalms 18:35.*] When the Holy Spirit takes possession of your mind and controls your strong feelings, you will be more Christlike.¹⁷*LtMs, Lt 164, 1902, par. 33*

Lt 165, 1902

Cornell, Myron

St. Helena, California

October 23, 1902

Portions of this letter are published in *5Bio 186*.

Dear Brother Myron Cornell,—

I wish to inquire if the outstanding debts for the rent of my house in Battle Creek have been collected. I greatly need every dollar of this money. Will you please do what you can toward obtaining it for me? I have not received much for my books since *Object Lessons* took the field, but I do not regret anything that I have done to help lift the debts from our schools. *17LtMs, Lt 165, 1902, par. 1*

I have been obliged to have a room built for me to use as an office. There was no room in my house suitable for me to occupy as a writing room. I have to handle a great many manuscripts, and the room that I have occupied in the past is so small that I found it almost impossible to keep my writings in order. Then, too, there was no fireplace in this room; and I cannot endure stove heat. So the low roof was taken off the back bed-chamber, and a large, airy room was built. In this room I have a fireplace, and the sunshine comes in all day long. *17LtMs, Lt 165, 1902, par. 2*

The building of this room took money. I held back for a year before consenting to have this room built; for I knew how many places there were in which money was needed. But I saw that it was necessary, for the preservation of my life, that something be done. It would be wrong for me to shorten my life, for this would take me from the Lord's work. I do not wish to lie down in the grave until it is the Lord's will that I should. *17LtMs, Lt 165, 1902, par. 3*

Will you please do what you can to collect the money due me, for I am in much need of it. Getting out my books takes money. I have in the past been obliged to borrow money to pay my workers, and they have not been paid as promptly as they should be. Last year I was

compelled to borrow six thousand dollars to help in getting out my books and to take up the mortgage on my house. I still have some money in Australia, but I dare not withdraw one dollar of it, for it is needed there. I have now two more books ready for the press, and I hope to receive something from them. *17LtMs, Lt 165, 1902, par. 4*

Lt 166, 1902

Whitelock, T. S.

St. Helena, California

October 23, 1902

Previously unpublished.

Dear Brother Whitelock,—

Your letter has been read to me, and I would say that I think we should make arrangements to purchase the place if it is offered at a reasonable figure. Brother H. W. Kellogg says that he will bear half the cost of the land that was once included in the property, but that has since been sold. Find out what this land can be bought for.¹⁷*LtMs, Lt 166, 1902, par. 1*

There is no need to hurry matters, but we should not lose our opportunity by needless delays. It will be well if you can arrange to make time payments. Once the place is secured, we can furnish it little by little as we have means at our command. This part of the work must be done by degrees. To furnish the building all at once would mean a very heavy expense. And in buying furniture, the strictest economy must be practiced. We must not place ourselves where we are bound by a heavy debt. Thus we would place a yoke on our necks that will not be agreeable to bear. In every move we make we must study economy. To economize wisely is a lesson that it seems difficult for us to learn.¹⁷*LtMs, Lt 166, 1902, par. 2*

Sister Hall, who is now with me, would be a great help in buying furniture for the building. For many years she did the buying for the Battle Creek Sanitarium, and her experience would be of great value. Brother Henry Kellogg is very much interested in that property, and I think that he will help us in purchasing it. But we must make haste slowly. It will take time to do all that will need to be done. We must not incur a large debt. I am as anxious as ever that the place be secured; but after it is secured, we shall have to take time to fit it up. Patience and wisdom will be needed in this part of the work. If we move gradually and prayerfully, God will be with

us.*17LtMs, Lt 166, 1902, par. 3*

We must watch and pray, asking the Lord to direct us. Seeing that moves so unwise have been made by some in the South, we cannot wonder at Brother Knox's writing as he did. But I hope you will not feel, because he has written thus, that you are to fold your hands, making no further effort to do anything. If the Lord wants us to have these places, He will work with us to secure them.*17LtMs, Lt 166, 1902, par. 4*

Be of good courage in the Lord, and believe that everything will come out all right. I know it is hard to get means, but the Lord will help us.*17LtMs, Lt 166, 1902, par. 5*

Please ascertain the price of the property adjoining the Sanitarium property, and let me know.*17LtMs, Lt 166, 1902, par. 6*

Since returning from the South, I have had some sickness, but I think I shall recover soon.*17LtMs, Lt 166, 1902, par. 7*

With much love to yourself and your wife,*17LtMs, Lt 166, 1902, par. 8*

P.S.

Please tell Sister Johnson that I will write to her soon. I thank her for her kindness to me while in San Diego. I very much appreciated it.*17LtMs, Lt 166, 1902, par. 9*

Lt 167, 1902

Evans, Brother and Sister [I. H.]

“Elmshaven,” St. Helena, California

October 26, 1902

Portions of this letter are published in *3MR 240*.

Dear Brother and Sister Evans,—

We received your letter in regard to a sanitarium all ready to be occupied so that work could be begun at once. I am sure that we ought to secure the control of this place if possible.¹⁷*LtMs, Lt 167, 1902, par. 1*

The place that the Brethren Moran selected on that hill corner, I have no hesitancy in saying Seventh-day Adventists should have nothing to do with in purchasing. When I saw the place, I was much distressed to think that any of our people should select such a situation. It is forbidding in every way.¹⁷*LtMs, Lt 167, 1902, par. 2*

The Sierra Madre Villa property, as described by you, has the advantages that have been outlined to me. Land is a great advantage. And the opportunity to secure a furnished building is a wonderful chance if the conditions are reasonable. If it can be secured, it will be far more favorable than Mr. Hall’s place at Monrovia.¹⁷*LtMs, Lt 167, 1902, par. 3*

The question now before us is, Shall we try to secure the places that seem desirable in price and location, when we cannot tell where our money is coming from? Brethren Daniells, Knox, and others are opposed to the increasing of debts. But I am not prepared to say that we should not, under any circumstances, purchase land to which the Lord seems to have directed our minds, when there is no hindrance but the question of ready money, and which property, in the providence of God, we could soon pay for. We have to guard against mistakes on both sides. If we see a good opportunity to secure a building, as in Paradise Valley, I think it should be purchased. Henry Kellogg has visited the place, and he is

much pleased with it. He may decide to locate there, if he can purchase a home at reasonable rates.*17LtMs, Lt 167, 1902, par. 4*

I hope you are all as well as usual. I have written a few lines to your mother, who is sick upon her bed. I seemed called out to address her, and I hope that the few lines written will be a comfort to her. I have some things to write to Brother and Sister Moran as soon as I can. I have been closing up the books that I have been getting out. One is *another volume of the Testimonies* and the other is entitled *Education*. Both will be out soon.*17LtMs, Lt 167, 1902, par. 5*

May the Lord bless you all. I will write again soon.*17LtMs, Lt 167, 1902, par. 6*

Lt 168, 1902

Ross, Sister

“Elmshaven,” St. Helena, California

October 23, 1902

Portions of this letter are published in *ML 226*; *5MR 84*.

Dear Sister Ross,—

I hope that you are able to be up and around. How glad I should be to see you living out of the city, in some place where you could step from the house into a garden to enjoy the beauties of nature! Nature speaks to us of God’s love. In the beautiful flowers we can read an expression of our heavenly Father’s love for His children. My sister, look up through nature to nature’s God, the great Master-Artist, and speak forth your thanksgiving to Him for the tokens of His love.*17LtMs, Lt 168, 1902, par. 1*

The Sabbath was Christ’s busiest day for healing the sick. On this day He could best reach those who were laboring during the week. Wherever He went, He was a medical missionary, an unerring Physician, speaking words of tenderest sympathy and compassion. How precious to them were His words of comfort and love! From Him flowed a stream of healing power, and the sick were made whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for He was glad to be able to restore suffering ones to health.*17LtMs, Lt 168, 1902, par. 2*

Christ established His temporary hospital on the green hill-slopes of Galilee and in every other place where the sick and the suffering could be brought to Him. In every city, every town, every village through which He passed, with the tender compassion of a loving Father, He laid His hand upon the afflicted ones and made them whole.*17LtMs, Lt 168, 1902, par. 3*

This same work Christ has empowered His church to do. May He increase the faith of His people to believe that He, the blessed Healer, is present to hear every syllable of the prayers offered to

Him in the simplicity of true faith. *17LtMs, Lt 168, 1902, par. 4*

Christ, in His prayer to the Father, says, “The glory which thou gavest me I have given them.” [*John 17:22.*] His disciples in this time are to pray for the sick, as verily as did His disciples of old. And the sick will recover; for “the prayer of faith shall save the sick.” [*James 5:15.*] Christ is ready to give His disciples special earnestness in offering effectual, fervent prayers and special experiences in answer to these petitions. *17LtMs, Lt 168, 1902, par. 5*

Jesus frequently spent all night in prayer, His humanity taking hold on the divinity of His Father, from which Source came fresh supplies of restoring power to exercise in behalf of the sick and afflicted. We need the Holy Spirit’s power, the calm assurance of faith that can claim God’s promises. *17LtMs, Lt 168, 1902, par. 6*

My sister, let the language of your heart be, “I cast my helpless soul upon the Mighty Healer, who is able to save to the uttermost all who come to Him.” The Lord desires you by faith to place your hand in His, and to say, “If Thou wilt, Thou canst make me whole. Take away my unbelief.” [See *Mark 1:40; Mark 9:24.*] Can you not take the Lord at His word? You need not lie helpless, but may in faith rise, and walk. Be whole, because the Mighty Healer is present to make you every whit whole. *17LtMs, Lt 168, 1902, par. 7*

My sister, the Lord’s word to you is, “Rise up, and walk. Be whole. Be free from disease.” Let us be of good courage in the Lord. We have a precious Saviour. Let us magnify His holy name. *17LtMs, Lt 168, 1902, par. 8*

I desire to hear from you, and to learn that you are well. I desire to hear that the name of the Lord has been magnified through your restoration to health and that He has put a new song into your mouth, even praise unto our God. *17LtMs, Lt 168, 1902, par. 9*

Lt 169, 1902

Butler, G. I.

Los Angeles, California

September 15, 1902

Portions of this letter are published in *2MCP 578, 634*.

Elder G. I. Butler

My dear brother,—

The Lord has been watching over you for years. He has permitted affliction to come upon you, which for years has kept you out of the work. Why? Because you chose your own way, and took yourself into your own hands. Do not, when again brought into trial, go over the same ground. *17LtMs, Lt 169, 1902, par. 1*

I have the most tender feelings toward you, but I must tell you that you are in danger of falling into temptation, and of imagining many things. You were presented to me as a man harnessing for battle. You were strong in a spirit that was not meek and contrite. One came to your side, and said, “Cast ye up, cast ye up, prepare the way, take up the stumblingblock out of the way of my people. For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts 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.” [*Isaiah 57:14-16.*] *17LtMs, Lt 169, 1902, par. 2*

The Lord would have you lay aside that spirit of wrath and be disrobed of your war garment. Our Instructor said, “You have inherited and cultivated a contentious spirit. Put on the robe of Christ’s righteousness, and speak not one word that is not subdued by the Spirit of God. Let your heart break in tenderness before God. Become as a little child. You are not appointed by the Lord to dictate. None of my servants are to put on Saul’s armor.” *17LtMs, Lt*

169, 1902, par. 3

There are those who will come to council meetings stirred for battle. Let them put on the robe of Christ's righteousness, and let their feet be shod with the preparation of the gospel of peace. *17LtMs, Lt 169, 1902, par. 4*

Do not, now or ever, charge your brethren with their mistakes. This is what separated you from the Lord's service for so many years. Your testimony, if borne with meekness and humility, will be in the assembly as good leaven. *17LtMs, Lt 169, 1902, par. 5*

Things are not so bad as they might be. Mistakes are constantly being made by men who are constantly tempted to speak unadvisedly, even as Moses spoke. It is such words as these, and your way of speaking them, that shows that you have not yet learned the meekness and lowliness of Christ. *17LtMs, Lt 169, 1902, par. 6*

God will use you if you will be used. *17LtMs, Lt 169, 1902, par. 7*

Severe tests will come to you. Put your trust in the Lord Jesus Christ. Remember that by vehemence you will wound yourself. If under all circumstances you will sit in heavenly places in Christ, your words will not be charged with bullets that wound hearts and that may destroy life. *17LtMs, Lt 169, 1902, par. 8*

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:14-18.*] *17LtMs, Lt 169, 1902, par. 9*

Elder Butler, in these words the Lord has outlined the work of His servants. You are the Lord's servant. Let nothing be done through strife and vainglory. Do not ponder over your tried feelings. Put these feelings aside. When you get into the path of criticism and harsh speaking, you grow more and more harsh and more inclined

to criticize. Stop before you begin. Do not give the enemy one inch of ground.*17LtMs, Lt 169, 1902, par. 10*

Never ride the war horse. You cannot do this gracefully. You are to do God's will, not your own will.*17LtMs, Lt 169, 1902, par. 11*

God will use you if you will be used. Open the door of your heart and let Jesus in to rule your life. "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. ... And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. ... Seeing ye have purified your hearts 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 1:13, 22.]*17LtMs, Lt 169, 1902, par. 12*

Lt 170, 1902

Franke, E. E.; Haskell, Brother and Sister

“Elmshaven,” St. Helena, California

November 10, 1902

Portions of this letter are published in *6MR 241-242*; ; *BTS 04/1903, 05/1903*. †NoteOne or more typed 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 Franke and Brother and Sister Haskell,—

I almost wish I were where I could talk with you in regard to the work in New York City. I received such a good letter from Sister Haskell, telling about the removal of the alienation between Brother Haskell and Brother Franke. O how thankful I was. I know how pleased the enemy is when he can keep the hearts of those in the service of God filled with distrust and suspicion. And more than this: Unity existing among the followers of God is an evidence that the Father sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings, with their different temperaments, together in harmonious action, their one aim being to speak the truth in love. *17LtMs, Lt 170, 1902, par. 1*

God’s warnings and counsels are plain and decided. As we read the Scriptures, and see the power for good that there is in unity, and the power for evil that there is in disunion, how can we fail to receive the Word of God into our hearts. Suspicion and distrust are as evil leaven. Unity bears witness to the power of the truth. *17LtMs, Lt 170, 1902, par. 2*

Christ says plainly that it is by the unity and co-operation of His followers that the world is to know that God has sent His Son into the world. In the prayer that He offered for His disciples just before His crucifixion, He said: “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 17:21-23.*]17LtMs, Lt 170, 1902, par. 3

We are to be guided and controlled by the same Spirit, but in order for this to be, it is not necessary that we all have the same gifts. “There are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all,” to bring these different operations into perfect harmony. “God hath set the members every one of them in the body as it hath pleased him.” [*1 Corinthians 12:4-6, 18.*] He has placed every man at his post of duty, assigning to him a given work. If you have any question as to your post of duty, pray to God for guidance, and your work will be assigned. God has told us expressly that He has placed every man at his post.17LtMs, Lt 170, 1902, par. 4

“To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophesy, to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit.” [*Verses 8-11.*]17LtMs, Lt 170, 1902, par. 5

“Unto every one of us is given grace according to the measure of the gift of Christ.” “When he ascended up on high, he led captivity captive, and gave gifts unto men. ... 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.” [*Ephesians 4:7, 8, 11-13.*] Here the members of the church of God are shown acting their different parts, all under the supervision of the great Master-worker who knows just what each one in His service should do to meet the necessities that arise.17LtMs, Lt 170, 1902, par. 6

When the hearts of God's people are melted and subdued by the Holy Spirit, ministers and lay-members will bear a testimony that is in perfect accord. And the Lord will look down on them with pleasure, rejoicing in their oneness. *17LtMs, Lt 170, 1902, par. 7*

God has given me a word to speak to you in New York. Strive earnestly for unity. Pray for it, work for it. It will bring spiritual health, elevation of thought, nobility, heavenly mindedness. You will overcome selfishness and evil surmising and will be more than conquerors through Him that loved you and gave Himself for you. Crucify self. Esteem others better than yourselves. Thus you will be brought into oneness with Christ. Before the heavenly universe and before the church and the world you will bear unmistakable evidence that you are God's sons and daughters. God will be glorified in the example that you set. *17LtMs, Lt 170, 1902, par. 8*

Christ is our hope. In Him our lives are to center. Here lies the source of power, the secret of success, in our service for God. From first to last, from the foundation to the topstone, the church of God is to be built up on Christ and in Christ. He is the ladder by which we climb to heaven. He strengthens us to press upward, till at last we step off the highest round into the everlasting kingdom of our Lord and Saviour Jesus Christ. *17LtMs, Lt 170, 1902, par. 9*

"Wherefore the rather, brethren, give diligence to make your calling and election sure." [2 *Peter 1:10.*] Live upon the plan of addition outlined in the first chapter of second Peter. Add to your character the graces of the Spirit. "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." [Verse 8.] And "so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Verse 11.] These words show us how we may obtain an eternal life insurance policy. Do you not want this? *17LtMs, Lt 170, 1902, par. 10*

The world needs to see worked out before it the miracle that binds the hearts of God's people together in Christian love. It needs to see the Lord's people sitting together in heavenly places in Christ. Will you not give in your lives an evidence of what the truth of God

can do for those who love and serve Him? God knows what you can be. He knows what divine grace can do for you if you will become partakers of the divine nature. *17LtMs, Lt 170, 1902, par. 11*

“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.” [*Verse 12.*] All of God’s servants have a work to do in His vineyard. In the church of God no one is to set himself up in kingly power and authority. “All ye are brethren.” [*Matthew 23:8.*] Be very courteous in speech, very kindly in action. Respond to 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.*]*17LtMs, Lt 170, 1902, par. 12*

The workers in all lines of God’s work are to complain and criticize less and pray far more for wisdom from on high, that as workers together with God they may show forth His love far more plainly than they have yet done. For your present good, and that you may inherit eternal life, lift the standard higher and still higher, that all may see that you have received the endowment of the Holy Spirit. In your study of the Word of God, penetrate deeper and still deeper beneath the surface. Lay hold by faith on divine power, and sound the depth of inspiration. Bring into your ministry the power of God, remembering that the Lord is behind you. Let His love shine through all you do and say. *17LtMs, Lt 170, 1902, par. 13*

Every branch of the work of God is open before Him who reads the heart as an open book. He sees every wound that His children receive. He will restore us if we will make Him our trust. Let the truth, the precious, simple truth of the Word of God, shine out in its full brightness. Humble self before God. Christ will be your efficiency. He has appointed you as rulers over His household, to give them meat in due season. The household belongs to God. He alone can place His servants where He would have them. He does according to His sovereign will. *17LtMs, Lt 170, 1902, par. 14*

Every minister is under the most sacred obligation to give the flock

of God meat in due season. And remember that all we do is to be done “for the edifying of the body of Christ.” [*Ephesians 4:12.*] Christ’s laborers are very near His heart of love. He desires to perfect His household through the perfection of His ministers. *17LtMs, Lt 170, 1902, par. 15*

We need to study *Revelation* in connection with *Daniel*. Both of these books are to be carefully and prayerfully studied, and as we study them, we are to pray that their importance may be impressed on our hearts by the Holy Spirit. *17LtMs, Lt 170, 1902, par. 16*

We need to live in close connection with Christ, the only begotten of the Father, who on Calvary’s cross offered Himself as a sacrifice for the race. He was the foundation of the Jewish economy. The sacrifices and offerings of this system pointed to the sacrifice that He was to make in behalf of the fallen race. Since the Majesty of heaven made such a sacrifice, shall those appointed to be laborers together with Him draw back from self-denial? Shall they invest in one place a large share of means, leaving other places without memorials for God? Great mistakes have been made by making a large outlay in a few places. *17LtMs, Lt 170, 1902, par. 17*

The work in our cities is not to be accomplished by a large outlay of means or by great display. The Lord’s messengers, in their effort to reach the people, are not to follow the ways of the world. In the meetings that are held, they are not to depend on worldly singers, and theatrical display, to awaken an interest. How can those who have no interest in the Word of God, who have never read this Word with a sincere desire to understand its truths, be expected to sing with the spirit and the understanding? How can their hearts be in harmony with the words of sacred song? How can the heavenly choir join in music that is only a form? *17LtMs, Lt 170, 1902, par. 18*

The evil of formal worship cannot be too strongly depicted. But no words can properly set forth the deep blessedness of genuine worship. When human beings sing with the spirit and the understanding, heavenly musicians take up the strain and unite in the song of thanksgiving. He who has bestowed on us all the gifts that enable us to be workers together with God expects His servants to cultivate their voices so that they can speak and sing in

a way that all can understand. It is not loud singing that is needed, but clear intonation, correct pronunciation, and distinct utterance. Let all take time to cultivate the voice so that God's praise can be sung in clear, soft tones, not with harshness and shrillness that offends the ear.*17LtMs, Lt 170, 1902, par. 19*

In the meetings held, let a number be chosen to take part in the song service, and let the singing be accompanied by musical instruments, skilfully handled. This part of the service is to be prayerfully conducted; for it is the praise of God in song.*17LtMs, Lt 170, 1902, par. 20*

The singing is not always to be done by a few. As often as possible, let the entire congregation join.*17LtMs, Lt 170, 1902, par. 21*

The ability to sing is the gift of God. Let it be used to His glory. There are those who suppose that loud voices, much noise, is devotional singing. But they are mistaken. What is needed is melody and harmony.*17LtMs, Lt 170, 1902, par. 22*

We are not to oppose the use of instrumental music in our work.*17LtMs, Lt 170, 1902, par. 23*

I have no time to write more now, but there is much more that I would like to write.*17LtMs, Lt 170, 1902, par. 24*

In much love.*17LtMs, Lt 170, 1902, par. 25*

Lt 171, 1902

Haskell, S. N.

NP

July, 1902

Portions of this letter are published in *3MR 278-279; 7MR 398-400.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Haskell,—

I know that the Lord designed that Elder Franke should stand in his lot and place, speaking to large congregations. Then when an interest is awakened, many would be benefited by the work that you can do. No one is to seek to close up the way that the Lord has committed to Elder Franke or the work that He has committed to Elder Haskell. *17LtMs, Lt 171, 1902, par. 1*

I have written Elder Franke several straight letters, cautioning him against extravagance in the outlay of means. He has not yet replied to them. I am anxious to hear from him. I should like to know what he is doing. *17LtMs, Lt 171, 1902, par. 2*

Brother Haskell, you cannot do the work necessary to be done to obtain a large attendance. God sent Elder Franke to do that which you cannot do. It was His design that you should blend with Elder Franke and do the part of the work that he cannot do. I am sorry that you could not do this. It ought to have been done that the strongest possible effort might have been made to awaken an interest in New York. *17LtMs, Lt 171, 1902, par. 3*

There are many classes of people to reach, and no one is to feel, when another worker is sent to the place where he is working, that he will counterwork what he is doing. *17LtMs, Lt 171, 1902, par. 4*

Elder Franke's gifts will be needed in the camp-meetings, where he can do a work that God has chosen him to do. *17LtMs, Lt 171, 1902,*

par. 5

God designs that New York shall be stirred. He has a message for this wicked city. We know not what He will do to arouse it. But He will provide means. He knows what is best. Human judgment often makes mistakes, but the Lord Jesus never makes a mistake. I have faith that the loud cry is to be heard in Greater New York.*17LtMs, Lt 171, 1902, par. 6*

The workers in New York must act their several parts, making every effort to bring the best results. They are to talk faith and present the truth in such a way that it will impress the people. They are not to narrow the work down to their own particular ideas. In the past, too much of this has been done by us as a people, and it has been a drawback to the success of the work. Everywhere we go, we meet the inclination to make this mistake. Let us remember that God has different ways of working, that He has different workmen to whom He entrusts different gifts. We are to see His purpose in sending certain men to certain places.*17LtMs, Lt 171, 1902, par. 7*

God desires to use such gifts as Elder Franke has in arousing the cities. There are in these cities those who can be aroused by no ordinary methods.*17LtMs, Lt 171, 1902, par. 8*

We are to stand by one another, helping and encouraging one another, showing special interest in our fellow workers, even though they do not in every particular meet our ideas. It may be that those whom we think deficient can do a work that we cannot in reaching certain classes of people. There are those who would never be led to take an interest in the truth for this time except by such efforts as those that Elder Franke puts forth. At times the Lord has given Elder Franke His Spirit in great power, and before thousands he has borne witness to the truth in a way that has shown the folly of the theories taught by ministers who refuse to believe present truth.*17LtMs, Lt 171, 1902, par. 9*

Brother and Sister Haskell, come near to Brother Franke. Be a father to him. Always treat him kindly, whatever mistakes he may make. This is the only way to help him. Do nothing to hedge up his way. The words "Forbid him not" mean all that they say. [*Mark 9:39.*] Deal with Elder Franke in the love of God.*17LtMs, Lt 171,*

1902, par. 10

We are the Lord's, and we are to allow ourselves to be worked by Him. We are to encourage and strengthen those upon whom the Lord has laid a burden, even though they sometimes seem to be unreasonable. Elder Franke has grievous temptations, and we should consider ourselves, lest we also be tempted. God wants us to help one another by the manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this, He has a touching and profound interest in every man.¹⁷*LtMs, Lt 171, 1902, par. 11*

A man may be trying to serve God. But temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. And perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him further from the Saviour? What a sad sight for Christ and the angels to behold.¹⁷*LtMs, Lt 171, 1902, par. 12*

Let us remember that we are struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of dealing unkindly with those who like ourselves are subject to temptation and who like ourselves also are the objects of Christ's unchanging love.¹⁷*LtMs, Lt 171, 1902, par. 13*

<This I found was written some time ago, but I now send it, and then I will read the letter you have sent me.>¹⁷*LtMs, Lt 171, 1902, par. 14*

Lt 172, 1902

Haskell, S. N.

“Elmshaven,” Sanitarium, California

November 9, 1902

Portions of this letter are published in *2MR 101-102*.

Dear Brother and Sister Haskell,—

Sara tells me that she has a letter for me from you, but I tell her not to give it to me yet; for I have something to write to you before I see your letter. You will understand this. *17LtMs, Lt 172, 1902, par. 1*

Of late my writing has kept me very busy. We have been trying to finish up two books—*Testimony 35* and *Education*. This, with the many letters that I have had to write, has given me more than I ought to try to do. *17LtMs, Lt 172, 1902, par. 2*

I have had much to write in regard to the work in Southern California. I have felt very sad over the state of things in Los Angeles, and I have tried to present matters before the brethren there in clear lines. *17LtMs, Lt 172, 1902, par. 3*

Willie left St. Helena last week for Battle Creek where an important council is now being held. He stayed two days at Los Angeles in counsel with the brethren there. Great perplexity has been brought into the work there by some unwise moves that have been made. Dr. Moran and his brother have erected a large bakery in Los Angeles. I dare not state the cost of this building, fearing that I might not speak correctly. But I know that there is a very heavy debt on it. And more than this: the building is just where it ought not to be. *17LtMs, Lt 172, 1902, par. 4*

Warnings were given to Dr. Moran, but he rushed on as if afraid that something would come in to interrupt his plans. *17LtMs, Lt 172, 1902, par. 5*

These things pain our hearts. I have been writing early and late and

am often obliged to get up at eleven, twelve, and one o'clock to write out the instruction given me. *17LtMs, Lt 172, 1902, par. 6*

This, with the labor involved in attending two camp-meetings, has been a heavy strain on my strength. *17LtMs, Lt 172, 1902, par. 7*

I think I have told you something about the property near San Diego, which is so well adapted for a sanitarium. While in Southern California, I spent several days in San Diego and was much pleased with the surrounding country. There is, however, one drawback—the water supply is uncertain. At present the country is suffering from a long drought. Of course, it would be of no use to establish a sanitarium in a place where an abundance of water cannot be obtained. *17LtMs, Lt 172, 1902, par. 8*

The brethren are now negotiating with the agent who has charge of the sale of this place. We think that it can be purchased on easy terms. Henry Kellogg has seen it. He thinks well of it and says that he will help in its purchase. *17LtMs, Lt 172, 1902, par. 9*

I have many things to say to you, Brother and Sister Haskell. Many times I have begun letters to you and have laid them aside to take up something else. Sometime I will find these pages and send them to you. *17LtMs, Lt 172, 1902, par. 10*

I greatly desire that our people in New York shall understand that there is strength in unity and Christlike love. If your fellow workers lose their self-control, and speak words that show that they are acting as the enemy's agents, do not be cast down. It was not the man who spoke, but the enemy. You must not be surprised, as you work with a man of a temperament such as Elder Franke's, if things occur that try to soul. Remember that he suffers the greatest loss. Hold fast to the arm of infinite power. Be strong, yea, be strong. Help Brother Franke. Press close to him. He has valuable traits of character, but he has many drawbacks. Help him to help himself. *17LtMs, Lt 172, 1902, par. 11*

I should be greatly pleased to see you and have a long visit with you. I have a great interest in the work in New York. I understand that it has been decided to hold the next General Conference in New York State. I suppose this means that it will be held in New

York City.*17LtMs, Lt 172, 1902, par. 12*

In much love.*17LtMs, Lt 172, 1902, par. 13*

Lt 173, 1902

Those Assembled in Council at Battle Creek

“Elmshaven,” St. Helena, California

November 13, 1902

Portions of this letter are published in *TDG 326; 5Bio 194-195*.

To those assembled in council at Battle Creek,—

A short time after the council that was held at my house October 19, in regard to the Southern work, a great burden came upon me. I was bowed down with distress. I had wakened with an inexpressible load resting on me. I could not explain the sadness upon me. The whole day was one of constant perplexity.¹⁷*LtMs, Lt 173, 1902, par. 1*

In the night season I was in a council with a few who were in perplexity. Many companies were presented to me as confused, in darkness, sad, and discouraged because so many were stirred by feelings of opposition to the work in the Southern field. While there were some who felt the burden of the work in this field, there were others who would try to counterwork anything done.¹⁷*LtMs, Lt 173, 1902, par. 2*

I was given instruction regarding the conversation that I had with the brethren in reference to the Southern work. Part of the conversation was repeated, and my Instructor said, “You cannot maintain any such position. You must not allow the words of ministers or presidents of conferences to have such an effect on you as to lead you to take your stand against the Southern Missionary Society. I shall give you messages to bear, and you must bear them. You are in a trying place. You will be severely tried. These trials need not be. The Southern Missionary Society is not to be extinguished. It must exist to do a work that will be neglected unless it lives. You have sought to avoid taking a position, even if this position is entirely as it should be, that would lead others to say that you are influenced by your son J. E. White.”¹⁷*LtMs, Lt 173, 1902, par. 3*

“Mistakes have been made in the work in the South, but these are not such as to require the doing of the work that is supposed to be mended. This work can, by lack of proper handling, be made to afflict your soul and to force upon you that which need not be. There has been a lack of consecration, a failure to seek the Lord most earnestly, to open the door of the heart, that Christ may enter to mold and fashion the life. *17LtMs, Lt 173, 1902, par. 4*

“There are some things in the report of the interview that you must correct. As the Lord’s messenger you cannot stand where you will give your word as to what you will or will not do. You are to speak the word of the Lord as one having authority. All this sorrow, all these burdens, should be spared you; still your work is not done. *17LtMs, Lt 173, 1902, par. 5*

“The people of God are now to pray and humble their hearts before God. Then they will see all things clearly. It is heart-humiliation that is needed by the people who have in trust so great and so important a truth—a truth that, if received and believed, will purify the life from all selfishness, all emulation. Our words and works need to be purified from all selfishness. God’s people need to draw nigh to Him and love as brethren. A guilty world is going to destruction. And if Satan can keep at variance those whose hearts should be full of tenderness and love, on whose lips there should ever be the law of kindness, how pleased he is.” *17LtMs, Lt 173, 1902, par. 6*

O that God’s people had a sense of the impending destruction of thousands of cities, now almost wholly given to idolatry. But many of those who are acquainted with the truth are busy about things here and there. Their first work is to pray for the outpouring of the Holy Spirit, as the disciples prayed for it after the ascension of Christ. *17LtMs, Lt 173, 1902, par. 7*

When the converting power of God comes upon minds, there will be a decided change. Men will have no inclination to counterwork what others are doing. They will not stand in a position that hinders God’s voice from coming to the people. The criticism, the accusing, will cease. Men will no longer brace themselves against the doing of that which should be done. *17LtMs, Lt 173, 1902, par. 8*

I am almost heartbroken over the condition of things in the Southern

field. But I will not try to speak of my feelings. I an instructed to say that the council-meeting now being held will do only harm unless a more humble and contrite spirit prevails.*17LtMs, Lt 173, 1902, par. 9*

At the last General Conference thorough work was not done. The men in positions of authority in the medical missionary work did not clear the King's highway. Had the work been done that God would have had done, hearts would have been softened and subdued and humbled.*17LtMs, Lt 173, 1902, par. 10*

All the book work in the world will not take the place of the Holy Spirit of God. The hearts of some claiming to be in service to God are as destitute of the Holy Spirit's power as the hills of Gilboa were of dew and rain. Call for a fast and for putting away of sin.*17LtMs, Lt 173, 1902, par. 11*

O that men would die to self and reveal the compassion and love of Christ! As long as we hold ourselves in our own keeping, and refuse to be humbled, we cannot be sanctified. Your council meeting will be of no avail unless you allow the Spirit of God to come in.*17LtMs, Lt 173, 1902, par. 12*

In much of the service professedly done for God, there is self-emulation and self-exaltation. God hates pretense. When men and women receive the baptism of the Holy Spirit, they will confess their sins, and pardon—which means justification—will be given them; but the wisdom of human agents who are not penitent, not humbled, is not to be depended on; for they are blinded in regard to the meaning of righteousness and sanctification through the truth. When men are stripped of self-righteousness, they will see their spiritual poverty. Then they will approach that state of brotherly kindness that will show that they are in sympathy with Christ. They will be able to appreciate the high and elevated character of Christian missions.*17LtMs, Lt 173, 1902, par. 13*

My brethren, until you reach this place, your board meetings and council meetings might as well come to an end; for your plans and devisings will bear the stamp of imperfection.*17LtMs, Lt 173, 1902, par. 14*

Many are readily satisfied with offering the Lord trifling acts of service. Their Christianity is feeble. Christ gave Himself for sinners. With what anxiety for the salvation of souls we should be filled as we see human beings perishing in sin. These souls have been bought with a price. The death of the Son of God on Calvary's cross is the measure of their value. Day by day they are deciding a question of life and death, deciding whether they will have eternal life or eternal destruction. And yet men and women professing to serve the Lord are content to occupy their time and attention with matters of little importance. They are content to be at variance with one another. If they were consecrated to the work of the Master, they would not be striving and contending like a family of unruly children. Every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The Spirit of Christ would abide in the hearts of the laborers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathies of an awakened church. They would receive their orders from Christ and would find no time for contention or strife.*17LtMs, Lt 173, 1902, par. 15*

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, broken-hearted intercessions would ascend to heaven. With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to Christ.*17LtMs, Lt 173, 1902, par. 16*

Work is what the churches need. They need an unreserved consecration to service. Let your council meetings be turned into penitent, humble seeking of the Lord for His Spirit. Jesus wept over the guilt and obduracy of Jerusalem. Whose hearts break today because of the peril of those in darkness? Who among those who have received such great light and such rich gifts mingle their tears with the tears of the Saviour?*17LtMs, Lt 173, 1902, par. 17*

I am instructed to tell you that while there is dissension among you, you are not in harmony with Christ. "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 3:2, 3.]*17LtMs, Lt 173, 1902, par. 18*

Never can the church reach the position that God desires it to reach until it is bound up in sympathy with its missionary workers. Never can the unity for which Christ prayed exist until spirituality is brought into missionary service, and until the church becomes an agency for the support of missions. The efforts of the missionary will not accomplish what they should until the church members in the home field show, not only word but in deed, that they realize the obligation resting on them to give these missionaries their hearty support.*17LtMs, Lt 173, 1902, par. 19*

God calls for workers. Personal activity is needed. But conversion comes first—seeking for the salvation of others, next.*17LtMs, Lt 173, 1902, par. 20*

Spiritual despotism is to lose its hold on souls. Each one is to awaken to the necessity of personal holiness and of having a personal, living faith. Then will God’s work be done. Then will reformations take place. Souls will be rescued from the grasp of selfishness and in love, patience, and Christian forbearance will help one another to work for those perishing out of Christ.*17LtMs, Lt 173, 1902, par. 21*

I can write no more now; for this must go in today’s mail. I have been instructed to send you these words. Will you act upon them?*17LtMs, Lt 173, 1902, par. 22*

Lt 174, 1902

Kellogg, J. H.

“Elmshaven,” St. Helena, California

November 11, 1902

This letter is published in entirety in *BCL 61-67*. +NoteOne or more typed 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

My dear brother,—

When you took your position with those who have warded off all testimonies of reproof, did you feel that you were standing on safe ground? Do you not know that those who despise and throw aside the counsels of the Lord are in fearful peril? And do you not know that by standing with them, you are making of no account the work given me of God? Any one could say, “Some one has told Sister White;” but this would not make it so. Any one could close his eyes to his danger, but this would not make the danger less real. This is too serious a matter for you to trifle with. *17LtMs, Lt 174, 1902, par. 1*

“Some one has told her.” This, then, is the measure of your faith. But though you say this, you know better. I charge this upon you in the name of the Lord. But I will not argue about the matter. If you cavil over the instruction that God has given, refusing to accept it as truth, under the subterfuge that all unrepentant sinners have used and will continue to use, the guilt is your own. But so long as the Lord presents before me your case and your dangers, I shall not cease to warn you. If you will not take heed, if you refuse to change, I must then present the instruction given to me to those in responsible positions, that the people of God may not be leavened by the influence of your erroneous position. *17LtMs, Lt 174, 1902, par. 2*

Dr. Kellogg, no one can appreciate more fully than myself the honor that God has bestowed on you in connecting you with His work as His chosen physician. I have a knowledge of you as a boy, and the Lord instructed me in regard to the dangers that threatened you even in your childhood years because of hereditary and cultivated tendencies.*17LtMs, Lt 174, 1902, par. 3*

One evening my husband and I talked about your case for a long time and then joined in prayer for you. In the night season, light was given that we were to make a way for you and two of your companions. We decided to invest three thousand dollars in this—a thousand dollars for each of you. Light was given me that my husband and I were to act the part of a father and mother to you. I was instructed that as you engaged in active service, the responsibilities placed on you would bring temptation and trial. So long as you heeded the cautions given you by the Lord, you would be safe, but should you trust to your own wisdom, you would be in positive danger.*17LtMs, Lt 174, 1902, par. 4*

The path was marked out by the Lord for all of you. Each one of you, if you chose to be worked by the Spirit of God, would receive special grace which would fit you for service.*17LtMs, Lt 174, 1902, par. 5*

Light was given that you would have to keep careful guard over yourself, else you would become ambitious for name and place and would take yourself out of the hands of Christ. But if you kept yourself humble before God, you would overcome all inclination to prevarication and misrepresentation. I was shown that it was most essential for you to have clear views of the atonement and clear views of what it means to be a Christian.*17LtMs, Lt 174, 1902, par. 6*

The Lord laid upon me the work of bearing, clearly and distinctly, the testimonies that He should give me for you. He told me that I was to act as His servant in keeping you from destroying your own influence. You were in danger of looking upon yourself as capable of doing great things in your own strength; if you did not follow the Lord closely, you would walk in strange paths and would mislead the people of God.*17LtMs, Lt 174, 1902, par. 7*

The instruction was given me regarding you: "If he refuses to heed the messages I send, he will pursue a course that will prevent My having any connection with him. Only those that honor Me can I honor. Be straightforward. Do not enter into controversy; for this will do no good. The more Dr. Kellogg is argued with, the more subterfuges will he use. His danger is not now as great as it will be. If he will heed the counsels I shall give you for him, I can use him to accomplish an important work. He will make many crooked paths. He will hurt your soul; nevertheless continue to bear the testimonies that I give you, diminishing them not so much as by a word; for this is his hope.*17LtMs, Lt 174, 1902, par. 8*

"If he will be humble and contrite, I can use him. When he prays and believes, he will be enabled, by the softening, subduing influence of My Spirit, to do a good work. But when he thinks he is ruler, he will at times speak and act in a lordly, overbearing manner. There will be times when, if his path is crossed, he will be filled with a determination to carry out his own plans, plans that would dishonor God and bring reproach on His cause.*17LtMs, Lt 174, 1902, par. 9*

"If he will always bow to the divine Ruler, if he will always be ready to listen to the words that I give you for him, if he will accept them without resorting to prevarication or subterfuge, if he will subdue his rashness and his indomitable will, and humble himself before me, I will forgive his transgressions.*17LtMs, Lt 174, 1902, par. 10*

"His danger lies in a determination to carry things heavily in his own way. He will suffer many things unjustly, and he will do great injustice to others by putting his own estimate on character, disparaging those who refuse to walk in his ways and accept his plans."*17LtMs, Lt 174, 1902, par. 11*

My brother, in regard to this last point, you have tried to hurt the influence of those who did not come into line in harmony with your ideas, who would not submit to your judgment. But in some respects, the judgment of those you so harshly condemned was superior to your own. Your harshness has separated from the work men who would have been an honor to the truth, men who were fitted to do excellent service in the medical missionary work. But

they refused to be bound to your terms.*17LtMs, Lt 174, 1902, par. 12*

Had you been less authoritative and more gracious, how much better it would have been. The Lord could not co-operate with your unsubdued and determined will. O how many there are whom you could have subdued and won by kindness and tender courtesy, but in whose hearts, by your masterly dictatorship, you caused hatred rather than love to spring up. Had you been true to yourself and to those you might have kept as fast friends, you would have laid aside your garments of authority which you wore as if charged with special dictatorship. How many souls you have bruised and wounded and driven from you forever, because you have felt it your privilege to humble them before others.*17LtMs, Lt 174, 1902, par. 13*

Provoked by the unbelief of the children of Israel, Moses uttered a hasty, presumptuous speech; and the Lord told him that he had dishonored His name and that he could not lead the children of Israel into the promised land. Moses repented, and the Lord forgave him; nevertheless, he must bear his punishment. My brother, the Lord would have you learn from Moses' experience how He regards the hard, hasty, condemnatory spirit you have so often manifested. Throughout your lifetime, your inclination to condemn hastily and harshly has been your sin. You have felt inclined to break out on our ministers because they did not come up to the mark on health reform. Your spirit has been such as to make the Lord ashamed of you. In your words and actions there has been that which Christ will in no wise endorse. You have assumed an authority, a rulership, that God has not given you. How can you reform others until you yourself are reformed? No man is prepared to correct the faults of others until he has corrected his own faults. You need to be converted, to be born again, before you can co-operate with the Lord Jesus.*17LtMs, Lt 174, 1902, par. 14*

God's word to you is: "But to do good and to communicate, forget not." [*Hebrews 13:16.*] In some respects you love to do this. You have excellent impulses, but you are not in all respects right with God.*17LtMs, Lt 174, 1902, par. 15*

I hoped that after I talked these matters over and over again with you, as I did at the time of the General Conference, you would break through the mist and fog. But it seems that you did not.*17LtMs, Lt 174, 1902, par. 16*

Before I went to the General Conference, I was instructed that I could help you. The Lord told me that I must bear my testimony at this meeting against the incorrect ideas that had been coming in in regard to forbearance and Christlikeness. My work was to present the standard of Christianity that had been presented to me. As one with God-given authority, I was to bear my message against the wrong principles that had been coming in. I dwelt on general principles, hoping that this would help you to understand the work that you must do if you enter the kingdom of heaven.*17LtMs, Lt 174, 1902, par. 17*

After I returned to St. Helena, certain documents were presented to me which were to be signed by our medical missionary workers. You wrote to me, asking me to examine these documents. I stated plainly that the principles contained in them were not in accordance with the Word of God, and that while in Australia, I was instructed to warn our people against subscribing their names to any such papers; for it meant oppression and disaster.*17LtMs, Lt 174, 1902, par. 18*

I have the tenderest feelings toward you, Dr. Kellogg. There is no one on earth who understands you as well as I do, and no one else who will tell you of your dangers. When the Lord gives me a message for you, I shall surely give it to you. Even if you continue to refuse to accept what I say, I shall not feel that I have nothing more to say to you. I love your soul too well to keep silent. I shall continue to warn you. I promised the Lord that I would do this. And when I see the people of God in danger of accepting your wrong version of things, and of moving blindly, I shall present to them that which I have presented to you, else I shall be held accountable. I love your soul, and I want you to have eternal life. I must tell you the truth. And whether you acknowledge it or not, you know that what I tell you is truth.*17LtMs, Lt 174, 1902, par. 19*

Shortly before your father died, he called me to him, saying that he

had something to say to me. "I feel that John is in great danger," he said. "But, Sister White, you will not get discouraged, will you, even though he seems to be headstrong? You are the only one who can help him. Do not let him go, even though his case appears discouraging." *17LtMs, Lt 174, 1902, par. 20*

I promised that I would do as the Spirit of the Lord directed me. God's word to me has always been, "You can help him." *17LtMs, Lt 174, 1902, par. 21*

Dr. Kellogg, you may tell me that you do not believe the messages I send you, but I know that this is not true. You know of the experience that God has given me in His work. You cannot deny that He has led and sustained me. You may close your eyes and ears to the messages that God sends, but after all, you do believe them. And you may depend on this: a mother could not hold more firmly to a child that she dearly loves than I shall hold to you. I expect to see you engaged in the work that God has given you, and I pray for you constantly, in private prayer and at family worship. Sometimes I am awakened in the night, and rising, I walk the room, praying, "O Lord, hold Dr. Kellogg fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly salve, that he may see all things clearly." *17LtMs, Lt 174, 1902, par. 22*

The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another—fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place. *17LtMs, Lt 174, 1902, par. 23*

I am holding to you by faith, and I am sure that you will not long remain just as you are. My brother, take Christ as your pattern. Seek with humble and contrite heart for the converting power of the Holy Spirit, that you may deal justly with your helpers and your fellow workers, in all your ways acknowledging Christ as your Saviour. *17LtMs, Lt 174, 1902, par. 24*

Who can comprehend the love that God has shown in sending Christ to save perishing souls. I am conscious that language is far

too feeble to depict this love. And our minds cannot take it in. It is impossible even for the angels fully to comprehend it. As they think of the sacrifice that Christ has made, and see how completely He identifies His interests with those of His blood-bought heritage, and how tenderly He deals with the tried and tempted, they exclaim in amazement, "Herein is love." [1 John 4:10.] *17LtMs, Lt 174, 1902, par. 25*

How much God loves human beings, we never can compute. The universe is filled with proofs of His measureless benevolence. *17LtMs, Lt 174, 1902, par. 26*

Christ has a claim on all in this world. "All things are delivered unto Me of My Father," He said. "All things that the Father hath are Mine." "All power is given unto Me in heaven and in earth." [Matthew 11:27; John 16:15; Matthew 28:18.] All in heaven and in earth is at His service. The great gift of heavenly love was not to be shut up in the bosom of the Father. It was given to Christ, to give to needy human beings. *17LtMs, Lt 174, 1902, par. 27*

Christ is full of grace and truth. He is all and in all. Then let no human being take glory to himself. The glory is to be given to the Son of God. Now and forever He is to receive all praise. *17LtMs, Lt 174, 1902, par. 28*

My brother, humble yourself, and follow in the footsteps of Christ. When you do this, you will be a happy man. When you walk in Christian companionship with God's ministers, recognizing the fact that God has given a work to them, as verily as He has to you, there will be sweet fellowship among you. But just as surely as you seek for the preeminence, so surely will you show your weakness by supposing that you should have the glory for that which you have accomplished. *17LtMs, Lt 174, 1902, par. 29*

You may make yourself a ruling power, but in doing this, you gain no real triumph; for you are enfeebling the mind and extinguishing the liberty of the soul. You are to find your joy in following the Saviour's example. Not one thread of selfishness is to be drawn into the web that you are weaving. Christ calls upon you to free yourself, in His power, from the claims of Satan. When, like Christ, you are meek and lowly, your masterly self-assurance will vanish. You will

be a partaker of the divine nature. Your life will be hid with Christ in God. *17LtMs, Lt 174, 1902, par. 30*

You need to be converted. You need to ask in humility and contrition, "What must I do to be saved?" [*Acts 16:30.*] The whole powers of your being need to be called into earnest effort for the salvation of your soul. As you cast yourself on Christ, you are fulfilling His purpose for you. You are no longer a law to yourself. But no violence is done to your will and your freedom of action. The mind is brought under the authority of a new law. But it is the royal law of liberty. The whole being is surrendered to God. The heart is transformed by the Spirit's power. *17LtMs, Lt 174, 1902, par. 31*

When in speech and action you give way to passion, you are acting as a sinner, and as a sinner you are under condemnation, needing to repent and be converted. But when the life is surrendered to the cleansing power of the truth, a change takes place. God's Spirit is at work in the heart, bringing the truth forward into the strong light of distinct consciousness. The spirit of stubborn resistance is taken away, and a life-giving power takes possession of mind and heart. This experience you need daily to have. As the repentant sinner pleads for the cleansing efficacy of Christ's grace, a voice speaks to him, saying, "A new heart will I give thee. The soul is cleansed, the highest powers of the being are roused to action." *17LtMs, Lt 174, 1902, par. 32*

You have refused to give your mind up to Christ that He may bring your rebellious powers into conformity to His will, and you have become as were the disciples when they strove for the mastery. Christ did not rebuke them in anger. Placing a little child in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Matthew 18:3-6.*] *17LtMs, Lt 174, 1902, par. 33*

The Lord wants you to humble yourself before Him as a little child. When you do this, you will gain a precious experience. I write you this because I desire you to know that the Lord will work with you when you are willing to be controlled by His Spirit. When you give yourself wholly to Him, a great change will be wrought in you. You will have such a love for the truth that wherever you go, you will bear witness to the Lord's power. He will give you a genuine testimony to bear. Then will the Lord pour out upon you His grace and power, and you will enter a new and living way. Christ's righteousness will go before you, and the glory of the Lord will be your rearward. Your words and works will be ratified in heaven. As you work out your own salvation with fear and trembling, God will work in you, to will and to do of His good pleasure. Power to overcome will be given you. When the enemy comes in against you like a flood, the Spirit of the Lord will lift up a standard against him.*17LtMs, Lt 174, 1902, par. 34*

I have been given this message to bear to you, and I have done as I am instructed. God forbid that Satan should triumph over you. May God make you His servant and through you glorify His name.*17LtMs, Lt 174, 1902, par. 35*

I expect to see Edson and Emma in a few hours. They left Nashville for St. Helena last Thursday.*17LtMs, Lt 174, 1902, par. 36*

In much love.*17LtMs, Lt 174, 1902, par. 37*

Lt 174a, 1902

Bollman, C. P.

“Elmshaven,” St. Helena, California

July 29, 1902

Portions of this letter are published in *SD 84, 193*.

Elder C. P. Bollman

Dear Brother,—

I know that the work in Nashville should advance and that it needs the support of every mind and heart and voice that can contribute to its advancement. I know that the Lord is trying to set things in order. I hope and pray that you will stand in your appointed lot and place, and that at this time, while changes are being made, you will realize that it is your duty to take your position firmly on the side of Christ. Angels of God are working, working in the Nashville publishing house. Every laborer connected with this office should co-operate with them.*17LtMs, Lt 174a, 1902, par. 1*

It means much to have a revival of the Spirit of God, and I am assured that a revival will come in Nashville. It means much to the cause now to hold the fort there. This fort must be constantly guarded.*17LtMs, Lt 174a, 1902, par. 2*

If you will let God be the manager, this work that now appears so difficult to understand will adjust itself. The Lord is waiting to take your hand to lead you and to lead all others placed in trying positions who are willing to be led.*17LtMs, Lt 174a, 1902, par. 3*

As one to whom the Lord has revealed many things, I charge you positively, my brother, not to think that you can connect Elder Stone with the publishing work in Nashville. If he were given a place of responsibility in the office, his spirit and his manner of working both within and without the institution would create disaffection. In some places where he could not have absolute control, he would work in a safer way. But those who are connected with this publishing plant

should be men who in all their dealing are wise as serpents and harmless as doves. No sharp advantage is to be taken of outsiders. *17LtMs, Lt 174a, 1902, par. 4*

Please mark what I say: There are now connected with the office men who, if placed under managers wise and discreet in word and deed and Christlike in temper, would become inspired with a desire to grow in usefulness. If those in positions of responsibility reveal the love of Christ in word and act, they will have no great difficulty in holding the confidence of their fellow workers. *17LtMs, Lt 174a, 1902, par. 5*

Every one who is connected with any line of the Lord's work will have temptations. Satan is neither dead nor asleep. If he can, he will counterwork the work of God by bringing into connection with God's laborers those who are fractious in spirit and trying in manner. *17LtMs, Lt 174a, 1902, par. 6*

Brother Bollman, the Lord has given you talents which, sanctified by His Holy Spirit, will place you on vantage ground. Do not at any time yield to the temptation to draw about you a cloak of self-righteousness so that the Comforter, the Holy Spirit of God, shall not be able through the grace of Christ Jesus to enter your heart, softening it and making you tender and compassionate and loving in disposition. Let your heart be humble and contrite. Thus through an abiding Christ you will become Christlike in character. The Lord desires you to stand by His side as a kind, patient, humble son of God. *17LtMs, Lt 174a, 1902, par. 7*

The Lord designs that the laborers in His service shall represent His love. Sharp dispositions, revealed by sharp words, will bring about a state of things that the heart is distressed to see. *17LtMs, Lt 174a, 1902, par. 8*

"Well," you may say, "I know this, but what can I do?" If you hear unkind or distrustful words, go to the one who spoke them, and say, "My brother, did the Holy Spirit inspire you to utter these words? Do you not know that good angels and evil angels are here? With which party do you wish to identify yourself?" Brother Bollman, in the Lord's work you are constantly in a school where you may learn lessons of self-control, of sanctified dignity, of gentlemanly manners

and behavior. Then Satan cannot gain a foothold, and Jesus will be your Helper. *17LtMs, Lt 174a, 1902, par. 9*

“In the mouth of two or three witnesses every word may be established.” [*Matthew 18:16.*] As workers together with God, we should be on guard not to grieve His Holy Spirit by careless, harsh, disrespectful words or by indiscreet actions. Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind. “Hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.” [*1 John 3:19-21.*] His Word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters. *17LtMs, Lt 174a, 1902, par. 10*

We are always to be learners. The Lord will surely help every soul in need of help. Our whole dependence must be upon the One mighty to save; because He understands our position and will help us in every emergency. *17LtMs, Lt 174a, 1902, par. 11*

I have words from the Lord for you. Do not suppose that you can carry the work alone. You cannot; and you must not think that you can be supreme authority. Counsel and pray with your brethren. There is work of different kinds to be done, and you are to stand by the ones who carried the work forward before you united with it. The different workers are to supply one another's deficiencies. *17LtMs, Lt 174a, 1902, par. 12*

The Lord desires you to link up with your fellow workers. You are not to shut yourself up to yourself. Every day you are to gain a stronger confidence that you are God's appointed agent, not to labor alone, but in union with those who have borne responsibilities. Let all the workers unite in counsel. You are to have no secret chamber, closed to some who have just as intense an interest in the work as you have. In the past, you have closed the door to these and opened it to some to whom you should have kept silent. *17LtMs, Lt 174a, 1902, par. 13*

The Lord would have you cultivate the spirit of companionship. If

you wrap yourself about with garments of self-sufficiency, refusing to admit others into brotherly relationship, you will fail of gaining the experience that you need; and others also will be losers. Let your fellow workers see that you regard them as of value.*17LtMs, Lt 174a, 1902, par. 14*

You are in danger of giving way to envy lest another shall have the supremacy. You are to recognize the gifts of your fellow workers as being as necessary to the success of the work as your gift. Think no evil of the men whom the Lord has led out to do His work in the Southern field. You are to blend with them and they with you. True love for God carries with it true, reverential trust. And he who loves God will love his brother also.*17LtMs, Lt 174a, 1902, par. 15*

There is to be no ordering, no domineering, no masterly authority. The love of God, in a healing, life-giving current, is to flow through your life. Your spirit and words and deeds are to show that you realize that you are acting in Christ's place. The power you are to receive from the great Teacher is the power to educate others, not the power to order or dictate. Come to Christ as one who desires to know how to teach and help others.*17LtMs, Lt 174a, 1902, par. 16*

God will test and try you. When you have the love of Christ in your heart, when His mind is your mind, you will be willing to counsel with those who have had an experience in the work. You will look upon others as being as capable of helping you as you are of helping them.*17LtMs, Lt 174a, 1902, par. 17*

Patient, cheerful contentment is one of the "best gifts." [*1 Corinthians 12:31.*] So also is courage to follow in the path of duty, even when this path separates us from friends. You have much of this courage. And you have also a degree of stubbornness, which leads you to adhere to your own ideas. Watch unto prayer.*17LtMs, Lt 174a, 1902, par. 18*

The talent of speech is a wonderful gift—a gift that can be a great power for good or for evil. Intellectual ability, good taste, skill, refinement, true elevation—these God uses in His work. But they must first be placed under His jurisdiction. The Lord's presence is to be a controlling power. He whose heart blends with the heart of Christ is, in desires and practices, conformed to the will of

Christ. *17LtMs, Lt 174a, 1902, par. 19*

We are to covet earnestly the best gifts, but this does not mean that we are to seek to be first. We are to strive earnestly for power to follow Christ's example, that we may be heralds of His gospel. This is true religion. Temptations come; suspicion and evil surmising make it hard for us to preserve the spirit of the higher life; nevertheless the Lord desires us to walk straight forward in His blessed, holy light. *17LtMs, Lt 174a, 1902, par. 20*

The workers in Nashville are to set an example of unity. There is to be no lording it over those who are doing God's service. The Lord desires His workers to be linked together, heart to heart, and mind to mind. *17LtMs, Lt 174a, 1902, par. 21*

After the Holy Spirit fell on the disciples, they were of one mind and one heart. We read, "And they, continuing [missing page] [*Acts 2:46.*]" *17LtMs, Lt 174a, 1902, par. 22*

November 16, 1902

Dear Brother Bollman,—

The foregoing was written in my diary some time ago. I became ill soon after it was written, and when I recovered, I looked for it, but could not find it. I found it last week, while searching for some other matters. In what I found there is much relating to the Southern work, and this I shall have copied as soon as possible. *17LtMs, Lt 174a, 1902, par. 23*

Lt 175, 1902

Daniells, A. G.

“Elmshaven,” St. Helena, California

November 16, 1902

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brother Daniells,—

Two nights after you left us, the matter presented to me in Fresno was made very plain to me. In some things, your ideas and Brother E. R. Palmer’s ideas are not after God’s order.*17LtMs, Lt 175, 1902, par. 1*

I have been enjoined by the Lord to gather together the Testimonies given for the Southern field and put them before the people. God will not permit the wrong impressions to remain on the minds of His people that have been made on them.*17LtMs, Lt 175, 1902, par. 2*

My brother, the Lord never placed on you the burden of reorganizing the work in Nashville. God would have you go into the Southern field and there labor to advance the work, under the same difficulties that others have labored, before you feel at liberty to come to the conclusions to which you have come.*17LtMs, Lt 175, 1902, par. 3*

As I study the figures presented to me in Fresno—the words spoken, the attitude taken—which have weakened confidence in the work in Nashville and have prevented means from being sent just where it was needed, I know that you have taken up a work that the Lord has not moved you to do. The spirit that has come in and is prevailing is a spirit with which the Lord cannot co-operate.*17LtMs, Lt 175, 1902, par. 4*

The other day I took up one of my diaries and found page after page written last July in regard to matters in the South. This was

written after a most clear revelation had been given me in regard to the need of our people's assembling together, confessing their sins, repenting before God, and praying until the Lord manifests Himself with power. *17LtMs, Lt 175, 1902, par. 5*

There is need of prayer such as Daniel offered. If ever a people needed to offer such prayer, it is Seventh-day Adventists. There is among them such self-confidence, such presumption. The Lord has been sending light to His people, but the Testimonies have not been heeded. There is a departure from the Lord's expressed commands, a working contrary to the messages that for many years God has been giving relative to the work in the Southern field. This need not be, and it will not be when those who claim to believe the truth practice the truth. *17LtMs, Lt 175, 1902, par. 6*

All backbiting must cease, or the Spirit of God will suddenly be withdrawn from His people. The Lord desires His servants to love as brethren, to be sorry to see any wrong thing, and, before believing any report, to go to the ones supposed to be in error and find out if the report is true. I have no confidence in the profession of any man who is willing to hurt a brother's influence when he is not present to speak for himself. How can we be so unmindful of the word of the Lord in regard to what is due from one man to his fellow man and from one minister to a brother-minister. If, in the way things are being managed, we are not losing our first love, tell me who is? *17LtMs, Lt 175, 1902, par. 7*

The dark cloud has lifted from me, and I am now trying to make our brethren realize that the value of the gift of Christ's love is beyond estimate. Let the love that dwells in renewed, sanctified hearts be seen among the workers. A self-renouncing heart grows more mellow as life advances. Christ in the heart, Christ in the life—this is our safety. No mere human being can be depended on. But those who, by receiving into the heart the lessons of the divine Teacher, have been made partakers of the divine nature are not changeable. Their work is done in harmony with Bible principles. God calls for true, staunch men, men who are working together with Him. Such men share His wisdom, and in their renewed lives His power is revealed. *17LtMs, Lt 175, 1902, par. 8*

Not the laws of the impulsive tongue or hand, but the loving pulsation of the converted heart, are from God. "God is love, and he that dwelleth in love dwelleth in God, and God in him." [1 *John 4:16.*] And when Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] He interprets His love in still another way, "Be ye therefore merciful, even as your Father in heaven is merciful." [*Luke 6:36.*]*17LtMs, Lt 175, 1902, par. 9*

God displayed His power and wisdom in the work of creation. He revealed His majesty in the giving of His law. And finally, in the person of His Son, He came to the world to show His love and sympathy. This was the hiding of His power, the unveiling of His grace. The only begotten Son of God was nailed to the cross of Calvary, that He might bequeath to the fallen race a legacy of pardon.*17LtMs, Lt 175, 1902, par. 10*

Satan stands as the general of the forces drawn up to hurt the souls of men. He looks on with fiendish triumph as he sees the professed followers of Christ biting and devouring one another. He stands ever ready to mar the lives of those who are trying to serve God. Heavenly angels marvel that men should aid satanic agencies in their work, discouraging hearts, making God's people weak, strengthless, faithless. God looks upon men who are professedly His standard-bearers and sees them becoming Satan's right-hand supporters, all the time supposing that they are doing God's service.*17LtMs, Lt 175, 1902, par. 11*

Elder Daniells, let this feature of your work change. I have had the workings of the Southern field opened before me, and I know what I know. Two days after you left, the meeting that you attended in Nashville was opened before me. You would better never have stepped foot into Nashville than to have borne the message you did. You did not speak intelligently nor by the inspiration of the Holy Spirit. You did not speak the truth as it is in Jesus. May you now see that it will not pay for you to do work of this kind. You are to lift up and encourage. I am instructed to say to you that it is time we began to understand that God has not appointed any of His ministers to weaken the hands of their brother-ministers.*17LtMs, Lt 175, 1902, par. 12*

I know that it is time for you to criticize yourself closely, that you may ascertain what manner of man you are, that you may be sure that your soul is not becoming lifted up unto vanity. I cannot endure the thought of your attitude and your ideas and plans as they were presented to me when the situation of the work in the Southern field was opened before me. The Lord saw that I could not endure the strain of having many things opened before me, but He did not long permit me to go blindfold. *17LtMs, Lt 175, 1902, par. 13*

God calls upon us to look to Him, to trust in Him, and to refuse to listen to the gossip that injures reputations. Let us all seek the Lord with prayer and fasting, lest we leave on record an example that will lead souls from the truth. I ask you, as one who has a deep interest in your soul, to seek the Lord, and to urge Brother Lane and Brother Spicer to seek Him. All our ministers need a reconversion, a reformation of character. Higher and still higher let your aspirations rise. Close the windows of the soul earthward, and open them heavenward. Will you not start a meeting for self-examination? Will you not humble your hearts before God? We all need a deeper wisdom than man's philosophy, a stronger power than human law. Those who love God supremely and their neighbor as themselves will breathe in the Spirit of Christ, and from them will flow to their fellow men rich currents of love. There is certainly for every one who will walk in the light as Christ is in the light. *17LtMs, Lt 175, 1902, par. 14*

We cannot doubt that love is better than envy, and self-sacrifice safer and more noble than selfishness. We need the divine touch that will give us patience, kindness, forbearance, and love. These are the virtues that will make us laborers together with God. *17LtMs, Lt 175, 1902, par. 15*

Pray, pray, and believe! Live your prayers. Respond to Christ's 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.*] A cloud is hanging over our ministers. They need the light of heaven, that they may have clear discernment. Self must die, and Christ must live in us. Then we shall be taught of God to love one another. If this pulling apart continues, we shall be as weak as water. *17LtMs,*

Lt 175, 1902, par. 16

The Son of the Highest stooped to be the servant of all, that He might beautify the meek with salvation. He gives grace to the humble, and “to them that have no might He increaseth strength.” [Isaiah 40:29.]¹⁷*LtMs, Lt 175, 1902, par. 17*

My brother, I want you to make an unreserved consecration to God, that the whole tenor of your experience may be changed, and that in your life the grace of Christ may be revealed.¹⁷*LtMs, Lt 175, 1902, par. 18*

May the Lord bless His people, is my prayer.¹⁷*LtMs, Lt 175, 1902, par. 19*

Lt 175a, 1902

Daniells, A. G.

St. Helena, California

November 17, 1902

Previously unpublished.

Brother Daniells,—

Brother Clarence Crisler tells me that he gave you a copy of the report made in my house. I had told him I did not wish him to do this, but I think he did not understand me. I did not wish this report to come before any one. The statements that I made must not be held, but retracted. I am to carry out the mind and will of God. I must bear my testimony, even now and again, for there was human wisdom being exercised and not the wisdom of God.¹⁷*LtMs, Lt 175a, 1902, par. 1*

Two days after that meeting it was opened before me that I was not to put into the hands of even my leading brethren, statements in writing that were drawn out by questions such as were asked me at that time. I had not a clear knowledge of facts that made it safe to make such statements. I was instructed that I could not put confidence in men and make flesh my arm, as the Lord had not imbued these men by His Holy Spirit to take the position they had taken, and it would not, could not, be carried as these brethren had designed.¹⁷*LtMs, Lt 175a, 1902, par. 2*

I was so agonized that I cried and prayed the Lord to pardon me, and the next day the matter was laid out distinctly. Brother Palmer is not to be crowded out, and there must be no abrupt moves made. The Lord would work if men would keep out of His way, but men are interposing themselves and their light is represented to me as darkness. There are things being transacted that will in time be seen to be mistakes.¹⁷*LtMs, Lt 175a, 1902, par. 3*

There must be an effort made to win the confidence of the people, and if men will keep out of the way all things can be adjusted. A

work is to be carried [on] in the way of the Lord. Brother Palmer is having his life crushed out by the attitude of his brethren. He has an influence with outside parties—men of business—and if he walks carefully with God, he will do a work which he can do if he has a chance. You must not separate him from the office. Edson White and W. O. Palmer are to work together, pray together, and be a help to one another. For the sake of his soul he is to be carefully treated and restored, but not destroyed. To destroy the confidence in one another is the work of the enemy. The presentation of faults, the ill words, the untimely remarks are doing their work.¹⁷*LtMs, Lt 175a, 1902, par. 4*

Lt 176, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

November 15, 1902

Previously unpublished.

Dear Brother Butler,—

I have words to speak to you, but for some time I have not been able to write to you, because my attention has been taken up with many things. I should be very much pleased to see you. A few days ago I sent you a telegram telling you to keep your position as president of the Southern Union Conference. I still say, Make no change. The present is not the time for this. *17LtMs, Lt 176, 1902, par. 1*

I am surprised at the work that Brother Daniells and Brother E. R. Palmer are attempting to do. They seem to think that God has delegated them to tear down the work that has been done in Nashville. But God is at the helm. When I met Elder Daniells at Fresno, things in regard to Nashville were troubling my mind. I could not explain matters, but I could see where things were tending. I told Elder Daniells that something in regard to Nashville had been presented to me, but that I could not then explain matters. Since then, these matters have been opened to me clearly, and I think that you ought to know all about it. I have written out the instruction given me and have sent it to Willie, who is now attending the council at Battle Creek. *17LtMs, Lt 176, 1902, par. 2*

Just after Willie left, we received a telegram from Edson saying that he and his wife would start the next day for St. Helena. They arrived last Tuesday on the evening train. Edson and I do not talk about matters in Nashville. I do not want to hear anything, and Edson is not desirous of saying anything till he knows what I have written. He has copies of the recent Testimonies in regard to the work in Nashville, and he will study them. *17LtMs, Lt 176, 1902, par. 3*

I want you to think of the commission given to the disciples by Christ just before His ascension. "All power is given unto Me in heaven and in earth," He said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [*Matthew 28:18-20.*] *17LtMs, Lt 176, 1902, par. 4*

I see distinctly that our ministering brethren need to reach a higher standard. They are not to listen to the evil things said of their brethren in any place until they first talk with those spoken against, to learn whether the reports are just, or most cruelly unjust. But there are those who do not follow this course. They believe the disparaging things said of their fellow workers and tell them from place to place all over the field. Thus impressions that are false in every respect are left on minds. If this is the message that these brethren are burdened with, and this the work they do as they travel from place to place, I think that they would better engage in hard manual labor until they are converted and their spirituality strengthened—until they are charged with the Holy Spirit. Backbiting is a terrible wrong. *17LtMs, Lt 176, 1902, par. 5*

I have an earnest desire, my dear Brother Butler, that you shall just now stand in your lot and place in Nashville. The Lord is setting things in order there, and you are needed. May the Lord help you and strengthen you, is my prayer. I pray constantly for you. Be of good courage in the Lord. Let nothing separate you from the work at Nashville. Be as true as steel to principle. The enemy will try to discourage and annoy you, but remember that God is upholding you. He will be the light of your countenance and your God. *17LtMs, Lt 176, 1902, par. 6*

May the Lord place His hand of mercy over the work in Nashville. The enemy has come in to create a Babylon among our people by leading brethren to stand apart from one another, weakening their faith and courage by sowing in their minds the seeds of unbelief, which spring up speedily to bear their evil harvest. *17LtMs, Lt 176, 1902, par. 7*

It seems so cruel for ministers and people to be accusing and finding fault, trying to destroy the work that has been done under the most discouraging circumstances. *17LtMs, Lt 176, 1902, par. 8*

I write you this that you may understand my position. Let us not give ourselves into the hands of the enemy. *17LtMs, Lt 176, 1902, par. 9*

In hope and courage. *17LtMs, Lt 176, 1902, par. 10*

P. S. I will send you a copy of the report of a meeting at Fresno. There were some present who were determined to depose Elder A. T. Jones from the presidency of the California Conference and put in his place Elder M. H. Brown, a poor, weak cripple, who can get from place to place only with great difficulty. To choose such a man as this as president of this Conference would be to misrepresent the strength of the Conference. I told the brethren decidedly that this could not be. The Spirit of God came into our meeting, and everything moved smoothly. Angels of God were among us, and there was no clashing, no jangling. *17LtMs, Lt 176, 1902, par. 11*

Lt 177, 1902

Butler, G. I.

“Elmshaven,” St. Helena, California

November 16, 1902

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 Butler,—

There is another matter that I wish to mention: words of discouragement have been spoken, and confusion has been created by our people’s gathering up all the jots and tittles of criticism, and of their making a mountain out of a molehill. Efforts are being made to show that nothing has been accomplished. Brother Butler, this matter has been opened before me, until now the whole history of the Southern field, and the work that has been done in it, stands out in clearly defined lines.¹⁷*LtMs, Lt 177, 1902, par. 1*

I shall take my writings in regard to the Southern field and make a book of them. The wicked spirit that ministers and people have shown in making false representations has greatly hindered the work, and has left a false impression on the minds of unbelievers, which has greatly dishonored God. There are those who have not come directly to those whom they have accused, to talk matters over, and learn the truth, but have gathered up the hay, wood, and stubble of falsehood, to report as facts. This has strengthened the hands of those who have done comparatively little for the Southern field, those who have thrown the weight of their influence against the work. Thus it stands registered in the books of heaven. “He that is not with me is against me, and he that gathereth not with me scattereth abroad.” [*Matthew 12:30.*]¹⁷*LtMs, Lt 177, 1902, par. 2*

Edson has asked me if he shall let go his hold and position in the Southern Missionary Society. I say, “Not now. Do not take a step to give up one thing until the Lord gives you the word. You must stand

on vantage ground until the matter shall be clear. Do not make rash moves. Too much perplexity has already resulted from such moves.”*17LtMs, Lt 177, 1902, par. 3*

Lt 178, 1902

Palmer, W. O.

“Elmshaven,” St. Helena, California

July, 1902

Portions of this letter are published in *6MR 138-139*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

W. O. Palmer

My dear brother,—

I am deeply interested in you and your family. I have a message for you from the Lord. You are in danger, as some others have been, of depending on appearance to create an influence in your favor. My brother, you should dress becomingly and you should have a comfortable home, but you are never to forget the lessons of self-denial taught by the great Teacher. In the night season I was listening to words spoken to you by One who never errs. He looked about the rooms of your house, and speaking very solemnly and with great earnestness, He said: “These furnishings are expensive. Much might have been saved by purchasing something not so rich or costly. These things will not increase your influence for good.”*17LtMs, Lt 178, 1902, par. 1*

You should have in your home all that is necessary for the preservation of health, but less expensive furniture would indicate a desire to be in harmony with the faith of the Bible. Do not think that in order to have influence, you must put on an appearance of influence and wealth. “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.*]*17LtMs, Lt 178, 1902, par. 2*

“If any man will come after me,” Christ said, “let him deny himself,

and take up his cross daily, and follow me.” “Whosoever doth not bear his cross ... cannot be my disciple.” [*Luke 9:23; 14:27.*] Let us follow where Christ leads the way. Identification with Him—this is what gives us the credentials that show that we are workers for Him. *17LtMs, Lt 178, 1902, par. 3*

It is the express duty of all believers to live with simplicity. Money saved is worth as much as money earned. My brother, you do not value money aright. You spend it freely to gratify your own inclinations. Money is of value, and for you to spend it needlessly, to gratify an inclination for expensive clothing and costly furniture, is to set an example that turns the lame, those weak in faith and moral courage, out of the way. *17LtMs, Lt 178, 1902, par. 4*

You cannot be in sympathy with Christ unless your practice is in harmony with His teaching. Do not strive to emulate worldlings by following inclination in making purchases for your home, when money is so much needed in the cause of God for the saving of perishing souls. You see this need, and it hurts you to think that you have not money to give to the Lord. Do you not see that you would have more to give if you practiced economy in your home. *17LtMs, Lt 178, 1902, par. 5*

You are too self-indulgent. Deny yourself, take up the cross, and follow more closely in the Saviour’s footsteps. Before you spend money, ask yourself, “Can I not save this money? I will deny myself for Christ’s sake. He gave His life to purchase eternal life for me. I must imitate His self-denial. It was by the sacrifice of Himself that the Saviour placed at my disposal the riches of His grace. He was under no compulsion, no obligation to give me His favor. Had He withheld all from me, it would have been no more than I deserved. The rich treasures that are the expression of His love for me were purchased by infinite sacrifice and unparalleled humiliation. These treasures are the tangible proofs of a love abundant and unmeasured. But I have no claim on them. How deep is my indebtedness to my Saviour! How shall I express my appreciation of His bounty, my thankfulness for what He has done for me?” *17LtMs, Lt 178, 1902, par. 6*

You cannot buy the forgiveness and love of Christ. But by a life of

self-sacrifice you can show the genuineness of your gratitude and devotion. By faithful, preserving effort to be His helping hand, you can show that you are endeavoring to honor Him by forming a character like His. Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothes and rich furniture. Remember Christ's words, "Wear My yoke. Learn My meekness and lowliness." [See *Matthew 11:29.*] *17LtMs, Lt 178, 1902, par. 7*

In the work in which you are engaged, you have constant opportunity to practice self-denial at every step. Be honest with all men. Take no advantage of any one. Live economically. Let your life be modest and self-denying. Let your every transaction be such that God will never be ashamed to call you His son. Remember that you are living in the sight of One who reads every thought, whose eyes behold and try the hearts of the children of men. He weighs every action. *17LtMs, Lt 178, 1902, par. 8*

The Lord has laid upon me a responsibility in your case. I was charged to be faithful in helping you. When in danger, as you now are, I am to give you counsel and encouragement. You have done many things that are wrong, but God grants pardon to all who repent. Come near to Him. Draw nearer and still nearer. As you try to reform, do not stop short of the mark. Make thorough work for eternity. *17LtMs, Lt 178, 1902, par. 9*

I am instructed to say to you, Do not spend money so freely. Remember that money is the Lord's lent treasure. Do not, by an extravagant outlay of means, leave on minds the impression that you have plenty of money. Keep your soul in the love of God; for He has a work for you to do. Be guarded. Be as true as steel to principle. Do not suppose, as you associate with wealthy men, that you are at liberty to spend money freely. It is not dress or houses or lands that measure your worth. Your highest recommendation will be in doing just as Christ did. Study His life. Seek for His grace. All the wealth you could obtain would never bring back the health you have lost through self-indulgence. *17LtMs, Lt 178, 1902, par. 10*

For some time past you have been under a terrible strain, brought about by more than one reason. *17LtMs, Lt 178, 1902, par. 11*

At the meeting held in Nashville last fall, you made every exertion to do all in your power. The effort to accomplish so much was a heavy strain on your abused constitution. You knew how much thought and effort had been put into the work you and Edson had been trying to accomplish; and you were terribly hurt when you saw, by the words and attitude of the brethren, that there was more criticism and reproof than commendation. You did not bear the trial patiently. When questions arose, you would not try to make the needed explanations, and thus put the minds of your brethren at rest. You turned away disgusted and left on minds an impression unfavorable to you.*17LtMs, Lt 178, 1902, par. 12*

The wrong course you had taken in the past, in uniting in speculation with men of the world, was used against you.*17LtMs, Lt 178, 1902, par. 13*

All these things have been a sore trial to you. But the message to me from God has always been, "Hold W. O. Palmer by faith and prayer." There are those who have failed in their stewardship by unfaithfulness in business transactions, but who, instead of condemning themselves, would judge you and turn you adrift. But God has thoughts of mercy toward you, and the word has come to me: "Be a mother to him. I will pardon his transgressions if he repents and removes the stumbling blocks out of the way."*17LtMs, Lt 178, 1902, par. 14*

My brother, do not mingle with the worldly men who will try to secure you to join with them in their schemes. These men would be glad to use you to gain advantages for themselves.*17LtMs, Lt 178, 1902, par. 15*

You may think that your business transactions have been no more fraudulent than some that have been done in our institutions. You may say that it was the sentiments expressed by some of your brethren that led you to think it right to try at any cost to avoid financial loss in business transactions. But this does not make the wrong right.*17LtMs, Lt 178, 1902, par. 16*

You have been under a charm, which has impelled you to determine to show what you could do. You knew that those in positions of influence in the cause were taking unfair advantages in

various lines, and you resolved that you would not do as they were doing. But you placed yourself in society where you were often tempted, and you fell.*17LtMs, Lt 178, 1902, par. 17*

God looks upon you with tenderness and pity, and His love is exercised toward you. I am instructed to say to you, Take every means to remove the impression left on minds regarding your work at the time of the meeting of the Southern Union Conference at Nashville. There were those present who had not wisdom from God to speak words of commendation. They linked together to betray the errors that you had made, and they would if possible cut you off from working in the office. Such ones have not the spirit of the Great Medical Missionary; for they would have pushed you into discouragement. They do not exert an influence that is a savor of life unto life. They are not soul-healers.*17LtMs, Lt 178, 1902, par. 18*

The Great Soul-healer has made my duty plain: I am to encourage you and point you “to the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Christ desires you to understand that whosoever will may take of the water of life freely. He has rich stores of grace for all who come to Him. His bounty is inexhaustible. He would comfort your weary heart. He says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [*Matthew 11:28-30.*] Rest is found in wearing Christ’s yoke and learning His meekness and lowliness. Respond to His invitation, and you will gain an experience more precious than gold. Less self-indulgence would relieve you of pain and suffering.*17LtMs, Lt 178, 1902, par. 19*

Brother Palmer, the Lord is willing to lead you, but you must be willing to be led, willing to be a co-laborer with Him. You must walk in His ways and do His will. Christ is the physician of the soul and the body. He will heal your infirmities. But you must do your part. You must do all in your power to rid yourself of the grievous burden that has vexed your soul.*17LtMs, Lt 178, 1902, par. 20*

You desire health. Then be careful to live healthfully. Your manner

of living draws heavily on your life-resources, weakening your physical and mental strength. Through indulgence you have sown in your heart the seeds of spiritual death. The Lord calls upon you to correct the wrongs you have done to yourself. You must reach a higher level of spirituality. *17LtMs, Lt 178, 1902, par. 21*

All the elegance and wealth in the world could not heal a broken heart, or bring peace of mind, or calm anxiety, or remove care. Honor does not bring happiness. Fame, genius, skill—all are equally unable to gladden the sorrowful heart. The life of God in your soul is your only hope. It will be in you a well-spring of joy. God's promises will be everything to you; for He is the God of all comfort. Christ, the great divine-human physician, will heal you, and cleanse you, and save you if you will allow Him to abide in your heart. *17LtMs, Lt 178, 1902, par. 22*

Make everything clear with your conscience. Confess and forsake your sins. Separate from your life all that God does not approve. And then take these words as your consolation, "Fear not; for I have redeemed thee, I have called thee by My name: thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One, thy Saviour." [*Isaiah 43:1-3.*] *17LtMs, Lt 178, 1902, par. 23*

Instruction has been given me that Edson White and yourself are to help one another in the work. You are both to stand firm at your posts of duty, praying earnestly that God will be with you. Remember how much the salvation of your soul means to you and to your Redeemer. *17LtMs, Lt 178, 1902, par. 24*

The Lord desires to raise fallen human beings to the divine ideal. This is His purpose in the plan of salvation. To raise you to this ideal is His one object in all His dealing with you. To achieve this object, He gave His life on the cross of Calvary. His Spirit strives with you, seeking to exalt you to the height that His sacrifice has made it possible for you to reach. He has given you the talent of influence, and He desires to place you where you can co-operate with Him, persuading those in darkness to become children of light,

to forsake the corruption of the world for the holiness of God's kingdom. As you obey the word of God to you, you are doing that which will be a safeguard to your soul, and you are qualifying yourself to accomplish a good and grand work. You have been tempted, and you can tell those in temptation how you were helped and strengthened by the power of God. You can assure them that in innocence alone is found the truest happiness and the greatest blessing.*17LtMs, Lt 178, 1902, par. 25*

You understand the reasons of our faith. Try in every way to win souls to Christ. Satan's influence is felt on every hand. He works untiringly to confuse the mind and to draw men and women down to a low level, blunting the sensibilities, degrading the desires, enfeebling the conscience, and destroying the spiritual and moral powers.*17LtMs, Lt 178, 1902, par. 26*

Lift up your eyes and look on the fields. They are white, ready for the harvest. What a work you could do by becoming acquainted with the students of the colleges in and around Nashville and helping them to see what is truth. Your acquaintance with the Scriptures will help you to do this work. By kind, courteous words and deeds, win your way to their hearts. Repeat to them the invitation of mercy and the sweet promises of God which offer forgiveness of sin and a kindly welcome to His love. As you work thus, the hearts of many will be moved. And never forget that a lordly manner and severe reproof have lost many a soul to Christ.*17LtMs, Lt 178, 1902, par. 27*

There are many souls in perplexity, weighed down by a load of guilt. They want to be delivered from temptation. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, out-stretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Although the will has been depraved and weakened, there is hope for them in Christ. He will awaken in their hearts higher impulses and holier desires. They need words of encouragement that they may lay hold of the hope set before them in the gospel.*17LtMs, Lt 178, 1902, par. 28*

You feel suspicion and distrust very keenly. But you are easily influenced for the right by endearing sympathy and needed help. Your experience will be of great value to you as you work for the salvation of souls. And you will have a divine Helper close beside you. Speak words that are free from the bitterness of rebuke. Remember that often the last thread of hope has been severed by blame and condemnation. Hold out to the downcast the promises of God's Word. They will be to them as the leaves of the tree of life. Patiently continue your efforts, until with grateful joy the trembling hand grasps the hope of redemption through Christ.*17LtMs, Lt 178, 1902, par. 29*

It is those who have been tempted and whose hope was well-nigh gone, but who were saved by hearing a message of love, uncoated by rebuke, who can best understand the science of soul-saving. Under the influence of their ministry, many prodigals will return to the Father, to present themselves before Him in contrition and penitence.*17LtMs, Lt 178, 1902, par. 30*

He who has been brought back to the fold, whose heart is filled with love for Christ, has learned how to work for souls. He can point sinners to the Lamb of God. The acceptance of the offer of pardon has gained for him admission into the royal family. He has been accepted in the Beloved. He has given himself without reserve to God. The hand that in his weakness he held out for help has been grasped. Step by step, he follows in the path of self-denial, becoming a partaker of the divine nature. If he follows on to know the Lord, he will be changed into the same image from glory to glory.*17LtMs, Lt 178, 1902, par. 31*

In this world, in the power of the Redeemer, we may be holy. We may reveal the vigor of spiritual life. As we press heavenward, ever beholding Christ, we are changed into His likeness through the impartation of divine grace. God is able to give us grace for grace, reproducing in us the image of truth, of which Christ is the original.*17LtMs, Lt 178, 1902, par. 32*

My brother, do not be discouraged, for the Lord has hold of your hand, and He will hold it fast.*17LtMs, Lt 178, 1902, par. 33*

Lt 179, 1902

Bollman, C. P.

“Elmshaven,” St. Helena, California

November 19, 1902

This letter is published in entirety in *1888 1787-1798*.

Dear Brother Bollman,—

I have a deep interest in you. I recognize the fact that you have capabilities which, if sanctified, would enable you to be a laborer together with God. But at the present time you are not this kind of a laborer. *17LtMs, Lt 179, 1902, par. 1*

You need to realize that you cannot be a complete whole. There are responsibilities that others must carry. There are others whose qualifications are fully as essential as your own to the progress of the work. Every worker needs to guard himself against thinking that he is a complete whole. My brother, you should learn that wherever you are in God’s service, other minds besides yours should be brought into connection with the work. You will desire to do things that in your judgment should be done. But your will is not always to be followed. On some lines other minds may be more capable of giving wise counsel than is yours; therefore you need to counsel with your brethren. In your board meetings let the other members fully express their minds. Do not regard your own judgment as fully sufficient to decide matters without any other voice. *17LtMs, Lt 179, 1902, par. 2*

There is one talent in which you are greatly deficient—the talent of soul-saving. Of all sciences, the highest and the most essential is the science of soul-saving. It embraces very much. In your position of trust you need to learn more, concerning this science; for you need to exert a molding influence over every one with whom you have anything to do. But in order to do justice to this work, you must first learn of Christ. *17LtMs, Lt 179, 1902, par. 3*

My dear brother, I have a message to bear to you. Less of self and

more of Christ would make you much more useful. You need not keep yourself within yourself, as an entity distinct from your brethren. Their various talents are not yours; but the talent that is of greatest value with God is the talent of soul-saving, and this all need to obtain. *17LtMs, Lt 179, 1902, par. 4*

The Lord would have you become a much more humble man, that He may converse with you. Unless in some respects you change, there will always be difficulty. To every man God has given a work, and He requires him to do this work in the best way. My brother, your case has been opened before me, and I have been instructed to say that you need the milk of human kindness and the tender Spirit of Christ. You need to be converted through and through, else you will daily meet with great loss. *17LtMs, Lt 179, 1902, par. 5*

The resurrection of Christ is the life of the church. When we see a man or a woman whose heart the Saviour cannot make tender and sympathetic, we all need to cherish the love of Christ in the soul, in order that through our lives He may reveal His unutterable tenderness, gentleness, and sympathy. The Lord Jesus is ever prepared to irradiate with the glory of His presence every heart that will open to let Him in. *17LtMs, Lt 179, 1902, par. 6*

I speak to all who have any part to act in the work of the Nashville publishing house: Be converted. When you are converted, your tongue and your lips will be used to the glory of God. The value of the talent of speech will be fully recognized. Those in Nashville who desire to sit in heavenly places with Christ must be soundly converted in their ministry. Brethren and sisters, sweeten up. Be bright and shining lights, whatever your position. I bear this message to all the workers in the office. Christ's presence must be manifested in your spirit, your words, your deportment. *17LtMs, Lt 179, 1902, par. 7*

Where there is a heart in which the light of heaven does not radiate, there is a solitude in which Christ cannot abide. By the side of every soul is an angel-presence. I have been instructed that with Christ there was given to our world all the treasures of heaven. Nothing was reserved. If man does not open the door of his heart to Christ Jesus and commune with Him, satanic agencies will commune with

him.*17LtMs, Lt 179, 1902, par. 8*

It is to the glory of God that cheerfulness abound. If the softening, subduing influence of the grace of Christ be present, pleasant words will always be spoken. If one makes mistakes, go to the erring one alone. Speak not words of counsel with a vim, but modulate your voice. He who occupies an influential position as God's steward should take special care not to irritate by word or act. He should speak pleasantly to every worker, and reveal no irritability or sourness of disposition.*17LtMs, Lt 179, 1902, par. 9*

Let all the workers in the office remember that they are to represent Christ in word and act. There is to be no sharp speaking, no fretful scolding; for angels of God are walking up and down in every room. Christ loves to commend every faithful worker, and He will do it. Every good act is registered in the book. Little mistakes may be made, but words of censure arouse feelings of retaliation, and God is dishonored.*17LtMs, Lt 179, 1902, par. 10*

Let every one placed in a position of trust be as much more careful how he speaks and acts, as his position is greater in responsibility than the position of his fellow workers; for those connected with the work of God can please the Master by speaking kindly only. Any word spoken thoughtlessly or inadvisedly should be retracted on the spot. If the speaker forgets to do this, or if he does not regret his thoughtlessness, some one should in the spirit of Christ remind him of his duty to apologize; for we are to remember that as Christians professing to work in unity, we must not act like sinners, whose sinful words and works, unless repented of, will condemn them.*17LtMs, Lt 179, 1902, par. 11*

All the workers in the office are under the supervision of God, and are expected to speak respectfully because they are in His presence <just as verily as if they could see Him.> They are to show love and respect, cheerfulness and courtesy, to one another, remembering that in this life they are in a school where they can learn lessons that will prepare them for promotion to the school above. It costs nothing to speak kindly, and kindness fulfils the law of Christ. By the constant practice of this virtue, habits are formed that will make beautiful characters—characters fit for entrance into

the courts above. Thus men and women may become members of the royal family, children of the heavenly King. My brethren and sisters, will you not set a watch upon your lips, that you may speak no unpleasant words?*17LtMs, Lt 179, 1902, par. 12*

Professing Christians who act like little children, speaking pettishly and showing hastiness of temper, offend God. He has paid a great price to redeem them from Satan's power, that they might become sons and daughters of God. When they act like sinners, they are counted as sinners, and must repent and do their first works of love. Christians are to love one another as Christ has loved them. Upon the manifestation of this love hinges the world's recognition of the truth of the gospel. It was for this that Christ prayed in the last prayer He offered. Christians must not act like unruly children. Before the world, those who claim to be God's children must give evidence that they have left behind them the childish ways of their unconverted life.*17LtMs, Lt 179, 1902, par. 13*

Every human agency connected with the Lord's work needs to appreciate the work in which he is acting a part. The work in God's institutions is to be carried on without friction, without hasty speech, without dictatorial words. The workers are to be pure, clean, and holy in thought, in word, in act. They are to be Christ's witnesses, testifying that they are born again.*17LtMs, Lt 179, 1902, par. 14*

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." [1 *Peter* 2:1-3.] We should study this instruction. It is our privilege to grow "unto the measure of the stature of the fulness of Christ." [*Ephesians* 4:13.] We are not to be thoughtless or careless in speech, hurting one another by unkind words.*17LtMs, Lt 179, 1902, par. 15*

"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 offence, even to them which

stumble at the word, being disobedient: whereunto also they were appointed.” [1 Peter 2:6-8.]17LtMs, Lt 179, 1902, par. 16

How keenly Satan is watching to see how he can gain access to the human soul! We need to inspire, as a certain lawyer inquired of Jesus while He was surrounded by a great multitude, “Master, what shall I do to inherit eternal life?” Christ required the answer from the questioner himself. “What is written in the law?” He said; “how readest thou?” This was an unexpected turn to the lawyer, yet he knew very well what answer to give. He 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.” Jesus said, “Thou hast answered right; this do, and thou shalt live.” [Luke 10:25-28.]17LtMs, Lt 179, 1902, par. 17

In the answer of the lawyer the whole duty of man is presented in a few words. On these two principles, love to God and love to man, hang all the law and the prophets. The first four of the ten commandments are summed up in the one great precept, “Thou shalt love the Lord thy God with all thy heart.” The last six are included in the other, “Thou shalt love thy neighbor as thyself.” [Mark 12:30, 31.]17LtMs, Lt 179, 1902, par. 18

We are to walk by faith, not by sight. Through faith and obedience we obtain every advantage. Through faith “we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” [2 Corinthians 3:18.] I can testify that the righteousness of Christ entitles us to the blessings of the covenant of grace. In this life there is nothing of greater importance than preparation of character, that we may at last enter with joy into the saints’ abode on high. Why do we not improve our privilege of being saints here below?17LtMs, Lt 179, 1902, par. 19

Those who today believe in Christ, need more than Pentecostal power, inasmuch as He has given them a large, open field in which to work. It is while living here below that we serve the Lord Jesus Christ and show His grace in our words and actions. As the representatives of His kingdom, we are to reveal His character, giving to the world an illustration of what heaven will be. We are to

engage in no strife for supremacy, no bitter wrangling. We are not to manifest a selfish or contentious spirit. Our work is to reveal to the world that God's children love one another.¹⁷*LtMs, Lt 179, 1902, par. 20*

Let us consider the promises assuring us that we may become sons and daughters of God. Let us study Paul's prayer for his Colossian brethren. "For this cause we also," he wrote, "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.*]¹⁷*LtMs, Lt 179, 1902, par. 21*

How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be "filled with the knowledge of His will." [*Verse 9.*] The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God's will is manifested to His people as they need a clearer understanding of His will.¹⁷*LtMs, Lt 179, 1902, par. 22*

To the church at Ephesus Paul wrote: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end." [*Ephesians 3:14-21.*]¹⁷*LtMs, Lt 179, 1902, par. 23*

Here are brought to view the possibilities of the Christian life. How

far short of reaching this standard falls the church of today! Strife, discord, pride of opinion, self-exaltation—self, self, self—all this is manifest in those who claim to be followers of the meek and lowly Jesus. When shall we awake? When shall we meet the expectations of Christ?*17LtMs, Lt 179, 1902, par. 24*

I address those who are connected with the work at Nashville. Will you not reach a higher standard? Will you not, in heart and mind and purpose, be one with Christ and with one another, laboring in harmony because Christ is abiding in you? Should Christ appear among you today, how would you stand? How many would be found with garments spotted by sin, not having on the robe of Christ's righteousness?*17LtMs, Lt 179, 1902, par. 25*

I have been instructed to speak with authority to our people, to cry aloud and spare not; for there are many who are as those described in the message to the church in Sardis: "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." [*Revelation 3:1-3.*]*17LtMs, Lt 179, 1902, par. 26*

Among those to whom this message was sent, there were those who had heard and been convicted by the preaching of John the Baptist, but who had forsaken the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, rejoicing in the faith, but who had lost their first love, and were without spiritual strength. Because they did not hold the beginning of their confidence firm unto the end, they were believing as men without faith. They quibbled about matters of no special importance which were not given by the Lord as tests, and dwelt upon their differences of opinion till these differences became as mountains, separating them from Christ and from one another, destroying unity and love.*17LtMs, Lt 179, 1902, par. 27*

We are in danger of falling into similar errors. Never should that which God has not given as a test be carried as was the subject of

the law in Galatians. I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth. God forbids that the subject of the two laws should ever again be agitated as it then was. Some are not yet healed of their defection and would plunge into this subject once more. Should they do this, differences of opinion would again create division. This question must not be revived. *17LtMs, Lt 179, 1902, par. 28*

“These things saith He that hath the seven stars.” These words show the origin of the message. Then a plain truth is stated. “I know thy works, that thou hast a name that thou livest, and art dead.” [Verse 1.] With God, outward show weighs nothing. The outward form of religion, without the love of God in the soul, is worthless. *17LtMs, Lt 179, 1902, par. 29*

“Be watchful, and strengthen the things which remain, that are ready to die.” [Verse 2.] This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God’s people are to be firm to duty. They are to be bound together by the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truth entrusted to them. Never are they to quarrel and condemn. They are to unite upon the importance of obedience to God’s law. *17LtMs, Lt 179, 1902, par. 30*

“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.” [Verse 3.] There must be a waking up among our people. Those who abound in the love of God will not go into apostasy. They will not lose their faith in the truth. *17LtMs, Lt 179, 1902, par. 31*

“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.] There are today on the earth a faithful few who love God supremely and their neighbor as themselves. *17LtMs, Lt 179, 1902, par. 32*

“He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before My Father and before His angels.” [Verse

5.]17LtMs, Lt 179, 1902, par. 33

God sends to His church today this message: “Unto the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 14-22.]17LtMs, Lt 179, 1902, par. 34

My brethren and sisters, think on these things, and pray over them. Do not be strengthless, but strong in the Lord, understanding what the will of the Lord is.17LtMs, Lt 179, 1902, par. 35

Lt 180, 1902

Kellogg, W. K.

“Elmshaven,” St. Helena, California

October, 15 1902

Portions of this letter are published in *HP 153*.

W. K. Kellogg

My dear brother,—

I cannot sleep past eleven o'clock. I am burdened over your spiritual condition and the spiritual condition of your brother J. H. Kellogg. You both need to feel the deep working of the Spirit of God, that you may know that you are building upon the sure foundation. Your salvation depends on building on this foundation. *17LtMs, Lt 180, 1902, par. 1*

My brother, you have a work to do that you have not done. You have bound yourself up with certain societies, and this is a great hindrance to you spiritually. Do you not desire to be among the number who bear the mark of God? Will you not make the Sabbath to you all that it comprehends—the sign of obedience to God's commands? Will you not come out from the world and be separate? The bonds with which you have bound yourself to secret societies will have to be broken if you are numbered with those who are building on the Rock Christ Jesus. *17LtMs, Lt 180, 1902, par. 2*

If you will be guided by the Word of God, my brother, you will realize that you are responsible for the knowledge that you possess, and that your guilt will be proportionate to the light which it is your privilege to have, if you do not walk in this light. The degree of light given is the measure of responsibility. The path to heaven will be made plain to all who are faithful in the use of the knowledge they may obtain in regard to the future life. When has God required any one to do anything without giving him full and plain directions in regard to what He requires him to do. Look at the first act of transgression in the garden of Eden. To Adam and Eve were plainly

stated the laws of Paradise, with the penalty for wilful disobedience. They disobeyed, and disobedience brought its sure result. Death entered the world. *17LtMs, Lt 180, 1902, par. 3*

Transgression is disobedience to the commands of God. Had these commands always been obeyed, there would have been no sin. The penalty of transgression is always death. Christ averted the immediate execution of the death sentence by giving His life for man. Will men accept the pardon proffered by God, and, by receiving Christ, receive justification? The Saviour is the expounder of the law. Man receives life by receiving Christ. The Saviour's death as surety for the race opens the way for the sinner to repent and receive pardon. *17LtMs, Lt 180, 1902, par. 4*

This is not new light to you, Willie Kellogg. Christ said to the Pharisees, "If ye were blind, ye should have no sin, but now ye say, We see; therefore your sin remaineth." [*John 9:41.*] And He said again, "This is your condemnation, that light has come into the world, and men choose darkness rather than light." [*John 3:19.*] *17LtMs, Lt 180, 1902, par. 5*

Justice requires that men shall have light, and it also requires that he who refuses to walk in the heaven-given light, the giving of which cost the death of the Son of God, must receive punishment. It is the principle of justice that the guilt of the sinner shall be proportionate to the knowledge given, but not used, or used in a wrong way. God expects human beings to walk in the light, to testify before angels and before men that they acknowledge Christ as the great propitiation for sin, and that they respect His sacrifice as their greatest blessing. To regard this sacrifice indifferently, is to abuse the mercies of the Father. Men are to accept the sacrifice, acknowledging the validity of the offering. They are under obligation to do all in their power for their salvation; for they have been bought with a price. *17LtMs, Lt 180, 1902, par. 6*

For time and for eternity, the sacrifice of the Son of God to save the fallen race will have a binding claim on man. If God had failed to act His part, if He had not fully revealed His will, if He had given human beings any reason for neglecting the great salvation, man might plead ignorance as a valid excuse. But He has made the way plain.

He would have all men to be saved. To some is given greater light than to others. Each will be judged by the light given him. My brother, you have had great light. You will be judged by the knowledge you have gained, but have for years neglected. Had you received the truth as it is in Jesus, had you followed on to know the Lord, your light would have increased unto the perfect day. God designed that you should cherish as sacred the light given you. *17LtMs, Lt 180, 1902, par. 7*

God's requirements are specific, and they mean all that they say. What God has done for man places on man a responsibility that he can in no wise evade. He holds a claim on every moment of your life; for at an immeasurable cost to heaven He has provided a remedy for sin. Thus He has placed at our command the resources of heaven. He has made it possible for us to have the divine attributes, and He requires that we exercise unquestioning faith in Him, and that we place all our influence on the side of Christ. He requires us to gain a knowledge of His will, that we may impart this knowledge to others. *17LtMs, Lt 180, 1902, par. 8*

The parable of the entrusted talents is a lesson of no ordinary importance. We are not our own; we have been bought with a price; and we are to consecrate to God's service all the powers that He has entrusted to us. *17LtMs, Lt 180, 1902, par. 9*

My brother, God has given you talents to improve. You cannot teach the will of God in your family, because you have not accepted Christ as a personal Saviour. You are depriving your family of the service that, as priest of the household, you should give them. Yours is the privilege and duty of showing them how to work for the saving of their souls, that they may be as lights in the world, shining amidst the moral darkness. Do you realize that you are setting an example for your children and many others to follow. *17LtMs, Lt 180, 1902, par. 10*

God holds you responsible for the talents entrusted to you and for the light bestowed. He holds you responsible to let your light shine forth in the home and in the church. He calls upon you to sever every tie that binds you to worldly societies. The influence that a connection with these societies gives you is an influence for wrong.

He who binds himself up with secret societies, places himself where he cannot obey God. The claims of these societies are opposed to God's claim, and he cannot yield obedience to both.*17LtMs, Lt 180, 1902, par. 11*

Men are held responsible for the knowledge that they possess. They are placed where they have opportunity to know God's will, if they choose, and God stands ready to give them power to practice it. If they choose, they can be witnesses for Christ. He who ignores his duty, who does not make the wisest use of his talents, must bear the consequence of his neglect.*17LtMs, Lt 180, 1902, par. 12*

God communicates a knowledge of His will in various ways, that we may each say, "I know what He desires me to do." He who knew His Lord's will, and did it not, shall be beaten with many stripes. He who had not so many opportunities to become intelligent regarding the truth, will be beaten with few stripes.*17LtMs, Lt 180, 1902, par. 13*

Mark the woe pronounced upon those who, having been given great light, refused to walk in God's way. Speaking of the cities in which most of His mighty works had been done, Christ said: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted to 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 11:21-24.*]*17LtMs, Lt 180, 1902, par. 14*

To those busy towns about the Sea of Galilee, heaven's richest blessings had been freely offered. Day after day, the Prince of life had gone in and out among them. The glory of God, which prophets and kings had longed to see, had shone upon the multitudes that thronged the Saviour's steps. Yet they had refused the heavenly gift. And as they rejected the Son of God, so God rejected them.*17LtMs, Lt 180, 1902, par. 15*

My brother, God expects you to gain every day a clearer understanding of His will. This you must do if you sit with Him at last upon His throne. You are to improve your talents to the fullest extent, in accordance with the light given you. The improvement of these talents is to be carried on under the oversight of the One who has paid an infinite price for your service. *17LtMs, Lt 180, 1902, par. 16*

God asks for the improvement of your talents. He asks for your service and for the service of your children. He calls, "My son, give Me thine heart." [*Proverbs 23:26.*] How can you refuse to give Him what He asks? "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.*] If you refuse to do this, you will be accounted unthankful and disobedient. *17LtMs, Lt 180, 1902, par. 17*

The grace of God always attends the faith which, working by love, purifies the soul from all defilement. To those who receive Him, Christ gives power to become the sons of God. He exercises a miracle-working power, which transforms character, proving the efficacy of His blood, showing that He is the Lamb of God, which takes away the sin of the world. *17LtMs, Lt 180, 1902, par. 18*

"Thy mercy, O God, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep. O Lord, thou preservest man and beast. How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life: in thy light we shall see light." [*Psalms 36:5-9.*] *17LtMs, Lt 180, 1902, par. 19*

God has prepared mercies and blessings for all who put their trust in Him. To bind up with worldlings in secret societies is a manifest distrust of God. It is like inquiring of and depending on the gods of Ekron. *17LtMs, Lt 180, 1902, par. 20*

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall

give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him; fret not thyself because of Him who prospereth in his way, because of the man who bringeth wicked devices to pass.” [*Psalm 37:3-7.*]17LtMs, Lt 180, 1902, par. 21

“The secret of the Lord is with them that fear Him; and He will show them His covenant.” “The meek will He guide in judgment; and the meek will He teach His way. All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.” [*Psalm 25:14, 9, 10.*]17LtMs, Lt 180, 1902, par. 22

“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.*] “Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” [*Isaiah 48:17, 18.*]17LtMs, Lt 180, 1902, par. 23

“I am the Lord, and there is none else; there is no God beside Me: I girded thee, though thou hast not known Me; that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else.” [*Isaiah 45:5, 6.*]17LtMs, Lt 180, 1902, par. 24

Willie Kellogg, the message I have for you is, The Lord calls upon you to make an unreserved surrender to Him whose you are by creation and by redemption. He is calling to you, saying, “Follow Me.” For your soul’s sake, exert your influence as strongly as possible on the Lord’s side. By a godly example guide your children aright. This the Lord requires of you.17LtMs, Lt 180, 1902, par. 25

My whole heart is drawn out after you with a desire to see you separate from the societies with which you have connected yourself. By uniting with these societies you bind yourself up in the same bundle with all kinds of characters. The Lord is mercifully inviting you to turn from these associations and to become

acquainted with Him. “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.] *17LtMs, Lt 180, 1902, par. 26*

Obedience to this call will not lead you to step in uncertainty. It is Christ that speaks. Having a knowledge of the way, you can help not only your children, guiding their feet, but you can help others—even those of the feeblest intellect whose purpose is sincere and pure—to be lifted up where they will know and understand the way of the Lord. Will you now try to make the surrender, so that you can walk securely? *17LtMs, Lt 180, 1902, par. 27*

You can be honored by coming out fully on the Lord’s side, and by seeking to understand what His will is concerning you. This knowledge is not confined to learned commentators on the written Word, or to men well versed in the history of divine providences, or to men of large Christian experience. Others, also, can become God’s helping hand—the human agencies through whom He can work. *17LtMs, Lt 180, 1902, par. 28*

You have acted a responsible part in connection with the Sanitarium; but your work cannot bear the endorsement of God until you begin to understand more clearly your need of the Lord’s grace and power—until you follow your Saviour fully and lead your own family in the right way, that they, with you, may drink of the water of life. If you take hold of this matter earnestly, the Lord will enable you to become a man of enlarged experience. You are to use your God-given talents to bless others and to lead them in the right way. If you choose to be led, the Lord can and will lead you from self to an advanced, higher grade. *17LtMs, Lt 180, 1902, par. 29*

Through the words that I am writing to you, God invites you to come to Him. Fully consecrate yourself to the Lord; be wise unto the salvation of your soul. Would you then be free from all trials? No, you would not, but through trials you would be purified, made white, and tried. Trials would fit you the better to help others and to guide them in the way of self-denial and self-sacrifice. Not until after the ascension of Christ did His disciples understand the meaning of

trials, of discipline, of sanctification through the truth.*17LtMs, Lt 180, 1902, par. 30*

You are invited to be a laborer together with God. It is your privilege to understand much more fully the nature of Christ's atonement in your behalf and of His kingdom after the outpouring of the Holy Spirit. Under the teaching of the Holy Spirit, precious thoughts will come to you.*17LtMs, Lt 180, 1902, par. 31*

O how far short we come of understanding God! The so-called greatest and most highly cultured men and women in this world are comparatively nothing more than little children, receiving paternal instruction from the Lord God of heaven.*17LtMs, Lt 180, 1902, par. 32*

Read the *fifty-first*, the *fifty-second*, and the *fifty-third chapters of Isaiah*. God has furnished to fallen, sinful man a life-giving Saviour. In these Scriptures, especially in the fifty-third chapter, is revealed our only Hope of a life that measures with the life of God. Read also *verses thirteen to twenty-one of the fifty-seventh chapter*. *Verse fifteen* is a most wonderful statement.*17LtMs, Lt 180, 1902, par. 33*

In comparison with our heavenly Father, human beings would never have been anything but mere infants, if the Lord Jesus had not given Himself to stand at the head of humanity, to enable men and women to become sons and daughters of God. Clothing His divinity with humanity, He came to this earth and with His long human arm encircled the human race, while with His divine arm He grasped the throne of the Infinite. He has placed man on vantage ground with God, the Infinite Father. His faculties are higher than those of any human being that lives. If Christ had not become a Mediator between God and man, the highest in intelligence, the most learned, could never be anything else but mere infants. The psalmist inquires, "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" [*Psalm 8:4.*]*17LtMs, Lt 180, 1902, par. 34*

The greatest of great men are but mere babes in their development. All the members of the human family are God's little children. They should ever remember their deficiency and learn of Him. God has taken in hand the members of His family in this fallen world. At

infinite cost, even by the gift of His Son, He has redeemed them. Let every member of this family, who has not been born again, read carefully the *third chapter of John* and then humble himself under the hand of God. Those who have light should walk in the light, as Christ is in the light. *17LtMs, Lt 180, 1902, par. 35*

My brother, I promised your Mother to take an interest in you; and in accordance with this promise I must tell you how I look at your case. In order to work the works of God, you have something to do. Your first step is to acknowledge your faith in God's truth for this time. I feel a great desire that you should accept Christ as your own Saviour. I ask you, Will you choose to be saved in God's appointed way? Firmly take your stand wholly on the Lord's side. You can reveal the excellency of our God. Hang your helpless soul on Jesus Christ. He loves you. He desires to save you. *17LtMs, Lt 180, 1902, par. 36*

Willie Kellogg, I earnestly entreat you to give yourself without reserve to Jesus. Whatever course your Brother John may choose to take, his choice will not excuse your non-committal position. The Saviour gave Himself as a complete sacrifice for your salvation, and He requires you to give yourself without one reservation to Him. I want you to be free, and free indeed, from Satan's mighty power, and to lean your whole weight upon Christ Jesus. *17LtMs, Lt 180, 1902, par. 37*

Lt 181, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 21, 1902

Previously unpublished.

My dear son Willie,—

We had a very pleasant visit with Edson. He seems to be trying his best to understand the part that he should act and to do that which he knows is for the advancement of the cause of God.¹⁷*LtMs, Lt 181, 1902, par. 1*

Not all who are connected with the work of God have a right understanding. There are those who need to walk humbly with God and to secure the precious light that is of so much consequence to themselves and to others.¹⁷*LtMs, Lt 181, 1902, par. 2*

The Lord will work if all will look to Him as their Leader. Let no one suppose that the Lord has fitted one man or two men or five men to do all the work that needs to be done. One thing is certain: God’s workers must come into right relation with the Source of their strength. They are in danger of receiving their light secondhand. The Lord Jesus can guide His people into safe paths. “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.” [*Psalm 19:7, 8.*]¹⁷*LtMs, Lt 181, 1902, par. 3*

Christ declares, “I, if I be lifted up, will draw all men unto me.” [*John 12:32.*] This is what He designs to accomplish for all who make Him their guide and teacher. He is the center and the source of all spiritual life. Why will not man surrender his supposed wisdom and come to the cross erected for the saving of the world? The members of the church of God are to be under the control of the One who took human nature and lived on this earth, that He might understand the temptations wherewith man is tempted and give him

power to overcome. In His divine wisdom, Christ has arranged a plan for the recovery of human beings from the thralldom of sin. *17LtMs, Lt 181, 1902, par. 4*

The church is to be subordinate to the one central power. The members are to work under the direction of the One who humiliated Himself to man's estate and bore the trials and temptations that come to human beings. *17LtMs, Lt 181, 1902, par. 5*

God demands a devotion far in advance of the present showing. He calls upon all who claim to be His disciples to lean upon Him, to look to Him for wisdom. They are to gain their efficiency and power from Him. The talents that He has entrusted to them are to be under the control of one holy power. The earthly is to blend with the heavenly. *17LtMs, Lt 181, 1902, par. 6*

Christ calls for unreserved consecration. What is needed now is entire surrender to God. When man's will is given up to the will of God, the earth will be filled with the glory of God, as the waters cover the sea. *17LtMs, Lt 181, 1902, par. 7*

As workers, we are to blend in Christ. There is to be less individual assertion and more of Christ's love. "My soul, wait thou only upon God, for my expectation is from Him. He only is my rock, and my salvation; He is my defence; I shall not be moved. In God is my salvation and my glory; the rock of my strength, and my refuge, is in God. Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us. Surely men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them. God hath spoken once; twice have I heard this; that power belongeth unto God. Also unto Thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work." [*Psalm 62:5-12.*] *17LtMs, Lt 181, 1902, par. 8*

I wish to say much more, but cannot now. Let every heart be softened. Then minds will be prepared to weigh all matters with wise and judicious judgment. *17LtMs, Lt 181, 1902, par. 9*

Yesterday I rode out about nine miles. Emma and Sara

accompanied me. This ride did me good.*17LtMs, Lt 181, 1902, par. 10*

I wish to say, W. C. White, that unless you have clear light that you should spend some time in visiting the places that, before leaving here, you proposed to visit, I should be glad to have you return home, where we could talk over many matters in regard to future work. If you feel it your duty to go, I will not say anything to hinder you; but if nothing special calls you elsewhere, then come home. I want to prepare more books. I greatly desire to stand in my lot and place. If you attend the next General Conference, will not this take about as much time as you should spend away from home? This is all that I feel it my duty to say at the present time.*17LtMs, Lt 181, 1902, par. 11*

I hear but little from Marian. I have not written to her. I feel as if what we do for the people must be done soon. Night after night I have been up at twelve and one o'clock. The prayer of my burdened heart is, "Hear my cry, O God; attend unto my prayer. From the end of the earth will I cry unto Thee, when my heart is overwhelmed: lead me to the Rock that is higher than I. For Thou hast been a shelter for me, and a strong tower from the enemy." [*Psalm 61:1-3.*] Yes, my trust is in the Lord; I will not fear.*17LtMs, Lt 181, 1902, par. 12*

I have heard nothing in regard to the meetings that you are attending in Battle Creek, excepting that sometimes in the visions of the night it seems as if I were with you; and then I always feel that we need to put our trust much more in God and much less in man.*17LtMs, Lt 181, 1902, par. 13*

Edson left this place last Tuesday. He is returning South by way of Battle Creek. I do not suppose that you will see him before about next Monday. I have evidence that Edson is trying to do right. We had good praying-seasons together. The Lord drew nigh by His Holy Spirit. I never desired more than now to be wholly the Lord's; for I believe fully that we shall not have to wait long before the Lord will come from heaven to vindicate His authority and the laws of His kingdom.*17LtMs, Lt 181, 1902, par. 14*

I saw Mabel this morning. She says that she is doing well. May has

had a severe cold, but is now much better. A few days ago, while Edson was here, May and the three youngest children took dinner with us.*17LtMs, Lt 181, 1902, par. 15*

I will close this letter now. I have another one almost finished, and I will add a little more to it after the Sabbath, if I can. I should be pleased to see you, but I want you always to follow your Leader, Christ Jesus. May the Lord bless His people in council, is my daily prayer.*17LtMs, Lt 181, 1902, par. 16*

In love.*17LtMs, Lt 181, 1902, par. 17*

P. S. Do you not think it is best for you to come home without going on to visit the East and other places? However, if you see your way clear to go, then go; and I will not be tried over the matter; for I know that the Lord lives and reigns.*17LtMs, Lt 181, 1902, par. 18*

Lt 182, 1902

Brethren

Los Angeles, California

September 20, 1902

Portions of this letter are published in *1MR 250-254*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren,—

The Lord has at no time guided in the large plans that have been laid for buildings in Los Angeles. He has given light as to how we should move, and yet movements have been made that are contrary to the light and instruction given. *17LtMs, Lt 182, 1902, par. 1*

The complete plan in regard to the purchase of the Hill Street property was not laid before me till my last visit to Los Angeles. I was then taken to see this property, and as I walked up the hill in front of it, I heard distinctly a voice that I well know. Had this voice said, "This is the right place for God's people to purchase," I should have been greatly astonished. But it said, "Encourage no settlement here of any description. God forbids. My people must get away from such surroundings. This place is as Sodom for wickedness. The place where My institutions are established must be altogether different. Leave the cities, and like Enoch come from your retirement to warn the people of the cities." *17LtMs, Lt 182, 1902, par. 2*

The words were spoken: "The divine hand is not guiding in the steps that have been taken in regard to this property. The spiritual vision of men has been darkened. Plans have been made that the Lord has not inspired." *17LtMs, Lt 182, 1902, par. 3*

I was afterward instructed that the whole matter was inspired by human wisdom. Men have followed their own wisdom, which is

foolishness with God, and which, if they continue to follow it, will lead to results that they do not now see. The spiritual eyesight has been blinded. *17LtMs, Lt 182, 1902, par. 4*

“The light of the body is the eye. If therefore thine eye be single, the whole body shall be full of light.” [*Matthew 6:22.*] The Lord calls upon those in charge of His work in Southern California to have their eyes anointed with the heavenly eyesalve. This is their only safety. *17LtMs, Lt 182, 1902, par. 5*

I am astonished that our brethren should have thought of purchasing the property on Hill Street. It is next door to a large hotel. Had I know this, I would in no case have given my consent to the plans laid before me by Dr. Moran for its use as a restaurant and city treatment rooms. I knew nothing of the surroundings. After I had seen its situation, I knew that I could not for a moment give my consent to the establishment there of an institution of any kind. *17LtMs, Lt 182, 1902, par. 6*

To establish an institution for the advancement of God’s work in such a place would be contrary to the light that God has given regarding this work. Think of the annoyance to which the workers would be subjected in such a location. How long would they, with an immense hotel right beside them, be allowed to keep the Sabbath in peace? For us to establish a sanitarium there would be like Lot going into Sodom. It would be worse, because as far as the outward surroundings of Sodom were concerned, it was like the garden of Eden. But on the Hill Street property there is no spare land, and no opportunity to see the beauties of nature. *17LtMs, Lt 182, 1902, par.*

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The erection of the bakery in Los Angeles was premature. The work was not ready for it. If the eyes of the brethren had been anointed with the heavenly eyesalve, they would not have done that which they have done. The erection of so large a bakery building, and the carrying forward of the work planned, meant the investment of means and skill that were not at their command. *17LtMs, Lt 182, 1902, par. 8*

God’s people are not to go forward blindly in the investment of means that they have not and know not where to obtain. We must

show wisdom in the movements that we make. Christ has laid before us the plan upon which His work is to be conducted. Those who desire to build must first sit down and count the cost, to see whether they are able to carry the building to completion. Before they begin to carry out their plans, they must advise with wise counsellors. If one worker, failing to reason from cause to effect, is in danger of making unwise moves, his fellow workers are to speak words of wisdom to him, showing him where he is in error. *17LtMs, Lt 182, 1902, par. 9*

God sees the end from the beginning. He would have no buildings erected for our work except by the united judgment of the workers, and the brethren sharing the responsibilities. These are to study the situation and agree upon every point, and they are to become satisfied that their plans are in harmony with the will of the Lord. Let the councils of our people be conducted with a view to earnest, aggressive work. But let not a stone be laid in the building up of new plans until there is a complete understanding among the workers. In such matters, individual responsibility is not in the order of God. *17LtMs, Lt 182, 1902, par. 10*

Some of the movements that have been made in the work in Southern California have not been inspired by God, and these movements have left a shadow on the work. But the mistakes that have been made may work out for good if they are accepted as showing the need of all being interested in the work of God and the manner of its advancement. The work in all its branches is to be carried forward in a way that will recommend its existence. *17LtMs, Lt 182, 1902, par. 11*

The Lord calls upon the workers in Southern California to come into line, and to make no movements that will hinder Him in working in accordance with His own purposes. We must wait for the Lord, and learn from Him how to advance the work in Southern California. We are not to make hurried movements, but wait in patience until the Lord prepares the way before us. *17LtMs, Lt 182, 1902, par. 12*

I am told that Dr. Kellogg advised the brethren to go ahead and build in the city of Los Angeles. But did he not know that the Lord has given instruction in regard to the need of getting out of the

cities? As far as possible, our institutions should be located away from the cities. We must have workers for these institutions, and if they are located in the city, that means that families of our people must settle near them. But it is not God's will that His people shall settle in the cities, where there is constant turmoil and confusion. Their children should be spared this; for the whole system is demoralized by the hurry and rush and noise. The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities, is my message. *17LtMs, Lt 182, 1902, par. 13*

The truth must be spoken, whether men will hear, or whether men will forbear. The cities are filled with temptation. We should plan our work in such a way as to keep our young people as far as possible from this contamination. *17LtMs, Lt 182, 1902, par. 14*

The cities are to be worked from outposts. Said the messenger of God, "Shall not the cities be warned? Yes; not by God's people living in them, but by their visiting them, to warn them of what is coming upon the earth." *17LtMs, Lt 182, 1902, par. 15*

Our restaurants will have to be in the cities. In regard to these restaurants, I am instructed to say that too much of an effort is being made to have one large restaurant in a city. It would be more in the order of the Lord to have several smaller ones. He desires a work to be done for those who are served. The sowing of the seeds of truth, not the obtaining of a large number of patrons, is to be the first consideration. Numbers are no true evidence of success. *17LtMs, Lt 182, 1902, par. 16*

The words were spoken: "Do not flatter yourselves that because a large number come each day to the restaurant, you are making great advancement in the work. What are you doing to save souls? You gather in a large company, and then feed them at too low a price. You employ your helpers at too low a price. What encouragement have they that they are doing God's service?" *17LtMs, Lt 182, 1902, par. 17*

Our Instructor turned to the men in charge of the Los Angeles

restaurant, and said, "Do you realize that your work is weighed in the balances, and found wanting? It is no evidence, because you feed a large number every day, that you are accomplishing the greatest good. Would it not be well to have a fewer number, and then work for their salvation by well-defined methods. Boast not of numbers. Where are the souls that have been led to feel an interest in present truth?" *17LtMs, Lt 182, 1902, par. 18*

What of your helpers? Are they becoming indifferent in regard to the truth? If they are, and if no effort is being made to give spiritual help to them and to those who come each day for meals, the business might better be carried on by unbelievers; for this would not exert so strong an influence against the truth. *17LtMs, Lt 182, 1902, par. 19*

My brethren, carry on your work in a way that will fortify souls against temptation, rather than lead them into temptation. *17LtMs, Lt 182, 1902, par. 20*

Lt 183, 1902

Moran, Brother and Sister

Los Angeles, California

September 20, 1902

Previously unpublished.

Dear brother and sister Moran,—

At one time when I was in Los Angeles, you spoke to me about the advisability of serving a few regular boarders with meals on the Sabbath at the restaurant. You said that they had pleaded earnestly to be allowed to take their meals at the restaurant on the Sabbath. You say that I told you at that time that I did not see how you could do differently. But since then light has come to me that in keeping the restaurant open on the Sabbath, you were depriving yourselves and the helpers of the Sabbath. At the present time large numbers are provided with meals on the Sabbath, and the waiters have much to do on this day. The number coming to meals is large, and the Sabbath is made a day of taxing labor.¹⁷*LtMs, Lt 183, 1902, par. 1*

The seventh day is the Lord's memorial. This is plainly stated in the *thirty-first chapter of Exodus*, and its proper observance is urged upon us. All this was presented to me, and I was shown the results of keeping our restaurants open on the Sabbath.¹⁷*LtMs, Lt 183, 1902, par. 2*

Can you not see that by closing the restaurant on the Sabbath, you are given opportunity to proclaim the truth? People will ask why the restaurant is closed on this day, and you can then give your reasons for keeping the Sabbath. To many, what you say will be a great mystery, but some will be interested, and to them you can give reading matter on the subject. Thus you can sow the seeds of truth.¹⁷*LtMs, Lt 183, 1902, par. 3*

We have been given a work of most solemn import—the proclamation of the first, second, and third angels' messages. The

subject of the first angel's message is the everlasting gospel, and its burden is the warning, The end of all things is at hand. 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 water." [*Revelation 14:6, 7.*]*17LtMs, Lt 183, 1902, par. 4*

Today men are drawn into pleasure-loving and into worldly business. There are thousands who give no time or thought to the salvation of the soul. The time has come when the message is to sound throughout the world, "Fear God, and give glory to Him; for the hour of His judgment is come." [*Verse 7.*] This message is of more consequence than all else to the inhabitants of the world.*17LtMs, Lt 183, 1902, par. 5*

"Saying with a loud voice." [*Verse 7.*] A strong, decided influence is to be exerted to arouse the idolatrous world to take heed to the message.*17LtMs, Lt 183, 1902, par. 6*

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [*Verse 8.*] Babylon symbolizes the fallen churches, and her fall denotes apostasy from God.*17LtMs, Lt 183, 1902, par. 7*

"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." [*Verses 9-11.*]*17LtMs, Lt 183, 1902, par. 8*

This is the warning against the beast and his image, who form a decree enforcing the worship brought to view in the *thirteenth*

Then the Lord presented before John a company of people standing separate from the world; and the apostle exclaimed, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [*Revelation 14:12.*]17LtMs, Lt 183, 1902, par. 10

To us has been entrusted the work of proclaiming these messages. There is no other work of so great importance. We are to allow nothing else to absorb our attention.17LtMs, Lt 183, 1902, par. 11

It is God's purpose that these messages shall be made known to the world. Those who are workers together with Him will do all in their power to uproot the apostasy that is so deep and widespread.17LtMs, Lt 183, 1902, par. 12

Our work is a great and solemn one. We are to know the Scriptures, that we may distinguish truth from error. It means everything to us to understand what is truth, and to receive it into our lives, and to understand what is meant by the mark of the beast, and to refuse to receive this mark.17LtMs, Lt 183, 1902, par. 13

We must take our stand firmly on the side of God's commandment-keeping people. God will watch over His loyal people. The reward of everlasting life will be given to all who honor Him.17LtMs, Lt 183, 1902, par. 14

My dear brother, God holds you responsible to honor His law. You have been in a great hurry to go forward, lest your plan should not be carried out. Were these plans carried out as you wish them to be, you could not manage matters in a way that would glorify God. The Lord has instructed me that you are not qualified to carry out your devising successfully. You have run before your guide Jesus Christ, to do things yourself—things that neither you nor those connected with you can do successfully.17LtMs, Lt 183, 1902, par. 15

In making your calculations for so large a work, you were not acting under the direction of the Lord. You have taken up a work that you have not wisdom to manage. The Lord has not placed this burden

upon you. The work that you have planned would absorb your time and strength, and it would bring great perplexity to you, but it would not produce the best results. These hasty movements will not bring souls to the truth, neither will they give you an increased knowledge of the work for this time. *17LtMs, Lt 183, 1902, par. 16*

The Lord sent you instruction, but you did not obey it. You did not wish to accept it. In your own wisdom you made moves that blocked the way against the doing of the things that would have advanced the Lord's cause. *17LtMs, Lt 183, 1902, par. 17*

God is our Leader, and if we look to Him, He will guide us to success. Let us not follow our own wisdom; for it is foolishness. The wisdom of God alone is unerring. 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.*] "Thine ear shall hear a voice behind thee, saying, This is the way; walk ye in it; when ye turn to the right hand, and when ye turn to the left." [*Isaiah 30:21.*] "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." "The meek will He guide in judgment, and the meek will He teach His way." "The secret of the Lord is with them that fear Him; and He will show them His covenant." [*Psalm 32:8; 25:9, 14.*]*17LtMs, Lt 183, 1902, par. 18*

"Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way which thou shouldest go." [*Isaiah 48:17.*] Will you not say from this time, "My Father, Thou art the guide of my youth"? [*Jeremiah 3:4.*] "Thou shalt guide me with Thy counsel, and afterward receive me to glory." "This is our God forever; He will be our guide even unto death." [*Psalm 73:24; 48:14.*] "In all thy ways acknowledge Him, and He shall direct thy paths." [*Proverbs 3:6.*]*17LtMs, Lt 183, 1902, par. 19*

Lt 184, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 21, 1902

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear son Willie,—

Since you left us, I have not been sick, but greatly burdened. I have had a visit from Edson, but we did not talk about matters at Nashville. Before he came, I had written many things regarding the work there. Little by little the situation was laid before me. I could not spend time in visiting with Edson while he was here, so anxious was I to get ready the matters that had ben urged upon my mind, that I might send them to the council. For many nights I had not slept past twelve o'clock. *17LtMs, Lt 184, 1902, par. 1*

It rained nearly every day while Edson was here, and we could not go out much. Most of the time he spent in your office, writing, and I in mine. I think we rode out together once only. I was so weighed down with the burden of the matters presented to me that I had not but little time for conversation. *17LtMs, Lt 184, 1902, par. 2*

Edson and Emma were heartily received by the members of my family. On Sabbath morning Edson spoke at the Sanitarium. A wealthy family from the Southern states happened to be present, and they said that they received much good from the words spoken. When Emma was introduced to them, one of the women said, “White! That is the name of the speaker, is it not?” When Emma told her that it was her husband who had spoken, she grasped her hand more firmly, and said, “I am so glad to meet you. The words that I heard this morning have been a wonderful blessing to me. They did my heart good.” *17LtMs, Lt 184, 1902, par. 3*

Edson said that he was much blessed while speaking. He and

Emma and Sister Hall took dinner at the Sanitarium. It did Edson and Emma much good to be so heartily received.*17LtMs, Lt 184, 1902, par. 4*

On Sunday morning Edson spoke to the workers in the Food Factory.*17LtMs, Lt 184, 1902, par. 5*

Lately my mind has been drawn to the work that needs to be done for our people. Things have been revealed to me that make me afraid. In the night season I was in a meeting where One of authority gave much instruction. Among other things, he said, "Seventh-day Adventists are on losing ground in every place where they have established institutions; and the reason for this is that they have lost their first love. Let them remember from whence they are fallen, and repent, and do the first works; or else God will come to them quickly, and will remove their candlestick out of his place, except they repent." [See *Revelation 2:4, 5.*]*17LtMs, Lt 184, 1902, par. 6*

There has been such strife of tongues, such neglect of the work that ought to be done, that much, very much, has been lost. In the place of making centers of influence for the Lord's work, men spend their time criticizing and condemning what others are doing. Thus they have done for years, and the saddest part of it all is that they do not realize that they are among those who have lost their first love. They think that they must make others walk in straight paths, when they themselves are constantly making crooked paths for their feet, by their unchristian course strengthening the spirit of strife and dissension.*17LtMs, Lt 184, 1902, par. 7*

The Lord looks upon such ones with great displeasure. The One who was instructing us, said, "It is the duty of each one to do all in his power to put down strife for the supremacy. It grieves him to see the unwise, injudicious encouragement given to those who are so ready to make unfavorable reports concerning the work of others, while they stand by as critics, ready to make a man an offender for a word. Unless they put on the robe of Christ's righteousness, they will be rejected by God. Let them study carefully the parable of the man who came in to the wedding supper not having on the garment provided for the guests. Let them remember that while they

are watching and criticizing others, they are neglecting to put on the robe or Christ's righteousness. They have supposed that the highest place was their right, because they could skilfully detect the mistakes made by others. Thinking of the faults of their brethren, they have forgotten their own. They have neglected to look at themselves in the divine mirror. Their building is going up without symmetry or artistic skill. They are too busily engaged in watching the work of others to build symmetrical characters for themselves. *17LtMs, Lt 184, 1902, par. 8*

Those who give themselves to the work of spreading evil reports have no desire to put on the garment of Christ's righteousness. They may claim to have a knowledge of the truth, but the truth does not work in their lives with sanctifying power. They may seat themselves at the Lord's table, but they have not clothed themselves with the garment of righteousness provided for them, and they are dismissed from the heavenly banquet. *17LtMs, Lt 184, 1902, par. 9*

I have been instructed to warn our people no longer to accuse others, but to empty their hearts of all selfishness, that in their spirit and words and acts, Christ may be revealed. God's people are to show an appreciation for one another, esteeming others better than themselves. Then they will be prepared to help and strengthen one another, speaking words of hope and cheer, making hearts glad instead of sorrowful. *17LtMs, Lt 184, 1902, par. 10*

This is the message that I am bidden to give to ministers and people. They all need to feel the transforming influence of the grace of Christ. They need to receive the Holy Spirit, that they may work in Christ's lines. *17LtMs, Lt 184, 1902, par. 11*

Let no one become so self-centered that he will fail to see that the Lord has appointed to every one a work. Let each do his best. This is all that the Lord requires of any one. Let our people read to a purpose the instruction given in the *seventeenth chapter of John*. The lessons of this chapter are not carried out in their daily practice. The Lord is not glorified in their lives, because they do not cherish love for one another. When their hearts are filled with the love of Christ, backbiting and criticizing will cease. No longer will Seventh-

day Adventists weaken one another's hands; for they will love one another as Christ has loved them.¹⁷*LtMs, Lt 184, 1902, par. 12*

Lt 185, 1902

Lane, Sands

“Elmshaven,” St. Helena, California

November 26, 1902

Portions of this letter are published in *3MR 334*. +NoteOne or more typed 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 Sands Lane

My dear brother,—

I have words to speak to you. As one who has been long in the work of God, you have grave responsibilities resting upon you. God calls upon you to take heed to yourself and to the doctrine. Will you read carefully and prayerfully the *first chapter of James*, from the first verse to the last? If you have a clear understanding of the Scriptures, you will make an application of the instruction contained in this chapter—an application that will lead you to see that you have a work to do to clear the King’s highway.¹⁷*LtMs, Lt 185, 1902, par. 1*

I urge this chapter upon your attention; for I do not want you to be weighed in the balances and found wanting.¹⁷*LtMs, Lt 185, 1902, par. 2*

Be not forward to condemn your brother, whose work God has again and again declared that He has accepted. When he was in danger, God warned him, and in His wisdom pointed out where and how he could improve. The Lord has not handled him roughly, but carefully and tenderly, as a gardener would handle a delicate plant in which he sees great promise and from which he knows that, by wise handling, he may receive all that he expects. The Lord did not pull this His servant up by the roots when He saw that He was not growing straight, but carefully corrected any inclination to unsightly growth. God does no bungling work. He gives every one

advantages.*17LtMs, Lt 185, 1902, par. 3*

God connected Brother W. O. Palmer with Edson White in the Southern field, that, though varying in disposition and temperament, they might be a help and a blessing to one another. The Pharisaical religionist may sneer at this, but our heavenly Father's thoughts are not as the thoughts of men. I thank God that they are not. Man's thoughts must be elevated and ennobled, cleansed, purified, and sanctified, before they are in harmony with the thoughts of God.*17LtMs, Lt 185, 1902, par. 4*

In the first chapter of James we read, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [*Verses 2-4.*]*17LtMs, Lt 185, 1902, par. 5*

My brother, when you set yourself diligently to obey this instruction, you will see your need. You have a special line of treatment to give Sands Lane before your life pleases the Lord, before your example is a safe one for others to follow. Your character must become Christlike, else heaven will never be your home.*17LtMs, Lt 185, 1902, par. 6*

See that no blunders are made, no superficial work done. Make an unreserved consecration to God, or else step down from your place as a minister of the Word; for thus saith Christ, "I have not found thy works perfect before God." [*Revelation 3:2.*] Self figures too largely. Christ is not honored or glorified by your work. You have much of self to leave behind before you can enter the straight gate.*17LtMs, Lt 185, 1902, par. 7*

The Lord is thoroughly displeased with those who upbraid and condemn their brethren. They do not know whom God approves and whom He condemns. Let them, therefore, be very careful in speech, lest they discourage those whom the Lord commends and sustains. The Lord does not call His workers into His council that they may disparage their brethren. The duty of each one is to give attention to his own soul, to see that he himself is pursuing a course that will elevate and ennoble. Let him be sure that his Christian experience is such that it is a blessing to himself and to the

church. *17LtMs, Lt 185, 1902, par. 8*

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways.” [*James 1:5-8.*]*17LtMs, Lt 185, 1902, par. 9*

“Blessed is the man that endureth temptation; for when he is tried he shall receive a crown of life, which the Lord hath promised to them that love Him.” [*Verse 12.*] Wonderful are the inducements held out before those whom Christ has purchased with His blood. Those who truly love the Saviour will not yield to temptation either in thought or in action. They will not, because they are tried, speak unkind, unbrotherly words, the saying of which makes them commandment-breakers. *17LtMs, Lt 185, 1902, par. 10*

“Do not err, my beloved brethren.” [*Verse 16.*] Do not err, God says, in your estimate of My gifts. You need sanctified discernment, that you may see all things clearly. *17LtMs, Lt 185, 1902, par. 11*

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of His own will begat He us, with the word of truth, that we should be a kind of first fruits of His creatures.” [*Verses 17, 18.*]*17LtMs, Lt 185, 1902, par. 12*

Of all the works of God, man stands highest, because he is to represent God. Men and women are the members of Christ’s body, and they are to receive from one another respect and love and kindness, because they have been bought with a price, even the blood of the Son of God. *17LtMs, Lt 185, 1902, par. 13*

Never are we to lose sight of this thought. I am afraid of the men who fail to treat one another with thoughtfulness and kindness, who use their powers to weaken and depress and discourage the Lord’s servants, who, it may be, are striving in the face of great difficulties to do their appointed work, and, by mastering the difficulties, to reach success. How dare their ministering brethren ruthlessly uproot their influence by harsh, unsanctified words. How dare they

wound and bruise their souls, leaving them to perish unless the Lord, in His great mercy and love, reaches out His hand, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [*Isaiah 27:5.*]17LtMs, Lt 185, 1902, par. 14

These things hurt my soul, not alone because by their wicked course of action men are injuring and discouraging their brethren, and making them faithless, but because they are placing themselves where they cannot be laborers together with God. The Lord Jesus will not co-operate with those who do this work. He wants the first fruits of His sacrifice to resemble Him.17LtMs, Lt 185, 1902, par. 15

Let those who are to ready to hurt the influence of the ministers engaged in the work of God, because for some reason they do not meet their ideas, remember that God looks at the heart, and by the words and actions judges whether the life is good or evil.17LtMs, Lt 185, 1902, par. 16

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:19-27.*]17LtMs, Lt 185, 1902, par. 17

I call upon those who name the name of Christ to depart from all iniquity, no longer cherishing enmity against their brethren, nor

speaking with unruly tongues. *17LtMs, Lt 185, 1902, par. 18*

The work that has been going forward in the South is a work of God's appointment. Nashville is the place that He designed should become a center for the work in the South. Elder Kilgore needs to look closely into the divine mirror. And let him not go away and soon forget what manner of man he is. Elder Lane and the others who have seemed to be leagued together to increase the discouragements of the work that some one must do in this hard field, may be assured that the Lord did not set them to act the part of critics. Let them read the Word of God to a purpose, and act out the instruction it contains. They have something to do besides tearing to pieces the work that God has given their brethren to do. *17LtMs, Lt 185, 1902, par. 19*

Those who have no interest in the Southern field, who work zealously to keep from those who are trying to do something the means that ought to go to the work in that field (and in saying this I must specify Nashville); those who circulate reports that turn into other channels the means that should go to the work in Nashville, are doing that which God calls robbery. Will He not judge for these things? My brethren, look at yourselves in the divine mirror, and remember that the Lord God of Israel does not accept the zeal that you have shown in hindering instead of helping the work in Nashville. A great work is to be done in the South, but if you cannot do differently from what you have done in the past, for Christ's sake have nothing to do with the work in Nashville and other places in the South. You do not understand what you are about. I am bidden to tell you in the name of the Lord that unless you show greater wisdom, unless you reason from cause to effect, you might better have nothing to do with the work in the South; for this work is difficult enough without being made more so by hindrances from those who are not walking in the way of the Lord. *17LtMs, Lt 185, 1902, par. 20*

Please read the *second chapter of James*. God is displeased with your work. He calls for a reformation. Without delay do the work that you need to do for yourselves. *17LtMs, Lt 185, 1902, par. 21*

Lt 186, 1902

White, J. E.; White, W. C.

“Elmshaven,” St. Helena, California

December 2, 1902

This letter is published in entirety in *17MR 63-66*. +NoteOne or more typed 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 Willie White,—

I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul—food that will give health, hopefulness, and courage. Many are now saying, “Report, and we will report it.” [*Jeremiah 20:10.*] Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.¹⁷*LtMs, Lt 186, 1902, par. 1*

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: “Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council-meetings where there is dissension, and where men will neither credit My words and obey My lessons, nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord’s. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His

sustaining grace.” *17LtMs, Lt 186, 1902, par. 2*

My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship. *17LtMs, Lt 186, 1902, par. 3*

I have a work to do, and I am now making decisions. I must remain away from Conference meetings. I must not attend camp-meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work. *17LtMs, Lt 186, 1902, par. 4*

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field, and use every manner of device in trying to uproot the confidence of the people in those who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils and to attend no camp-meetings nigh or afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence. *17LtMs, Lt 186, 1902, par. 5*

My voice has been heard in the different Conferences and at camp-meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men standing in responsible places who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely and would bring upon me inconceivable burdens. *17LtMs, Lt 186, 1902, par. 6*

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines. *17LtMs, Lt 186, 1902, par. 7*

There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work. *17LtMs, Lt 186, 1902, par. 8*

The light I have for our ministers is: Seek God. Stop your whisperings and your evil surmisings, instigated by Satan; and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it. *17LtMs, Lt 186, 1902, par. 9*

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking-glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God, out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time. *17LtMs, Lt 186, 1902, par. 10*

Religion not only improves, but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of every-day service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" [*Acts 9:6*] our natural independence, our self-confidence, our strong self-will will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God,

we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience. *17LtMs, Lt 186, 1902, par. 11*

Lt 187, 1902

Brethren in the Southern Field

“Elmshaven,” St. Helena, California

December 2, 1902

Portions of this letter are published in *HP 237*. +Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren in the Southern field,—

Remember that union with Christ is your strength. Remember that if you attempt to work for Christ in your own strength, you will meet with utter failure. Never forget that you are on test and trial. Light has come to you. Those who continue to cherish traits of character that God’s Word forbids, those who yield to feelings of envy and evil-surmising, must be separated from God’s work; for they will act as evil leaven.¹⁷*LtMs, Lt 187, 1902, par. 1*

Through workers who may not seem to be the most talented, the Lord will accomplish a great work, if they will rely wholly on Him and walk and work in humility. These workers, because they do not bring self-importance into their work, will be enabled to do that which more talented workers fail to do. God is just as willing now as anciently to work through human effort and to accomplish great things through weak instrumentalities. We shall not gain the victory by numbers, but by entire surrender to Jesus.¹⁷*LtMs, Lt 187, 1902, par. 2*

Neither evil men nor evil angels can destroy the work of God or shut His presence from His people, if, with subdued, contrite hearts, they put away their sins and in faith claim His promises. Every opposing influence, whether open or secret, may be successfully resisted, “not by might, nor by power, but by My Spirit, saith the Lord of hosts.” [*Zechariah 4:6.*] He who is meek and lowly in heart is our efficiency. He says to us, “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.]*17LtMs, Lt 187, 1902, par. 3*

Guard well your words. One passionate word will give Satan the advantage, wounding your own souls and turning others away from the light. Have not such words as these been spoken? My brethren, you need to be shut in, as it were, with Jesus; and, as you hold yourselves in this position, it will have a telling influence upon the people. Remember that the work in which you are engaged is not a commercial work, but a divine work.*17LtMs, Lt 187, 1902, par. 4*

Make an entire surrender to God of all that you have. Many charge God with being a hard master, because He claims their possessions and their service. But we can bring to God nothing that is not already His, because He has first given it to us. Everything was lost by sin. Man forfeited his title to every blessing. It is only by divine grace, through the infinite sacrifice of Christ, that we could be reinstated in the favor of God and permitted to enjoy His gifts. We are not our own. Christ has brought us with His blood; we belong to Him. All we possess, our physical and mental powers, all the blessings we daily enjoy, are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, is false. When God calls for our gifts or our service, He is but calling for that which is His own. “All things come of Thee,” said king David, “and of thine own have we given thee.” [1 *Chronicles 29:14.*] Every talent lent you by God is a precious treasure to be wisely used in the service of God, extending the influence of the truth.*17LtMs, Lt 187, 1902, par. 5*

The sincere Christian is a doer of the Word of God. He lays up treasure in heaven, in accordance with the directions given him by Christ. Transformed by grace, his life is hid with Christ in God. His energies are employed in striving for high spiritual attainments; and all his entrusted talents are appreciated as God’s gifts, to be used to His glory. His property is prized as a means of advancing the cause of God, of enabling him to work as Christ worked for the blessing of humanity.*17LtMs, Lt 187, 1902, par. 6*

What a man is has greater influence than what he says. The quiet, consistent, godly life is a living epistle, known and read of all men.

Holiness is not shaped from without, or put on; it radiates from within. If goodness, purity, meekness, lowliness, and integrity dwell in the heart, they will shine forth in the character; and such a character is full of power. Not the instrument, but the great Worker in whose hand the instrument is used, receives the glory. The heart, filled with the Saviour's love, daily receives grace to impart. The life reveals the redeeming power of the truth. *17LtMs, Lt 187, 1902, par.*

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The witness borne concerning Jesus was, "Never man spake like this man." [*John 7:46.*] The reason that Christ spoke as no other man spoke was that He lived as no other man lived. If He had not lived as He did, He could not have spoken as He did. His words bore with them convincing power, because they came from a heart pure and holy, burdened with love and sympathy, beneficence and truth. A man's worth is not measured by the position of responsibility that he occupies, but by the Christlike spirit that he reveals. When the Saviour abides in the heart, the work bears the impress of the divine touch. Self does not appear. Christ is revealed as the One altogether lovely. *17LtMs, Lt 187, 1902, par. 8*

While the shepherds were watching their flocks on the hills of Bethlehem, angels from heaven visited them. So today while the humble worker for God is following his employment, angels stand by his side, listening to his words, noting the manner in which he does his work, to see if larger responsibilities may not be safely entrusted to his hands. If he trusts constantly in God, these angel-watchers will not allow his work to deteriorate. They will not permit it to be warped into line that will imperil the cause of God. *17LtMs, Lt 187, 1902, par. 9*

The Lord is looking upon the work that comes from the hands of His people. He will judge every piece of work, to see of what sort it is. *17LtMs, Lt 187, 1902, par. 10*

Pure and undefiled religion speaks for itself. It transforms the characters of all who receive it, improving their usefulness and beautifying all with which it is brought in contact. In the web of life, its golden threads of faith are interwoven with the coarsest as well as the finest material. *17LtMs, Lt 187, 1902, par. 11*

Soul-saving—this is the great object of our ministry. In the work of soul-saving, divine and human agencies are to combine. God has done His part, and Christian activity is now called for. God expects His people to act a part in the work of bringing the light of truth to all nations. My brethren, plead with God for power for service. Your understanding needs to be quickened and purified. You need to know that you know the real principles of the truth. You need to cherish humble faith and true godliness. Then when you meet opponents, you will not meet them in your own strength. The angel of God will stand by your side, to help you in answering the questions that may be asked you. Satan will stir up your opponents to say things hard for you to bear, in order to provoke you to speak inadvisedly; but speak no words that Satan can take advantage of. We read of Christ that He did not bring a railing accusation against Satan, when contending with him about the body of Moses. Had he done this, He would have placed Himself on the enemy's ground. In all that you do and say, reveal the meekness of Christ.¹⁷*LtMs, Lt 187, 1902, par. 12*

Lt 188, 1902

Cady, M. E.

“Elmshaven,” St. Helena, California

December 4, 1902

Previously unpublished.

Dear brother Cady,—

Without consulting you, I placed a student in the Healdsburg school. I expected to see you about this when I was in Healdsburg the week before last, but the day after going there, I was taken sick, and was obliged to keep very quiet. The next morning we returned to St. Helena. This is why I did not talk with you in regard to the student sent to school from Petaluma. *17LtMs, Lt 188, 1902, par. 1*

I am not at all acquainted with this young lady. In talking with me about her, Brother and Sister Rice gave her a very high recommendation. I expected to be at Healdsburg when she reached there and intended to talk with you regarding her. But my health and work would not permit this, and therefore I did not have opportunity to arrange matters as I expected to. *17LtMs, Lt 188, 1902, par. 2*

At one time I created a fund for the assistance of students from the royalties coming to me from my foreign books. Several dollars of this fund were placed in the Healdsburg school. The money was to be lent to students in need of help, with the understanding that they would replace it after they had received their education and were earning money for themselves. Thus there would always be some money to use for the same purpose. *17LtMs, Lt 188, 1902, par. 3*

I wish to ask whether these terms have been fulfilled. Is the fund exhausted? Have not those helped by this fund returned the money lent them? I should be pleased to know how this money has been used. If the terms on which it was placed in the school have been fulfilled, there should still be a fund from which students such as the one sent from Petaluma could be helped. If this fund has been allowed to melt away, an injustice has been done me and the

students that could be helped by it. *17LtMs, Lt 188, 1902, par. 4*

In regard to the student from Petaluma, I felt at perfect liberty to send her to Healdsburg College, and I shall feel at perfect liberty to send other students, knowing of the fund that I placed in the school to help such ones. If those who drew from this fund have failed to return the money, see if they cannot now do so. If they are not in a position to do this, let the tuition of this student be paid from the proceeds brought in by the sale of *Christ's Object Lessons*. It was to help worthy students, as well as to lift the debt from the schools, that the gift of this book was made. *17LtMs, Lt 188, 1902, par. 5*

Lt 189, 1902

Brethren in the Work of God in Europe

“Elmshaven,” St. Helena, California

December 7, 1902

This letter is published in entirety in *21MR 304-305; 8T 38-40*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

To my brethren in responsible positions in the work of God in Europe,—

I have words to speak to you. It is time for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. Let sanitariums be established there; let hygienic restaurants be started. Let the light of present truth shine forth from the press. Let the work of translating our books go forward. I have been shown that in foreign countries many lights will be kindled. *17LtMs, Lt 189, 1902, par. 1*

In many places in Europe the Lord's work has not a proper showing. Help is needed in Italy, in England, and in many other countries. A larger work should be done in these places. Laborers are needed. There is talent among God's people in Europe, and the Lord desires this talent to be employed in establishing all through this great continent centers from which the light of His truth may shine forth. *17LtMs, Lt 189, 1902, par. 2*

There is a work to be done in Scandinavia. God is just as willing to work through Scandinavian believers as through American believers. We are hoping and praying that Elder Olsen will renew his courage, and grasp the hand stretched out to save him, making God his trust. He must have courage in the Lord. He must do all that he can to help his brethren and sisters in Europe. We know that the Lord will work through him. *17LtMs, Lt 189, 1902, par. 3*

My brethren, bind up with the Lord God of hosts. Let Him be your

fear and let Him be your dread. The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for the supremacy, God will work mightily for us. *17LtMs, Lt 189, 1902, par. 4*

Let us be hopeful and courageous. Despondency in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon his servants any measure of efficiency that their case demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those that love Him. His promises to His church stand fast forever. He will make her an eternal excellence, a joy of many generations. *17LtMs, Lt 189, 1902, par. 5*

Study the *forty-first chapter of Isaiah*, and strive to understand it in all its significance. God declares: "I will open rivers in the 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." [*Verses 18-20.*] *17LtMs, Lt 189, 1902, par. 6*

He who has chosen Christ has joined himself to a power that no array of human wisdom or strength can overthrow. "Fear thou not; for I am with thee," He declares: "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." [*Verses 10, 13.*] *17LtMs, Lt 189, 1902, par. 7*

"To whom then will ye liken me, or shall I be equal, saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number; he calleth them all by names by the greatness of His might, for that He is strong in power:

not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint, and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail; but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." [*Isaiah 40:25-31.*]17LtMs, Lt 189, 1902, par. 8

Lt 190, 1902

Franke, E. E.

NP

December 11, 1902 [typed]

Portions of this letter are published in *Ev* 126-127, 304, 509; *4MR* 275-276. †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 Franke

Dear Brother,—

The large cities are to be warned, but, my brother, not all the methods that you follow in this work are right. You think that you are at liberty to spend all the money that you please to gain the attention of the people. But remember that in the Lord's vineyard there are many, many places to be worked, and that every dollar is needed. *17LtMs, Lt 190, 1902, par. 1*

God is not pleased by your large outlay of means to advertise your meetings, and by the display made in other features of your work. The display is out of harmony with the principles of the Word of God. He is dishonored by your expensive preparations. At times you do that which is represented to me as the shredding of wild gourds into the pot. This display makes the truth taste too strongly of the dish. Man is exalted. The truth is not advanced, but hindered. Sensible men and women can see that the theatrical performances are not in harmony with the solemn message that you bear. *17LtMs, Lt 190, 1902, par. 2*

How can God be glorified when you depend for your singing on a worldly choir that sings for money? My brother, when you see these things in a right light, you will have in your meetings only sweet, simple singing, and you will ask the whole congregation to join in the song. What if among those present there are some whose voices are not so musical as the voices of others? When the singing

is such that angels can unite with the singers, an impression is made on minds that singing from unsanctified lips cannot make.*17LtMs, Lt 190, 1902, par. 3*

I am instructed to say to you, Brother Franke, Turn square about. Do not longer shut the Spirit of God away from your meetings. Depend on the Lord. Go forward in His strength. Henceforth, place no more wild gourds in the pot, to poison the food. Bring meal, the grace of God, to counteract the element of death. Feed the flock of God with meat in due season.*17LtMs, Lt 190, 1902, par. 4*

Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches. The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts.*17LtMs, Lt 190, 1902, par. 5*

Let the believers living near the place where you are holding meetings share the burden of the work. They should feel it a duty and a privilege to help to make the meetings a success. God is pleased by efforts to set them at work. He desires every church member to labor as His helping hand, seeking by loving ministry to win souls to Christ.*17LtMs, Lt 190, 1902, par. 6*

The people in Greater New York need gospel teaching. But the parade you make destroys the impressions that God desires you to leave on their minds by your presentation of truth. Christlike words and deeds have far more influence for good than all the outward show and expensive preparations that can be made. Expending money for display is not the way to get the truth before the people. It is the way to keep Christ hidden. Conduct your meetings with the solemnity befitting the importance and sacredness of the testing truths that you are presenting, praying constantly, and constantly drawing nearer to God.*17LtMs, Lt 190, 1902, par. 7*

Lift up Christ, the sin-pardoning Saviour. Bend all your efforts to proclaiming His message of forgiveness. A great work is to be done. In the future there will be many conversions. Some now in error will be preaching the truth.*17LtMs, Lt 190, 1902, par. 8*

Lt 191, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 6, 1902

Previously unpublished.

Dear son Edson,—

I have counsel for you from the Lord. I have been praying for you at the family altar and during the night season. I have been asking our heavenly Father to adjust matters to His own name’s glory. In the night hours, I have walked the floor of my room, my prayers ascending to God, that He might guide and control every one connected with the work at Nashville. God says, “If those who have allowed a wrong spirit to control them will come to Me in repentance and will confess their sins, I will hear their prayers and will pardon them. But if they do not come to Me, if they consult human agencies and allow themselves to be leavened with the leaven of human malice and evil-surmisings, they will surely be separated from My work.” “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, not a yoke manufactured by human power. Stand free in meekness and humility and lowliness. 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.*] *17LtMs, Lt 191, 1902, par. 1*

This is the experience that God desires every one to obtain. In your work, you will, through humble prayer, gain strength from above. You can in faith commit your case to the Lord; for He cares for you and will judge in truth and righteousness. *17LtMs, Lt 191, 1902, par. 2*

“Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that

my mouth shall not transgress. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths, that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech. Show thy lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. Keep me as the apple of the eye; hide me under the shadow of thy wings.” [Psalm 17:1-8.] *17LtMs, Lt 191, 1902, par. 3*

Do not censure the words or the attitude of your fellow workers. Silence is your eloquence; for there are men who stand ready to misconstrue, misinterpret, and falsify. Unless the hearts of these men undergo a thorough transformation, they cannot be worked by the Holy Spirit. God has opened to me plainly the deep workings of human agencies. *17LtMs, Lt 191, 1902, par. 4*

Sincerity and uprightness of heart, with fervent prayer, are essential to acceptance with God. He knows every chapter, every letter, from the beginning to the end, in the experience of every soul. He searches the hearts and tries the reins of the children of men. Those who are accepted by Him must worship Him in spirit and truth and in the beauty of holiness. *17LtMs, Lt 191, 1902, par. 5*

My son, confidence in God is the great means of success. Believe in Christ. Live in Him. Jesus is mighty. He will give you power to resist satanic agencies. Walk humbly with God. Commune with Him, and have no angry words with men. Confidence in God is your safety. This is the grand means of security, and if you trust in Him, He will keep that which is committed to Him, and you will be carried in safety through every trial. The Lord will not leave you to the mercy of those who report evil. *17LtMs, Lt 191, 1902, par. 6*

Give no one occasion to misinterpret you. Treat every one kindly and respectfully, but be careful in your speech. You have been appointed by God to do His work. Keep your mind pure and clear, undefiled by any of the working of evil-doers. Stand in the strength of the Lord God of Israel. Stand fast, ever wearing the yoke of Christ, ever learning of Him His meekness and lowliness. Let not the work of the enemy discourage you. It will hinder. It hindered us

in Cooranbong. There are those connected with the cause of God today who are not inspired by God. But you cannot help that. Let the peace of Christ rule in your heart, and Christ will be your shield and your salvation. Many things will be said and done that are the outworking of unconsecrated, evil hearts. Men will utter falsehoods. They will think and speak evil. But God will not permit them to bring their evil counsels to pass. *17LtMs, Lt 191, 1902, par. 7*

I have a word for you. Go forward in preparing books. Do the work that you are planning to do with *Patriarchs and Prophets*. Give it to the world illustrated. But do not try to deal with men who are not making God their Leader. Go forward! God's time to vindicate all righteousness will come. If you make mistakes, acknowledge them. *17LtMs, Lt 191, 1902, par. 8*

But you are not to admit as an error that which is not an error. God wants His servants to make straight paths for their feet. Cultivate mercy and compassion for those whose perceptions are clouded, and whose work, therefore, is of a character that God cannot endorse. Go straight forward, looking to Jesus, the author and finisher of your faith. While you are worked by Him, you can say with assurance, "All His judgments were before me, and I did not put away His statutes from me. I was also upright before Him, and I kept myself from mine iniquity. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in His eyesight. With the merciful Thou wilt show Thyself merciful; with an upright man Thou wilt show Thyself upright; with the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward. For Thou wilt save the afflicted people; but wilt bring down high looks. For Thou wilt light my candle: the Lord God will enlighten my darkness. For by Thee I have run through a troop; and by my God have I leaped over a wall. 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? It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. ... 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 my feet did not slide." [*Psalm 18:22-33, 35,*

36.]17LtMs, Lt 191, 1902, par. 9

This will be the experience of those who wear Christ's yoke and learn His meekness and lowliness. This is your safety. Lean not on the arm of flesh; for if you do, you will certainly fail to fulfil the commission which God has given you, a commission that He has not withdrawn. Do not allow what men say to lead you to misrepresent your Leader. Do not trust in man. God says, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [Isaiah 27:5.]17LtMs, Lt 191, 1902, par.

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Lt 192, 1902

Palmer, Brother and Sister [W. O.]

“Elmshaven,” St. Helena, California

December 1, 1902

Portions of this letter are published in *UL 348*. +NoteOne or more typed 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 W. O. Palmer,—

May the Lord greatly strengthen you physically and mentally and give you moral power. The Lord hath pardoned thy transgressions; He hath forgiven thy sins; He hath lifted upon thee the light of His countenance.¹⁷*LtMs, Lt 192, 1902, par. 1*

When I was in Battle Creek during the last General Conference, the instruction given me in reference to you was that you were in danger and that the Lord would have you connect with James Edson White; for you would have to pass through great trials. But a work must be done for you. Wrongs must be made right. I was instructed that whatever might be the reflections and accusations brought against you, I must encourage you and not depress and destroy you as many would surely do if left to work out their own inclination.¹⁷*LtMs, Lt 192, 1902, par. 2*

The word of the Lord to me was: “Instruct him as a mother would instruct her son. Leave him not to be accused and battered down. He can be an overcomer through the blood of the Lamb and the word of His testimony. Encourage him. His temperament and Edson White’s are not of the same order, but these two workers are to harmonize in My service and to help each other. Men will pass judgment, but the Lord God of Israel hath spoken.”¹⁷*LtMs, Lt 192, 1902, par. 3*

My brother, I have words to say to you. The Lord has His eye upon you. Ever looking unto Jesus, you will reflect His character. By “beholding as in a glass the glory of the Lord,” you will be “changed

into the same image, from glory to glory”—from character to character. [2 Corinthians 3:18.]*17LtMs, Lt 192, 1902, par. 4*

“The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward. 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.*]*17LtMs, Lt 192, 1902, par. 5*

The written Word of God is to be your lesson book. Study it; bring it into your character-building. Take no man, whatever may be his position or work, as your criterion; for all men have not the true experience that will help you. Study your Bible. Bring it into your life as spiritual food, partaking of it in order that your character may be conformed to the character of Christ. Thus you may become Christlike. Appropriating the Word, and feeding upon it, you will be a partaker of the divine nature, overcoming the corruptions that are in the world through lust. God’s written Word is a perfect Guide-book for your daily life. Your faith must rely upon a “Thus saith the Lord.” The Bible is to be the rule of your life-practice; for all who follow its teachings are made wise unto salvation.*17LtMs, Lt 192, 1902, par. 6*

You cannot depend on your own righteousness. If you make the Lord your trust constantly, you will not be brought into confusion. For keeping power, trust wholly in the One who understands all your spiritual necessities. God is very pitiful. Depend on Him alone. Christ’s righteousness atones for your sins. He is making intercession in your behalf. Seek to please Him by keeping all His commandments.*17LtMs, Lt 192, 1902, par. 7*

The more that we, individually, are acquainted with the Bible, and the more earnestly and zealously we criticize ourselves, comparing our hearts and lives with the standard of God's requirements, the more fully will we trust only in the Wisdom that cannot err. Through faith we will accept the promise given to those who receive Christ as their personal Saviour—the promise that to them He will give power to become sons and daughters of God. *17LtMs, Lt 192, 1902, par. 8*

My brother, keep the perfection of Christ's character ever before you. Whatever may be the human judgment pronounced on your case, remember that God has authorized no human agent to be judge of his fellow man. Put your trust in God at all times, and you will find Him able to keep you by His almighty power. He will be an ever-present, all-sufficient defense against the strife of tongues which Satan inspires to confuse and weaken and discourage. *17LtMs, Lt 192, 1902, par. 9*

God does not give the slightest endorsement to the spirit of surmising evil, of making a mountain of a molehill, that men have manifested in criticizing every wrong word and act that they can discover. These men do not understand what manner of spirit they are of. They are making themselves as gods, to lift up or to cast down. God will bring them over the road of trial and show them the wickedness of their course. *17LtMs, Lt 192, 1902, par. 10*

The Friend of sinners knows how to help and strengthen and bless those who, having sinned, turn again unto the Lord. Those who seek God with the whole heart will find Him a present help in every time of need. He will heal the erring, instead of denouncing and crushing them. He will hear the penitential prayers and will pardon the repentant ones, doing them good according to the great riches of His grace. *17LtMs, Lt 192, 1902, par. 11*

Now, my brother, put your trust wholly in the Lord. Human judgment would set the erring one aside; but Christ, were He present, would say to these men who pass such judgment, "He that is without sin among you, let him first cast a stone." [*John 8:7.*] *17LtMs, Lt 192, 1902, par. 12*

All Christian gifts and graces come from the Holy Spirit. Upon

different individuals the Lord bestows different gifts and measures of grace and means of influence. For the wisest of reasons, He has ordained that every man shall fill his own place. God will bless you, Brother Palmer, in doing the work that He has appointed you to do. Guard against carrying heavy responsibilities. You have been so worried in mind that life and courage have been almost crushed out of you.*17LtMs, Lt 192, 1902, par. 13*

Now lift up heart and soul in praise to God because He has acknowledged you as His child. He will make you His helping hand and will bless you in the work of trying to help other souls. The Holy Spirit will work every heart susceptible to its holy influence. Christ's righteousness will go before such an one, and the glory of the Lord will be his rearward.*17LtMs, Lt 192, 1902, par. 14*

Brother Palmer, let your every word be guarded. Say nothing that will irritate. Let your words be few and well chosen. The Lord will strengthen and bless you in doing His will.*17LtMs, Lt 192, 1902, par. 15*

Lt 193, 1902

McDearmon, Sister

“Elmshaven,” St. Helena, California

December 8, 1902

Previously unpublished.

Dear Sister McDearmon,—

We have enjoyed a visit from our daughter Emma. We had hoped that she could remain here through the winter; but Edson has written that he must have her with him, so we must let her go. We will not complain. *17LtMs, Lt 193, 1902, par. 1*

I had hoped that before this we could have a visit with you. It may be that we shall yet. We are both approaching old age. *17LtMs, Lt 193, 1902, par. 2*

I have made my will. Have you? If not, I would advise you to do so without delay, while in the full possession of the faculties of your mind. You will not die one day sooner for having made your will. It is some time since I made mine. I am glad that I do not have this matter to think of every day that I have an ill-turn. I advise you not to delay to give expression to your desires as to how your property shall be used after your stewardship will have been closed. If I were you, I would attend to this little matter at once; for it is the right thing for you to do. You may thereby save others much perplexity and expense. You can arrange in such a way that so long as you live, you will have the guardianship of your property. *17LtMs, Lt 193, 1902, par. 3*

I was sorry to hear of your sickness. I am much pleased, and very thankful to God, to know that you are still spared. I may meet you once more. At the present time my health is very good, for which I am thankful. I see very much to be grateful for. Years ago I was crippled in both my limbs, yet I can now easily go up and down the stairs, to and from my room, many times every day. I should not complain if I were a cripple; but I am not, and for this the Lord Jesus

Christ shall be glorified.*17LtMs, Lt 193, 1902, par. 4*

We will be perfectly submissive in the hands of the Lord. We will trust in Him and rejoice in His love, for communion with Him is sweet to the Christian's heart. Christ Jesus never changes, never disappoints us. He is the same yesterday, today, and forever.*17LtMs, Lt 193, 1902, par. 5*

I wish your children could be with their mother. As we view it, this would be a blessing both to you and to the children. But it is now comparatively only a moment of time before we shall meet to part no more.*17LtMs, Lt 193, 1902, par. 6*

My dear sister, commune with Jesus. He will bless and comfort you. He is the widow's God and Husband. Trust Him. Surely you will continue to trust Him who has never failed you. Be of good courage in the Lord; for He comforteth you.*17LtMs, Lt 193, 1902, par. 7*

In much love.*17LtMs, Lt 193, 1902, par. 8*

Lt 194, 1902

Daniells, A. G.

St. Helena, California

December 7, 1902

Portions of this letter are published in *3MR 251*; *5Bio 194-196*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Elder Daniells

Dear brother,—

I have been looking over some things written in my diary in regard to you. The Lord has opened many things before me. When you were here, you laid before me the condition of things in the publishing house at Nashville. You spoke of the terrible financial embarrassment resting on the work there and gave me the impression that the brethren did not think that anything could be done to set things in order, because Sister White would exert her influence to prevent them from doing what they thought necessary to put matters on a proper basis. Questions were asked me, and I answered them in the light of your representations. I said, "If what you say is correct, I will not stand in the way of your doing what you think ought to be done." You said that if you could adjust matters as they would be adjusted if the difficulties existed in any other place, the work would be placed on a sound basis.¹⁷*LtMs, Lt 194, 1902, par. 1*

The interview was reported and written out, and a copy was given you. The night after, and for several nights following, light was given me regarding the matters of which we had talked; and a heavy burden came upon me.¹⁷*LtMs, Lt 194, 1902, par. 2*

While at Fresno, I was in the night season in a meeting where the room was darkened, as if a blanket of darkness had been drawn over the assembly. Some one was speaking. The voice was the

voice of Elder Daniells, but the words were those of Brother E. R. Palmer. In that meeting, the Lord laid on me a heavy burden, a burden that I could not lay off. Soon after, I was asked to speak in a morning meeting, and I consented, not knowing how my mind might be led. You know the result of this meeting. My message to Brother Jones and Brother Corliss was to them a savor of life unto life. *17LtMs, Lt 194, 1902, par. 3*

Just as Elder Jones was leaving for Battle Creek, I sent him a message of warning, and a little while after, I received from him a letter expressing his thankfulness, accepting the testimony and declaring his determination to act upon it. He said that he had separated from that which the testimony warned him against, and that his wife was now a happy woman. *17LtMs, Lt 194, 1902, par. 4*

This was an encouragement to me. But the burden that had come upon me after my interview with you still rested heavily upon me. I could not rid myself of it. I could not sleep. The Lord reproved me for accepting any man's version of matters, even Elder Daniells', when He had already given me instruction. *17LtMs, Lt 194, 1902, par. 5*

I never remember feeling more pained than I did after speaking as I did in the interview with you. I had nothing to say in favor of Nashville. The Lord reproved me for this, and pointed me to those who by His appointment were laboring in Nashville. I was cited to the experience of the Lord's people as recorded in the *third, fourth, fifth, and sixth chapters of Ezra*, when those who were not in harmony with God tried to hinder the work that He had said should be done. *17LtMs, Lt 194, 1902, par. 6*

That there should be an attempt to counterwork the Lord's plans, and to hinder the good work being accomplished in Nashville; that Elder Daniells and others, notwithstanding the light that God has given, should join in this attempt, is an offense to God. He will not endorse their work, nor countenance their course of action. *17LtMs, Lt 194, 1902, par. 7*

A decided call will have to be made for our people to come up to the help of the Lord. The whole history of the work in the South will have to be presented to our people, to remove the false

impressions made by misrepresentation. *17LtMs, Lt 194, 1902, par. 8*

We do not say that in the work at Nashville every thing has been done in the wisest way, but every stroke that the workers have made has been to them a lesson of instruction. They have labored with intensity and untiring zeal. Those who have done nothing to help, but everything to hinder, might better have been helping the workers, encouraging them with their prayers. All that the Lord has permitted to come upon these workers in trial and grievance was sent to correct their mistakes and to keep them from making further mistakes. These workers were untried. Who among those who have lifted their voices in questioning and recrimination and accusation would have worked any more wisely, or with more self-denial and self-sacrifice? "He that is without sin among you, let him first cast a stone." [*John 8:7.*]*17LtMs, Lt 194, 1902, par. 9*

Brother Daniells and Brother Palmer, whatever may be your future, you have made and are making mistakes. The work that you have done by leavening minds with distrust will not be easily undone. You have believed false statements made by those whose understanding was confused. Had you been placed in the position of those you criticize so severely, you would not have done so well, in many respects, as they have. *17LtMs, Lt 194, 1902, par. 10*

Our people in America, Brother Daniells, needed not to be inspired with a spirit of suspicion. You have listened to false reports, receiving them as truth, and reporting them as such, weakening the hands of those who have done a good work in the Southern field. The word of the Lord is, Let every mouth be silent, every word of accusation hushed. God will call men to account for the suffering they have caused His workers. My brethren, you are just as you were represented to me. A dark blanket covers your perceptive faculties, and yet you work with as much earnestness and zeal as if you were controlled by the Holy Spirit. You know not what spirit you are of. *17LtMs, Lt 194, 1902, par. 11*

The finishing of one duty is to be a preparation for the performance of the next. But you have neglected one duty to grasp another that the Lord has not given you. Thus your spiritual eyesight has been

beclouded, as it was beclouded in Australia. The performance of your duty in harmony with the messages God sends will bring light to your souls and to the souls of others.*17LtMs, Lt 194, 1902, par. 12*

In all our efforts for reformation, the Word of God is to be our guide. We are ever to show a cheerful readiness to bring about the union that Christ prayed should exist among His followers.*17LtMs, Lt 194, 1902, par. 13*

There are those who have not felt pleased with the effort to make Nashville a center. But if they had walked in the counsel of the Lord, they would have seen that it was His will to make Nashville a center, that in this place different interests could be established and carried forward, and that the work in this city was to be a sample of the work that should be done in other places. The preliminary work that has been done in Nashville should have been done years ago.*17LtMs, Lt 194, 1902, par. 14*

I was bidden to call for means for the Southern field, where workers were laboring with the greatest self-denial to advance the work. But some of the money raised in response to the calls made was diverted into other channels. God saw the pressure for want of means. He marked the spirit of opposition manifested. The way in which this field has been treated is an insult to Him. Money has been kept from it that should have been used to establish a school and a sanitarium near the city of Nashville. The establishment of these institutions should now be advanced as rapidly as possible. In connection with the school, industries should be started that will provide the students with employment that will help them to be self-supporting.*17LtMs, Lt 194, 1902, par. 15*

The establishment of these institutions is the work now before us. Let no selfish threads be drawn into the web. Let all remember that the word of the Lord is that the cities must be worked.*17LtMs, Lt 194, 1902, par. 16*

At present I have no idea of attending the General Conference, wherever it may be held. But I dare not say that I will not go. If the Lord bids me attend this meeting, I will go, but if He gives me no orders, be assured that I will remain where I am free from strife and

contention. I shall use my time in preparing the testimonies for publication. I must prepare for our people the instruction given me in regard to the Southern field. The Lord commands me to speak, and this I shall do. I have been instructed to bear my testimony with the decision of authority, as a messenger from the One who knows the history of the work in the Southern field from the beginning to the end.*17LtMs, Lt 194, 1902, par. 17*

Lt 195, 1902

Bollman, C. P.

“Elmshaven,” St. Helena, California

December 8, 1902 [typed]

Previously unpublished.

Diary

Elder C. P. Bollman

My dear brother,—

During the past night I have been much exercised in mind over the past, present, and future of the work at Nashville. Words were spoken by One who understands the situation. “The past must not be repeated,” He declared.¹⁷*LtMs, Lt 195, 1902, par. 1*

Those who claim to be God’s children have varied dispositions. Satan will control every one whose heart is open to his temptations. If permitted, he will take possession of the mind, inspire the thoughts and words, control the spirit, and mold the character.¹⁷*LtMs, Lt 195, 1902, par. 2*

My brother, there is in your temperament a non-religious element that, unless constantly repressed, will strengthen your tendency to pursue a course that will hurt your soul and bruise the souls of those who differ from you.¹⁷*LtMs, Lt 195, 1902, par. 3*

You have every advantage for securing a harmonious development of character. Remember that you have the presence and help of Christ. In daily spiritual life our faith will be severely tried. You are in heaviness of spirit through manifold temptations. But the trial of your faith must continue. If you carry yourself as the Lord’s servant, willing to do His will, and remembering that Jesus knows your every thought and act, you will be given strength to overcome.¹⁷*LtMs, Lt 195, 1902, par. 4*

Christ is acquainted with the spirit you manifest. He knows every impulse of your heart, every purpose of your soul. Your every imagination is open to His inspection. Realizing this, will you not show genuine reverence for the person of Christ, in whose presence you are constantly standing? Will you not be courteous, tender, kind, and respectful to all with whom you associate? Will you not cultivate daily the traits of character that are after the divine similitude? Will you not pray to the Lord to give you an humble heart, and then in word and in spirit live your prayer? If you do this, your stubborn, unyielding disposition will be overcome in the Lord's own way, not in a way marked out by you. *17LtMs, Lt 195, 1902, par. 5*

Self must die, Christ's life must be represented in your life, else you will never sit with Him upon His throne as an overcomer. Your way, your spirit, the standard that you have set up for yourself, must be materially changed if you remain connected with God's work and workers. You have asked the Lord to teach you how to rest in His love, how to subdue your envious, jealous spirit; but you sometimes desire Him to grant your petition in your own way. Instead of submitting to His way, by your words and your deportment you are liable to strengthen your unenviable traits of character, cherishing in your heart the spirit of evil-surmising and hatred, which grows stronger with every indulgence. *17LtMs, Lt 195, 1902, par. 6*

My brother, indulge this wicked spirit no longer. Brace up like a man determined to overcome. Walk in the path of self-denial and self-sacrifice. Lift the cross of Christ, and bear it manfully. Ask that the Holy Spirit shall convince you of sin, and give you a closer acquaintance with your objectionable traits of character, a deeper consciousness of the wickedness cherished within your heart, that you may learn to hate and despise the evil of your natural disposition. Be not discouraged at the sight of this evil, but work toward the right with all the capabilities that God has given you. No longer do the work that you have been doing, but begin to do the work that Christ did. He was always a blessing to others. There is a very marked difference between your way and Christ's way of doing God's service. It is best for you to work in Christ's way. As you study His life and His character, you will improve in spirit and in address, and will be preparing to be a member of the royal family, a

child of the heavenly King. Following in His footsteps, you will possess the sanctified courtesy, the amiability, the grace of love, of which you are now so nearly destitute. *17LtMs, Lt 195, 1902, par. 7*

Before entering the courts above, you will first have to enter upon a disciplinary process of softening and subduing your hereditary and cultivated tendencies to wrong. This work will call for watchfulness and much prayer. Your spirit and your works must be reformed before you can win the reward of the overcomer. There are many Christian graces that for your present and eternal good you should cultivate. *17LtMs, Lt 195, 1902, par. 8*

Do not undertake to mark out the way in which the Lord shall work, but yield yourself entirely into His hands—heart, soul, mind, and strength. Make this your first business; for the Lord has instructed me to say to you that you must be converted before you can be a vessel unto honor. If you will not become thoroughly converted, if you continue to cherish the spirit that you now manifest, it would be advisable for you to separate from those with whom you are connected in the Lord's work, because others would be injured. Until you are converted, you will be spiritually weak, and will do but little Christian labor for souls ready to perish. *17LtMs, Lt 195, 1902, par. 9*

You are not now fitted for the work of dealing with human minds. To every man God has given his work, according to his several ability. The talents that He bestows upon man are varied. Different men have different gifts. God requires all, whatever their gifts, to have a clear insight of the practical workings of Christianity in every line of service in which men are called to minister. *17LtMs, Lt 195, 1902, par. 10*

The great principles of Christian conduct that are laid down in the gospels are plain, simple, and direct. These principles are to be practiced. If every worker would heed the instruction that Christ has given to His disciples, there would be no more contention, no wicked, envious feelings, no accusation and criticism of one another's work, no rejoicing among satanic agencies over the fact that one professed Christian has educated himself to reflect upon and to undo the work of another Christian. *17LtMs, Lt 195, 1902,*

par. 11

God has appointed no man to be the judge of another man's work. Every laborer is to make sure that his own work will bear the inspection of Him who judgeth every man righteously. Let those who are so zealous to accuse use their voices to minister to the needs of souls ready to perish. If they find it impossible to enter into the labors of others without taking upon themselves the burden of sitting in judgment upon their work, let them decline to assume such responsibilities. Let them rather take up some line of work that God can trust them to do and put into this work so much consecrated zeal that their efforts will be without fault. *17LtMs, Lt 195, 1902, par. 12*

God grant, Brother Bollman, that you may begin the work of cementing your heart with the hearts of your co-workers. Pray for the gift of the Holy Spirit. Ask of God, and He will give you His rich blessing. Tell Him that you want the Christian graces developed within your heart. Place yourself as an empty vessel before Him, to receive of His rich grace. You will have to exercise yourself unto godliness. The Lord places you where you must exercise in order to increase your development in spiritual things and to be conformed to His image. *17LtMs, Lt 195, 1902, par. 13*

I have a deep interest in you, in Brother W. O. Palmer, and in my son Edson White. If you humble your hearts before God, He will bless you abundantly. *17LtMs, Lt 195, 1902, par. 14*

Lt 196, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 6, 1902

This letter is published in entirety in RH 01/20/03, 01/27/03.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren and sisters,—

The New Year is just before us, and plans should be laid for earnest, persevering effort in the Master’s service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord’s work, and a blessing will attend those who engage in it with earnestness and diligence. *17LtMs, Lt 196, 1902, par. 1*

I thank my heavenly Father for the interest that my brethren and sisters have taken in the circulation of *Christ’s Object Lessons*. By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. The work of the Lord includes more than one line of service. *Christ’s Object Lessons* is to live and do its appointed work, but not all the thought and effort of God’s people is to be given to its circulation. The larger books *Patriarchs and Prophets*, *Great Controversy*, and *Desire of Ages* should be sold everywhere. These books contain truth for this time—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale. *17LtMs, Lt 196, 1902, par. 2*

The effort to circulate *Christ’s Object Lessons* has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson on how to canvass in the prayerful, trustful way that brings success. Many more of our larger books might have been sold if church members had been awake to the importance of

the truths that these books contain and had realized the responsibility resting on them to circulate them. My brethren and sisters, will you not now make an effort to circulate these books; and will you not bring into this effort the enthusiasm that you brought into the effort to sell *Christ's Object Lessons*? In selling *Christ's Object Lessons* many have learned how to handle the larger books. They have obtained an experience that has prepared them to enter the canvassing field. *17LtMs, Lt 196, 1902, par. 3*

Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in His hands of convicting and converting many souls. Many have read them with eager expectation and by reading them have been led to see the efficacy of Christ's atonement and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take His loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation. *17LtMs, Lt 196, 1902, par. 4*

The Lord has sent His people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth. *17LtMs, Lt 196, 1902, par. 5*

My brethren and sisters, work earnestly to circulate these books. Put your heart into this work, and the blessing of God will be with you. Go forth in faith, praying as you go that God will prepare hearts

to receive the light. Be pleasant and courteous. Show by a consistent course that you are a true Christian. Walk and work in the light of heaven, and your path will be as the path of the just, shining more and more unto the perfect day. *17LtMs, Lt 196, 1902, par. 6*

Take the books to business men, to teachers of the gospel, whose minds have not been called to the special truths for this time. The message is to be given “in the highways”—to men who take an active part in the world’s work, to the teachers and leaders of the people. [*Matthew 22:9.*] Thousands can be reached in the most simple, humble way. The most intellectual, those who are looked upon as the world’s most gifted men and women, are often refreshed by the simple words of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things that interest him most deeply. Often the words well prepared and studied have but little influence. But the true, honest expression of a son or daughter of God, spoken in natural simplicity, has power to unbolt the door to hearts that have long been closed against Christ and His love. *17LtMs, Lt 196, 1902, par. 7*

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God’s plan of mercy for the fallen race. In the fulfilment of the purpose of heaven, He became obedient unto death, even the death of the cross. He had had no communion with sin, had known nothing of it; but He came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression and received the stroke of death that brought deliverance to the race. *17LtMs, Lt 196, 1902, par. 8*

It was Christ’s joy to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the

distressed. The more fully we are imbued with His spirit, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour. *17LtMs, Lt 196, 1902, par. 9*

I ask those to whom the light of truth has come, What are you going to do during the year that is just opening? Will you stop to quarrel with one another, to weaken and destroy the faith of humanity in humanity; or will you devote your time to strengthening the things that remain, that are ready to die? When our people begin to do something for the Master, complaints will no longer be heard. They will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become more efficient workers for Him. *17LtMs, Lt 196, 1902, par. 10*

Many are sad and discouraged, weak in faith and trust. Let them do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and they will gain an experience that will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, He will guide them to those who are seeking for the light. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. *17LtMs, Lt 196, 1902, par. 11*

I ask you, dear Christian workers, to do what you can to circulate the books that the Lord has said should be sown broadcast throughout the world. Do your best to place them in the homes of as many as possible. Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has said should be given them. Under divine guidance, go forward in the

work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will accompany you, preparing the way before you. *17LtMs, Lt 196, 1902, par. 12*

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourself up to self-pleasing, will you not now repent, before it is forever too late, and strive to redeem the time? The obligation to use your talents in the Master's service rests heavily upon you. Come to the Lord, and make an entire surrender of all to Him. You cannot afford to lose one day. Take up your neglected work. Put away your querulous unbelief, your envy and evil-thinking, and go to work in humble faith and with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask the Lord for help. If you seek Him earnestly with the whole heart, you will find Him, and He will strengthen and bless you. *17LtMs, Lt 196, 1902, par. 13*

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one struggling with evil, Christ says, "Let him come to Me;" and He places His hands underneath him, and lifts him up. [*John 7:37.*] The work that He did, you as His evangelists can do as you go from place to place. Labor in faith, expecting that souls will be won to Him who gave His life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco-devotee from the habits that debase them till they are below the level of the beasts that perish. *17LtMs, Lt 196, 1902, par. 14*

The Lord calls for many more to engage in the canvassing work in the year 1903. For Christ's sake, my brethren and sisters, make the most of the hours of the new year to place the precious light of present truth before the people. The Angel of the Covenant is empowering His servants to carry the truth to all parts of the world. He has sent forth His angels with the message of mercy; but as if they did not speed on their way fast enough to satisfy His heart of yearning love, He lays on every member of His church the responsibility of proclaiming this message. "Let him that heareth say come." [*Revelation 22:17.*] Every member of the church is to show his loyalty by inviting the thirsty to drink of the water of life. A chain

of living witnesses is to carry the invitation to the world. Will you act your part in this great work?*17LtMs, Lt 196, 1902, par. 15*

Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and be spent in His service. O can we not remember that there is a world to labor for? Shall we not move forward step by step, letting God use us as His helping hand? Shall we not place ourselves on the altar of service? Then the love of Christ will touch and transform us, making us willing to do and dare for His sake.*17LtMs, Lt 196, 1902, par. 16*

Lt 197, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 9, 1902

Portions of this letter are published in *Ev 629; 5MR 142*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Son Willie,—

I have received your letter and was very glad to hear from you. We had received no letter from you for more than a week, and I was much troubled for fear that you might not be well. I had almost decided to telegraph to you, when we received a letter from Marian saying that she had heard from you. I was much relieved to know that you were not sick. *17LtMs, Lt 197, 1902, par. 1*

I wish there were among us as a people more good Christian religion. There would then be fewer board meetings, and much time and money would be saved. The lack of Bible religion necessitates much talk about what ought to be done. Did we live the words of Christ, we would be brought into such close contact with Him who is wonderful in counsel that we should know what to do to advance the work of God. When we take Christ as our pattern in character building, we shall make decided advancement; for we shall follow our Leader. Until we do this, our much talking will be of little avail. Talk is cheap. *17LtMs, Lt 197, 1902, par. 2*

When we are filled with a desire to be like our Saviour, when we refuse to weave self into the work that we do for the Lord, when we look away from finite counsel to the One who is too wise to err and too good to do us harm, we shall be strong in the strength of the Lord. *17LtMs, Lt 197, 1902, par. 3*

In order to see God, we must humble ourselves. I would not depend on the judgment of men who trust to their own methods and plans.

When we accept Christ's words and Christ's plans, we shall not place self where Christ should be. We shall not think of going beyond His plain directions. We shall shun even the shadow of self-exaltation. *17LtMs, Lt 197, 1902, par. 4*

God has a much higher standard for His people to reach than they have reached in the past. O, what is there that will give them a consciousness of the responsibility resting on them to be Christlike in word and act? I shall try to arouse their slumbering senses by writing, but not by speaking. The awful sense of my responsibility takes possession of me. I do not desire to feel less keenly my obligation to the higher Power. That Presence is ever with me, asserting supreme authority and taking account of the service that I render or withhold. *17LtMs, Lt 197, 1902, par. 5*

There is altogether too little fear and reverence and love for God, and altogether too great an enlargement of self. I am afraid. I want to be as much alone with God as I possibly can. I do not want to mingle in the large assemblies of our people. I have been shown so clearly that many are yielding to the passion to be first, the desire to occupy a high place, that I tremble for our people and wonder what course the Lord will next take with them. *17LtMs, Lt 197, 1902, par. 6*

“Thou shalt have no other gods before me.” [*Exodus 20:3.*] This command must be more sacredly observed if we would fulfil the grand purpose of God for us in our creation and redemption. We must rise heavenward, making God first and last and best in everything. He is our sole, supreme, and everlasting good. Before we are ready to enter His kingdom, self must be crucified. When self is made first, God is put aside, and the sweet sense of His presence and His love is lost. *17LtMs, Lt 197, 1902, par. 7*

God points out the path of duty, saying, “This is the way, walk ye in it.” [*Isaiah 30:21.*] In that path lie self-denial and the cross, but it is the only path of peace and safety. I am sorry to say that many are turning their backs upon this path, and are walking in the companionship of self—a companionship that they have every reason to dread. *17LtMs, Lt 197, 1902, par. 8*

The divine revelation and commission given to Moses made him

great. He would not cease pleading, "Show me thy glory," and the Lord made His glory pass before him. [*Exodus 33:18, 19.*] Moses talked with God face to face, as a man talketh with a friend. Naturally he was diffident, slow of speech, hesitating, self-distrustful; and the sense of his inability drove him to God to plead for the people under his leadership. But he was eloquent as he pleaded with God in behalf of his people. He presented them before the Lord, saying, "O, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive this sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." [*Exodus 32:31, 32.*]*17LtMs, Lt 197, 1902, par. 9*

Such is the sentiment of every soul upon whom is placed the responsibility of souls, and who strives to do the will of God. It was mercy that ruled in the leadership of Moses. It was mercy that spoke through the words and deeds of Christ. Not one thread of harshness was drawn into the web. To those who at this time take their position to move under the command of Christ Jesus, God will give great kindness, patience, long-suffering, gentleness, with a trusting heart. Christ bears their burdens with them. He is afflicted in all the afflictions of His people.*17LtMs, Lt 197, 1902, par. 10*

These men are to be true representatives of Christ. They are to rely constantly on His wisdom. This is necessary for the safe guidance of those whom they lead. In their work there is need of constant praying and believing, and of receiving the great gift of God's grace, that they may have to impart to others.*17LtMs, Lt 197, 1902, par. 11*

That which God requires in His workers is a humble, trusting, obedient heart, and the willing service of the whole being, heart, mind, soul, and strength. Flattery is a curse to any man. Proud superiority is a curse. Increase of power is nothing. "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.*] All the real power that man has comes through the meekness and lowliness that he has learned from Christ. Nothing can give greatness of soul save hiding the life in the pure life of Christ.*17LtMs, Lt 197, 1902, par. 12*

The Lord chooses men to do His work, and He keeps them in His service as called and chosen until they begin to feel a sense of self-importance and do not lean their whole weight upon the wisdom of the Master-worker. Then He leaves them to walk alone; for Christ will not glorify man. His name is to receive all the glory. When a human being is called by God to His service, his work is set before him, and great responsibilities are laid on him. These responsibilities he can bear if he learns daily to wear the yoke of Christ gracefully. "Learn of Me," said the One who made all things; "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.*] *17LtMs, Lt 197, 1902, par. 13*

Every day God's workers are to be partakers of the divine nature, having overcome the corruption that is in the world through lust. They are men that God has chosen, and He will work through them and with them, enabling them to scatter blessings wherever they go, and to build up the work where God is building, strengthening the hands of the laborers, and discerning with clear perception who are doing something to advance the work. They are co-laborers with Christ, representing His character in goodness and compassion and tenderness and love. They have a high and holy work to do in union with the great Sin-bearer. *17LtMs, Lt 197, 1902, par. 14*

The stubborn and hardhearted, unless they reform, will be separated from the work. The Lord Jesus cannot accept the labors of any man who has lost his first love. He may have the capabilities essential for the work, but unless the love of Christ is burning on the altar of his heart, the want of that love will be seen in all his work, and Christ will be misrepresented. *17LtMs, Lt 197, 1902, par. 15*

Courage and self-reliance are essential in the work of God, but without love they are as a sounding brass and a tinkling cymbal. All along the path we travel we are to leave waymarks of the love of Christ. This love, acted out in the life, always brings a response. It causes gratitude offerings to be brought to God by those who appreciate the grace of goodness. God's co-workers will be acknowledged as their upward and downward strokes are made in harmony with the great grace of the Saviour, who offered Himself

as a sacrifice for the sinful race.*17LtMs, Lt 197, 1902, par. 16*

Those who are connected with God as His co-laborers can reveal greatness of soul only as they comprehend the exalted dignity of the work in which they are engaged. A true estimate of the sacredness of this work can be gained only as we behold it in the light of Christ's compassion. He made an infinite sacrifice in order that men and women might be co-workers with the Father and the Son.*17LtMs, Lt 197, 1902, par. 17*

Christ expects each of His workers to do His work. This He has commanded in His word. "Follow Me," is His call to them. He came to our world to give men an example of a pure and perfect life. He who in God's service sacrifices all of self and selfishness finds his reward in the work of seeking to save the lost and in the joy that he feels in seeing sinners brought to the Saviour.*17LtMs, Lt 197, 1902, par. 18*

Those who live to serve self will soon grow weary in the service of Christ; for they want the glory themselves, and in Christ's service, all the glory is to be given to God.*17LtMs, Lt 197, 1902, par. 19*

The Lord wants men to forget themselves in the effort to save souls. Our life is worse than a failure if we go through life without leaving waymarks of love and compassion. God will not work with a harsh, stubborn, loveless man. Such a man spoils the pattern that Christ desires His workers to reveal to the world. God's workers, in whatever line of service they are engaged, are to bring into their efforts the goodness and benevolence and love of Christ.*17LtMs, Lt 197, 1902, par. 20*

God calls for light-bearers who will fill the world with the light and peace and joy that come from Christ. God will use humble men, men who will cherish a sense of their weakness, who will not think that the work of God depends on them. Such men will remember what the service of God demands from them—the propriety of speech and action that God calls for. They will reveal that Christ dwells in the heart, imparting purity to the whole being.*17LtMs, Lt 197, 1902, par. 21*

Lt 198, 1902

Whitelock, T. S.

“Elmshaven,” St. Helena, California

December 14, 1902

Previously unpublished.

Dear Brother Whitelock,—

Today I received your letter in regard to the Potts' Sanitarium property being offered to us now for eleven thousand dollars. I have no hesitancy in saying that I think it would be well to accept this offer and close the bargain at the price specified, provided that you are certain of an ample water supply. This is my judgment in regard to the matter. We can take more time to consider the advisability of securing additional property near by. *17LtMs, Lt 198, 1902, par. 1*

I will send this letter to the post office tonight, that it may leave St. Helena tomorrow morning. If, after receiving this, you desire to wire to my son, W. C. White (who is now in Battle Creek, Michigan), in regard to the offer and my counsel to accept it, you may do so. If you can arrange with the agent to give you time to receive a letter from W. C. W. in reply to your message, before closing the bargain, I should advise you to do so; and in this case, be sure to have it plainly understood with the one with whom you are dealing, that the offer is to be held open until you can hear from the East. *17LtMs, Lt 198, 1902, par. 2*

I should be highly gratified, if our people could come into possession of this property. We ought to have it to use in the Lord's work. *17LtMs, Lt 198, 1902, par. 3*

I am sending this letter without delay, so that you can make sure of securing the property. I have received a copy of the letter that W. C. White wrote to you, in regard to the prospects for organizing a company to purchase this property. Suppose you have received this letter. I will write to my son this evening. We do not want this property held by too many, nor do we want too many to settle near

by. We will now make earnest efforts to raise money sufficient to purchase the place. If Brother H. W. Kellogg helps us, we shall be thankful. It is the Lord's providence, I believe, that has given us this opportunity. I cannot write more now. Let not this chance slip. This is the property that we want.*17LtMs, Lt 198, 1902, par. 4*

Remember me to your wife. With respect.*17LtMs, Lt 198, 1902, par. 5*

Lt 199, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 14, 1902

Portions of this letter are published in *9MR 47-48*.

Dear son Willie,—

I have just received from Dr. Whitelock the enclosed letter. It is in regard to the offer that has been made on the Potts' Sanitarium. After reading it, I first thought that I would write to the doctor to close the bargain at once, but I finally decided to send his letter to you, and to ask you to telegraph to Dr. Whitelock your decision in regard to the matter. *17LtMs, Lt 199, 1902, par. 1*

I have no hesitation in saying that I think we should purchase the property. When it was offered for sixteen thousand dollars, I thought that we ought not to let it go; and now that it is offered for eleven thousand dollars, the lowest price ever put on it, I am sure that God's providence is moving in the matter. I would telegraph at once, if I were you, to Dr. Whitelock to accept the offer. There should be no delay. The offer is more favorable than I expected it would be. *17LtMs, Lt 199, 1902, par. 2*

I have begun another letter to you, but cannot finish it today. I will send this short note out tonight, that it may leave in tomorrow morning's mail. I enclose a copy of the letter I have written to Dr. Whitelock. *17LtMs, Lt 199, 1902, par. 3*

Be careful not to have too large a number in the Stock Company. It would not be best to have the property owned by too many. *17LtMs, Lt 199, 1902, par. 4*

If the place should be purchased, I would be glad if Henry Kellogg and his family could make their home there. And after you come home, you may perhaps think it well for us to go there for a while, taking our workers with us. Sister Hall could go and could help the

Sanitarium workers to get the building ready for patients. Her experience would be of great value; for careful, economical planning will be needed. But you may think it best for us to remain at home, where we have facilities for work, and do that which needs to be done. *17LtMs, Lt 199, 1902, par. 5*

I cannot write much more this evening. I must go to bed; for I have been awake since eleven o'clock. Last night I found at my door your letter and a copy of *Testimony No. 35*. I was glad to hear from you. I hope you will guard carefully against taking cold. It made me very sad to read what you wrote about being about to talk just a little to the students while at Berrien Springs. You must not expose yourself. It is too serious a matter for you to run any risks. It pays to cherish every jot of strength that you have. Refuse to sit up late at night on Committee meetings. Give your body a fair chance, and you will then have much clearer spiritual discernment. I hope that you will be more concerned in regard to standing on vantage ground physically. "This one thing I do," Paul said. [*Philippians 3:13.*] *17LtMs, Lt 199, 1902, par. 6*

May God help us to move understandingly, and may He bless you, is my prayer. Good night. *17LtMs, Lt 199, 1902, par. 7*

Lt 200, 1902

Kress, Brother and Sister [D. H.]

“Elmshaven,” St. Helena, California

December 15, 1902

Portions of this letter are published in *SpM 212-214; 1MR 289-290; 2MR 23; 6MR 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 Kress,—

I received your good letter in due time. I meant to answer it before, but it has been necessary for me to do a large amount of writing since it came. I will mention the most important matters first. If I cannot write all that I wish to, I will leave the minor matters until another time. *17LtMs, Lt 200, 1902, par. 1*

In regard to your statement that Dr. Caro would come to help you in the Wahoonga Sanitarium, on certain conditions, including the privilege of serving whatever food he might desire to serve at the table, I would say that you had better not accept the services of those who will come only on condition that such terms shall be made; for the terms on which they would come are evidence that you do not want them. They would be a perplexity to you rather than a help. Any one who makes propositions of this kind would, I fear, cause you more anxiety and trouble than you could afford. *17LtMs, Lt 200, 1902, par. 2*

Try to secure the services of Dr. James of Ballarat, or of Dr. Braucht, or of some one else who can help you; and begin your work as soon as possible. But never allow Dr. Caro to connect with the institution with the understanding that tea, coffee, and flesh-meat will be served to the patients. *17LtMs, Lt 200, 1902, par. 3*

If Dr. Caro were connected with the Wahoonga Sanitarium, his influence would be exerted to launch out in such a way that you would not know how you stood financially, until embarrassments

came upon you from which you could not relieve yourselves. His education and training are of such a nature that extravagance is as natural to him as is the act of breathing. His tendency is to take matters into his own hands; and I fear that you could not prevent him from doing this. There would be many difficulties to surmount as the result of extravagance, which would make of none effect the principles that Christ has given us in His life of self-denial and in His teachings. *17LtMs, Lt 200, 1902, par. 4*

Let us not have connected with the institution any one who would be a burden to your soul. Wait on the Lord. Not until you have sure evidence that Dr. Caro is converted, will the time come for you to make terms with him. *17LtMs, Lt 200, 1902, par. 5*

As regards to the flesh-meat question, I know that if such men as Dr. Caro should connect with the institution, you could not deal with this question without great worry and perplexity. *17LtMs, Lt 200, 1902, par. 6*

I have been instructed that there was a time when the Lord looked with great tenderness upon Dr. Caro; but our brother desired to carry out his own plans, and this made it difficult for him to work in harmony with the Lord's way. I think that if he were sanctified and humble before God, he has qualifications that would make him a blessing. When he is converted, when he is willing to learn of Jesus and to take counsel of God, he will be able to strengthen his brethren, and to connect with the great enterprise which we have undertaken, without bringing deterioration into it. *17LtMs, Lt 200, 1902, par. 7*

My brother and sister, you are to labor in a judicious manner, that those with whom you are brought in contact in the Sanitarium will recognize that a sanctified spiritual atmosphere surrounds your souls. This can be, and should be. It is truth that is needed—truth that cannot be bound. The greatest necessity of your patrons is a heart willing to receive the truth. Some will decide to come to the Sanitarium as the prodigal son determined to return to his father. These souls can be judiciously labored for and saved. Truth, brought into the life-experience, is a saving power. *17LtMs, Lt 200, 1902, par. 8*

If connected with the institution there were some one whose principles and words did not have a saving influence, he would testify against the sanctifying power of the truth. If a work were done by the Holy Spirit in the heart of such an one, he would rise to a higher, holier standard, where he could have a transforming influence upon the unbelieving patrons. *17LtMs, Lt 200, 1902, par. 9*

Until Dr. Caro is converted, he would, if connected with your medical institution, undo the very work that the Lord desires to have done. In the Sanitarium there must be a judicious ministrations of the Word. Dr. Caro's influence would counteract this religious influence. God forbids this. I should be so glad if Dr. Caro's heart, mind, and character could, by his own consent, be brought into pleasing captivity to the will of Christ Jesus. *17LtMs, Lt 200, 1902, par. 10*

Christ is the Creator and the Redeemer of man. He knew perfectly what example man needed to place him on the platform that Christ has laid by His self-denial and self-sacrifice. Although Commander in the heavenly courts, He humbled Himself and was found in fashion as a man. He is the great Center. What unspeakable interest circles about Him! He laid aside His kingly crown and royal robe and came to this earth as the only begotten Son of the Father, the brightness of His Father's glory, the Lord of life. He humbled Himself, even yielding up His life, suffering an ignominious death on the cross. *17LtMs, Lt 200, 1902, par. 11*

Christ's death was required in order that man might have life eternal. He died in untold agony, suffering the most shameful abuse and the most excruciating pain. In view of His infinite sacrifice, how can those who claim to be converted lift up their souls unto vanity? How can they work away from the Pattern? "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" who receive and believe in Christ Jesus "are healed." [*Isaiah 53:5.*] Shame and grief and humiliation He endured, that those who are so loth to deny self and to lift the cross might have an opportunity to gain life eternal. *17LtMs, Lt 200, 1902, par. 12*

The one word written above the life that Christ lived in this world in behalf of the fallen race is "Salvation." He stood at the head of

humanity to save us from eternal death. He has given us a probation; for to “as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [*John 1:12.*] Through the plan of salvation He placed man on vantage ground with God. *17LtMs, Lt 200, 1902, par. 13*

All this humiliation Christ chose to endure, that from His example man might learn not to exalt himself. Christ humbled Himself; and what does He say to us? “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” [*Mark 8:34.*]*17LtMs, Lt 200, 1902, par. 14*

While we were Christ’s enemies, He died for us. How fully He has expressed the love wherewith He hath loved us! While we were yet a race of rebels, He pledged His sinless life to save us! How great is the love that prompted such an infinite sacrifice! Should not the men and women who claim to be servants of Jesus Christ—yes, even sons and daughters of God—show their appreciation of the Saviour’s sacrifice by following His example? Those who will not follow the Lamb of God in self-denial and self-sacrifice for His dear sake will never be overcomers. *17LtMs, Lt 200, 1902, par. 15*

“Ye are My witnesses,” says Jesus. [*Isaiah 43:10.*] God is the author of truth. The gospel is invincible, because it is God’s Word. God has a deep interest in the final triumph of the truth. Its perpetuity is assured. The plan of salvation has been made. The terms are given. He who made an infinite sacrifice for the salvation of mankind is able to take away our sin. He has resources for making sure the perpetuity of the Word, that it shall never become weakened through vanities of human invention. The standard is to be kept elevated. *17LtMs, Lt 200, 1902, par. 16*

You are to stand forth in moral power. Let your light shine. Co-operate with God. Never can any soul be an overcomer, unless he wears the yoke of Christ and learns of Him His meekness and lowliness. Hear His invitation, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy, and My burden is light.” [*Matthew 11:28-30.*] Every truly new-born soul will be meek and

lowly; for he has become a member of the royal family, a child of the heavenly King. Looking upon the weakness and follies of mankind, Christ says, "My yoke is easy, and My burden is light." And so all will find it who are willing to become as a little child in humility. Christ declares that the happiness of men consists in their willingness to co-operate with Him. *17LtMs, Lt 200, 1902, par. 17*

Ever it must be borne in mind that God has power to guide the footsteps of those who walk in the way of His commandments. The strength and efficiency is not in the human instrument, nor in any earthly circumstances, but in the arm of Him who has in His control all the means of success. Where lies the real power of a church? Not in the numbers composing it, nor in the outward appearance of the wealth of the members, but in their steadfast adherence to God's Word. The truth, obeyed, is made the power of God unto salvation. It is not by display in dress, or furniture, or anything else, that influence is gained. The ambitious desire to hide simplicity is not in accordance with Christ's example. *17LtMs, Lt 200, 1902, par. 18*

As a people we need to seek most earnestly for the energizing power of the Holy Spirit. We need to be born again. "A new heart," Christ says, "I will give you." [*Ezekiel 36:26.*] He takes the things of God, and shows them to those who follow Him in meekness and lowliness. *17LtMs, Lt 200, 1902, par. 19*

When we were baptized "in the name of the Father, and of the Son, and of the Holy Ghost," these three great powers pledged themselves to work in our behalf as we strove to live the new life in Christ. [*Matthew 28:19.*] And in receiving baptism, the human agent, inspired with new purposes, pledges himself to die to the world and live in obedience to Christ. The Father, the Son, and the Holy Ghost supply the power that makes him victorious in every conflict with the prince of darkness. *17LtMs, Lt 200, 1902, par. 20*

With the might of Omnipotence, God works to make the gospel triumphant. Can man bind the arm of Jehovah? Can he shut out the light of heaven? No, no! "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, and not on things on the

earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” [*Colossians 3:1-4.*]17LtMs, Lt 200, 1902, par. 21

God calls for perfection of character. Christ wants to blend our lives with His life. Let those who are determined to be Bible Christians strive lawfully for the crown of life. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” [*Verses 12-15.*]17LtMs, Lt 200, 1902, par. 22

I send you these words, because they are presented to me as the message of the Lord to those who are not obeying Him. Please read and study the *third chapter of Colossians*. It states plainly what we must do in order to leave on the minds of unbelievers an impression favorable to the truth. 17LtMs, Lt 200, 1902, par. 23

A few words more in regard to what you ought to do toward securing physicians and other helpers for the new Sanitarium. Go to the Lord and to His written Word. Do not connect with any one who will prove to be a hindrance in spiritual things. I have earnestly longed and prayed that Dr. Caro would be enlightened by the Holy Spirit, that he might see wherein he is not a laborer together with God. 17LtMs, Lt 200, 1902, par. 24

I had hoped that Brother and Sister Kellar would have seen before this time that they are not obeying the Word of the Lord. It has been presented to me that were they to connect with the Sanitarium as they now are, their influence would not leave a right impression on the minds of those with whom they would be brought in contact. Their ideas regarding Christian deportment are not correct. They would not honor the Lord. They both need to be united with Christ. Until this union is formed, they could not be other than a great burden if brought into the Sanitarium. It will never do for them to be placed in connection with other workers unless they see and understand what it means to be the chosen of God. 17LtMs, Lt 200,

1902, par. 25

I write you this because I dare not withhold it. I believe that you will understand me. I love these souls, but I know that until they are prepared properly to represent health reform, to set a right example, they should not be connected with the Sanitarium; for they would be a drawback to the success of its work. When they are prepared to meet the requirements of God, you will know it. They need a re-conversion. *17LtMs, Lt 200, 1902, par. 26*

We are living in a solemn and important time. The effort to build the Sanitarium has been a tremendous one, and we cannot afford to bring into connection with it those who would prove a hindrance to its work and an injury to its reputation. *17LtMs, Lt 200, 1902, par. 27*

In regard to flesh-meat, do not bring it into the Sanitarium. Neither tea nor coffee should be served. Caramel-cereal, made as nicely as possible, should be served in the place of these health-destroying beverages. In regard to the third meal, do not make eating but two meals compulsory. Some do best healthwise when eating three light meals, and when they are restricted to two, they feel the change severely. *17LtMs, Lt 200, 1902, par. 28*

You may not at first have as large a number of patients at the Sanitarium as you will later on, but do not become discouraged. *17LtMs, Lt 200, 1902, par. 29*

I must now say good-bye. May the Lord bless you and keep you by His power. *17LtMs, Lt 200, 1902, par. 30*

In much love. *17LtMs, Lt 200, 1902, par. 31*

Lt 201, 1902

Burden, Brother and Sister [J. A.]

“Elmshaven,” St. Helena, California

December 15, 1902

This letter is published in entirety in *7MR 55-62*. +NoteOne or more typed 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 Burden,—

I have received and read your letter. I can sympathize with you in your perplexity. I wish that I could see you and talk with you. Do not suppose, from my letter, that I think you have changed in regard to economy. I think no such thing. But I know the danger of those who have not had the experience that you have had, and you will need to guard constantly against the introduction of this and that, which, though seemingly harmless, would lead to the sacrifice of principles that should ever be maintained in our restaurant work.¹⁷*LtMs, Lt 201, 1902, par. 1*

Recipes that are formed on the old plan of preparing food are gathered up and put into our health papers. This is not right. Only recipes for the plainest, simplest, and most wholesome food should be put into our health journals. We must not expect that those who all their life have indulged appetite will understand how to prepare food that will be at once wholesome, simple, and appetizing. This is the science that every sanitarium and health restaurant is to teach.¹⁷*LtMs, Lt 201, 1902, par. 2*

We are to teach the people how to prepare dishes that are <not expensive, but> wholesome and palatable. And never is a recipe to appear in our health journals that will injure our reputation as health reformers. If the patronage of our restaurants lessens because we refuse to depart from right principles, then let it lessen. We must keep the way of the Lord through evil report as well as good report.¹⁷*LtMs, Lt 201, 1902, par. 3*

I present these things to you in my letters to help you to cleave to the right and to discard that which we cannot bring into our sanitariums and restaurants without sacrificing principle.¹⁷*LtMs, Lt 201, 1902, par. 4*

I wish you could read the daily papers of this country, and notice the accounts of how men in responsible positions have dropped dead while traveling or while at some entertainment. Never have the deaths of wealthy men in high life been so frequent as of late. This is the result of a violation of nature's laws. Cause is being followed by effect. The life-forces are extinguished by indulgence. "Heart failure," say the physicians who attended these men at their death. Poor souls! They abused the Lord's wonderful machinery until it could endure no longer and gave up the conflict. God does not work a miracle to keep in motion the machinery that is worn out by the abuse put upon it.¹⁷*LtMs, Lt 201, 1902, par. 5*

In His warning message our Saviour has told us how it will be in the end of the world. "As the days of Noah were," He says, "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.*]¹⁷*LtMs, Lt 201, 1902, par. 6*

Very plainly Christ saw what the condition of society would be in the future. He saw that self-indulgence would control men and women. What of the marriage relation today? Is it not perverted and defiled, made even as it was in Noah's day? Divorce after divorce is recorded in the daily papers. This is the marriage of which Christ speaks when He says that before the flood they were "marrying and giving in marriage." [*Verse 38.*]¹⁷*LtMs, Lt 201, 1902, par. 7*

Before the flood there was violence in the land—heart-sickening violence. What is acted out constantly in our cities today? Men are killing women and women are killing men. Young girls fifteen or sixteen years old are killed because they refuse to be the wife of some man.¹⁷*LtMs, Lt 201, 1902, par. 8*

The same state of things exists today that existed before the flood,

and the nearer we get to the large cities, the worse the evil is. My message is, Do not build up sanitariums in the cities. The laws of the land will become more and more oppressive, as in the days of Noah. *17LtMs, Lt 201, 1902, par. 9*

How long will the Lord suffer oppression of the poor that rich men may hoard wealth? These men are heaping together treasures for the last days. Their money is placed where it does no one any good. To add to their millions, they rob the poor, and the cries of the starving are no more to them than the barking of a dog. But the Lord marks every act of oppression. No cry of suffering is unheard by Him. Those who today are scheming to obtain more and more money, putting in operation plans that mean to the poor starvation, will in the last great day stand face to face with their deeds of oppression and injustice. *17LtMs, Lt 201, 1902, par. 10*

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us? The transgressors of the law of God have taken sides with their leader, the general of rebellion. He understands how to devise his satanic schemes and through whom to work for the carrying out of them. He is striving to lead every soul to take sides with him, and under the influence of his temptations, thousands are binding themselves up in bundles, ready to be consumed by the fires of the last day. Those who yield to his temptation become in their turn tempters, standing among the ablest of his helpers. *17LtMs, Lt 201, 1902, par. 11*

In the time of the harvest the Lord will say to His reapers, "Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into My barn." [*Matthew 13:30.*] God has a people on the earth who will see the evil of every phase of oppression and will refuse to unite with the enemy in carrying out his plans. *17LtMs, Lt 201, 1902, par. 12*

My brother, we must not become too deeply involved in responsibilities of a commercial character. Thus we place ourselves where we become unfitted to do the special work that in this last time is to be carried forward. Our hearts must not be pressed

beneath burdens of a financial character. We must not spend our time and energy in a work which, upon critical examination, is found to yield but little result in the salvation of souls. If the work in which you have been engaged brings a harvest of souls, this will certainly be seen. Do not allow a load of perplexing business to bind you and your family to close, hard labor in a work in which soul-saving is not the main feature. Do not incur a heavy debt in an effort to carry forward lines of work that do little to bring souls to the truth, lines of work in which the commercial interests are the main feature. *17LtMs, Lt 201, 1902, par. 13*

The Lord desires us to be sensible and to reason from cause to effect. Wherever a sanitarium is established, facilities are to be provided, to a greater or smaller extent, as the case may demand, for the preparation of health foods. In the future it will be impossible to transport the health foods from America. And for other reasons, it will be better to make your foods where you are, as far as possible. We are living amidst the perils of the last days, and the Lord desires His people to establish industries in the different countries. Industries should be established in connection with the Wahroonga Sanitarium, but at the present time it is impossible to define exactly what these should be. This will open before you as you advance in your work. *17LtMs, Lt 201, 1902, par. 14*

The Sanitarium at Wahroonga is to be furnished with help of no ordinary character. If Dr. Caro had learned the lessons that he ought to have learned after he came to Australia, he would today be where the Holy Spirit would work through him. But it is now a very doubtful question in my mind whether he should be connected with the Sanitarium. For this institution there is needed an economical, God-fearing physician, who will link up with Dr. Kress and his wife, standing with them shoulder-to-shoulder and heart-to-heart. *17LtMs, Lt 201, 1902, par. 15*

Dr. Caro needs a re-conversion. This he must have in order to understand his imperfections of character, and to shape his character-building after the divine similitude. Without re-conversion, he cannot please the Master. *17LtMs, Lt 201, 1902, par. 16*

While he was in Maitland, he took steps that greatly injured his

influence, and showed him to be a man who could not be depended on. Again, in Parramatta and in Sydney, he showed that he was inclined to make a great display over nothing. He separated himself from his God when he attempted to gain recognition from the world. He had been acknowledged by God. The Lord has declared that He desired him to stand in His strength. He had an influence that if kept up to the true standard, would have made him a workman that needeth not to be ashamed. But he turned from the power of God to human recognition, and in the estimation of the men with whom he linked himself, he spoiled his influence as being a man chosen for a special work. They no longer looked upon him in the same light in which they had hitherto regarded him. His striving to be first and greatest brought him to the place where he was last of all. *17LtMs, Lt 201, 1902, par. 17*

God did not want Dr. Caro to mingle his small, commercial affairs with the great, grand truths that he was handling. But this is the great mistake that he made, and unless he is changed in heart, he will repeat it, if he has opportunity to gain means for his own benefit, that he may shun economy and launch out in self-gratification, to make a great display. *17LtMs, Lt 201, 1902, par. 18*

With regard to your work, my dear brother, I cannot specify what your duty is, but I can tell you what it is not. It is not your duty to carry so many burdens that you will lose health and courage and faith in God. Refuse to dwarf yourself by overwork. May the Lord help you to plan so wisely that you will increase in spiritual, mental, and physical power. *17LtMs, Lt 201, 1902, par. 19*

It is your privilege to have the higher life, even the life of God. The *first chapter of Colossians* says much that I would say to you. "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; 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. ... 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 long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins.” [Verses 3-6, 9-14.] *17LtMs, Lt 201, 1902, par. 20*

I hope, Brother and Sister Burden, that you will not place yourselves where you will be overworked. Your particular work cannot now, perhaps, be defined. But the Lord can and will designate what you shall do to bring forth fruit that will in its turn bring forth more fruit unto eternal life. *17LtMs, Lt 201, 1902, par. 21*

I have much more to say to you, but have not the time, being pressed with many things. I have written plainly in regard to Dr. Caro, lest, when in a strait place for help, you might link up with one who is not fitted to build up, in the Lord’s way and according to His methods, an institution that is to stand as a memorial for the truth. The Lord designs that all His institutions—sanitariums, publishing houses, and schools—shall be a means of preparing a people to stand in the day of God. We have a decided evangelistic work to do in the cities, and we must not tie our hands, so that we cannot do this work. We are to have faith in God. We are not to link up with men who would put self in front and all else in the background. *17LtMs, Lt 201, 1902, par. 22*

Do not think that I have given up hope for Dr. Caro. I have not; but I know that if he is placed at the head of any institution, with the experience that he now has, he will cause great confusion and perplexity. He needs to see his need of the heavenly anointing, and to humble himself before the Lord. The Sanitarium needs not his extravagant ideas. Everything about the institution is to be neat and tasteful, but no extravagance is to be shown in the furnishings. *17LtMs, Lt 201, 1902, par. 23*

God help us to walk and work as men and women on the border of

the eternal world. Soon an awful surprise will come upon the inhabitants of this earth. Suddenly, and with power and great glory, Christ will come. Then there will be no time to prepare to meet Him. Now is the time for us to get ready. When I see my brethren walking and working as men in a dream, I feel as if I must do something to arouse them. May the Lord help me to do all my duty; for there must be no delay. We are nearing the last great conflict. *17LtMs, Lt 201, 1902, par. 24*

Be of good courage, and make the Lord your Counsellor. Trust in Him. Make Him first and last and best in everything. In much love. *17LtMs, Lt 201, 1902, par. 25*

Lt 202, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 15, 1902

This letter is published in entirety in *PUR 01/15/03*.

My dear brethren and sisters,—

Soon the old year, with its burden of record, will have passed into eternity, and the new year will have begun. Let us gather up the treasures of the past year, and carry with us into the new year the remembrance of God’s goodness and mercy. Let us brighten the future by the thought of past blessings. *17LtMs, Lt 202, 1902, par. 1*

“Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure.” [*Philippians 2:12, 13.*] We must co-operate with the Lord Jesus. Only thus shall we be able to accomplish our part of the work. We are to hold fast to all we gain through Christ. *17LtMs, Lt 202, 1902, par. 2*

O what wonderful advantages and opportunities there are for those who wear Christ’s yoke! Our troubles come because we manufacture yokes for ourselves, refusing to wear Christ’s yoke. He is our efficiency. He will give us power. Our part is to plant our feet firmly on the platform of eternal truth; then we may know that over us is the protection of God. *17LtMs, Lt 202, 1902, par. 3*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” [*Romans 5:1.*] To be justified means to be pardoned. To those whom God justifies He imputes Christ’s righteousness, for the Saviour has taken away our sin. We stand before the throne of God justified and sanctified. We are emptied of self, and through the sanctification of the truth Christ abides in our hearts. *17LtMs, Lt 202, 1902, par. 4*

My brethren and sisters, let there be among you no accusing. This

is the work of the enemy. If he can lead professing Christians to do this work, he is served as he desires to be. Let no one, by yielding to feelings of envy, weaken the hands of his brother, so that the work that might have been perfect is made imperfect.*17LtMs, Lt 202, 1902, par. 5*

Be careful how you carry reports. Often what you tell to others, though seeming to you to be truth, is misrepresentation. False conclusions have been formed. Thread after thread of misrepresentation has been woven into the web until the pattern is entirely false. O how many hearts are grieved and wounded because of the statements made by those who have no real knowledge that what they report is true! How much pain of heart is caused by a cruel handling of reputation! The course of those who utter the slander could be made just as dark, if made to appear in a false light. Backbiting, misrepresentation, holding up the course of a brother or a sister in such a way that it appears to the worst advantage, is the most cruel work that mortals can do.*17LtMs, Lt 202, 1902, par. 6*

I ask you to study carefully the *eighteenth chapter of Matthew*. Pray earnestly for grace, and then prepare your hearts to receive the answer to your prayer. Study Christ's lessons on sowing and reaping. They teach us plainly that as we sow, so we must reap.*17LtMs, Lt 202, 1902, par. 7*

We are being tried and tested. May the Lord of heaven shut us in with Him, that the wicked one may have no power over us. The *twelfth and thirteenth chapters of first Corinthians* should have more weight with us.*17LtMs, Lt 202, 1902, par. 8*

Often, when the Lord works upon a certain man's mind to do certain things for the advancement of His work, another man, whose mind God is not working, thinks that he can see defects. Let the inquisitive on-looker keep to his own work. The Lord, who sees the end from the beginning, will fulfil His purposes. He will unite with the one to whom He has entrusted His work and will bring about its accomplishment. He, our Elder Brother, knows just what is needed.*17LtMs, Lt 202, 1902, par. 9*

Christ is the great Master-worker. We are laborers together with

Him. He has a right to give each one his work. And let each one be sure to do the work given him. Let us do faithfully the work that the Lord has placed in our hands. He who neglects his definite work for the work that some one else has in charge is out of place. Time is lost, confidence abused and shaken, and the work hindered. When we learn to attend closely to our own special work, the Lord will help us, and all parts of His cause will move in harmony. *17LtMs, Lt 202, 1902, par. 10*

Lt 203, 1902

Farnsworth, Brother and Sister [E. W.]

“Elmshaven,” St. Helena, California

December 17, 1902

This letter is published in entirety in *13MR 373-376*. ⁺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 Farnsworth,—

I have received many letters from you, and I wish to express my thanks to you for them. I shall not be able to write much to you in this mail. I have much writing to do before General Conference, and I have come up to the time for the Australian mail unfitted for letter-writing. Sometimes my head is too weary to be taxed further. *17LtMs, Lt 203, 1902, par. 1*

I can but express my gratitude to God for the health that I enjoy. I have reason to be very grateful to my heavenly Father. I can go up and down stairs as quickly as any one in the house, and this exercise does not tax me in the least. I do not sleep as many hours as I should like to. Often I cannot sleep past twelve o'clock. I rise, and after building a fire in the open fireplace in my office room, I begin writing. *17LtMs, Lt 203, 1902, par. 2*

O how I long to see Christian character developed in our churches. How I long to see ministerial efficiency. There has been and still is the greatest danger of one man meddling with another man's work, not from a disinterested desire to help him, but to confuse him. But the Lord has not given the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in His wisdom He has entrusted to other hands. *17LtMs, Lt 203, 1902, par. 3*

Christ is the one who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. "Lord, and what shall this man do?" Peter asked. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou Me." [*John 21:21, 22.*] *17LtMs, Lt 203, 1902, par. 4*

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose all sense of the responsibility resting on them. *17LtMs, Lt 203, 1902, par. 5*

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he cannot straighten. *17LtMs, Lt 203, 1902, par. 6*

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished that puts men in hard places. Let men humble their souls before God, feeling that it is a crime to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him. *17LtMs, Lt 203, 1902, par. 7*

How rapidly God's work would move forward if when a man received a work from God, he would put his whole attention on the faithful performance of this work; and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer. *17LtMs, Lt 203, 1902, par. 8*

Let men cease to complain and criticize, and do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the Master-worker, will be found to fit perfectly. *17LtMs, Lt 203, 1902, par. 9*

We are in danger of encouraging one another to lean upon human aid. It is only too true that man has educated himself to look to man for directions and guidance in spiritual service. Why cannot each

man and each woman fill the place given them, with the realization that if they ask for directions, seeking God for help, He will give liberally and upbraid not. Then men will not lean upon men, but upon God, and from Him they would receive intelligence and keen perceptions.*17LtMs, Lt 203, 1902, par. 10*

There should be perfect unity among us, but this can never be until we all draw our strength from Him who can supply every need.*17LtMs, Lt 203, 1902, par. 11*

Let us not place man where God should be. Let God's people expect everything from Him through Christ, believing that they will receive power from the highest source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith.*17LtMs, Lt 203, 1902, par. 12*

Christ is close at hand. "We are laborers together with God." [*1 Corinthians 3:9.*] The way to the throne of grace is open. Christ will teach every one who asks for wisdom how to accomplish his work with exactitude, so that it will be in harmony with the work placed in other hands.*17LtMs, Lt 203, 1902, par. 13*

Let every church member depend on the strong arm that will never weaken or fail. Lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, and inspired by His precepts and promises. Go forth as heralds of the gospel. Enter into no controversy and engage in no contention. Lift up the standard of truth, yes, lift it up. We have a Leader to whom has been promised all power—power against which the energies of earth and hell cannot prevail. Remember that the best way to combat error is to present truth.*17LtMs, Lt 203, 1902, par. 14*

Let us shun profane and vain babblings, and hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts.*17LtMs, Lt 203, 1902, par. 15*

"It is written"—the Word of the living God—this is your weapon. What wonderful comparisons are made in the Scriptures to describe

the truth. It is “the sword of the Spirit,” “sharper than any two-edged sword.” [*Ephesians 6:17; Hebrews 4:12.*] It is the “sharp arrow,” by which the wicked are slain. [*Psalms 45:5.*] It is “the power of God unto salvation.” [*Romans 1:16.*]¹⁷*LtMs, Lt 203, 1902, par. 16*

Lt 204, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 21, 1902

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 dear Son Willie,—

Last Sabbath I spoke to a good-sized company in the Sanitarium chapel. All the seats were filled. I spoke from (*Revelation 5*), bringing in the whole of the chapter. I urged those present to put away, during the week of prayer, all that had been hindering them from coming together in unity. Now, as never before, we are to seek most earnestly to make right every wrong between us and our brethren. We cannot afford to leave sins unconfessed.¹⁷*LtMs, Lt 204, 1902, par. 1*

In my talk I referred to (*Matthew 5:23, 24*) and to the *second chapter of James*. How many are there who have the religion presented in these Scriptures?¹⁷*LtMs, Lt 204, 1902, par. 2*

On Sunday morning I spoke to the bakery workers, and at the close of my talk I asked them to kneel with me in prayer.¹⁷*LtMs, Lt 204, 1902, par. 3*

During the week of prayer, meetings will be held in the bakery from six to seven o'clock every evening. I think that I shall go over occasionally and speak for a short time.¹⁷*LtMs, Lt 204, 1902, par. 4*

Yesterday Brother Boeker and Dr. T. J. Evans called to see me. We had a pleasant and interesting interview. I wish that you could have been present. There are many things in connection with the work in Los Angeles that call for serious consideration. The new bakery there cannot be made to pay unless more machinery is purchased, and Dr. Evans wished to know whether it would be wise to incur a

further debt of thousands of dollars. I told him that he must consider this carefully. He says that he thinks there is a chance to sell the bakery building to some man in Los Angeles, an unbeliever; but he is doubtful whether they will be able to get what the building cost. The rooms above the bakery have been finished off like the rooms of a first-class hotel, and there are very few who would want to pay for expensively finished rooms built over a shop or factory. The question that the brethren in Los Angeles have now to settle is, Shall they sell the bakery building for a price below its cost, or shall they carry on the business, while all the time it is consuming means without producing any profits?*17LtMs, Lt 204, 1902, par. 5*

Dr. Evans says that he has had to get Dr. Loper to take his place at Pasadena, because he is obliged to give the whole of his time to the management of the bakery work. He says that he thinks it would be best to sell the building now, before the debt on it is any heavier; and I agreed with him. If the work cannot be carried forward without a continual investment of means, with no returns, the building would better be sold.*17LtMs, Lt 204, 1902, par. 6*

The fact is, there is not sufficient ability among the workers in Los Angeles to carry on so large a bakery business and make it pay. If you have any advice to give on this point, please send it to us at once.*17LtMs, Lt 204, 1902, par. 7*

Dr. Moran has been sick and has been given three months' leave of absence. He still holds the Hill Street property.*17LtMs, Lt 204, 1902, par. 8*

Dr. Evans tells me that he has been to see the Sierra Madre Villa property which is now offered for thirty thousand dollars. He thinks that it ought to be purchased, with the furniture. He says that Sister Baker and some others will buy part of the land, and that if the money coming from the sale of the bakery could be invested in this property, there would be a fair sum to start with.*17LtMs, Lt 204, 1902, par. 9*

I should think that it would be advisable to take advantage of so reasonable an offer. The owner is in Boston, and, wishing to remain there, desires to dispose of his property in California.*17LtMs, Lt 204, 1902, par. 10*

You have seen the place, and you can give advice regarding what it would be best to do. Dr. Evans and Dr. Anthony have looked the place over carefully and critically, and they think that it is an advantageous property, and that we should purchase it if the means can be secured. *17LtMs, Lt 204, 1902, par. 11*

I understand that Dr. Evans and his wife have been called to the St. Helena Sanitarium. To me this seems a strange move. Dr. Evans says that Dr. Loper will do well in Pasadena, but I doubt the wisdom of bringing Dr. Evans to St. Helena when there are so many openings to be filled. *17LtMs, Lt 204, 1902, par. 12*

I have no special news from Dr. Whitelock and do not know how matters stand regarding the purchase of the Potts' Sanitarium. You and Brother H. W. Kellogg must arrange this matter. I wish you would consider also the advisability of purchasing the Sierra Madre property. If you have any light in regard to what should be done with reference to these places, please give it to us. May the Lord direct us, is my most earnest desire and prayer. *17LtMs, Lt 204, 1902, par. 13*

Your family and mine are well. The other day Brother James bought a new cow for me. He paid fifty-five dollars for her. The man from whom he bought her was offered sixty dollars for her, but he had promised her to us, and he would not break his bargain. *17LtMs, Lt 204, 1902, par. 14*

Lt 205, 1902

Brethren and Sisters

“Elmshaven,” St. Helena, California

December 20, 1902

Previously unpublished.

Dear Brethren and Sisters,—

I was much pleased to receive a letter from Brother J. S. Washburn a few days ago, telling me that a church building in Washington, D.C., formerly known as the Central Methodist Protestant church, has been purchased by the Second Seventh-day Adventist church of this city. A house of worship was greatly needed by our people in the section of the city where this property is situated. The purchase of this church will provide a suitable place in which witness can be borne to the truths we advocate. The building will stand as a memorial for God. *17LtMs, Lt 205, 1902, par. 1*

This property must now be paid for. One payment has already been made, but a large sum must be raised to meet the other payments. We therefore ask those who have means to act as the Lord's helping hand by doing something to help to pay for this church. Every penny given will help. If all will give what they can, the indebtedness will soon be liquidated. We believe that those who can help in this enterprise will be constrained to do so by their love for Christ. We regard the purchase of this church property as a wise step, and your co-operation in assisting the brethren there to pay for it will bring you into harmony with the beneficent purposes of the gospel. *17LtMs, Lt 205, 1902, par. 2*

Let those who have means use it wisely. It is a talent lent them by the Lord to be used when called for to advance His cause. In the place of spending money for selfish pleasure, let every one deny self and lift the cross. God's blessing will follow. *17LtMs, Lt 205, 1902, par. 3*

Do you not desire to share in the privilege of paying for the house of

worship in Washington, D.C.? If every one of the many believers in this country would give something, the amount given by each would scarcely be missed. Let us help our brethren in this city; for they are too poor and too few in number to bear the burden alone. Those who share in this missionary enterprise by making gifts large or small, according to their ability, will ever after feel a deeper interest in the progress of the Lord's cause at the nation's capital. I am sure that our people will respond to this call. And in making a gift to the Lord at the beginning of the new year, by helping to pay for this church property, they will receive rich blessing. *17LtMs, Lt 205, 1902, par. 4*

Note: All gifts should be sent to Elder J. S. Washburn, 1728 Fourteenth St., N.W., Washington, D.C. *17LtMs, Lt 205, 1902, par. 5*

Lt 206, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 13, 1902

Portions of this letter are published in *4MR 21; 6MR 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.

Elder W. C. White

My dear son,—

The Sabbath has just passed. I did not attend meeting, for I did not feel able. For some nights I have been unable to sleep past twelve o'clock. I see so many matters that must be presented to the people, and I can but pray that the Lord will work by His own power. I will not write unless my head is clear, not confused.^{17LtMs, Lt 206, 1902, par. 1}

I realize that the first thing I ought to do is to prepare matter for the books that should be brought out; but there are other things that I must do. The attitude of some of my brethren in regard to the Southern field, and the reports that are being circulated—reports that I know to be untrue—make it necessary for me to take up this matter. I can no longer allow false impressions to be made, without saying what I know to be the truth. I shall publish in book form what I have written in regard to the work in the Southern field. I shall no longer handle this matter with the tips of my fingers. Our people shall have in book form the facts of the history of the work in the South. When this book is out, I shall know that I have done my part to undeceive minds.^{17LtMs, Lt 206, 1902, par. 2}

I shall give the message and the instruction that has been given me in regard to the work, not as my brethren advise; for they see things with a clouded understanding. I have lost confidence in their spiritual discernment, and in their plans and methods, because the

light that they are following is directly contrary to the light that the Lord has given me. If their plans are accepted, the work in the Southern field will be carried forward in a way that is contrary to the way in which the Lord has shown me it should be carried forward.*17LtMs, Lt 206, 1902, par. 3*

The difficulties and hindrances met with in the work in the South are a repetition of the difficulties and hindrances that we met in Cooranbong, and in every other place where the Lord has shown me that a work was to be done. There have always been those men and women who were ready to use tact and influence to fashion things after their own human judgment, repressing and hindering the work.*17LtMs, Lt 206, 1902, par. 4*

I shall call earnestly for means from my brethren and sisters to use where it is most needed—in the unworked cities of America and especially in the cities of the South. This field, barren and unsightly, has been shamefully neglected.*17LtMs, Lt 206, 1902, par. 5*

The work to be done for the colored race is a large work and calls for a large outlay of means. My heart aches as I look over the matter that has already been printed on this subject, but which upon many minds has been of no more weight than a straw. Like the priest and Levite, men have looked indifferently on a most pitiful picture and have passed by on the other side. For years this has been the record. Wealthy men not of our faith have given liberally for the establishment of schools for the colored people, and some effort has been made to educate the poorer class of whites living in the South; but our own people have put forth only a jot of the earnest effort that they should have put forth.*17LtMs, Lt 206, 1902, par. 6*

Sunday, December 22

Today I received your interesting letter of December 17. Thank you. I will send you a letter in the morning's mail in regard to some things in which you will be interested. I should have written more, but for some reason my eye is troubling me, and I must guard it carefully.*17LtMs, Lt 206, 1902, par. 7*

Lt 207, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 24, 1902

Previously unpublished.

Dear son Willie,—

On Monday morning at half past twelve, I spoke to the Sanitarium helpers. The meeting was held in the classroom, which was well filled. The Lord gave me words to speak. After I had finished speaking, I was asked to offer prayer. The Lord Jesus came graciously near and encouraged our hearts by increasing our faith. We can rely upon the promise, “Ask, and ye shall receive;” for the love that God has shown in giving His Son to die for us is an assurance that He will hear and answer our petitions. [*John 16:24.*] “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.*] And because of this, Christ’s intercession in our behalf will always prevail. *17LtMs, Lt 207, 1902, par. 1*

As we knelt together in prayer, we received the assurance that the Lord was drawing sacredly near to us. After the prayer, invitation was given to all who desired to speak in witness of Christ to rise to their feet. Almost immediately, a large number of those present were standing; and testimony after testimony was borne. *17LtMs, Lt 207, 1902, par. 2*

My heart was made glad to see Dr. Zelinsky rising, and to hear him bearing an excellent testimony. He has taken his stand fully with us, to accept and live the truth. *17LtMs, Lt 207, 1902, par. 3*

A patient at the Sanitarium, Mr. Stanton, bore a good testimony. He and his wife came to the Sanitarium some time ago. He was present when I spoke in the Sanitarium several weeks ago, and he was such pleased with the meeting. Soon after, he and his wife called to see me, and about three weeks ago his daughter called.

Mr. Stanton bought fifteen copies of *Steps to Christ* to send to his friends. His wife and daughter have gone to San Francisco, but they expect to return to the Sanitarium. They are all very much pleased with the place.¹⁷*LtMs, Lt 207, 1902, par. 4*

We are praying that this family will accept the truth. They are much interested and are searching the Bible and reading our books.¹⁷*LtMs, Lt 207, 1902, par. 5*

Lt 208, 1902

Brethren in Positions of Responsibility

NP

December 26, 1902 [typed]

This letter is published in entirety in *SpM 282-293*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Diary. The Work in the Southern Field

To my brethren in positions of responsibility,—

During the night following our interview in my house and out on the lawn under the trees, October 19, 1902, in regard to the work in the Southern field, the Lord instructed me that I had taken a wrong position. *17LtMs, Lt 208, 1902, par. 1*

In our morning council meeting statements were made that I need not repeat—statements showing why a successful work could not be done in Nashville, because Edson White would be sustained by his Mother. This was the tenor of the remarks made. Strong representations were made in regard to the terrible condition of things existing in the institutions at Nashville. It was stated that if I would sustain Edson White in his methods of working, nothing could be done to change the situation. The brethren put questions to me, and I spoke words in reply that gave them liberty to do in Nashville all that they would, under similar circumstances, do elsewhere. I was cut to the heart. I thought to myself, “Why should not I give them this liberty? If wrongs exist, as the brethren represent, most thorough work should be done to make these wrongs right.” *17LtMs, Lt 208, 1902, par. 2*

But after I went to my room, I passed through an experience. For three nights in succession I was instructed by the Lord that I had spoken inadvisedly; that matters had not been correctly represented

to me, some of the particulars not being given; and that I should not consent, merely because Edson White is my son, to allow him to be condemned, or to allow his God-given work to be hindered and wronged, as it certainly had been, and would continue to be, unless the light that the Lord had given me in regard to the work in the Southern field were used in a way altogether different from the way in which the brethren planned to use it. I was instructed that the understanding of these men had been perverted by the words of those who, prompted by a perverse spirit, understood not what they were saying. If these men had passed through the same experience that the brethren in Nashville have, not one of them would have accomplished as much as the workers there have. They would have given up, discouraged. *17LtMs, Lt 208, 1902, par. 3*

In connection with the Southern work, transactions have taken place that never should have been permitted. Money that was called for to use in breaking up the ground in places that have never been worked was appropriated to places where work has been carried forward for some time. It was wrong not to allow the means given for opening new fields to be used where the people supposed it would be. Every facility, every advantage, should be given to the men whom the Lord has appointed and fitted to enter new territory, men who by past experience know how to plan and devise methods for doing a work similar to the work that has already been done in several places. Every hand should be outstretched to encourage the workers and to prepare the way before them. Liberal gifts should be made in response to the calls for means to advance the great work that must be done in this field, a field where the greatest difficulties must be met and overcome. *17LtMs, Lt 208, 1902, par. 4*

Nashville to be Made a Center

Years ago the Spirit of the Lord moved upon the hearts of men to establish in Nashville institutions of learning to educate the colored people of the South. The Lord now desires His people to establish institutions in this center where a good work has already been done. In this place prejudice is not so easily aroused; buildings that can be utilized to advantage may be secured in which to make a beginning; workers for the colored race are protected, so that they can labor in safety; and the buildings in which they carry forward

their work are not so liable to be destroyed.*17LtMs, Lt 208, 1902, par. 5*

Some of our brethren saw these advantages and decided to make this city a center for work in the Southern States. The Lord approved of this step. But not a few of the brethren were dissatisfied. Their ideas were not met by the decision to establish the publishing house in this city, and they selfishly endeavored to divert to other places the means that our brethren in the North had given in response to appeals—means that the donors supposed was being used in Nashville. Obstacles were thrown before the workers by our own people, making every step of the way hard and trying. O how much less difficult this work would have been, if men to whom God had given such great light had not brought in their own ideas to hinder the work!*17LtMs, Lt 208, 1902, par. 6*

Notwithstanding this opposition, the Lord wrought, and the work began. A building suitable for a printing office was secured for much less than its real value, and equipped. By the time the institution was ready to be opened, an excellent class of workers had been gathered together. The Lord revealed to me that some of these needed to be carefully looked after and held by the hand of faith, lest under adverse influences they might become discouraged.*17LtMs, Lt 208, 1902, par. 7*

Soon the leaven of criticism and accusation was introduced among the helpers in the office. This was enough to sadden and discourage those who had made a beginning, but still they went forward. Those who have spoken disparagingly of the work that these pioneers accomplished have not spoken in accordance with God's will; for from the light given me, I know that He who reads beneath the surface, sees that those who have gathered up reports against this work, could not have done so well, with so small an outlay of means, as have those who began by utilizing buildings already erected.*17LtMs, Lt 208, 1902, par. 8*

Notwithstanding the voices that were raised in favor of establishing the publishing work in some other place, the Lord gave light and encouragement to the brethren to begin in Nashville. These voices that have so often been heard on the negative side of the questions

were on this occasion silenced by the reproof of the Lord, for His hand was in the work in this place from the beginning. However, these adverse influences have by no means been checked completely by the light that the Lord has been pleased to give. Some of the brethren have been as men convinced against their will and are of the same opinion still. God has wrought in the Southern field; yet if those who have received light had walked in the light, how much more might have been accomplished! How much further advanced the work would have been, if they had used their supposedly superior capabilities and shown what they could do in working a field that has never before been worked! I have much more to say in regard to the way matters in this field have been treated. In time, these things will all be seen as they are, and those who do not now understand them will then be able to reason from cause to effect. *17LtMs, Lt 208, 1902, par. 9*

The Lord is not pleased with the movements made by those who have opposed the work that centers in Nashville. He reads the heart of every man. Those who have opposed the clear light He gave in regard to making this place a center should have awakened to a realization of their duty to establish centers of influence by erecting memorials for God. If they had manifested a desire to do their best to help, the work would not have been so hard and trying for the laborers, some of whom, constantly criticized and accused, have nearly lost their lives on account of overwork and anxiety. *17LtMs, Lt 208, 1902, par. 10*

The Spirit Manifested During the First Union Conference Held in Nashville

A mistake was made in trying to finish one of the buildings in time to accommodate those who attended the Southern Union Conference held in Nashville about a year ago. In the effort to have everything convenient for those who came, those in charge labored for a time under heavy pressure, greatly taxing their physical and mental strength, and thus endangering their lives. They thought that if the building could be completed, the visiting brethren would be so favorably impressed by the good beginning made, that their fault-finding would be changed to commendation. *17LtMs, Lt 208, 1902, par. 11*

For one of the office rooms, a carpet was purchased, costing seventy-five cents a yard. Some office furniture, too, was secured. The purchase of these things might have been delayed, but should not be regarded as a sin. Nevertheless, small transactions of this nature were seized upon by some of the delegates and condemned. Their minds were open to received wrong impressions, they were imbued with a spirit of criticism, and they dishonored the Lord. Blinded by prejudice, they could not see that the motive was good which prompted the laborers to make these purchases. The workers in Nashville had borne the burden of much extra labor and wearing night work in order to make it possible for the meeting to be held there. They hoped that their work would be approved. They did everything that they could to accommodate and make comfortable the guests who came. But what was seen by Him who seeth in secret?—a little group of men here, another of women there, communicating to one another the leaven of criticism. If they had had the Spirit of Christ, they would have commended instead of criticizing.*17LtMs, Lt 208, 1902, par. 12*

It gave me much pleasure to see in the building where I had a room some of the articles of furniture that had once been in my own home in Battle Creek. I saw a sofa and a chair that formerly belonged to my husband; also some sets of furniture and other conveniences that I had given to be used where most needed. But many of those who were cared for at this meeting dishonored God by their criticisms. They gave but little encouragement to the men who had worked almost beyond human endurance in order to make them comfortable. I was on the ground. I speak the things I know. The Lord has not pronounced the judgment that those so forward to condemn have pronounced. He was not pleased with the spirit of accusation and of imagining evil where no evil existed.*17LtMs, Lt 208, 1902, par. 13*

Contemplated Changes

In general meetings that have been held since that time, decisions were made that should never have been made. The men who had borne the burden in the heat of the day became disappointed and confused. Changes were made that did not improve matters in the sight of Him who sees the end from the beginning.*17LtMs, Lt 208,*

1902, par. 14

It was thought best by some to place the management of the publishing house in the hands of new men. If at this time the Lord had not spoken and presented matters in a different light, everything would have been in the utmost confusion. As these things have been written out, I know that the thoughts of the Lord are of good, and not of evil. Not all has been done that should have been done and that would have been done if more of the brethren in the Southern field had been moved by the Spirit of God and had worked in willing co-operation with Him, filling their place by building up the work in the city which God specified should be made a center. But a good work has been done. Not one of the fault-finders could have done better. *17LtMs, Lt 208, 1902, par. 15*

It would have been best not to work on borrowed capital; and the brethren would not have needed to do this if all the believers had worked unitedly to one end. Just at this time the showing presented, as the result of working on borrowed capital, gives the enemy an advantage. Notwithstanding this, every square foot of room in the buildings erected is needed and will be utilized either now or in the near future. The present financial embarrassment has been magnified in such a way as to make the work hard and to leave wrong impressions on minds. It would not be surprising if souls were lost, beyond recovery, on account of these impressions. O what cannot evil surmisings and jealousies do? They are as cruel as the grave. The false reports spread by the enemy result in disunion and in efforts to tear down. The Lord desires His workers to labor in harmony, building up the interests of His cause. *17LtMs, Lt 208, 1902, par. 16*

In connection with our institutions in various places, there are sometimes, among a few of the brethren, one-sided secret conversations. Misunderstandings arise and multiply. Misrepresentations are made, and words are spoken in regard to dishonest work's being done, until finally what is at first merely a supposition or a report seems to be so fully substantiated that men are led to believe a lie, and to think that they must do quick work to remedy the supposed evil. The Lord Jesus sees it all. He Himself interposes and changes the plans that have been proposed to cure

these imagined evils.*17LtMs, Lt 208, 1902, par. 17*

Thus it was in Nashville. God forbade the brethren in responsibility to take the hasty steps that they had decided to take. He said that they were in no case to be allowed to follow such a course; for at that time they would be unable to remove the wrong impression that would be left on the minds of the people. If changes had been made in the publishing house when the brethren anticipated making them; if those who had worked faithfully had been tried, judged, and condemned according to man's wisdom, a deep and lasting injustice would have been done to the ones misjudged.*17LtMs, Lt 208, 1902, par. 18*

Too many mismoves have already been made. Men are not gods. Our brethren so desirous of making changes should have remembered the instruction given to the children of Israel through the prophet Zechariah: "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 hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [*Zechariah 4:9, 10.*]*17LtMs, Lt 208, 1902, par. 19*

In the visions of the night I was in a meeting of the brethren in the Southern field. J. E. White was sitting far back in the room. In that company there was One of heaven's appointment, who placed His hand on Edson's shoulder, and led him to the front ranks, saying, "This is your place. In influence, you are to stand with your brethren. You are to have a voice in their council meetings. You are deserving of all the approval that is given to one who has carried heavy burdens in the heat of the day." Addressing the company, the Messenger continued: "In his effort to advance the work in the South, he has made many sacrifices, and has nearly lost his life. Now he is deserving of the full confidence of all in this assembly—not that he has made no mistakes, but those who judge and condemn would, under similar circumstances, have done no better. 'He that is without sin among you, let him first cast a stone.'" [*John 8:7.*]*17LtMs, Lt 208, 1902, par. 20*

Although J. E. White resigned his positions of trust, this was not because he was convicted of unfaithfulness. Some, it is true, made it appear to others that this was why he offered to withdraw from official responsibility. He resigned because of the spirit, the words, and the deportment of others. There were men who were more than willing to take his place, but they would have proved that they were not fitted for carrying such responsibilities.*17LtMs, Lt 208, 1902, par. 21*

The matters that have been so perplexing will be adjusted by the Lord. My brethren, you are not to turn out of office the ones whose work God has accepted, even if, in your judgment, they have made some mistakes. Meddle not with matters that you do not comprehend because you have not passed over the ground. Some of you have had a wrong conception of many things. Do you not see that you are ceasing to follow in the way of the Lord? You are deviating from the path of duty appointed you. Guard well your own souls. Do the work that God has given you. Leave His appointed workers with Him. Your unconsecrated movements have placed upon others very heavy burdens and have made necessary the expenditure of much time and money in order to settle matters that would have adjusted themselves if meddlesome minds had not placed the worst possible construction upon the transactions that they could make appear in a false light.*17LtMs, Lt 208, 1902, par. 22*

Men do not understand how serious are the issues connected with their relation to God's cause. When men do things crookedly, the Lord calls upon them to make them straight. My brethren, keep straight ahead. If you neglect your own work to criticize and condemn the work given some one else, much time and effort will be required to recover what you have lost. Thus trials are created that need never exist. We are simply to follow our Leader. To turn from the pathway of duty brings trial. No one can leave his place without suffering the ensuing confusion.*17LtMs, Lt 208, 1902, par. 23*

Opposition Against Making Nashville a Center

In a meeting presented before me for three successive nights while

I was in Fresno, I saw that there was a confederacy, as it were, of men in Nashville who were united in sentiment and who were sustained by some of the brethren at Graysville. The wicked work of this confederacy was laid open before me. There are several who have never been reconciled to the plan of making Nashville a center. I could mention names, but will not do so now. The Lord knows their names, and He cannot endorse their works.*17LtMs, Lt 208, 1902, par. 24*

There were no good or justifiable grounds on which to work this confederacy against the establishment of the work in Nashville. The Lord bids me stand at my post against this movement. Not one of these men in opposition knows what he is doing. They have had very little experience in pioneer work in the South. They might have entered new fields years ago. They would thus have gained an experience that they do not now have. The Lord bids them stand aside, if with humbled hearts they will not come into line and acknowledge the wickedness of the raid they have tried so hard to make against the work centering in Nashville.*17LtMs, Lt 208, 1902, par. 25*

Who could have the courage to stand as targets for the words of criticism and condemnation hurled by those whose minds are leavened with the misrepresentations of the ones who choose to stand in opposition to God's work in this city? If those who have confederated against the work in Nashville refuse to repent, the sooner they separate from the work in the South, the better it will be for this field. The Lord has marked every impulse that has led from cause to effect. None could have done a better work than have the laborers in Nashville.*17LtMs, Lt 208, 1902, par. 26*

It is truly amazing to see what gross misrepresentations can be conjured up, and what the results of these misrepresentations are. To cherish feelings of bitterness and hatred, because certain suggestions and plans have not been adopted, is not in accordance with the principles of sound reason or Christianity. How foolish it is to try to hedge about a work that God has bidden us to carry forward and sustain! These false statements have done their evil work. Those who have used the talent of speech to tear down a work that God commends have revealed that they cannot be trusted

to establish missionary centers. *17LtMs, Lt 208, 1902, par. 27*

The assailing element is strong, but it cannot prevail. If it were to prevail, the result would be the worst chapter in the experience of our people. Notwithstanding this opposition, Nashville is being made a center. How much this effort has cost the ones whom God appointed to do this work, I cannot tell. The record is in the books of heaven, and words traced by angels cannot be perverted into a lie. *17LtMs, Lt 208, 1902, par. 28*

A Call to Repentance

What is the real strength of a church? Not its members; not those who are supposed to have knowledge and experience. A cultured intellect, unsanctified, is as nothingness. Why should not the truth prevail in Nashville? Shall the truth be powerless because unsanctified hearts are seeking for the supremacy? because unconsecrated tongues have given false representations? God calls for workers who will wear Christ's yoke. "Take My yoke upon you," the Saviour says, "and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:29, 30.*]*17LtMs, Lt 208, 1902, par. 29*

I have a message for the laborers in the Southern field. Selfishness is seeking recognition and support. Other centers besides Nashville will be created; but make this center your rallying-point now. Take not the forthcoming council meeting to Graysville, but come right to the center of action. Then if all will humble their hearts in repentance and confession before God, He will pardon. *17LtMs, Lt 208, 1902, par. 30*

Those who engage in the work of uprooting things in Nashville are not led by the Spirit of God, but by another spirit. Let the opposition develop; for such things will be seen in these last days. Amidst it all, God's work will move forward, leaving behind the elements that would block the way; for truth is truth, falsehood is falsehood. A lie is not the truth. Many misrepresentations have been in circulation; but why should the truth be blanketed? Remove the blanket. Why should not the truth prevail? Can we doubt God's Word? What has

He ever said that He has not done? Is it not written, “My word ... shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it”? [*Isaiah 55:11.*] *17LtMs, Lt 208, 1902, par. 31*

Time is too short, our work too important, for any one to engage in an effort to tear down the work of another man whom God has appointed to service. My brethren, the schemes that seem so plausible to you, are not of God’s devising. Satan will instigate all that he possibly can to discourage, to draw men of talent from the work of preaching the Word, publishing the truth, and circulating our publications in the highways and in the byways. You have no time to aid the enemy in his effort to drive God’s workers out of the Southern field. This is not the work that God has given you. *17LtMs, Lt 208, 1902, par. 32*

In the name of the Lord I say to the men who desire to do some great thing, Please, for the sake of your spiritual life, keep your hands off the ark of God. There is One who is ever working. He will take care of His holy ark. *17LtMs, Lt 208, 1902, par. 33*

Wherein lies the strength of the church? In unity, in humility, in perfect adherence to the Word of the Lord. In selfish superiority, men would take the throne, as if there were no God to direct and to give power to His workers. Let those connected with our publishing houses, our school, and our medical institutions be men and women chosen of God and regenerated through His Holy Spirit. Let them seek for truth as for hidden treasure. *17LtMs, Lt 208, 1902, par. 34*

My brethren, many of you have left your first love. “Remember therefore from whence thou art fallen, and repent, and do the first works.” To those who do not repent, Christ declares, “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:5.*] Put away the devisings and theories of men. No longer follow in the light of the sparks of your own kindling. Remember the words, “Except thou repent,” “I will come unto thee quickly, and will remove thy candlestick out of his place.” *17LtMs, Lt 208, 1902, par. 35*

The Lord bids me say to those who are opposing the work centering

in Nashville: Discern your spiritual condition. Return to the first love that you have left. Satan is seeking to entice all to leave their first love and to devote their God-given talents to the enemy's service, tearing down that which the Lord desires to build up. I ask those at Nashville and at Graysville, whose names I have not mentioned, to seek the Lord while He may be found. "Call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." [*Isaiah 55:6-9.*]¹⁷*LtMs, Lt 208, 1902, par. 36*

My brethren, read the *seventeenth chapter of John*, and see if you cannot understand that you have left your first love. Christ prayed that His disciples might be one, as He was one with the Father. "As Thou hast sent Me into the world," He declared to the Father, "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. 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 18-26.*]¹⁷*LtMs, Lt 208, 1902, par. 37*

Light to Shine Forth

Light will shine upon the workers in Nashville. From this center light

will shine forth in the ministry of the Word, in the publication of books large and small. We have as yet merely touched the Southern field with the tips of our fingers. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." [*Habakkuk 2:14.*] The same Voice that at the beginning said, "Let there be light," in these last days declares that a knowledge of God's Word shall not be confined merely to a few places. [*Genesis 1:3.*] The laborers who have the missionary spirit will go forth as heralds of the morning. Christ, heaven's Conqueror, is in the midst of you. From the experiences you are now passing through in the South, all may learn lessons. Truth and righteousness live and will continue to shine amidst the darkness of this degenerate age. *17LtMs, Lt 208, 1902, par. 38*

My brethren in Nashville, when any attempt is made to divert your minds from the work that the Lord has appointed you to do, let your voices ring out in accents clear and distinct. With unmistakable determination, say: "I am doing a great work and cannot come down. Why should this work cease, as it would if I were to leave it and come down to you?" [*Nehemiah 6:3.*] Never, never, although surrounded by those who desire to quench the last spark of life that God is keeping alive, should you consent to any such proposal. *17LtMs, Lt 208, 1902, par. 39*

Those whom the truth makes free are free indeed. We are not to be under bondage to any man or confederacy of men. We need the guidance of the Holy Spirit. We have followed man's wisdom long enough. And we can avoid the consequences of following this wisdom, if we choose to follow the Lord now, just now. We need a wisdom greater than the wisdom of man to strengthen the things that remain, that are ready to die. *17LtMs, Lt 208, 1902, par. 40*

Words of Encouragement

To Brother W. O. Palmer I would say: Be not discouraged. When your fellow workers manifest the spirit of the enemy by saying and doing things that hurt, keep silent; for this is your strength. When you are misjudged and tantalized, remember that you are not the only one who is wounded. Christ, in the person of His saints, receives the insults that are intended for us. Look to Jesus; behold

His hands and His feet pierced for your sake; say within your heart, He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes I am healed. *17LtMs, Lt 208, 1902, par. 41*

There are seasons of trouble when you can see nothing to calm and reassure, seasons when you feel helpless under the pressure of implied guilt. In the confusion, you know not which way to turn. Neither you nor Edson White should ever speak words of retaliation. Pray together. Remember the storm on the sea of Galilee. The disciples did all they could to save themselves and the ship, but their strength and skill availed them nothing. Helpless in the grasp of the tempest, they looked into one another's faces, and could ready only discouragement and despair. Their boat was filling. *17LtMs, Lt 208, 1902, par. 42*

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Suddenly they came to their senses. They remembered at whose command they had set out to cross the sea. In Jesus was their only hope. "Master, Master!" they cried. [*Luke 8:24.*] There was no response to their call. Again they called; again no response. Suddenly a flash of lightning revealed Him sleeping. Arousing Him, they exclaimed, "Lord, save us; we perish! And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. But the men marveled, saying, What manner of man if this, that even the winds and the sea obey Him?" [*Matthew 8:25-27.*]*17LtMs, Lt 208, 1902, par. 43*

There are seasons of trouble when no human being on the earth can help us. To such a time the disciples had come, when they remembered that Jesus was on board their vessel. *17LtMs, Lt 208, 1902, par. 44*

Could our eyes be opened, we should behold Satan watching for an opportunity to stir up the human passions, to prompt men and women to speak words that cause the tempted one to lose vantage ground with God and to stand on the enemy's ground, where he will be overcome by Satan's wiles. Thus the confidence of brethren in one another is hurt and destroyed. Let every one look unto Jesus,

and keep the tongue from uttering any words but those that Jesus uttered when He was tempted in all points like as we are. He always met the tempter by the words, "It is written." This we can do in all safety. When the feelings are stirred, not one word should be uttered, even in answer to a provoking question.*17LtMs, Lt 208, 1902, par. 45*

There are times when those who claim to be God's children can be very exasperating; for, inspired by Satan, they manifest a perverse, stubborn spirit, making it very hard for others who desire to do right. But let every tried and tempted one remember that the Majesty of heaven has been tempted in all points like as the members of the human family are tempted, and He knows how to succor those who are beset by the powers of darkness.*17LtMs, Lt 208, 1902, par. 46*

Paul, in his epistle to the Hebrews, writes: "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, today have I begotten Thee. As He saith also in another place, Thou art a priest for ever after the order of Melchizedek. Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." [*Hebrews 5:1-9.*]*17LtMs, Lt 208, 1902, par. 47*

"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 feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of

need.” [*Hebrews 4:14-16.*]17LtMs, Lt 208, 1902, par. 48

My brethren, you need to bear in mind that you are in the presence of One who has “compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity.” [*Hebrews 5:2.*] Let all our workers in every place keep this in mind. He who puts his trust in Christ can never be severed from Him by any man. “Draw nigh to God, and He will draw nigh to you.” [*James 4:8.*] Will you believe this, even when sorely tempted by Satan to speak inadvisedly? Not a word can be spoken to arouse in another man’s mind feelings that will unbalance him, but that Christ Himself is hurt in the person of one of the members of His family.17LtMs, Lt 208, 1902, par. 49

How subtly Satan works to create disaffection and strife among brethren! Those who are so ready to criticize and condemn should study their Bibles. Christ says, “Whoso eateth My flesh, and drinketh My blood, hath eternal life. ... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*John 6:54, 63.*]17LtMs, Lt 208, 1902, par. 50

I am instructed to send words of warning to the workers at Nashville: Look to Jesus, and not to men. We must realize the nothingness of man’s wisdom. Christ is saying to you personally: Your case is in My keeping. So long as you co-operate with Me, you are entirely safe. Your comfort, your peace, lie not in human agencies or in the confederacies you may form. Those who are willing to wear My yoke and learn of Me My meekness and lowliness, shall find rest, because they make Me their trust, their dependence. “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” [*Isaiah 2:22.*] Your comfort and peace lie not in seeking for the mastery or in striving for selfish advantage.17LtMs, Lt 208, 1902, par. 51

There are workers who are under the leadership of Him who is above all principalities and powers. These have peace and rest in Christ Jesus. They are not watching for defects in their fellow workers. They do not stand on Satan’s side of the controversy as accusers of their brethren, weakening and destroying the influence

of God's children. *17LtMs, Lt 208, 1902, par. 52*

The work to be done is the Lord's, and He has entrusted this work to man. Our call to ministry is received from no human being. To every man God has given his work. How careful every one should be not to neglect his God-given work by devoting his mind, his tongue, his influence, to discourage another laborer of God's appointment, and to try to break up a good work. To do this is to fight against God. *17LtMs, Lt 208, 1902, par. 53*

When the light of Christ's countenance is revealed in the faces of His workers, when Christlikeness characterizes their spirit and disposition, this will be so unmistakably plain that none can help seeing that they have been with Jesus and have learned of Him. *17LtMs, Lt 208, 1902, par. 54*

Lt 208a, 1902

Medical Missionary Workers

“Elmshaven,” St. Helena, California

April 1902

Portions of this letter are published in *Ev 109*.

To our Medical Missionary Workers,—

I am instructed to say that our Medical Missionary Workers have neglected many opportunities of doing good to those who need the help that Christ can give them through those who love and believe in Him. The sacredness of the medical missionary work has been destroyed by unchristlike actions and careless speech.¹⁷*LtMs, Lt 208a, 1902, par. 1*

Some who have not understood how the medical missionary work should be conducted have not felt free to fully accept the work that has been carried forward under that name. They have not given it their sympathy and support. They have become prejudiced against such work. But when they see a harmony between name and action, when the work itself bears witness to its exalted character, many of these men will be led to regard the work with favor. They will recognize the medical missionary work as God’s helping hand to open doors for the proclamation of the gospel.¹⁷*LtMs, Lt 208a, 1902, par. 2*

The most skilful practitioner cannot be called a medical missionary, unless he calls the attention of his patients to Jesus. The Lord calls for a manifestation of the gospel principles of truth and righteousness.¹⁷*LtMs, Lt 208a, 1902, par. 3*

Bible truth is elevating and has a restoring influence. It is medicine for soul and body. The revelation of God’s goodness and mercy will renew health and life. It will be as the leaves of the tree of life. Strictly to heed Bible principles will do more than all else in the work of uplifting humanity.¹⁷*LtMs, Lt 208a, 1902, par. 4*

When we make the Word of God our meat and drink, we shall be able to present it clearly to others. But while the evangelical work is important, the truth is to be forced upon no one. Many do not realize their danger, and if, because of suffering, they are brought within the sphere of our influence as medical missionaries, we must deal wisely with them, watching for the most favorable opportunities to speak to them a word in season. *17LtMs, Lt 208a, 1902, par. 5*

Help those for whom you labor to fix their faith and hope upon Christ as a compassionate, loving Saviour. Keep the rich promises of the Word of God before their minds. The compassion and love of Christ are ever to be dwelt upon. Reveal Him as a sin-pardoning Saviour of all who will accept Him by faith. Let the sick find in Christ a Physician. He can be touched with the feelings of their infirmities. He will be the Healer of body and soul. *17LtMs, Lt 208a, 1902, par. 6*

Every sick and suffering one should have this point brought plainly and distinctly before him. Show the afflicted that if they reject the Saviour, they lose everything. The Lord Jesus wants to help them. He will receive them if they believe in Him, and if they make straight paths for their feet, following Him in His life of self-denial and cross-bearing. *17LtMs, Lt 208a, 1902, par. 7*

Christ is able to give His ministers all the help they need, when they will come to Him in faith, believing in His name, trusting in His strength. All heaven co-operates with every earnest effort put forth to arouse and give life to those who are dead in trespasses and sins. Those who do medical missionary work under the supervision of the Great Physician will establish in others confidence in the presence and efficiency of Jesus Christ. *17LtMs, Lt 208a, 1902, par. 8*

Christ is with His faithful workers. He is present at the sickbed, ready to save to the uttermost all who come unto Him. He has promised to be with us always as we teach others of the love of God to our world. He has died that many sons and daughters may be brought to obey God's commandments. *17LtMs, Lt 208a, 1902, par. 9*

The Training of Medical Missionary Workers

Unless the instructors in medical missionary work understand the principles that should govern this work, they cannot train aright the students that come to them. The students must be taught to climb the ladder of progress round by round, looking constantly to Jesus, the Author and the Finisher of our faith.*17LtMs, Lt 208a, 1902, par. 10*

During their course of study, the students should receive training in practical missionary work. Our sanitariums are to work for the regeneration of the whole being. The gospel of Jesus Christ is the power of God unto salvation.*17LtMs, Lt 208a, 1902, par. 11*

When the medical missionary work is freed from all selfishness, there will be no need for the managers to urge binding contracts upon those who wish to take up a course of training.*17LtMs, Lt 208a, 1902, par. 12*

The grand principles upon which this work was founded are to be made prominent before the students. They should be taught that their wills must be sanctified, and that as laborers together with God, they can work as did Christ when united with His Father.*17LtMs, Lt 208a, 1902, par. 13*

Follow Christ's Methods

The great Teacher went about Galilee and Judea, teaching in the synagogues and healing all manner of disease among the people. He followed up His work of healing with instruction in spiritual truths.*17LtMs, Lt 208a, 1902, par. 14*

Christ's work was not to tear down, but to build up. His heart of love expressed His compassion for souls. He ever looked on the multitude gathered around Him with a compassion exceeding that which human minds could feel or understand. He was a man of sorrow, acquainted with grief. He was wounded for our transgressions, bruised for our iniquities. He, the sinless One, bore the chastisement that we deserved. With His stripes we are healed.*17LtMs, Lt 208a, 1902, par. 15*

In their association with the Master, the disciples obtained a practical training for missionary work. They saw how He presented truth and how He dealt with the perplexing questions that arose in His ministry. They saw His ministry in healing the sick wherever He went; they heard Him preach the gospel to the poor. In our day, from the record of His life, all must learn His methods of working, if they would be successful medical missionary workers. With Him as our leader, we can conduct the medical missionary work aright. *17LtMs, Lt 208a, 1902, par. 16*

The principles of the Word of God are to be followed in our sanitariums. The purpose of these institutions has been revealed by God. Their work is not to be defiled by worldly plans. Christ is to stand at their head. The work of His life is to be copied. His manner of teaching is to be followed. Those who engage in medical missionary work are to let the sick know that Christ is their Rock. *17LtMs, Lt 208a, 1902, par. 17*

Christ the Bread of Heaven

“All that the Father giveth Me,” said Christ, “shall come to Me; and He that cometh to Me I will in no wise cast out. For I came down from heaven not to do Mine own will, but the will of Him that sent Me. And this is the Father’s will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. ... *17LtMs, Lt 208a, 1902, par. 18*

“Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. 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. He that eateth My

flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.” [John 6:37-39, 47-58.] *17LtMs, Lt 208a, 1902, par. 19*

These words were spoken before a large congregation. “These things said He in the synagogue, as He taught at Capernaum. Many therefore of His disciples when they heard this, said, This is a hard saying; who can hear it?” And “from that time many of His disciples went back, and walked no more with Him.” [Verses 59, 60, 66.] *17LtMs, Lt 208a, 1902, par. 20*

These words of Christ are true today. And many who have not been worked by the Holy Spirit, no more understand their import than did Christ’s disciples. Christ did not utter these words in a careless manner. He well knew that as a result of these statements, many who had been following Him would turn away, complaining, “This is a hard saying; who can hear it?” [Verse 60.] *17LtMs, Lt 208a, 1902, par. 21*

Christ’s Relation to His Disciples

Christ’s manner of teaching was unlike that of the rabbis. He did not confine His labors to any one place, neither did He follow rigid rules or methods. His great purpose was to preach to as many as possible the kingdom of God and the preparation that was necessary for entrance to that kingdom. *17LtMs, Lt 208a, 1902, par. 22*

It was unusual to see between a teacher and his pupils such close companionship as existed between Christ and His disciples. At all times, in all places, in public and private, as He taught the multitude, by the bedside as He healed the sick, in the mountain resorts, He was closely followed by the twelve who formed an innermost circle and ministered to His necessities. What precious instruction they received! Well would it be for us to study with a teachable contrite heart the sermon on the mount. *17LtMs, Lt 208a, 1902, par. 23*

As Christ saw the world's need, He said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." [*Luke 10:2.*]*17LtMs, Lt 208a, 1902, par. 24*

Christ Himself was Lord of the harvest. He might commission a large number to go forth and become laborers. But unless their character was especially fitted, they would be unable to endure the criticisms and the contempt that their Lord had endured from Pharisees, priests, and rulers.*17LtMs, Lt 208a, 1902, par. 25*

To the twelve, who for months had been with Him, He gave instructions, and sent them forth on a missionary tour. Not only were the people to be granted another opportunity of hearing the gospel of the kingdom, but the experience of the disciples would be broadened by making an experimental tour.*17LtMs, Lt 208a, 1902, par. 26*

Christ did not yet send them forth permanently; for He realized that they were not yet qualified for the work. They needed a more thorough training before they would be fitted to bear the responsibilities that would rest upon them after He had left this world. They must be led step by step to follow His life of self-denial and self-sacrifice. They must become more familiar with His teachings, for they were to be witnesses of what they had seen of His works, and what they had heard from His teaching. To some was to be given the work of writing out in plain, simple language the important incidents of His life on earth and the truths brought out in His discourses.*17LtMs, Lt 208a, 1902, par. 27*

He feared lest when He should leave them, they would be as sheep without a shepherd. No one else would give them such kind and tender counsel, no one else knew how to lead them in perilous emergencies. He understood the trials and difficulties that lay before them, the temptation to which they were subject.*17LtMs, Lt 208a, 1902, par. 28*

They would be tempted at every step. If their labors were crowned with success, they would be in danger of becoming exalted by the praise of men and of lifting up their souls in self-esteem and self-glorification. They would be tempted to consider themselves able to

carry responsibilities for which they were not fitted. *17LtMs, Lt 208a, 1902, par. 29*

The disciples had sometimes thought themselves qualified even to advise their Master. They spoke to Him of men who, they thought, would be a credit to them if they were added to their number. There was danger that they would seek to grasp too much in their self-sufficiency, feeling that they must stand as leaders. *17LtMs, Lt 208a, 1902, par. 30*

These same dangers beset the disciples of Christ in our day. We need the instruction that Christ gave to His disciples. Some think that they should be placed at the head of some work which has been developed by the hard labor and self-sacrifice of others, as though its success were attributable to them. Christ gave instruction to His disciples regarding these principles. When they came and asked Him, "Who is the greatest in the kingdom of heaven? Jesus called a little child unto Him and set him in the midst of them." [*Matthew 18:1, 2.*]*17LtMs, Lt 208a, 1902, par. 31*

Turning to His disciples He said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whosoever shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." *17LtMs, Lt 208a, 1902, par. 32*

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into the life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which

is in heaven. For the Son of man is come to save that which was lost. How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [*Verses 3-14.*]17LtMs, Lt 208a, 1902, par. 33

One man's mind, one man's judgment is not to be the controlling power in the work of God. Those who have not obtained characters that fit them to unite with the royal family in the courts above are no longer to rule over God's heritage. Let every one humble himself before God.17LtMs, Lt 208a, 1902, par. 34

"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.*]17LtMs, Lt 208a, 1902, par. 35

"What is man that thou art mindful of him, and the son of man, that Thou visitest him?" [*Psalms 8:4.*]17LtMs, Lt 208a, 1902, par. 36

"Lord, what is man, that Thou takest knowledge of him! or the son of man, that Thou makest account of him! Man is like to vanity: his days are as a shadow that passeth away." [*Psalms 144:3, 4.*]17LtMs, Lt 208a, 1902, par. 37

Let not men so exalt themselves as to set their opinions against God's Word. We are but the workmanship of His hands. God has given to every man the charge to do the work of the Master faithfully, and to give due respect and honor to his fellow laborers.17LtMs, Lt 208a, 1902, par. 38

It is best for man to understand that he is but finite in the sight of a holy God. He who would have his name written in the books of heaven must surmount difficulties. He must live a pure and holy life, obedient to every commandment of God. He who, while professing to follow the meek and lowly Jesus, is yet full of schemes, whereby

he may exalt himself, lives a falsehood. Those actions that tend to personal exaltation are not recorded as righteousness in the books of heaven. *17LtMs, Lt 208a, 1902, par. 39*

We should all earnestly pray for the Holy Spirit. Those who are sanctified by God will be men of faith, filled with the Holy Spirit. As a laborer with Jesus Christ, each one will carry forward his appointed work. *17LtMs, Lt 208a, 1902, par. 40*

The Spirit of God leads no one to seek for kingly power. God cannot accept the service of one who seeks to exalt himself and thinks it necessary that all his associates be imbued with his mind. God appoints no man to act as a supreme counselor to his fellow men. He who seeks to make other minds subservient to his own is assuming power that belongs to God only. *17LtMs, Lt 208a, 1902, par. 41*

There is but one way of entrance to the kingdom of heaven. Every one who gains admittance through the gates of Paradise must humble himself and become as a little child. *17LtMs, Lt 208a, 1902, par. 42*

To the humble and contrite ones Christ's prayer will be answered, "Father, I will that they also ... be with Me where I am; that they may behold My glory." [*John 17:24.*] Christ Himself will show them the rich glories of His kingdom. Then shall the righteous shine forth in the kingdom of their Father. Sweeter than any music that ever fell on mortal ear will be the voice of God, saying, Ye are complete in Him. *17LtMs, Lt 208a, 1902, par. 43*

Shall we sacrifice a life that measures with the life of God and accept a spurious experience that will close to us the gates of the city of God? We have been given sufficient encouragement to lead us on to success in winning the crown of everlasting life. Shall we by our sinful lives charge God with folly in giving us unnecessary restrictions? *17LtMs, Lt 208a, 1902, par. 44*

I have a message for those professing to know the truth who are not sanctified by it. This is your day of preparation, when you may rid yourself of every unholy ambition. You need to be converted and your life transformed. *17LtMs, Lt 208a, 1902, par. 45*

“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.*]17LtMs, Lt 208a, 1902, par. 46

This presents before us a high standard. Will you seek to reach it? or will you join affinity to the world?17LtMs, Lt 208a, 1902, par. 47

“If the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert graft in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graft in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear. For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.” [*Romans 11:16-22.*]17LtMs, Lt 208a, 1902, par. 48

A great and important work is before us. Now, just now is our opportunity to purify our hearts by belief of the truth as it is in Jesus.17LtMs, Lt 208a, 1902, par. 49

“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 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.*] *17LtMs, Lt 208a, 1902, par. 50*

You have a special work to regain the love of Jesus Christ which has been lost from the heart. Self has swelled to such proportions that Christ has not been manifested in your life. He cannot own you. The church needs to be aroused to realize her moral fall, that she may repent and do the first works, lest her candlestick be removed out of its place. *17LtMs, Lt 208a, 1902, par. 51*

Lt 209, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 26, 1902

Previously unpublished.

Dear Son Edson,—

This morning I read your last letter to me. I cannot write much in reply, because I am preparing matters for the book on the Southern field. As soon as I can get to this work, I shall make every letter written, and every appeal made, speak. The experience of the past year shows me that we have to meet in opposition men who claim to be followers of Christ, but who are unconsecrated, who have lent the enemy their talents and their ability, and who are used by him to hinder the work of God. *17LtMs, Lt 209, 1902, par. 1*

“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; about 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 for all saints.” [*Ephesians 6:10-18.*] *17LtMs, Lt 209, 1902, par. 2*

Let us watch unto prayer, lest we become adversaries of the truth. You will have as adversaries those who are not walking and working in the truth as it is in Jesus. Be sure, my son, that your mother is not your adversary, but that she will always stand firm for

truth and righteousness. *17LtMs, Lt 209, 1902, par. 3*

Representations have been made to me by my brethren that God has instructed me are not all truth. Brother Daniells and Brother Palmer are doing a work that God has not appointed them, and they are hurting their influence. I am wounded and grieved in spirit, but be assured that I shall not leave you to suffer from misrepresentations because you are my son. Neither will I sustain you in any wrong. Truth and righteousness must be made to appear in all their sacredness. The Lord will so order matters that the terrible misrepresentations made will work out for your good and for His glory. Be humble; be patient; speak wisely. *17LtMs, Lt 209, 1902, par. 4*

I ask you, my son, and I ask Brother W. O. Palmer, to leave yourselves in the hands of a wise, kind, heavenly Father. He will work in His own way. Whatever may be said in regard to your work, do not retaliate. Remember that you are working in full view of the heavenly universe. Seek Christ for wisdom to speak wisely, whatever others may say of you. This is your charge: "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.*] *17LtMs, Lt 209, 1902, par. 5*

I ask you to take to yourselves these words of Paul to Timothy: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [2 *Timothy 3:14-17.*] *17LtMs, Lt 209, 1902, par. 6*

The Lord has given you precious light on the Scriptures and if you will seek Him, He will give you wisdom and grace. He has a special work for you to do in opening the Scriptures to the people, and He

will make the trials that have come to you a means of glorifying His name by using them to perfect in you the work of His grace. He has not given you up to become the sport of your enemies. No, no!¹⁷*LtMs, Lt 209, 1902, par. 7*

Do not become stirred up or excited by provoking words. Be calm. And where the evidence is plain that you have made mistakes, admit this. But do not place yourselves in the hands of men who are not led and controlled by the Spirit of the Lord. There are those who employ the methods of the enemy in order to show that the work of certain ones, whom God has chosen to do a special work, is all wrong. They take advantage of every circumstance to dishearten these workers, and to make them appear in a false light. If they could find anything that would prove that these workers are dishonest, they would use this as a means of spoiling the work in the Southern field, under the plea of reconstructing the work and placing it on a safe basis. These men will create confusion and perplexity. God has not given them the work they have undertaken to do in Nashville—the work of tearing down what has already been done, and reorganizing the whole work.¹⁷*LtMs, Lt 209, 1902, par. 8*

The Lord will work for you if you will trust in Him. Lean your whole weight on Him, but do not put your confidence or trust in men.¹⁷*LtMs, Lt 209, 1902, par. 9*

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne—a message that will pierce the spiritual darkness, and conflict and convert souls. “Haste thee; flee for thy life,” is the call to be given to those dwelling in sin. [*Genesis 19:22, 17.*] We must now be terribly in earnest. We have not a moment to spend in criticism and accusation. Let men fall on their knees in prayer. And let them beware how they place their words and their plans in the place of God’s words and God’s plans. Hundreds are waiting for the warning to escape for their lives and lay hold on the hope set before them in the gospel. Far less labor is to be given to those who know the truth, and far more to those who are without God and without hope.¹⁷*LtMs, Lt 209, 1902, par. 10*

Let us not forget that God is in earnest with us. “Because sentence

against an evil work is not executed speedily; therefore the hearts of the sons of men are fully set in them to do evil.” [*Ecclesiastes 8:11.*] But God will not always keep silence. “He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy.” [*Proverbs 29:1.*] The Lord will be true to His Word. *17LtMs, Lt 209, 1902, par. 11*

There are thousands in America perishing in their sins. There are many, many cities unwarned. And looking afar off to some distant field, men are indifferently passing by most needy fields close to them. Christ says, “Go work today in My vineyard.” [*Matthew 21:28.*] “Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages; and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.” [*John 4:35-38.*] *17LtMs, Lt 209, 1902, par. 12*

When will the people of God awake to the responsibility resting on them? When will they become inspired with His Spirit, and give the message of warning to those right in their sight that are ready to hear? *17LtMs, Lt 209, 1902, par. 13*

Lt 210, 1902

Jones, A. T.

“Elmshaven,” St. Helena, California

December 26, 1902

Previously unpublished.

My dear Brother A. T. Jones,—

I have been up since twelve o'clock. I wrote till four, and then lay down and slept till six. *17LtMs, Lt 210, 1902, par. 1*

I do not know where to address my letter to you, but I wish to write you a few lines, telling you that I received your short letter written just before you went to Battle Creek. A few days ago I found the letter that I then began to you, unfinished and unsent. I want to tell you that your letter is of great value to me. It makes my heart glad and causes me to praise the Lord. *17LtMs, Lt 210, 1902, par. 2*

I thank you for writing as you did. I praise the Lord that you have accepted the Testimony that He sent you. I know that the Lord desires you to be a strong man in Him. You are a strong man in the knowledge of the Scriptures, but sometimes you speak inadvisedly, and this hurts your influence. Be very careful how you speak before the people, and be sure not to take positions that will cause you to be misunderstood. The Lord has a work for you to do; and He desires you to be wise unto eternal life. *17LtMs, Lt 210, 1902, par. 3*

The following words were spoken to me for you. I was instructed that it would be by heeding these words that you would preserve your influence for good: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.” [*Colossians 3:12-15.*] *17LtMs, Lt 210, 1902, par. 4*

Mark the word, "Let." The peace of Christ will come if you will give it a place in your heart. When you give this peace a welcome, all with whom you come in contact will notice that you speak with the gentleness of Christ. Your words and manner will be pleasant. In the past your manner has been harsh, abrupt, repelling, and this has led many to doubt whether you were a Christian gentleman. In this, your example has not been pleasing to God.¹⁷*LtMs, Lt 210, 1902, par. 5*

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [*Verses 16, 17.*]¹⁷*LtMs, Lt 210, 1902, par. 6*

These Scriptures contain the lesson that I am instructed you must learn by daily practice. Then you will be kind and courteous, and your deportment will ever be marked by Christian politeness to all. Your influence for good will constantly increase, and those who associate with you will say, "What hath God wrought. Elder A. T. Jones has put on the new man, which is renewed in knowledge after the image of Him that created him."¹⁷*LtMs, Lt 210, 1902, par.*

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Lt 211, 1902

Lane, Sands

“Elmshaven,” St. Helena, California

December 24, 1902

Portions of this letter are published in *10MR 220-222*.

Elder Sands Lane

My dear brother,—

Today I received and read your letter to me. Thank you for writing. You speak, my brother, as if I had heard all about the council meetings held in Battle Creek. But I have heard nothing at all in regard to these meetings. W. C. White has written me no particulars whatever regarding them. He has told me of his visit to Wright, and of seeing some of my old friends there. He said that while there he made his home with Brother and Sister Root, as my husband and I used to do. He said that they were as hospitable and courteous as ever, and that they made him very welcome. He wrote about his visit to Cedar Lake and Berrien Springs. He spoke about going to Nashville, and of returning to California after the meeting there, to help me with my work; but matters at Battle Creek seem to be as a sealed book.*17LtMs, Lt 211, 1902, par. 1*

Brethren Knox and A. T. Jones called to see me after their return from the East. They told me that it had been decided to hold the next General Conference in California, and that the brethren here thought that Sacramento would be the best place.*17LtMs, Lt 211, 1902, par. 2*

After they had gone, I remembered that I had not said a word to them in regard to the meetings at Battle Creek, and that they had said nothing to me in regard to them.*17LtMs, Lt 211, 1902, par. 3*

I have carried a heavy burden in regard to these meetings. But I shall not write about discouraging things; for by beholding we become changed.*17LtMs, Lt 211, 1902, par. 4*

Last Sabbath the Lord gave me strength to speak in the Sanitarium chapel. The room was well filled, with workers and patients from the Sanitarium, and with Sabbath-keepers living on the hillside. I spoke from the *fifth chapter of Revelation*. This chapter had been impressed on my mind, and I gave to the people what the Lord had given me. *17LtMs, Lt 211, 1902, par. 5*

On Sunday morning I spoke to the workers in the bakery, and at the close of my talk I prayed with them. *17LtMs, Lt 211, 1902, par. 6*

On Monday morning, at half past twelve, I spoke to the Sanitarium workers. The meeting was held in the classroom, which was well filled. The Lord gave me words to speak. After I had finished speaking, I was asked to offer prayer. The Lord Jesus came graciously near, and encouraged our hearts by increasing our faith. We can rely upon the promise, "Ask, and ye shall receive" [*John 16:24*]; for the love that God has shown in giving His Son to die for us is an assurance that He will hear and answer our petitions. "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*]; and because of this, Christ's intercession in our behalf will always prevail. *17LtMs, Lt 211, 1902, par. 7*

As we knelt in prayer, we received the assurance that the Lord drew sacredly near to us. After the prayer, invitation was given to all who desired to speak in witness of Christ to rise to their feet. Almost immediately, a large number of those present were standing, and testimony after testimony was borne. *17LtMs, Lt 211, 1902, par. 8*

My heart was made glad to see Dr. Zelinsky rising, and to hear him bearing an excellent testimony. He has taken his stand fully with us, to accept and live the truth. *17LtMs, Lt 211, 1902, par. 9*

A patient at the Sanitarium, Mr. Stanton, bore a good testimony. He and his wife came to the Sanitarium some time ago. He was present when I spoke in the Sanitarium several weeks ago, and he was much pleased with the meeting. Soon after, he and his wife called to see me, and about three weeks after, his daughter called. Mr. Stanton bought fifteen copies of *Steps to Christ* to send to his friends. His wife and daughter have gone to San Francisco, but they expect to return to the Sanitarium. They are all very much pleased

with the place.*17LtMs, Lt 211, 1902, par. 10*

We are praying that this family will accept the truth. They are very much interested, and are searching the Bible and reading our books.*17LtMs, Lt 211, 1902, par. 11*

On Tuesday I had a visit from Dr. T. J. Evans of Los Angeles, and Brother Boeker of the St. Helena Bakery. Dr. Evans wished to consult me in regard to the purchase of a certain property about twelve miles from Los Angeles. This property consists of a building of eighty rooms, furnished throughout, and seventy-five acres of orange grove. The buildings and the grounds are both in excellent order. The owner of this property has lately gone to Boston, and as he is not going to return to California, he is anxious to dispose of this property. He offers it for a very reasonable price. Could we purchase it, I think we could begin sanitarium work in it at once.*17LtMs, Lt 211, 1902, par. 12*

At Paradise Valley, about five miles from San Diego, there is for sale a building well adapted for sanitarium work. It was built for a sanitarium, and the owner says that the house alone cost her twenty-five thousand dollars. It is a fine, three-story structure, built on a rise of ground, and commanding a view of a beautiful valley. The rooms are large and airy, and in each room there is a marble wash stand and a wardrobe. There is about the house nothing extravagant, but from cellar to attic, it is well finished.*17LtMs, Lt 211, 1902, par. 13*

Besides this building, there are twenty acres of land, and the whole property is offered for eleven thousand dollars. I hope that arrangements can be made so that we can purchase it; for it is so well adapted for a sanitarium. It seems to have been kept for us in the providence of God.*17LtMs, Lt 211, 1902, par. 14*

More than a year ago light was given me that our people in Southern California must watch for opportunities to purchase such properties. I told our brethren that they would find all ready for use, and for sale at reasonable prices, just the buildings that they would need for their work. And thus it has proved. In a most remarkable manner the Lord is opening up ways for the advancement of His work in Southern California. Twenty miles from Los Angeles, at

Fernando, a town of about one thousand inhabitants, our brethren found for sale two large school buildings, which had been erected for use as a college. Our brethren were extremely desirous of establishing a school in Southern California, but they had no building, and when they found these buildings, which were just what they needed, they decided that the Lord must be leading them.*17LtMs, Lt 211, 1902, par. 15*

The property consists of a three-story school building, a dormitory of two and a half stories, a cottage of five rooms, and ten acres of land. Our brethren paid ten thousand dollars for it. When I inquired how this price compared with the real value of the place, they told me that it was not more than one fifth of what the place was worth.*17LtMs, Lt 211, 1902, par. 16*

I was present at the opening of this school, and it made my heart rejoice to see the company of promising, intelligent students gathered in the chapel. I thanked the Lord for providing such convenient buildings, in which school work could be begun without delay. God is our Helper and our Leader, and in Him we trust.*17LtMs, Lt 211, 1902, par. 17*

The Lord is surely preparing our way. In Southern California, land is high and building expensive, and the brethren could not possibly have bought land and put up suitable buildings for ten thousand dollars.*17LtMs, Lt 211, 1902, par. 18*

We knew that the school must be established away from the city, and that we must have land, so that the students could have opportunity to gain a knowledge of agriculture, and opportunity also to be self-supporting. The light given me is that we are to take our children away from the congested cities, and do all in our power to prepare them for the future life. The Fernando school is situated in an orange district. On every hand are to be seen beautiful orange groves.*17LtMs, Lt 211, 1902, par. 19*

There was some question about the water supply, but a well has been dug, and an abundant supply of water obtained.*17LtMs, Lt 211, 1902, par. 20*

When the brethren wrote to me about this place, I wrote back telling

them to purchase it by all means. I went to see it when I was in Southern California a few months ago, and I also visited several other places of which the brethren had been writing to me. I did not think that I should do so much pioneer work after my husband's death; but the brethren all want me to see the places that come to their notice. *17LtMs, Lt 211, 1902, par. 21*

My interview with Dr. Evans was a long and important one, and I gave them the best counsel that I could. I know that the Lord blessed me in my effort to advise them. *17LtMs, Lt 211, 1902, par. 22*

Dr. Evans is carrying on sanitarium work in Pasadena, a suburb of Los Angeles. He has rented two floors of a large building, and has fitted up the rooms for patients. But this is only a temporary arrangement, and the building will be given up as soon as we can secure a building for permanent use. *17LtMs, Lt 211, 1902, par. 23*

I am weighed down by the thought that our people do not realize the responsibility resting on them to proclaim the truth in the unwarned cities of America. God says to them, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [*Isaiah 60:1.*] Why are such cities as New York left unwarned? Do not those who know the truth understand the commission of Christ? Why then do they feel no burden to add new territory to the Lord's kingdom, to plant the standard of truth in new places? Why do they not obey the word: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [*Luke 12:33.*] Why do they not return to the Lord His own, to be invested in heavenly merchandise? *17LtMs, Lt 211, 1902, par. 24*

Why do not our people wake up to the peril threatening the men and women in the cities of America? Why are not our churches aroused, and why is there not an earnest call made for volunteers to enter the whitening harvest-field? *17LtMs, Lt 211, 1902, par. 25*

When I bear my testimony in person, I want to bear it where it will be appreciated, where it will be heeded; where I shall not be afflicted by those who are so spiritually backslidden that they make no effort to proclaim the truth for this time. *17LtMs, Lt 211, 1902,*

par. 26

We have no time to dwell on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God, men who will obey the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins." [*isaiah 58:1.*]17LtMs, Lt 211, 1902, par. 27

The sermons preached by some of our ministers will have to be much more appropriate, and much more to the point, than they are now, else many backsliders will carry a tame, pointless message, that lulls people to sleep. Every discourse given should be given under a sense of the awful judgment soon to fall on our world. The message of truth is to be proclaimed by lips touched with a live coal from the divine altar. Christ refers to the lifeless, purposeless messages given in our churches, when He says, "I know thy works, that thou art neither cold nor hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:15-18.*]17LtMs, Lt 211, 1902, par. 28

Night after night I get up at twelve and one o'clock, and walk the floor in intense anguish, because of the tame messages borne by our ministers, when they have a message of life and death to bear to the people. The ministers are asleep; the lay members are asleep; and a world is perishing in sin. Where are the evangelists who can go to the South and work for the people there? Where are the men who have encouraged Elder Haskell? He and his wife are doing a noble work. Not only are they proclaiming the truth; they are training other workers to proclaim the truth in the right way. Do you not think that God requires His people to help a man who is doing as much as Elder Haskell is doing? I know how the Lord regards

this matter. It would be well pleasing to Him for His people to give of their means and their sympathy to those who are working for Him in the cities of America. God has instructed me that His people are neglecting a work that is close beside them.*17LtMs, Lt 211, 1902, par. 29*

If our people would feel more of a burden for the men and women in our cities who have not heard the message of salvation, if they would labor for them with determined energy, they would have less time and thought to give to tearing down what has been accomplished. God is not pleased with the way that things are shaping, and unless more is done than has been done for the cities of America, ministers and people will have a heavy account to settle with the One who has appointed to every man his work.*17LtMs, Lt 211, 1902, par. 30*

Lt 212, 1902

Daniells, A. G.; Palmer, E. R.

“Elmshaven,” St. Helena, California

December 30, 1902

Portions of this letter are published in *PM 122-123*.

Dear Brethren A. G. Daniells and E. R. Palmer,—

I have just read a letter that came last night from Brother W. D. Salisbury, of Melbourne, Australia, in regard to the work of the Echo Publishing Company. Brother Salisbury enclosed a letter that the Echo Company had received from Brother G. W. Reaser, of South Africa, and a copy of the reply sent by the Echo Company. Brother Reaser’s letter speaks of the effort being made by Brethren Daniells and Palmer to break up the established order of things and to change the arrangements entered into between the Echo Company and the workers in South Africa. *17LtMs, Lt 212, 1902, par. 1*

Four or five days ago I discovered in a writing desk an envelope addressed to me. Upon opening it, I found that it contained a printed copy of the correspondence that has passed between the Echo Company and Brethren Reaser, Palmer, and others. This is the first time I had seen this correspondence, and it was by chance that I found it when I did. The letters printed in this leaflet explain matters that I had not been able to understand. In the night season transactions had passed before me that I did not fully comprehend. Suffice it to say that these are now made plain by the communications I have since read. *17LtMs, Lt 212, 1902, par. 2*

Several weeks ago I was instructed by the Lord that Brother E. R. Palmer was doing a work that God had not appointed him to do. This message I sent to the recent Council held in Battle Creek. Brother Daniells was not appointed of God to unite with Brother Palmer in doing such a work. These brethren have not been instructed by the Lord to leave upon the minds of the workers in South Africa the impression that the Echo Publishing Company was selfishly endeavoring to take unfair advantage of the South African

brethren. Men must be very careful in regard to leaving upon the minds of their brethren the impression that the Lord's workers in a certain place are dealing unfairly and dishonestly. Such impressions mean a great deal. When some of our brethren accuse the brethren in charge of a publishing house, a reflection is cast upon the managers of the institution. *17LtMs, Lt 212, 1902, par. 3*

For the past fifteen years Satan has been bringing in all that he could bring in to shake the confidence of our people in the brethren entrusted with important parts of the Lord's work. And he has been playing this game with marked success. Things have become so entangled that a great amount of painstaking, searching work will be required to set things in order. The evil leaven of criticism will be introduced in one place after another to create suspicion and to lead men to charge one another with deception and dishonesty, when in reality the criticisms and charges are based upon a perversion of facts. False representations are cruel. The Lord endorses no such work. *17LtMs, Lt 212, 1902, par. 4*

I wish to say, my brethren, that in planning as you have with regard to the publishing work, you are placing yourselves where you have not been called to labor. *17LtMs, Lt 212, 1902, par. 5*

The Lord has not appointed you to do any such work. Your effort to change the plans that have been made, and to rearrange matters after your own plans, is not in accordance with God's will. You do not improve matters by writing as you have written in regard to the publishing work. Your ideas are greatly perverted. The words written by Brother E. R. Palmer are inappropriate. These questions have not been left to his judgment nor to Brother Daniells' judgment for final decision. *17LtMs, Lt 212, 1902, par. 6*

The plans of the Echo office in connection with its work were laid after prayerful consideration. The brethren in charge of the office adjusted their work accordingly and began to carry out the arrangements made. The Lord's blessing rested upon their efforts. *17LtMs, Lt 212, 1902, par. 7*

When the Lord approves of certain plans, His word is Yea and Amen. He does not say Yea, and then say Nay. He never begins to do some good work, and immediately afterward to undo this work

by ordering that something else be done that is the opposite of the first work He has begun.*17LtMs, Lt 212, 1902, par. 8*

Until God gives the orders, let men—whether ministers, general canvassing agents, or conference presidents—keep to their line of work. God’s word of counsel is: “Be sure your orders come from God, and not from man’s human judgment.” God lives and reigns. I am instructed to say to Brethren Daniells and Palmer: Keep your hands off the ark. You have no appointment from God to do that which you have undertaken to do in connection with the publishing work.*17LtMs, Lt 212, 1902, par. 9*

Lt 213, 1902

Brethren at the St. Helena Sanitarium

“Elmshaven,” St. Helena, California

November 3, 1902

Portions of this letter are published in *CD 282-283; MM 283-284; Ev 149, 537, 539; 1MR 290-291.*

To those in positions of responsibility in the St. Helena Sanitarium,
—

Last night I was instructed that changes will have to be made in the Sanitarium at St. Helena. Those connected with this institution are to remember that God wants them to meet the patients where they are. We are to be the helping hand of God in presenting the great problems of the truth for this time; and we must not attempt to interfere unnecessarily with the habits and customs of those who are in the Sanitarium as patients or guests. Many of these people come to this retired place to remain a few weeks only. To compel them, for so short a time, to change their hours for meals, is to subject them to great inconvenience. If you do this, you will find, after test and trial, that you have made a mistake. Learn what you can in regard to the habits of the patients, and do not require them to change these habits when by the change nothing special is gained.¹⁷*LtMs, Lt 213, 1902, par. 1*

The atmosphere of the institution should be cheerful and homelike, and as social as possible. Those who come for treatment should be made to feel at home. Abrupt changes in regard to meals will keep them in an unsettled state of mind. Feelings of discomfort will be the result of the interruption of their habits. Their minds will be disturbed, and this will bring about unnatural conditions, by which they will be robbed of the blessings that they might otherwise obtain. When it is necessary to change their habits, do this so carefully and so pleasantly that they will look upon the change as a blessing rather than a discomfort. The patients are to be provided with an abundance of wholesome, palatable food, prepared and served in so appetizing a way that they will have no temptation to

desire flesh-meat. The meals may be made the means of an education in health reform. Care is to be shown in regard to the combinations of foods given to the patients. Knowledge in regard to proper food combinations is of great worth and is to be received as wisdom from God. *17LtMs, Lt 213, 1902, par. 2*

The hours for meals should be so arranged that the patients will feel that those in charge of the institution are working for their comfort and health. Then, when they leave the institution, they will not carry away with them the leaven of prejudice. In no case is a course to be followed that will give the patients the impression that the time of meals has been fixed by unalterable laws. *17LtMs, Lt 213, 1902, par. 3*

If, after dispensing with the third meal in the Sanitarium, you see by the results that this is keeping people away from the institution, your duty is plain. We must remember that while there are some who are better for eating only two meals, there are others who eat lightly at each meal, and who feel that they need something in the evening. Food enough is to be eaten to give strength to sinew and muscle. And we are to remember that it is from the food eaten that the mind gains strength. Part of the medical missionary work that our Sanitarium workers are to do is to show the value of wholesome food. *17LtMs, Lt 213, 1902, par. 4*

It is right that no tea, coffee, or flesh meat be served in our sanitariums. To many, this is a great change and a severe deprivation. To enforce other changes, such as a change in the number of meals a day, is likely, in the cases of some, to do more harm than good. *17LtMs, Lt 213, 1902, par. 5*

There are many to whom the supper hour has been the most cheerful hour of the day. Then it is that all the family, the day's work done, have gathered round the table for social intercourse. *17LtMs, Lt 213, 1902, par. 6*

It is plain that two meals a day are better than three. I believe and practice this, but I have no "Thus saith the Lord" that it is wrong for some to eat the third meal. We are not to be as the Pharisees, bound about by set rules and regulations. God's word has not specified any set hours when food should be eaten. We are to be

careful not to make laws like the laws of the Pharisees or to teach for doctrine the commandments of men.*17LtMs, Lt 213, 1902, par. 7*

Let your regulations be so consistent that they will appeal to the reason of those even who have not been educated to see all things clearly. As you strive to introduce the renovating, transforming principles of truth into the life-practice of those who come to the Sanitarium to gain improvement in health, let them see that no arbitrary exactions are laid on them. Give them no reason to feel that they are compelled to follow a course that they do not choose.*17LtMs, Lt 213, 1902, par. 8*

The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so simple, His illustrations so appropriate, His words so sympathetic and so cheerful, that His hearers were charmed. He sought to avoid giving them a shock of disagreeable surprise.*17LtMs, Lt 213, 1902, par. 9*

Christ drew many of His illustrations and lessons from the great treasure-house of nature. He plucked a lily and pointed His hearers to its simplicity and marvelous beauty. He pointed to the grass of the field, saying, "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." [*Matthew 6:30.*] He desires us to see that the things of nature are an expression of the love of God, and that, though marred by sin, they still speak to us of the Eden-home in which Adam and Eve were placed. He desires us to be reminded by them of the time when this home shall be restored, and the earth shall be filled with the praise of the Lord.*17LtMs, Lt 213, 1902, par. 10*

Many words of instruction were spoken in regard to the work of the Sanitarium. I cannot now give this instruction as fully as I will try to hereafter. There is one point, however, that I wish to make plain. The instruction given to the patients in our sanitariums is not to be presented in the form of laws that must be obeyed. The word was

spoken: "Everything that can be done is to be done to bring the sick and afflicted to the way of truth and righteousness. Medical missionary work is one means of doing this. We do not know how much prejudice is removed as people are brought in contact with true medical missionary workers. As physicians and nurses strive to do for the suffering the work that Christ did when He was upon this earth, the truth for this time will find access to minds and hearts." *17LtMs, Lt 213, 1902, par. 11*

The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established. The sick and the afflicted, coming to our sanitariums, are brought within reach of the gospel workers laboring there. O what precious opportunities are thus offered to sow the seeds of truth. How careful the workers should be to avoid doing anything that will cause the truth to be misunderstood, or misrepresented, or that will arouse prejudice against it. Where we can, let us make concessions. Never are we to swerve a hair's breadth from the principles that God has laid down for our guidance. But we are to guard against framing human tests. When it is evident that certain methods are not favorable to the work of the Sanitarium, we are not to continue to follow these methods, especially if they are not enjoined by the word of God. We are to be careful in handling even the truth, lest it taste strongly of the dish. About the keeping of the law of the Lord, there is no question. It is an unchangeable command to us. Human laws are to be held subject to change. *17LtMs, Lt 213, 1902, par. 12*

In order for the work of our Sanitarium to prove a success, it may be that we shall have to forgo some of our own ideas. Let us remember that in so doing, we may win from death to life, from disloyalty to loyalty, some of those coming to the institution for treatment. *17LtMs, Lt 213, 1902, par. 13*

The evening season of worship at our sanitariums should be conducted in a way that will give opportunity for the asking of questions. *17LtMs, Lt 213, 1902, par. 14*

Joseph and Mary, on their way from Jerusalem to Nazareth, found that Jesus was not with them. They searched through their

company, but in vain. Returning to Jerusalem, they pursued the search. The next day, as they mingled with the worshipers in the temple, a familiar voice arrested their attention. They could not mistake it. No other voice was like His, so serious and earnest, yet so full of melody.*17LtMs, Lt 213, 1902, par. 15*

Jesus was sitting in the school of the rabbis, questioning the learned doctors in regard to the prophecies and the events then taking place that foretold the Messiah's coming. His questions were suggestions of deep truths which had long been obscured. God was seeking to give light to those leaders in Israel. And He used the only means by which they could be reached. In their pride they would have scorned to admit that they could receive instruction from any one. If Jesus had appeared to be trying to teach them, they would have disdained to listen. But they flattered themselves that they were teaching Him, or at least, testing His knowledge of the Scriptures. His youthful modesty and grace disarmed their prejudice. Unconsciously their minds were opened to the Word of God, and the Holy Spirit spoke to their hearts.*17LtMs, Lt 213, 1902, par. 16*

I have mentioned this to show the important place that the asking of questions fills in teaching the truth. By His Holy Spirit the Lord can make us light-receivers and light-givers. The Lord desires unbelievers to be brought in contact with His people, that they may be blessed by the increased light shining from His Word. In our dealings with those who know not the truth, we should be very careful to do nothing that will leave on their minds an impression unfavorable to the truth. We are to seize every opportunity to point sinners to Jesus, the One who takes away the sin of the world. We are to hold forth every possible inducement to draw them to Christ. In our words and manner there is to be no harshness. We are never to swerve from Bible principles, but we are never to force our customs upon those who come to our sanitariums for treatment. In all that we do or say, the dignity of the truth is to be preserved.*17LtMs, Lt 213, 1902, par. 17*

We are to be careful not to treat our own ideas as if they were the law of God. Let us look at this matter as it is. We are not to make rules with the idea that they are never to be changed or modified. In

our sanitariums the seventh-day Sabbath is ever to be kept holy. No tea, coffee, or flesh meat is to be served, unless it is in some special case, where the patient particularly desires it, and then, these articles of food should be served to him in his room. No tests that the Bible does not require are to be brought in. Every effort should be made to win the confidence of the patients, that their hearts may be reached by the truth. The workers are to draw as near to them as they can, bringing them into the sunshine of Christ's love. *17LtMs, Lt 213, 1902, par. 18*

“The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits.” [*James 3:17.*] *17LtMs, Lt 213, 1902, par. 19*

December 25

Let no sweeping changes be made in the Sanitarium till a meeting of the California Medical Board can be held. Until there is a full understanding of what changes should be made, let things move along as smoothly as possible. Let all that is done be done wisely. *17LtMs, Lt 213, 1902, par. 20*

The third meal should be placed on the table for all who desire it. This meal should be simple and yet appetizing. *17LtMs, Lt 213, 1902, par. 21*

Lt 214, 1902

White, J. E.

“Elmshaven,” St. Helena, California

December 31, 1902

Portions of this letter are published in *5Bio 225*.

Dear Son Edson,—

I received your letter, but could not feel at liberty to telegraph. I had written you several pages to copy, but cannot find them, after hunting in every place I can think of. I will say, I shall be able, I think, to furnish something for you, but must have clear light what to do. I do not want to move hastily at all. But I have the comfort of the Spirit of God. Now I say, just watch and pray, and trust His living Word. His hand is upon the wheel, and He will turn the vessel as He pleases. *17LtMs, Lt 214, 1902, par. 1*

I slept little last night. I was taken from company to company, bearing a decided testimony in regard to the men who are spoken of in *Ezekiel 9*. This was given me to speak upon. I also spoke upon *chapter 10*. *17LtMs, Lt 214, 1902, par. 2*

My son, move very carefully. Take Christ’s yoke, and learn of Him. He invites all who will to take His yoke. “Learn of Me,” He pleads, “for I am meek and lowly of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [*Matthew 11:29, 30*.] *17LtMs, Lt 214, 1902, par. 3*

There will be no dearth of matter to print, but there is another question [involved]. I cannot advise you to remain in Nashville with the present company associated together, who are so determined to introduce this evil leaven in the meal. We have but little time to work. The judgments of God are in our land. And there are places where your message given you of God will be received. But look to the Lord now with all your being. *17LtMs, Lt 214, 1902, par. 4*

After breakfast, or just at breakfast, Sara has told me the terrible

news, that a telegram is received by the Sanitarium that the Battle Creek Publishing House is burned to the ground. O I am feeling so sad, because it is the—that the Lord has permitted this, because His people would not hear His warnings, and repent, and be converted, that He should heal them. Many have despised the words of warning. O how sad it is, how large the loss is, of books and furniture and facilities, we know not. May the Lord have mercy upon us, is my prayer. *17LtMs, Lt 214, 1902, par. 5*

We know not how this will affect your meeting, but we hope it will have the effect of humbling hearts, and that those who have been reproved may see that the Lord means [that] there shall be altogether a different state of things. And how far He may still signify His correcting hand is upon His people, we cannot determine; but let us all humble our hearts before God, and learn the lessons that He will teach us. We are living in a most solemn period of this earth's history. I hope that these things will be taken to heart, and that the Lord will have mercy upon us. *17LtMs, Lt 214, 1902, par. 6*

Now I can write no more. I am about sick today. And what next, I ask, is coming? I will not try now to write any more, as this may change the whole features of your meeting and astonish and break many hearts. *17LtMs, Lt 214, 1902, par. 7*

Tell Brother Butler I have a letter nearly done [for him], but I am not able to finish [it]. *17LtMs, Lt 214, 1902, par. 8*

Much love, Mother. *17LtMs, Lt 214, 1902, par. 9*

Lt 215, 1902

Jones, A. T.

“Elmshaven,” St. Helena, California

May 7, 1902

This letter is published in entirety in *11MR 208-210*.

Elder A. T. Jones

Dear Brother,—

I did not feel free to bring into the testimony I read while I was in Oakland all that had been shown me concerning your work. But I must tell you plainly that your views in regard to church discipline are not in harmony with the Word of God. You are wide of the mark. God calls upon you, my brother, to weigh your words carefully before you speak them to the congregation.*17LtMs, Lt 215, 1902, par. 1*

You have been given great light upon the Bible. God has helped you to make truth appear in its true bearing before the people, but this is no excuse for you to speak words that have no foundation in the word of God, words that, if carried out, would bring our churches to the place where they would need the reproof, “My house shall be called a house of prayer, but ye have made it a den of thieves.” [*Matthew 21:13.*]*17LtMs, Lt 215, 1902, par. 2*

The names of those who sin and refuse to repent should not be retained on the church books, lest the saints be held accountable for their evil deeds. Those who pursue a course of transgression should be visited and labored with, and if they then refuse to repent, they should be separated from church fellowship, in accordance with the rules laid down in the Word of God.*17LtMs, Lt 215, 1902, par. 3*

“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then

come and offer thy gift.” [Matthew 5:23, 24.]17LtMs, Lt 215, 1902, par. 4

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.” [Matthew 18:15-17.]17LtMs, Lt 215, 1902, par. 5

“I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or with idolaters; for then must ye needs go out of the world.” [1 Corinthians 5:9, 10.]17LtMs, Lt 215, 1902, par. 6

“I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” [Romans 1:16-18.]17LtMs, Lt 215, 1902, par. 7

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds.” [2 John 9-11.]17LtMs, Lt 215, 1902, par. 8

Brother Jones, instruction has been given to me to the effect that you are careless in your speech, and that your words must be more carefully chosen. You must remember that you are certainly dishonoring God when you use His entrusted talent of speech, which should be consecrated and holy, in such a way that it is a stumbling block to our people. Those who refuse to hear the admonitions and warnings given by God’s faithful messengers are not to be retained in the church. They are to be disfellowshipped; for they will be as Achan in the camp of Israel—deceived and deceiving.17LtMs, Lt 215, 1902, par. 9

Who, after reading the record of Achan's sin and punishment, can think it according to the will of God that those who do wickedly, refusing to repent, are to be retained in the church? To retain them would be an insult to the God of heaven.*17LtMs, Lt 215, 1902, par. 10*

Elder Jones, I am much pained by your incautious statements. You speak rashly. You are not sanctified by the truth you handle. Your spirit needs to be refined. Then Christlike words will flow from a heart imbued with the Holy Spirit. You are too self-confident, too sure that everything you say possesses a power which will obtain assent to it from those who hear.*17LtMs, Lt 215, 1902, par. 11*

Unless you are converted, your unguarded statements will destroy the force of the most powerful sermons you can preach; for they reveal that you are not speaking under the influence of the Holy Spirit, but that "another spirit" has taken possession of you. [*2 Corinthians 11:4.*] All in your words and actions that is coarse and rough, all that savors of a reckless self-confidence, greatly injures the force of the truth that you proclaim. Unless you change, your careless speech will make fruitless the most precious truths.*17LtMs, Lt 215, 1902, par. 12*

Speak guardedly. When your words are weighted with the Holy Spirit, when you stand where you should as a man who is proclaiming the sacred truths of the Word of God, your unsuspected weaknesses of character will not be developed as something worthy of imitation. If you keep humble before God, self will not appear. It will be unmistakably seen that Christ is abiding in the heart, sanctifying the life. Show by your careful, holy profession that you are receiving into your soul the water of life, to send it forth to others in sweet, living currents. The religion of Calvary and the gospel is a triumphant argument to the transforming power of the grace of Christ. Unless your spirit is decidedly changed, your course will greatly detract from your influence. God does not want the ways and words of A. T. Jones to be woven into your discourses. You must come to the feet of Jesus. "Learn of Me," says the divine 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.*]*17LtMs, Lt 215, 1902, par. 13*

Cover yourself with the righteousness of Christ. Let not unadvised words and actions injure your influence. Do not think that your course of action is perfect, and that no one should question it. Our people will certainly question your course unless they see that you are moving under the influence of the Holy Spirit, in all meekness and lowliness of heart. The sharp way in which you sometimes bear down on others will tell upon you. You need to be melted over by the Spirit of God. You need to cherish the gentleness of Christ. *17LtMs, Lt 215, 1902, par. 14*

Lt 250, 1902

White, W. C.; White, J. E.

Refiled as *Lt 1, 1903*.

Lt 251, 1902

Burden, Br-Sr. [J.A.]

Refiled as *Lt 26, 1903*.

Lt 252, 1902

Burden, Br-Sr. [J.A.]

Refiled as *Lt 28, 1903*.

Lt 253, 1902

White, J. E.; White, Emma

St. Helena, California

January 20, 1902

Previously unpublished.

Dear Children, Edson and Emma,—

I have been, during the night season, conversing with you both and I have words from the Lord to speak to you. How can I suppose that you are walking in all things in the counsel of the Lord unless you are walking and working in accordance with the light the Lord has been pleased to give me? *17LtMs, Lt 253, 1902, par. 1*

The Lord is not pleased that you do not come into the light, to practice the light in regard to your diet. You both need to reach a higher standard upon health reform. You need to be sanctified through the truth. Your own countenance, Edson, testifies plainly against you, and when you shall observe the strictest habits in your eating and health reform, your countenance will bear a different testimony of your habits. Your ideas of what constitutes self-denial and self-sacrifice will undergo most thorough reformation. *17LtMs, Lt 253, 1902, par. 2*

The Lord would have you come close to Him. You are living unhealthfully, and I speak to Emma decidedly, There is something you must do if you expect health and strength yourself, and that Edson should have a clean countenance and that the current of blood shall be clean. You can, Emma, help Edson if you will; but you both, my children, in working decidedly against the light the Lord has given me in regard to health reform, make me to feel that I cannot put confidence in you and in the judgment you may have as to how to manage my books. *17LtMs, Lt 253, 1902, par. 3*

Lt 254, 1902

Daniells, A. G.; Evans, I. H.

Elmshaven, St. Helena, California

January 22, 1902

Previously unpublished.

Brethren Daniells and Evans,—

I have a request to make at this time. I wish to have the plates of the book *Steps to Christ*. I think that you should grant my request to donate the same to me in consideration that you have received more than enough to remunerate you for all that you paid for the plates. Will you let me know at once in regard to this matter? What will you do for me in regard to this book? This is the only book for which I do not own the plates. Will you now respond at once and if you can do me the favor to donate the plates, do so; if not, tell me what you will do. *17LtMs, Lt 254, 1902, par. 1*

I am now in very straitened circumstances. You know I have been paying that old debt on the manufacturing company's indebtedness. There is means in the interests in Australia, but I do not want to place them in embarrassment by withdrawing it. I ask you this favor which I think you should grant me and if you feel you cannot do this, let me know at once how much I must pay for the plates. I would be pleased to hear at once upon the subject. *17LtMs, Lt 254, 1902, par. 2*

I am improving. I am so very thankful to be at home where I can have good atmosphere. We have been having a gentle rain. I have not been out but once in the carriage. I am regaining my appetite and strength. The thistle greens are my principal diet—these and two cooked onions at a meal, and the zwieback. Food just begins to taste good. It is all of three months since my appetite failed. The malaria was upon me, and I have had no disposition to swallow food. I am now able to eat the thistle greens cooked, and I am glad I relish them. *17LtMs, Lt 254, 1902, par. 3*

I have just returned from a ride to the business part of town. Brother James and May White and the twins accompanied me. I am gaining in strength slowly. *17LtMs, Lt 254, 1902, par. 4*

Lt 255, 1902

White, J. E.

“Elmshaven,” St. Helena, California

January 28, 1902

Previously unpublished.

Dear Son Edson,—

I am pleased with your letters to the publishing houses. This is the spirit you are to maintain. But do not be free to speak of the great profits coming on your books. Your boat-building is not in harmony with your work. However good the motive may be, it is a venture in speculation; and as I have helped you, and all know that I have done this, there will certainly be conclusions drawn. As the people shall see your offices so nicely furnished, they do not take in the pressing call for help. They think that if less was expended it would be more in harmony with the pleas made. Now, Edson, be careful how you move. There should be working as your father and I have worked. *17LtMs, Lt 255, 1902, par. 1*

Now I would say, Be cautious. You are too outspoken. You should not break out into speech as you have done to Brother Palmer against your own brother. If there is a man in all our ranks who has worked unselfishly and upon the most pure principles, it is W. C. White. I know how the Lord regards his labor. Any lack of confidence you manifest in him will not be in your favor, for he has been willing modestly and humbly to walk and work, notwithstanding he has been left in hard places, to stand alone to bear reproach—and never, never a jot of it should come on him. Yet he had no words of reproach for those who allowed him to carry the blame of their own wrongs. *17LtMs, Lt 255, 1902, par. 2*

When you break out as you have done before his own mother, who knows him well, what can I suppose is the kind of spirit that works you to do this? I have been grieved to the heart. And if you and so injudicious in your speech about one who does not deserve your censure, what confidence can I have in your wise discrimination?

The Lord is with W. C. White, and although he may make mistakes, they are the least of any man that I know of that lives. I know what I am talking about. He has been my counselor and to me a great blessing, and he takes my counsel. He is a man of firm principle and clear understanding, as I have reason to know.¹⁷*LtMs, Lt 255, 1902, par. 3*

Now make haste slowly with your speeches. We are all making history, and I want your history to be one that God shall commend as one who is an overcomer. I do not advise you to take hold of the food business: it means so much, and you will become involved in a large outlay of means. I advise you to take hold of the book business. These book sales are dead enough.¹⁷*LtMs, Lt 255, 1902, par. 4*

And I beg of you do not use my name as an influence to sustain you in any of your plans or methods. Let my name lie still if you want me to have the standing the Lord would have me to have among His people. I know you are uprooting my influence in your effort to build up your enterprise. The people are sore over the idea of the free drawing of means to help the Southern field, and when they learn (as they will learn) in regard to money laid out to build a boat, then they will consider who knew ... [remainder missing]¹⁷*LtMs, Lt 255, 1902, par. 5*

Lt 256, 1902

Van Horn, Sister

“Elmshaven,” St. Helena, California

April 14, 1902

Previously unpublished.

Dear Sister Van Horn,—

I received your letter in reference to your son. Notwithstanding you have been sorely tried, the Lord will not forsake those who put their trust in Him. He will work in your behalf. Come to Him and continue to press the case to the throne of grace, as you have done. Do everything on your part to remove the difficulty, having the diet very simple, and then say, “Lord, I have done the best I know how in seeking Thy glory.” *17LtMs, Lt 256, 1902, par. 1*

You have had a long trial. Has it dimmed your Christian integrity? Has it lessened your love for God and the truth? Has it blunted the fine edge of your love for the truth? My Brother and Sister Van Horn, look the matter over carefully. Place yourselves at the feet of Jesus and say, “Oh Lord, if I have failed to sanctify myself unto Thee, soul, body, and spirit, teach me how to employ all my talents to the glory of God, physical, mental, and moral. If I have been untrue to my convictions, teach me now how to use my whole being to Thy glory. Take me as I am and teach me Thyself how to bring glory to Thy holy name.” *17LtMs, Lt 256, 1902, par. 2*

Time is short. Pray and work is the great charge to parents and to children. In the conflict with spiritual foes the best work and privilege for me is to sanctify myself, ready to take up any appointed work that seems to be duty. You must keep your case before the Lord in prayer, keep up good hope, and doubt not in your heart. Keep saying, “He hath promised; He will not leave me, even me.” I will pray for you. Do not think your case hopeless. Keep your mind stayed on God, saying, “The great Healer said, ‘Ask and ye shall receive, seek and ye shall find.’” [*Matthew 7:7.*] Put that promise before the Master and tell Him you believe the promise—left on

record for just such suffering ones as you. You must carry him, your son, in the arms of your faith. *17LtMs, Lt 256, 1902, par. 3*

Thank the Lord that you have One who is caring for you all the time. Take Him at His Word. All you can do yourself is to cast your helpless soul upon Jesus Christ, because He loves you in your affliction. Put your trust in Him that careth for you. My heart will seek the Lord in your behalf, but Christ alone can do the work. Do not be discouraged. Christ can break the power of Satan and will break it, for He hath promised. *17LtMs, Lt 256, 1902, par. 4*

Now my dear friend and brother, Hope thou in God. Go in the strength of that God who is behind the promise. The healthy heart, the heart that learns of Christ, believes in Christ, is sure to work for a healthy body, and may often succeed in obtaining physical health. *17LtMs, Lt 256, 1902, par. 5*

Lt 257, 1902

Baker, Brother and Sister [W. L. H.]

Oakland, California

April 27, 1902

Previously unpublished.

Dear Brother and Sister Baker,—

I have a few lines to write to you. I am not able to write much. I am saving every jot and tittle of my strength for the Monday conference meeting here in Oakland. My health is improving. I have carried on my work just the same night and day throughout my sickness. Being unable to lay off the burden, I have felt compelled to write and see if relief would not come, but my head gave out. My eyes have troubled me much; but I am praying about them, and I believe the Lord will touch my head and my eyes with His healing hand. I have ventured here to attend an important meeting. The people will be in tomorrow and the meeting proper will commence. I wish to get this off on the next boat, which leaves Wednesday. *17LtMs, Lt 257, 1902, par. 1*

I have a matter to present to you. I agreed two years or more ago to help Maggie Hare in getting her sisters to the college at Avondale. She is now carrying the burden of a second sister and I have not yet helped her. This has left her but very little means to use for herself. I now wish you to let her sister, whom she wants to come to the school, have passage money to take her to the school, and charge the account to the school fund, which I have appropriated for this purpose in the school funds, to be used as I shall see fit in carrying students unable to pay their own expenses. If you will do this it will be a favor. You can draw from that fund. *17LtMs, Lt 257, 1902, par. 2*

Sister Maggie Hare is anxious to get this third sister away to Cooranbong. Then the future cost of books and outfit I will appropriate, also her tuition money. I will settle these bills. Maggie has received less wages than she should; and as it is not possible

for her to pay all the expenses herself, I have come to the conclusion that if anyone is deserving of some assistance in this good work, I will cheerfully assume this responsibility. Write me that you have complied with my request. I must send this letter written with my own hand. I have not a machine to copy this.*17LtMs, Lt 257, 1902, par. 3*

I have had so little sleep my eyes trouble me. I should be pleased to see you and have a long talk with you, but Australia seems a great way off now. I do not think I shall ever cross the water again for Australia.*17LtMs, Lt 257, 1902, par. 4*

I felt very sorry in regard to Dr. Caro, that he has not tact and ability to manage a sanitarium. He is so extravagant in his use of means. And there are many things that worry me, for I fear greatly he will lose his soul through his extravagance in the outlay of means. This is a matter we all must study carefully. Now there are so many places to be worked.*17LtMs, Lt 257, 1902, par. 5*

In love.*17LtMs, Lt 257, 1902, par. 6*

Lt 258, 1902

White, J. E.

“Elmshaven,” St. Helena, California

May 13, 1902 [May 3, 1902?]

Previously unpublished.

James Edson White,—

My son, I want you to send me a copy of all I have written you while you have been engaged in the work of the Southern field—or the letters themselves. I want a copy of all you have written me. I may have copies of many of these letters; but send me all writings that concern your labors, your encouragements and discouragements, from the commencement of your work in the field. I have light in regard to this matter and I want these matters. Send them, and I will examine them and prepare them as I can to come before the people. Much is already where I can use it, but send me experiences. Send everything you can and let me see it.¹⁷*LtMs, Lt 258, 1902, par. 1*

I send you copies of articles you may use in your paper.¹⁷*LtMs, Lt 258, 1902, par. 2*

Lt 259, 1902

Review and Herald

At Camp Meeting, Petaluma, California

June 13, 1902

Previously unpublished.

Review and Herald, Battle Creek, Michigan,—

I am pained, deeply pained, to see the illustration in our church paper occupying one whole page, a heathen shrine, Egyptian musicians. Is the Lord glorified by any such strange pictures? Are heathen deities to appear as the first thing that speaks to the senses? What strange thing is this?¹⁷*LtMs, Lt 259, 1902, par. 1*

Many have asked why Sister White's articles should be placed toward the back of the paper. I said, That does not trouble me. Well, they have made many remarks upon this, but if it pleases you who handle the paper, I am not troubled. I do object to these strange pictures that take the place of these articles. If the *Review* had remained as it was, it would have served the cause of God just as well and better than it does in the appearance it now presents.¹⁷*LtMs, Lt 259, 1902, par. 2*

What will appear next? See *Deuteronomy 4:1-10*.¹⁷*LtMs, Lt 259, 1902, par. 3*

Supposing that the commandments of God should be illustrated and placed upon the first page of *Review and Herald* where they can speak to the people, such would be an appropriate illustration. Let such words as are of highest importance come first to the eye and teach the requirements of heaven. (*Exodus 31:12-18*) should appear in every paper published. (*Deuteronomy 6:3-9, 20-25; 7:5-11, 24-26*), should also appear.¹⁷*LtMs, Lt 259, 1902, par. 4*

I sincerely pray that the Lord will sharpen our spiritual senses that we shall see and understand that all such illustrations in our papers had better be cut out. I wish that front page could be where it would

never appear to bear its lesson and tell its idolatrous-shrine story. *17LtMs, Lt 259, 1902, par. 5*

Heathen shrines and priests and dignitaries have appeared in Oakland. They have been received, and great attention has been paid to them. How many will be converted to this kind of religion? How many will be charmed by the performances they shall behold? All these acted religious performances are for the purpose of converting the church to their religious rites. *17LtMs, Lt 259, 1902, par. 6*

These chapters of Deuteronomy had better have a place in our papers. They mean so much to us. *Chapter eight*, the whole chapter, is a review. All these special things in Deuteronomy should be comprised in a small book and should be circulated everywhere, for there are but few outside those of our own faith who understand these things. I think if ever a people should bear in mind the words I have called to your attention, it should be Seventh-day Adventists. Group together the most important things and publish them in a little book. I was bidden to do this, and I shall do it very soon now. *17LtMs, Lt 259, 1902, par. 7*

[Study] *Deuteronomy 10:12-15*. I do think we are in great danger and are going more and more after worldly ambitious display. *Verses 17-22*. Shall the world and the nominal churches convert the Seventh-day Adventists to their ideas? We say, No. Well, then, let us act. *17LtMs, Lt 259, 1902, par. 8*

The rehearsal Moses gave to the people before they entered the land of Canaan included *chapter 11*. *17LtMs, Lt 259, 1902, par. 9*

I tell you there is danger of making altogether too little of what God saith. I am instructed by the Spirit of the Lord to collect these special important things and put them in a book and circulate it among our people. This I shall do now as soon as possible. *17LtMs, Lt 259, 1902, par. 10*

I have no pleasure in any such things coming to our people in their church paper. All this is something strange. Will we read our Bibles and will we search the Scriptures? "In them ye think ye have eternal life." [*John 5:39.*] If each reader would copy the example of Christ

Jesus in spirit and in love and in humility, the Lord would greatly bless His people. *17LtMs, Lt 259, 1902, par. 11*

The work of God is to be revived. The church is to stand forth illustrating in the highest sense the law of God in its churches. The heathen-religious shrines brought into San Francisco are some things that speak for themselves. Heathen deities are exhibited in worship, and many will be converted to heathen worship. The display is praised as grand. *17LtMs, Lt 259, 1902, par. 12*

The Saviour has instructed us that God's commandment-keeping people are a distinct people. Read carefully *John 16:1-15*. The gospel wins its converts by the transforming effects that Christ describes thus, "And I, if I be lifted up from the earth will draw all men unto me." *John 12:32*. Belief in Christ the Saviour uplifted upon the cross makes one ready to sacrifice life itself. He has a new birth. He cannot live to himself any more. He has not been created anew in Christ Jesus merely for self-enjoyment. *17LtMs, Lt 259, 1902, par. 13*

The sentence has gone forth from the cross: He who accepts of Jesus Christ by faith becomes a son of God. He is bought with a price and is fitting himself to do the work of Christ; for "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." *John 1:12*. His faith places him on the side of Christ, a fitting agent to co-operate with Him. The converted soul has been bought with a price which is above every earthly estimate. The Lord Jesus has bought him and he cannot begin to yield himself to any other claimant, for he has pledged himself: "Thou shalt love the Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." *Luke 10:27. 17LtMs, Lt 259, 1902, par. 14*

Lt 260, 1902

White, J. E.

“Elmshaven,” St. Helena, California

June 26, 1902

Portions of this letter are published in *5Bio 166*.

James Edson White

My dear Son,—

I have been deeply exercised during our camp-meeting in Petaluma. This was a meeting that cannot fail to remove a large amount of prejudice. The attendance from outside was all that we could expect in evenings, and Sunday all that could possibly be accommodated with seats, and then many were standing on the outside. I spoke six times in the tent. Spoke in the afternoon on the two Sabbaths and in the afternoon on the two Sundays, two afternoons on weekdays, and once a short period in the afternoon besides. Seven times in all. And this is the first time I have ventured to speak to a large assembly. *17LtMs, Lt 260, 1902, par. 1*

One thing I am surprised to mention: the climate seemed to be more favorable for me than even at St. Helena. I slept night after night without much interruption until daylight. This is a chapter in my experience the like of which I have not had for years. My mind was not worried. *17LtMs, Lt 260, 1902, par. 2*

We had meetings of large importance at Oakland. A few weeks before this, intensity of labor was upon me, but the Lord gave me a most unexpected testimony to all, especially to C. H. Jones. He had sent in his resignation and was about to leave his post of responsibility—leave Oakland to connect with Dr. Willie Jones in his work at Santa Barbara. The testimony given me was, No; that this move would be injustice to Brother C. H. Jones and injustice to the work; that among all the associate workers there was not one who would improve the present showing in taking his place. Any one would have to learn how to take up one line of work after another,

and there must be no hasty moves made. The suspicious, the jealous, the evil surmising would think all their suspicions were correct. *17LtMs, Lt 260, 1902, par. 3*

Here Brother Jones would do harm to his own influence. When he shall feel that he must have a change, let him take it and seek the Lord most earnestly and stand as it is his privilege to stand, freeing his soul from every embarrassment. Then if he feels he must withdraw, let it be at his own suggestion. *17LtMs, Lt 260, 1902, par. 4*

There are strait places before the work and cause in Oakland, and the Lord will greatly bless all who will keep the soul free and clear and under the Holy Spirit's guidance. *17LtMs, Lt 260, 1902, par. 5*

The very same was presented to me in regard to your and Brother Palmer's work, in connection with the publishing interest in Nashville. If you stand at your post of duty and go straight ahead, and be in union with one another, the Lord will greatly bless. All these men are being tempted and tried, but the testing fire of the promise is not to consume, but to refine and purify. *17LtMs, Lt 260, 1902, par. 6*

Lt 261, 1902

White, J. E.

“Elmshaven,” St. Helena, California

July 26, 1902

Previously unpublished.

[J. E. White]:

I have written you several beginnings of letters, then various matters would be placed before me—manuscripts of books to read, and many things to write. I will send you copies of things that I send out to various conferences. My general health has been remarkably good, and thank the Lord for this. I have worked continuously since coming to America.¹⁷*LtMs, Lt 261, 1902, par. 1*

We are well situated in a most beautiful place. The scenery here is beautiful, but I do not think the climate is as healthful as the climate of Cooranbong, Australia. We had but little fruit last year, but this year we have had peaches and cherries—three very large cherry trees bearing. The cherries were very large cherries, but not as large as some cherries. I speak of them in comparison with those in Maine. I have had all the peaches for our family use. We gathered nice blackberries. These things are a blessing.¹⁷*LtMs, Lt 261, 1902, par. 2*

I did hope I could come and see you, but could not do this. Had to give this up.¹⁷*LtMs, Lt 261, 1902, par. 3*

Lt 262, 1902

White, J. E.; White, Emma

“Elmshaven,” St. Helena, California

October 23, 1902

Portions of this letter are published in *5Bio 396*.

Dear Children, James Edson and Emma White,—

I wish to say that your last letters have been received in regard to the five hundred dollars. Willie proposed I draw from my bank deposit, which I had been enabled to hire, the sum of five hundred dollars to relieve the situation. This was his proposition. I called for a donation Sunday afternoon, and there was nearly a hundred dollars raised. This I had specified should go to the Southern field. I have seventy-five dollars from Brother Harper, tithe money, and we thought that it would be best to send it along to the Southern field to help colored ministers. *17LtMs, Lt 262, 1902, par. 1*

I have been writing matter to send away on the morrow. I am perplexed as to what to write and do not think I will write as I might write, lest advantage be taken of my words and confusion and trial come to me. I am much perplexed over the state of things. The debts continually accumulating are a load upon my soul. You know I have often charged you, Do not go into debt. I dare not be connected with this matter. If I can see any way to help, I will, but I keep very still on the Fresno camp-ground. *17LtMs, Lt 262, 1902, par. 2*

Sunday afternoon I had a large audience. I had a very decided testimony, and the congregation was deeply interested. I said nothing to any one. I thought I would get in before any call was made, because there was a large number of outsiders present. I knew they would respond, and they did. That is the history of the money. I will send seventy-five dollars tithe money from Walter Harper. I want it specially applied to the colored ministers, to help them in their salaries. *17LtMs, Lt 262, 1902, par. 3*

I have much to be thankful for, but I have not slept well nights—four and five hours and sometimes less. If we could have you now at our table, we have plenty of good, fresh applesauce right from the apples picked from the tree, the most beautiful, finely flavored grapes, black and white, and plenty of fresh tomatoes. Fresh corn is gone, but we can purchase some from Brother Hicks on the hill. *17LtMs, Lt 262, 1902, par. 4*

But I have not one word to urge, for I would not advise you what to do. I dare not take responsibility. I must be guarded on the right hand and on the left, and be careful and move cautiously lest confidence be weakened in the message God has for me to bear. *17LtMs, Lt 262, 1902, par. 5*

Lt 263, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 27, 1902

Previously unpublished.

Dear Son W. C. White,—

I have just put in Maggie’s hand a letter to you for you to use when you see the right time has come. I am pained at heart at the state of things among our people—that the Lord cannot possibly work them to let His power come upon them to do the work He commissioned His disciples to do when He said, “I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” [*Matthew 10:16.*] He gave directions how they were to conduct themselves, and if they were not received they were to wipe off the dust of their feet against them and it would be more tolerable for Sodom and Gomorrah than for that city. *17LtMs, Lt 263, 1902, par. 1*

But what about those who claim to believe the truth and seem to possess a spirit just as bad as the party mentioned? Are we to see this work kept up until the last end of this earth’s history? Are messages to come to me to give to those who have been long in the work, because they do not act as wisely as they should and bring confusion and hindrance into the work? Will not the Spirit of the Lord be greatly grieved at the state of things existing among those who are leading men? *17LtMs, Lt 263, 1902, par. 2*

They do not obey the Word. They act without wisdom, and I am losing confidence in them. I am afraid of their influence and shall be afraid to speak to them the things that I would like to communicate, for they will make a misuse of my testimony. *17LtMs, Lt 263, 1902, par. 3*

They are not under the Holy Spirit of God. I know this to be the case, and if there is not a decided change in this kind of work that

has been going on ever since I came to America, I cannot labor with success, for they will spoil my influence and set at naught all the counsels of God in my labors. *17LtMs, Lt 263, 1902, par. 4*

I would rather be in a community where there are no Sabbathkeepers, for my soul is so wrung with anguish that they [leading men] will never, cannot ever, understand. They are acting like a family of children quarreling over who will have the largest apple or the largest piece. Oh, how weak it all is! And I know the Holy Spirit will not, cannot, come upon them or the work, because they are not doing the will of God. Must we see those whom I know are doing work for God counterworked by those who choose to regard things in a strange light? *17LtMs, Lt 263, 1902, par. 5*

I am getting tired and sick at heart. Night after night I am bearing a testimony to the leading men who are supposed to be wise unto salvation, but who are working in an underhanded, undermining manner. They are, as was spoken by One who knows, deceived and being deceived, and they work directly contrary to the light God has given me. I have lost confidence in them and I know they have very little faith in the testimonies. They make my work exceedingly hard. *17LtMs, Lt 263, 1902, par. 6*

I am now looking again toward some other country. Australia is my choice. I want to uproot and get out of the field just as soon as the Lord opens the way for my release. I have seen those claiming to believe the truth for this time, but it is mingled with self-esteem, self-exaltation, and human wisdom. God will not endorse a work of this kind. *17LtMs, Lt 263, 1902, par. 7*

Lt 264, 1902

White, W. C.

St. Helena, California

November, 1902

Previously unpublished.

Dear Son Willie,—

These are the first lines my pen has traced to you. My health is some better. Yesterday I read and copied some things from my diary, and there are still several pages that were placed in my diary while I was at Fresno. I am now going to get this matter off as soon as possible.¹⁷*LtMs, Lt 264, 1902, par. 1*

Edson came to St. Helena Tuesday night, but I have had no visit with him yet, and as he leaves here next Sunday, I cannot see as I can have any time with him. He will not talk of anything that transpired. Just after I put my writing in the hands of Maggie, Edson, who has been writing in the office, called me and put in my hands figures and statements. So nothing that you have received has been committed to me from himself or Emma. They will not talk things over, and I do not wish them to. I have had the matter made plain to me, and I now send, in addition to that which is already sent, the matter which I hope will relieve the situation.¹⁷*LtMs, Lt 264, 1902, par. 2*

I hope you will receive my first letter. I was so burdened I could not but suffer to think—after having the matter of the Southern field, and Nashville in particular, presented before me—that I should be led to think that I should consent to any living power's taking matters in hand in regard to the work to be done in Nashville. They had no hand in the matter. They have no kind of estimation of the value of the work done and the burdens that have been carried from the first entrance into the Southern field up to the present time. Thousands of dollars have been expended in work to open new fields that have, as was presented to me, not nearly an approach to the showing that has been accomplished in the Southern field. As

the matter is now before me, I shall not rest until I have it all out.*17LtMs, Lt 264, 1902, par. 3*

The light I have now is that I shall collect all that has been presented to me in regard to the Southern field and put it in a book. And this must be done now, as the impression that has gone forth is a great setback to the work. It must be met. I have read such a mass of matter that is now collected—good, better, best.*17LtMs, Lt 264, 1902, par. 4*

And then to have the enemy use our own people to interpose and say and do things to hinder the work, and to think I consented that I would do nothing to hinder them, but let them do as they thought best! It just rolled on me such a load that before Edson came here, I cried over the matter like a child. I felt so ashamed of myself. I confessed to my Saviour that I would never, never make such a promise again and would work diligently to up-build and not tear down. Your family are all well.*17LtMs, Lt 264, 1902, par. 5*

I would say, since writing that first letter, Edson came and it was night. I just sat up long enough to see him. My letter went in the noon train. I have written more fully of matters from the diary written in Fresno. I could write only a little at a time.*17LtMs, Lt 264, 1902, par. 6*

Emma looks very poor. She will spend some weeks with me because Edson wants her to get built up. Both seem cheerful. Emma seemed so pleased to meet us all and to see Lucinda Hall.*17LtMs, Lt 264, 1902, par. 7*

I have received two letters—from Dr. Evans and from Whitelock. I will send them to you. It is about the repetition of yours after the Sabbath. I will write to Dr. Moran and to the two doctors.*17LtMs, Lt 264, 1902, par. 8*

Our grapes all spoiled. We had three days of rain. The prunes were all housed—two tons to be stored and kept. They are now in the shop. Two stoves are going day and night, and we think they are all right. I have not been in the carriage for some time.*17LtMs, Lt 264, 1902, par. 9*

I do hope that which I send you will be received all right. Anything you think best not to hand out you can retain. The light has been given me in a very marked manner that there is allowed so large an amount of gossiping and accusing of the brethren, which places us on Satan's side of the line. I have been shown that this kind of base material is brought and laid on the foundation stone as a precious commodity, but it will be consumed, and if the actors are saved at all, it will be as by fire. They will be refined and purified by fiery afflictions until they shall see their errors and repent and be converted. Afflictions and sorrow and loss they cannot escape. Then is it not wise for us as God's people to stop garnering up the rubbish of falsehood, of misrepresentation, which grows as it is passed from one to the other and does great damage to the work?*17LtMs, Lt 264, 1902, par. 10*

I have been having a marked experience in light given that what our people need is the Holy Spirit of God to cleanse away the defilement of unkind rubbish of talk and passing judgment. Until this is done, all the counsels that we may have will prove a detriment. Unless they are a savor of life unto life, they will be a savor of death unto death. The lips need to have the living coal placed upon them to cleanse away the self-assured conversation which hurts souls and is spoiling the work of God. It is the strange fire that many are handling, and Christ's words to them in the *13th chapter of John*, and in the *14th and 15th and 17th chapters*, are not heeded.*17LtMs, Lt 264, 1902, par. 11*

I was instructed to say that our people are losing in spirituality, for they do not believe many of the messages of truth for this time and the testimonies of the Spirit of God. There is more confidence in their own tongues' wisdom than in earnest, intercessory prayer. If we pray in faith, if we wrestle with God as did Daniel in behalf of himself and the Israel of God, we shall be kept by the power of God from our own foolish conversation. We need now to have the Holy Spirit's power, which will clothe us with Christ's righteousness and give us heavenly wisdom that we shall sit with Christ in heavenly places. If ever we are as a people to become elevated, cleansed, and purified, to reach the highest standard, we must now seek Him with heart and soul and voice, with fasting and prayer.*17LtMs, Lt 264, 1902, par. 12*

In love.17LtMs, Lt 264, 1902, par. 13

Lt 265, 1902

White, W. C.

“Elmshaven,” St. Helena, California

December 30, 1902

Previously unpublished.

Dear Son Edson,—

I have been taken with a dizzy spell. I have been trying to consider how I shall write to you. I cannot decide anything hastily or consent to take on me any burden that I am not so clearly impressed of the Lord to do. I will consider these matters. Many matters of this character are so perplexing that they stop digestion and then gas accumulates; and if I do anything with complete clearness—as I did on the occasion of that interview, the counsel in my home with me that evening—the after work is of a character to endanger my life. I am to be always waiting to see my way clearly by illustrations or [light] of some character to make me sure I have a “Thus saith the Lord.” I will not be able to answer your letter just yet, but I will, when my head is relieved, tell you if I can.*17LtMs, Lt 265, 1902, par. 1*

But these letters I am receiving from the Echo office—one last evening, one of same character had been on the secretary in the sitting room for some weeks and I never knew of it. Clarence tells me they are the same. These matters contained in letters make me great suffering of mind to consider. I must reason from cause to effect. And if the same spirit is continued that has been, then it would not be a wise thing to continue in the work with the same parties and unchanged elements of characters, because there will be no sweet union, but contention and strife, and your heart is in sorrow so much.*17LtMs, Lt 265, 1902, par. 2*

Let us get out of the spiritual, malarious atmosphere and give the field up to them to work it as they please. It is best not to stay and become a target for them, and they bear all the responsibility, because when evil surmising and envies and jealousies exist there is strife and every evil work. It is no use, unless the converting

power of God works upon human hearts. Let those who will counter [with] all their evil surmising and who will act out that which Satan suggests have the field to themselves. The Lord is very much displeased with this kind of work. It is Satan's working to keep everything in a most discouraging state.*17LtMs, Lt 265, 1902, par. 3*

I know something about the Southern field. I shall get out a book in regard to it as soon as I can, and then when the whole facts are brought out just as they are, these misrepresentations will appear as they are. Then if any want to entertain their evil conceptions, I am clear. But things cannot be rushed. What saith the Lord? not, What saith men? But how much better would it be for all to humble their hearts before God.*17LtMs, Lt 265, 1902, par. 4*

I cannot think and plan, and know not really what to do. To do anything is a task, and to keep still is a task. But I shall do my best. I am praying and trusting, and the Lord will give me His keeping power if it is for His name's glory.*17LtMs, Lt 265, 1902, par. 5*

The Lord bless you.*17LtMs, Lt 265, 1902, par. 6*

Lt 266, 1902

White, Emma

“Elmshaven,” St. Helena, California

December 15, 1902

Previously unpublished.

My dear Daughter Emma White,—

We have received two communications from you; the one dated the 12th received in noon mail. Oh Emma, we have not ceased to offer up our petitions at the family altar for the keeping power of God to be realized on this journey. This time of the year is certainly a precarious time for traveling, and the many accidents that are reported can but cause us anxiety for our friends who travel. And their traveling alone seems to make it still more serious. When I have thought the matter over I have said, The Lord will keep Emma. *17LtMs, Lt 266, 1902, par. 1*

I am so glad for every letter received, and we pray most earnestly for you and your mother who has been true and faithful. Your mother and I are outliving our appointed period in age. Oh I wish we could see the wickedness of the wicked coming to an end. We need not expect to pass along without trials, but if we keep our hearts in trusting faith we shall have peace. “If ye be reproached for the name of Christ, happy are ye.” Trials, troubles, and hot trials must not discourage. “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.” [1 *Peter 4:12-14.*] *17LtMs, Lt 266, 1902, par. 2*

All trials and troubles and annoying things are permitted. Even our Lord Jesus, the Majesty of heaven, suffered being tempted. May the Lord greatly encourage and strengthen you, both mother and

daughter, is my prayer. We want to be ripening up for the future eternal life. Be strong in the Lord always. May the Lord give you, Emma, a very pleasant visit and may you be returned to your home in Nashville, and may the Lord strengthen and bless and keep you by His power, is my prayer. *17LtMs, Lt 266, 1902, par. 3*

It seems a little odd to have only five members in our family. Sister Nelson is gone, but we get along nicely and have all we eat made palatable, and we are sure we shall survive the fulfillment of the three months and save quite a little sum of money to help Jessie through her student's course. *17LtMs, Lt 266, 1902, par. 4*

We have received from Whitelock a letter stating that he had just received an offer of the Potts estate for the sanitarium. They offer to dispose of the property in Paradise Valley locality for the least they have ever offered it, eleven thousand, if the bargain is closed without much delay. I wrote for their guarantee they would take it. Mrs. Potts declares the property has cost her eighty thousand, that is, the land and building and improvements. So when you and Edson visit us again, maybe we shall make a trip down there. *17LtMs, Lt 266, 1902, par. 5*

In love. *17LtMs, Lt 266, 1902, par. 6*

Lt 267, 1902

White, W. C.

“Elmshaven,” St. Helena, California

November 17, 1902

Previously unpublished.

Dear Son Willie C. White,—

I have been up since quarter after one o'clock. It is now five o'clock. *17LtMs, Lt 267, 1902, par. 1*

Edson purposed to start this morning for Nashville. He did not care to stop at Battle Creek. But in the night season, the matter was presented to me that it was his privilege to be present at that meeting; again he was represented as bearing testimony in that meeting. I told him this morning it was best for him to go, and he will go through Battle Creek and stop a couple of days. I hope opportunity may be given him to correct some statements and present them in truth. *17LtMs, Lt 267, 1902, par. 2*

Edson was invited to speak at the Sanitarium and all seemed interested and pleased. There was a family from the South that are wealthy people who are delighted with the place, and an excellent impression was made upon their minds. They spoke upon the discourse, said they never heard anything like it before. Edson has been greatly blessed on the Sabbath in speaking. He also spoke before the workers in the Food Factory. I hope the blessing of the Lord will go with him. He has not talked with me in regard to difficulties. We have had no time. *17LtMs, Lt 267, 1902, par. 3*

I have been getting out matter from my diaries and have been having it copied in regard to the position to be taken in the work and how it is to be carried. There is much yet to be coming from my books that will be copied. I have now decided to put into a book to circulate among our people the history of the work, for stories have been circulated that place matters concerning the work in the field in a highly exaggerated light. It has been represented to me that

hands were outspread to take up means that hearts have been stirred to give, and appropriate the same as has been done in the past to keep up the misappropriation. I shall now try to get out this matter that all may understand that God's purpose is not after the will and ways of men. I am enabled to send this matter and have much more to come, written months back. I would like to be with you but this cannot be. *17LtMs, Lt 267, 1902, par. 4*

We have had but little time together, but I am very glad for this visit from Edson. We missed you very much and I did want you to be here, but Edson will meet you in Battle Creek. And may the Lord bless the meeting is my prayer. Emma stays with me a few weeks. I hope and pray the Lord will bless you abundantly in your councils. *17LtMs, Lt 267, 1902, par. 5*

May and the children were here to dinner. Sunday was Emma's birthday. We had a pleasant time together. *17LtMs, Lt 267, 1902, par. 6*

Oh, I hope that the burden I have carried will cease soon. I want that report of the conversation here to be placed in your hand, for I am instructed to recall it, for it was not the will of the Lord I should stand in any such position. Elder Daniells has a copy, and I must have it; please to do this errand for me. I told Brother Clarence not to put the copy in his hands until I looked it over thoroughly. *17LtMs, Lt 267, 1902, par. 7*

I am thankful for the good meeting you are having. May the Lord let His blessing come to you all abundantly is my prayer. I hope you will keep well. *17LtMs, Lt 267, 1902, par. 8*

In much love. *17LtMs, Lt 267, 1902, par. 9*

Lt 268, 1902

Wilber, Brother and Sister

“Elmshaven,” St. Helena, California

February 20, 1902

Previously unpublished.

Mr. Wilber,—

We received a box of fine, nice oranges from you. We thank you for your kindness in this act. We appreciate your favor. The oranges are of most excellent flavor. Again, receive my thanks for this present.¹⁷*LtMs, Lt 268, 1902, par. 1*

Mrs. Wilber,—

I know not, my sister, if we have met you in our travels. My last journey across the Rocky Mountains east to New York City, South Lancaster, Massachusetts, and Nashville, Tennessee, was most trying to me. Speaking in halls heated by coal furnaces was especially trying; then there was the heavy snowstorm and the bitterly cold weather. November worked unfavorably for me, and I became sick; returned home from the conference in Nashville, Tennessee, sick. Thank the Lord I am improving and gaining strength slowly. The Lord is very merciful to me. I praise His holy name.¹⁷*LtMs, Lt 268, 1902, par. 2*

There is no place like home. I should always prefer the quietude of home rather than travel. Christ lived not to please Himself, and we must follow the example of our Saviour, live not to please ourselves. I must bear the message that the Lord has given me. But He does not require any one of us to be presumptuous.¹⁷*LtMs, Lt 268, 1902, par. 3*

Ten years I have lived in Australia, a more mild and even climate. St. Helena is more like the climate in Australia, but the climate there is much more even than in California. We had a nice little place which would produce all kinds of vegetables, fruit trees of every

kind—oranges, lemons, etc. We enjoyed the atmosphere in Cooranbong, New South Wales, much better than the atmosphere here. But this atmosphere is much to be preferred than the Eastern states in winter. I am pleased with our home here but have not remained in it but a short period of time since crossing the broad waters of the Pacific Ocean. The Lord has graciously spared our lives in all our travels. Often there have been wrecks just before us, detaining us several hours, but no harm came to us. *17LtMs, Lt 268, 1902, par. 4*

Lt 269, 1902

Kellogg, J. H.

St. Helena, California

February [25?], 1902

Not sent. Previously unpublished.

Doctor Kellogg

Dear Brother,—

I wish to express to you my great sorrow that the Sanitarium is burned. I wish to say we are all praying for you, and we believe the Lord will teach you what is best for you to do. We have the consolation in the fact that there was in the destruction of human life but one. We feel afflicted over the thought of that one. When I consider, I know that the angels of God were presiding and that the horror which might have been in such a calamity was prevented.*17LtMs, Lt 269, 1902, par. 1*

We feel dazed and know not what to say. But to see the providence of God in the saving of the lives of the patients is the working of the Lord's power, and we will praise Him.*17LtMs, Lt 269, 1902, par. 2*

The Lord is pleased when we do not bemoan the calamities that look discouraging, but will recognize the good hand of the Lord in all that He has done. The question will now be to watch the indications of providence in the matter of rebuilding on the old site, buildings not enormous and costly, but better adapted to the work. This will be your snare.*17LtMs, Lt 269, 1902, par. 3*

Lt 270, 1902

Kellogg, J. H.

Elmshaven, St. Helena, CA

January 15, 1902

Previously unpublished. Not sent.

Dr. Kellogg

Dear Brother:

There are tests before you and your indomitable desire will be to make a great show. All the cautions and warnings given you will not be heeded and will not restrain you. The Lord is good to you and merciful, but beware lest He shall turn His face from you because you choose to follow your own wisdom, a course He has not given you but has forbidden you to desire and to follow. All your documents you suppose needful in the controlling of your brethren, to bind them to your terms, create dissension in the place of love.¹⁷*LtMs, Lt 270, 1902, par. 1*

Your brethren have no more confidence in you than you have in them and this will be brought around. For years you have been presented to me as oft under temptations and you have swerved away from truth in order to do works that will exalt J. H. Kellogg. Your works will become more and more objectionable to God until He will say, "He is joined to his idols, let him alone." [See *Hosea 4:17*.] You can choose if you will to be wholly the Lord's. The words were spoken: *Isaiah 8:9-22*.¹⁷*LtMs, Lt 270, 1902, par. 2*

Lt 271, 1902

Arthur, Judge Jesse

NP

Circa 1902

Previously unpublished. Not sent.

My brother, Judge Arthur,

I have a very deep interest in your soul's salvation. I am to have no controversy with Dr. Kellogg. Therefore, I cannot converse with him. Without having controversy in regard to your own course of action, knowing your trials and temptations, I would say to you, It is a solemn matter to die, but it is a far more solemn matter with us to live the life of the righteous. *17LtMs, Lt 271, 1902, par. 1*

In this our day, many have convictions in regard to divine things. They are not now decidedly to be Christians, but they do have some strong convictions, and we are coming in contact with these souls continually. Can those who claim to be Christians suppose and take it for granted that they are [Christians], [while] gathering up a mass of hay, wood, and stubble? Such make a profession of Christ, but they are not clear, distinct, decided Christians for time and for eternity. Their influence is not decidedly and thoroughly Christlike. The great heart center is not converted unto Christ for Him to transform the character. *17LtMs, Lt 271, 1902, par. 2*

Hasn't each man and woman a personality? The Lord is desirous that this impressible kind [of person] shall have the safest kind of an experience that will be to his own present and future eternal profit. He must realize that [he] then needs a deep and most thorough work. The proof must be in the man, in his manner of speaking, in his manner [of] handling religious things which are sacred. Great things are to appear as the result of the Holy Spirit's working upon the soul. *17LtMs, Lt 271, 1902, par. 3*

Paul the Apostle, addressing the Romans as men having the Spirit of God dwelling in them, adds, "If any man have not the Spirit of

Christ, he is none of his.” *Romans 8:9*. Christ’s people are to be peculiarly considered as one with Christ. Christ has a people He denominated in a most clear, remarkable manner. He calls them peculiar, His own, to do willingly whatsoever He would tell them to do—[people] whom He has chosen from the foundation of the world, and they become wedded with Christ. He has chosen them, denominated them for Himself, redeemed them from among men; and if they continue in their devoted service, He has communion with them. [They have] separated from worldlings to keep close beside Christ to learn that everything is to be done to the glory of God. They are specially good and cultured by the impartation of Christ’s grace. All those who are really Christ’s are denominated as coming out from the world and being separate from the world and are named as His disciples. [They are] ever to feel like docile children to hear the words of truth and obey them because they are truth. One with Christ, they are learners.¹⁷*LtMs, Lt 271, 1902, par. 4*

I address those who claim to have learned of Christ. God grant that this may be the true Christ-knowledge they receive from Him. From Him, His followers know the things He teaches them, and this teaching from Christ they receive as genuine knowledge.¹⁷*LtMs, Lt 271, 1902, par. 5*

Manuscripts

Ms 1, 1902

God's Justice

NP

January 6, 1902 [typed]

Portions of this manuscript are published in *TDG 14; CTr 289-291*.

+NoteOne or more typed 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's Justice

The rebellion against God's law was begun by Satan in heaven. By this rebellion sin was brought into existence. There is only one definition of sin. "Sin is the transgression of the law." [1 *John 3:4.*] *17LtMs, Ms 1, 1902, par. 1*

Jesus was made one with God. [See *Patriarchs and Prophets, 37, 38.*] His exaltation created envy and jealousy in Satan's heart. Satan insisted that God had not dealt with him justly. He criticized God's plan of government. He declared the divine law to be arbitrary, detrimental to the interests of the heavenly universe, and in need of change. *17LtMs, Ms 1, 1902, par. 2*

Vital interests were at stake in the worlds that God had created. Would these supposed defects be made so apparent that the inhabitants of the heavenly universe would be justified in claiming that the law could be improved? Would Satan succeed in undermining their confidence in the law? *17LtMs, Ms 1, 1902, par. 3*

God in His wisdom did not use measures of force to suppress Satan's rebellion. Such measures would have aroused sympathy for Satan, strengthening his rebellion rather than changing his principles. If God had summarily punished him, many would have looked upon him as one who had dealt with unjustly, and he would

have carried a much larger number with him in his apostasy. *17LtMs, Ms 1, 1902, par. 4*

It was necessary to give Satan time to develop his principles. He has had every opportunity to present his side of the question. He has been artful. As often as his position has been seen in its true light, he has changed to some other position. By making false charges, and by misstating the purposes and declared will of God, he has secured sympathizers. *17LtMs, Ms 1, 1902, par. 5*

Adam and Eve were placed on trial and failed. God's command was, "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 2:17.*] Satan deceived Eve, and she disobeyed God. The holy pair, not resisting temptation, were brought under Satan's jurisdiction. The enemy gained supremacy over the human race, bringing in death, the penalty of disobedience. *17LtMs, Ms 1, 1902, par. 6*

Jesus declared that He would bear the penalty of man's sin and that He would conquer Satan by coming to the world and meeting the foe on his own battlefield. *17LtMs, Ms 1, 1902, par. 7*

When Christ entered upon His campaign, Satan met Him and contested every inch of ground, exerting his utmost powers to conquer Him. Much was involved in this controversy. Intense interests were at stake. The questions to be answered were: Is God's law imperfect, in need of being amended or abrogated? or is it immutable? Is God's government stable? or is it in need of changes? Not only before those living in the city of God, but before the inhabitants of all the heavenly universe, were these questions to be answered. *17LtMs, Ms 1, 1902, par. 8*

From the manger to the cross Satan followed the Son of God. Temptations beat upon Him like a tempest. But the more fierce the conflict, the more familiar He became with the temptations wherewith man is beset, and the better prepared He was to succor the tempted. *17LtMs, Ms 1, 1902, par. 9*

The severity of the trial through which Christ passed was proportionate to the value of the object to be gained or lost by His success or failure. Not merely the interests of one world were involved. This world was the battlefield, but all the worlds that God has created were affected by the result of the conflict. *17LtMs, Ms 1, 1902, par. 10*

In order that he might reign as supreme ruler, Satan sought to overthrow Christ. And he planned and carried out the murder of Christ for no other reason than that to the last he entertained the hope that Christ would not endure a death made as horrible as infernal wisdom could make it. He endeavored to prove the correctness of his assertion that Christ was not self-sacrificing. *17LtMs, Ms 1, 1902, par. 11*

Actuated by satanic influences, men clamored for the crucifixion of Christ. All heaven watched the successive steps of Christ's humiliation—His trial, rejection, and death. When on the cross He exclaimed, "It is finished," the warfare was ended. [*John 19:30.*] The blood of the Innocent was shed for the guilty. The life that He gave up ransomed man from eternal death and sealed the doom of him who had the power of death—the devil. *17LtMs, Ms 1, 1902, par. 12*

Satan sought to make it appear that he was working for the liberty of the universe. Even while Christ was on the cross, the enemy was determined to make his arguments so varied, so deceptive, so insidious, that all would be convinced that God's law was tyrannical. He himself laid every scheme, planned every evil, inflamed every mind to bring affliction on Christ. He himself instigated the false accusations against One who had done only good. He himself inspired the cruel deeds that added to the suffering of the Son of God—the pure, the holy, the innocent. *17LtMs, Ms 1, 1902, par. 13*

By this course of action Satan has forged a chain by which he himself will be bound. The heavenly universe will bear witness to the justice of God in punishing him. Heaven itself saw what heaven would be if he were in it. The hearts of all in the heavenly universe were united in regarding God's law as changeless. They supported the government of Him who, to redeem the transgressor, spared not His own Son from suffering the penalty of sin. *17LtMs, Ms 1, 1902,*

par. 14

In His ministry, Christ by word and deed vindicated the honor of God's law. It was for this purpose that He came into the world. Yet He did not change the law. It is unalterable. It still remains holy, just, and good.*17LtMs, Ms 1, 1902, par. 15*

When Christ ascended, and before the heavenly intelligences laid open the scene of the conflict and the fierce attacks that Lucifer made against Him to prevent Him from accomplishing His work on the earth, all the prevarications and accusations of him who had been an exalted angel were seen in their true light. It was seen that his professedly spotless character was deceptive. His deeply laid scheme to exalt himself to supremacy was now fully discerned. His falsehoods were made apparent, and God's authority was forever established. Truth triumphed over falsehood.*17LtMs, Ms 1, 1902, par. 16*

Not merely in the minds of a few finite creatures in this world, but in the minds of all the inhabitants of the heavenly universe, has the immutability of God's law been established. Satan's course against Christ was heralded to every world. When the issue was finally settled, every unfallen being expressed indignation at the rebellion. With one voice they extolled God as righteous, merciful, self-denying, just. His law had been vindicated.*17LtMs, Ms 1, 1902, par. 17*

The heavenly universe witnessed the weapons that were chosen by the Prince of Life—the words of Scripture “It is written”—and the weapons used by the prince of the world—falsehood and deception. They saw the Prince of Life deal in straightforward lines of truth, honesty, and integrity, while the prince of the world exercised his powers of cunning, artful secrecy, intrigue, enmity, and revenge. They saw the One who bore the banner of truth sacrifice everything, even His own life, to maintain truth, while the one who bore the banner of rebellion continued his accusations against the God of truth. Then the heavenly worlds and heaven itself were amazed at the forbearance that God had so long shown Satan. God's government was secure. His law was proved faultless. The Father, the Son, and Lucifer were revealed in their real relation to each

other. *17LtMs, Ms 1, 1902, par. 18*

When God expressed His abhorrence of Satan, and His indignation against him, the whole universe responded. They had been convinced. The last vestige of affection for the unfallen angels had been uprooted; the last tie had been severed. The Lord had demonstrated the wisdom and justice of removing Satan from heaven. A lying tongue was not to be permitted to live through eternal ages to influence unfallen beings. *17LtMs, Ms 1, 1902, par. 19*

In the beginning Satan's purpose was to separate man from God. And in every age he has carried out this same purpose. The same method of deception, the same logic that he used to deceive the holy pair in Eden, he has used in all succeeding ages. His plan of work has ever been one of deception. He claims to be religious. He has a synagogue in which there are worshipers. The greater portion of the so-called Christian world is under his power. He sways all classes. *17LtMs, Ms 1, 1902, par. 20*

Constantly Satan works among the children of men. At times he assumes a cloak of piety, purity, and holiness. Often he transforms himself into an angel of light. He has blinded the eyes of men, so that they cannot see beneath the surface and discern his real purposes. *17LtMs, Ms 1, 1902, par. 21*

God is omnipotent, omniscient, immutable. He always pursues a straightforward course. His law is truth—unchanging, eternal truth. His precepts are consistent with His attributes. But Satan makes them appear in a false light. By perverting them he seeks to give human beings an unfavorable impression of God. Throughout his rebellion he has sought to represent God as an unjust, tyrannical Being. *17LtMs, Ms 1, 1902, par. 22*

But Satan's hypocrisy has been unmasked by Christ's life, trial, and death. Christ took upon Himself the nature of man and by His perfect life demonstrated the falsity of the claims of him who constantly accuses those that are trying to obey God's law. And the blood of Christ shed on the cross is the everlasting, incontrovertible

testimony that God's law is as immutable as is His own character. The crucifixion of Christ was a murder instigated by Satan and carried out by men who had separated themselves from God. In the day of judgment, when the death of Christ upon the cross is seen in all its reality, every voice will be hushed. Every one will see that Satan is a rebel. *17LtMs, Ms 1, 1902, par. 23*

Ms 2, 1902

Rivalry in the Publishing Work

NP

January 12, 1902 [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.

I am greatly burdened. My heart is sick, grieved, disappointed. A contemptible spirit of rivalry, a spirit of seeking for supremacy, prevails in the Pacific Press and the Review and Herald publishing houses. The word spoken to me is that both of these institutions need to be cleansed and purified. The principles of unselfishness, justice, and mercy should be cherished.¹⁷*LtMs, Ms 2, 1902, par. 1*

Neither of these institutions is being worked by the Holy Spirit. The work done bears the stamp of outward display, but less and still less does it reveal the inward mold of righteousness and sanctification. Because of the desire that is shown to gain advantage over one another, God will certainly humble the men bearing responsibilities in these offices of publication. Examples are being given in both publishing centers that will make these men understand that they must have that which they do not now possess—the Holy Spirit—else the Lord will allow them to go on in their way until they are filled with their own doings.¹⁷*LtMs, Ms 2, 1902, par. 2*

Threads of selfishness are being drawn into the web. You are jealous to obtain cuts and act as if these embellishments make up for the deficiency of the Holy Spirit. But do they take the place of God's Spirit? Never! The converting power of God is needed to cleanse the institutions from all rivalry and pretense. In reaching out for illustration, you are securing only that which is common. As lively stones in the Lord's temple, you need that which is living. In the name of the Lord I exhort you to publish books containing real, sound, glowing Christian experience, thus showing that the men who manage our publishing houses are able to bring from the

heavenly storehouse of truth precious treasures both new and old.*17LtMs, Ms 2, 1902, par. 3*

While you are increasing the expense of books by embellishing them, you are lessening your opportunities for exercising painstaking care in making straight paths for your feet, lest the lame should be turned out of the way. You deal in common fire, in the place of the holy fire that you should use in all your service. You are making records that you will not care to meet in that day when all will be rewarded as their works have been. It would be better for you to publish less and to spend more time in bringing your hearts into harmony with the heart of Christ.*17LtMs, Ms 2, 1902, par. 4*

The greatest care should be taken to keep before every soul a right example. Let not one jot or one tittle be registered in the books of heaven concerning unfair, unjust, selfish work. Your hearts need to be filled with compassion, tenderness, and love. With every worker employed you are to deal justly.*17LtMs, Ms 2, 1902, par. 5*

The publishing houses should be training schools, as were the schools of the prophets, to train men to be trustworthy, true to principle, and of quick understanding—skilful workmen who can teach others how to work.*17LtMs, Ms 2, 1902, par. 6*

But in our publishing houses things are taking place that mold characters more after the order of the characters of Judas and Cain than after the divine similitude.*17LtMs, Ms 2, 1902, par. 7*

In the work that is being done, the Lord is not served or glorified. Men whose hearts are unsanctified are dealing with human souls in a way that God does not approve. Men whose words and actions are devoid of mercy, justice, and the love of God are placing a wrong mold upon those over whom they have charge. There are many who in spirit and in temper are directors and judges and lawyers; but you do not have many fathers.*17LtMs, Ms 2, 1902, par. 8*

The Lord has loaded each one with benefits. He has given light to all. Again and again He has filled His cup with the richest truths and presented it to His people. He proclaims to His followers the great salvation that He longs to bestow upon them. He desires to fill the

earth with the light and glory that is brought to earth by the angel having great power, as described in the *eighteenth of Revelation*: “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a 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.*]17LtMs, Ms 2, 1902, par. 9

This great salvation has been proclaimed in the ears of the people. Messenger after messenger has been sent with messages of rebuke, remonstrance, and entreaty. But have those who most needed these messages of warning taken heed to the words spoken by God’s witnesses? Have they humbled their hearts before God, cleansing the soul-temple from all impurity?17LtMs, Ms 2, 1902, par. 10

In our publishing houses, as it was in the temple-courts, there is unholy traffic, unrighteous barter. If Christ were on the earth, He would say, “Take these things hence.” “My house shall be called the house of prayer, but ye have made it a den of thieves.” [*John 2:16; Matthew 21:13.*]17LtMs, Ms 2, 1902, par. 11

I am instructed to write a book containing the light that God has given in regard to the management of our publishing institutions. God is looking down from His holy place, beholding the centers of our work. He sees the buyers and sellers despoiling the temple of the human soul, where Christ should be enshrined. He sees His counsels despised and set aside.17LtMs, Ms 2, 1902, par. 12

How long will the hearts of men remain desecrated shrines? Men are living in apparent unconsciousness of the hollow hypocrisy, formality, passion, and envy that is in their hearts. They have the

form, but not the power, of godliness. They are filling up their cup of iniquity, sowing seed that will bear a harvest after its kind. *17LtMs, Ms 2, 1902, par. 13*

God calls for a cleansing of the soul-temple, that truth may dwell in the inward parts. God and man are to co-operate, working to bring about the same result. It is essential for every one to labor earnestly for purity of heart. God calls upon you to “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.*]*17LtMs, Ms 2, 1902, par. 14*

Ms 3, 1902

Diary/Christ and the Law

Refiled as *Ms 48, 1893*.

Ms 4, 1902

Diary/Neglected Duties and Privileges

Oakland, California

June 20, 1901

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I attended the afternoon meeting and bore a straight testimony to our people. I told them that in various council meetings the condition of the conference had been laid open before me. I told them that there was need of the converting power of God in the conference. The Lord is looking upon His people with disapproval, for many have lost their first love.*17LtMs, Ms 4, 1902, par. 1*

We are now reorganizing, and we need much of the help of the Lord. Those in responsible positions must stand where God can use them. Brother A. T. Jones, let all that you do in your official position, your every word and action, be after Christ's order. In writing against the mystery of iniquity, trace the plainest truths with a pen dipped in the holy oil which flows from the two olive branches. Of this oil we read, "I answered again, and said unto him, What be these two olive branches, which through the golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [*Zechariah 4:12, 14.*]*17LtMs, Ms 4, 1902, par. 2*

In these words we see the connection between heaven and earth. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to others. Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. On this earth we are to do God's work, and into this work we are to bring the order of heaven. All that is done is to be after the divine similitude. Self is to be put out of sight. All we have and are is to be consecrated to Christ. Then will the Lord Jesus be glorified. Then will His prayer for His followers be answered. They

will be one with Him and with one another, and the world will see that God did indeed send His Son into the world.^{17LtMs, Ms 4, 1902, par. 3}

“Then came the word of the Lord unto me, saying, Speak unto all the people of the land and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, 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? ... 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 your heart. 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.” [*Zechariah 7:4-7, 9-14.*]^{17LtMs, Ms 4, 1902, par. 4}

These words outline the experience of the people of God for the last twenty years. God has a controversy with them. They have followed perverted principles. He cannot give them His blessing. The managers in our institutions are not converted daily. They do not live the law of God. In spirit and in letter they have violated the law. Unseen witnesses behold many transactions that the actors would not like their fellow men to see. By bringing in worldly, selfish methods, Satan has cast his dark shadow over God’s work. How ashamed would be those who have yielded to his temptations, could they see their actions as God sees them!^{17LtMs, Ms 4, 1902, par. 5}

Divine agencies are constantly working to counteract human

purposes and plans that are not in harmony with the purposes and plans of Jehovah. It is God's design that His work shall be done by men who realize the broadness of His law and of His love, men who jealously guard their words and actions, lest they shall fail of doing His work precisely in His way. When men become careless, the history of the past is repeated, greatly to the disadvantage of the work the Lord desires to accomplish. If those handling sacred things in connection with God's cause are not more spiritually minded, more sensitive to God's claims, more determined to carry out His plans in harmony with His high standard, regardless of human policy, He will turn and overturn till every human agency is converted in principle and practice. After test and trial He will remove those who are not spiritualized, whose words and works do not harmonize with His will. *17LtMs, Ms 4, 1902, par. 6*

God is to be brought into every pursuit of life. With every human enterprise He is concerned. But He is especially interested in the branches of His work, in the institutions consecrated to the advancement of His truth. The offices of publication, by means of which the truth is to be published to the world, are sacred to His service. The sanitariums are His helping hand. The restoration of the sick to health, and the relief of the suffering, is the work for this time. Our school, where children and youth are to be trained for Him, is a very important part of His great plan. *17LtMs, Ms 4, 1902, par. 7*

God's work is to be carried forward without division. There are to be no walls of partition between the different lines of work. No worldly policy is to be brought in. In God's cause there are to be no territorial lines, no caste distinction. Our schools are to be regarded as a part of His great plan. Our sanitariums are also to be thus regarded. Medical missionary work is to be sacredly cherished and carefully conducted. It is as the right hand of the body and is to open doors for the entrance of truth. No line of work is to be pushed forward to the hindering of another line. In some ways our sanitariums have more advantages than our schools. This is to be considered in the plans laid for the work. Every effort is to be made to place the schools where they will be self-supporting. Their interests are to be guarded carefully. They are to be placed on a high spiritual plane. Nothing is to be done to rob them of the

advantages they should have. This is selfishness and will never bear the Lord's endorsement. *17LtMs, Ms 4, 1902, par. 8*

Our publishing houses are to make more of an effort to help our schools than they have done in the past. The Lord will not excuse any movement to cripple the school work. The educational work is second to none in importance. It is God's desire that this line of work shall be given the advantage of every facility that can be used for its advancement. *17LtMs, Ms 4, 1902, par. 9*

God is no respecter of persons. Those that honor Him, He will honor. Of those who obey His commandments it is written, "Ye are complete in Him." [*Colossians 2:10.*] They co-operate with Him in the work of soul-saving. God says to them, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." [*Jude 20-25.*]*17LtMs, Ms 4, 1902, par. 10*

All the work done in connection with our institutions is to bear the impress of heaven. The policy followed by the workers in the Lord's cause is to be in marked contrast with the policy followed by worldlings. All who are brought in contact with our institutions are to see distinctly the difference between the righteousness of Bible principles and the ungodliness of worldly principles. All that God's servants do is to advance the work of soul-saving. *17LtMs, Ms 4, 1902, par. 11*

Remember that in God's service divine and human agencies are to co-operate. We can gain no success without the Lord's co-operation. The efforts of human labor, human science, are worthless without His aid. All true knowledge comes from Him. When man accomplishes anything, it is because he has co-operated with his Maker. The human instrumentality is God's

helping hand. Let no one disparage human capabilities. God expects every one to work for Him to the limit of his ability. Each one is to strive to accomplish his God-given work. No one is at liberty to turn from conformity to the will of God in order that he may have room for the exercise of his natural temperament. Even the thoughts are to be brought into obedience to Christ. Not that man can, in his own strength, conform his life to the mind of God. But he is to place himself where God's Spirit can control and guide him. In thought, word, and deed he is to serve God. He has been bought with a price, even the precious blood of the Son of God. All that he has belongs to God. He is to use it in the Master's service, placing himself under the most spiritual influence, that he may learn the way of the Lord. *17LtMs, Ms 4, 1902, par. 12*

Let those who desire salvation receive and believe the plain statements of the Word of God on this subject. *17LtMs, Ms 4, 1902, par. 13*

"Ye are laborers together with God." [*1 Corinthians 3:9.*] By the partnership of God and man, the work of warning the world is to be carried forward to completion. With fear and trembling every man is to work out his own salvation, knowing that God is working in him to will and to do of His good pleasure. It is God's good pleasure, not man's; for man is easily turned to the corrupted standard of the world. In order to be successful in the service of God, man must be guided by the Holy Spirit. Christ declares, "Without me ye can do nothing." [*John 15:5.*] And the one who refuses to unite with Christ, the one who exchanges the pure principles of heaven for the corrupting principles of the world, thus searing his conscience, would better be separated from the work that is to represent in this world God's justice, mercy, truth, and holiness. I am instructed to say: Unless our ministers and directors believe and practice the Word of God, they will never see the King in His beauty. God's law is the standard of character. He has no other standard for any one. Obedience to this law is the condition of salvation. Upon obedience depends our present and future happiness. Godliness is profitable for all things. It is the fruit of a repentance that needs not to be repented of. The evidence of its worth is in itself and is demonstrated by good works. *17LtMs, Ms 4, 1902, par. 14*

“Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father above, with whom there is no variableness, neither shadow of turning. Of his own will begat he us, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God.” [*James 1:16-20.*] Often silence is eloquence. It gives opportunity for thought, and thoughtfulness checks the hasty word.*17LtMs, Ms 4, 1902, par. 15*

“Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in the glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh in the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” [*Verses 21-27.*]*17LtMs, Ms 4, 1902, par. 16*

Will men and women claim to be Christians, and yet lose out of their lives the tenderness and love of Christ? Shall those who have a knowledge of the truth for this time allow themselves to act harshly, to speak raspily? Will they treat their brethren as if they were unworthy of notice?*17LtMs, Ms 4, 1902, par. 17*

When you see a fellow being striving to climb the hill, will you, standing securely at the top, reproach him because he is not there also? Or will you descend the hill, and linking his arm in yours, guide his trembling feet in the upward path, soothing and encouraging him, till he stands at the summit, filled with hope and courage?*17LtMs, Ms 4, 1902, par. 18*

When you see one sad and discouraged, sore-beset with

temptation, speak lovingly and hopefully to him. Place him where he can recover himself from disappointment and failure.¹⁷*LtMs, Ms 4, 1902, par. 19*

Have you not seen a fellow worker pale and worn, bearing on his face the premonitions of death? How did you deal with him? Was your heart touched, your sympathy aroused? Did you reach out to him the hand of fellowship? Did you do all in your power to help him? Or did you act selfishly, seeking gain for yourself at his expense—you on vantage ground, he in sickness, sorrow, and want? Did you think it would please God for you to destroy your fellow worker's faith, his hope, his confidence in human brotherhood? And after you had acted thus, did you congratulate yourself on your gain?¹⁷*LtMs, Ms 4, 1902, par. 20*

How did the pitying Redeemer look upon your course of action? Think you that He placed on it the seal of divine approval?¹⁷*LtMs, Ms 4, 1902, par. 21*

These words bring to view a course that heaven will not endorse. Our work is to restore, not to destroy; to lift up, not to cast down; "to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound." [*Luke 4:18.*] We are commanded to remember them that are bound as bound with them. And in Isaiah we read: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" [*Isaiah 58:6.*]¹⁷*LtMs, Ms 4, 1902, par. 22*

Study your Bibles, my brethren. I call upon you to work the works of Christ. True reform will bear the fruit of the Spirit. He who loves God is a friend to those for whom the Son of God died.¹⁷*LtMs, Ms 4, 1902, par. 23*

"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.*] At an immense cost a probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal to God. They will think of the high, pure association it was their privilege to gain. But it is too

late. The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." [*Jeremiah 8:20.*]17LtMs, Ms 4, 1902, par. 24

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things of the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. ... Put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." [*Colossians 3:1-4, 8-14.*]17LtMs, Ms 4, 1902, par. 25

"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. ... Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your heart, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:1, 2, 13-18.*]17LtMs, Ms 4, 1902, par. 26

Let the young men and young women who are qualifying themselves for service read and study the *third chapter of*

Colossians, and the *first chapter of second Peter*, and also the following Scriptures: "For 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. 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 feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [*Hebrews 4:12-16; 2:17, 18.*]*17LtMs, Ms 4, 1902, par. 27*

The church is the channel through which the Lord works to save those who are perishing in sin. His mercy, goodness, and power are to be made known by the members of the church. What a wonderful work God has committed to us! All heaven is waiting for channels through which to communicate the grace of heaven. But selfishness is hiding the Saviour from His people. Thorough conversion is what the church needs. God calls for men imbued with the love of Christ to go forth into the world to work for sinners. He needs men of sound minds, clear heads, and tender hearts.*17LtMs, Ms 4, 1902, par. 28*

Neglected duties confront us. But instead of doing this work, we have been watching for defects in others. We have not worked faithfully. There are in our institutions untrained men and women. Jesus needs their service. With yearning tenderness He is inviting them to come to Him, that He may use them as channels for the communication of His grace. But those whom He has appointed to co-operate with Him in the work of fitting these souls for service are picking at straws. How can the Lord bless them? Not only do they themselves fail of following Jesus, but they keep others from His

side. Let us break the crust of selfishness that surrounds us. Let not those who claim to be children of God descend to bickering and strife, criticizing and condemning one another. Christ is ashamed to call those who do this His brethren. *17LtMs, Ms 4, 1902, par. 29*

A great work is to be done, and it is to be done on a much higher plane than the Lord's work has been done in the past. Brethren, this matter has been so forcibly presented to me that I cannot hold my peace. Into the church there has come a hardhearted spirit, and with it principles of selfishness. These principles have been followed in our institutions. But selfishness does not become a grace by being woven into a sacred work. *17LtMs, Ms 4, 1902, par. 30*

Do we believe that the Lord's institutions are the channels through which He desires to communicate His grace? Then let us speedily come into line and cleanse ourselves from all evil. Darkness has covered the earth, and gross darkness the people. Let those who believe the truth arise and shine; for their light has come, and the glory of the Lord has risen upon them. *17LtMs, Ms 4, 1902, par. 31*

Ms 5, 1902

Diary/The Need of an Awakening

Oakland, California

June 21, 1901

Portions of this manuscript are published in *UL 186*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Our workers are not branching out as they should in their efforts. Our leading men are not awake to the work that must yet be done.*17LtMs, Ms 5, 1902, par. 1*

A mistake has been made in placing ministers on so many boards and committees, to do the financial planning and to decide questions that should be decided by businessmen. Our ministers should not be called to spend their time in board meetings and council meetings. In doing this class of work they are not advancing the interests of the cause as they would if they were to go out into aggressive warfare.*17LtMs, Ms 5, 1902, par. 2*

There are cases when our ministers are needed at our institutions to help in deciding important questions. A minister can do much for God at a sanitarium. This line of work is not to be neglected. But ministers are not to spend their time in the ordinary routine and debates of business.*17LtMs, Ms 5, 1902, par. 3*

Let our ministers read and study the *sixth chapter of John* and bring the lessons of this chapter into the daily life practice. Let them devote themselves to the work to which in a most solemn manner they have been set apart.*17LtMs, Ms 5, 1902, par. 4*

We have neglected spiritual things for common things, and God is displeased. The work in our cities has been strangely neglected. Much more could be done to arouse the attention of the people of San Francisco and Oakland. There should be more than one vegetarian restaurant in San Francisco, and such restaurants

should be established in Oakland also. *17LtMs, Ms 5, 1902, par. 5*

We are not half awake to what might be done in our world. The work moves slowly because the truth has not yet taken full possession of the men engaged in the ministry. Our ministers need to arouse and set in operation lines of work that will give the warning message to those who have never heard the truth. Let them plan and study as to the best way of removing prejudice and reaching the hearts of the people. Their tame, spiritless prayers need to be changed to petitions of intense earnestness. *17LtMs, Ms 5, 1902, par. 6*

The Lord is soon to come. The angels are holding the four winds, that God's people may do their long-neglected work. *17LtMs, Ms 5, 1902, par. 7*

November 2, 1901

Youth who have no religious experience should not be accepted as canvassers for our books, because they cannot properly represent the precious truth to be presented. To send such youth into the canvassing field is unjust to them and to the Lord's work. This is a sacred work, and those who enter it should be able to bear witness for Christ. *17LtMs, Ms 5, 1902, par. 8*

Let Christian youth be selected to handle the books containing present truth. The youth who go into this work should be connected with those older in experience, who, if they are devoted to God, can be a great blessing to them, teaching them in the things of God and showing them how best to work for Him. If the youth will work out their own salvation with fear and trembling, they will know that God is working with them, to will and to do of His good pleasure. *17LtMs, Ms 5, 1902, par. 9*

A mistake has been made in setting young men and young women to work in the slums of our great cities. Few will be saved as a result of this work. The Lord desires to see an altogether different

condition of things. Much of the time and means put forth for those who through self-indulgence have fallen to the lowest depths of evil has been thrown away. Those who have given themselves wholly to evil, whose lives have been spent in intemperance, could not represent Christ. *17LtMs, Ms 5, 1902, par. 10*

Present truth has almost lost its power because of the way in which it has been handled. Had the money and talent spent in trying to reach the lower classes been spent in taking the truth to the higher classes, many would have been added to the church of such as should be saved. The Lord has shown me that our work is to bring into the truth those who will be producers as well as consumers. God desires His servants to labor for those men and women who are a blessing, not a curse, to the world. There are men of talent and influence who are longing for something they have not yet received. If converted, they would exert a powerful influence for the truth. *17LtMs, Ms 5, 1902, par. 11*

Christ said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [*John 4:35-38.*] He knew that when the Holy Spirit should be poured out on the disciples, the harvest of his seed-sowing would be reaped. Thousands would be converted in a day. *17LtMs, Ms 5, 1902, par. 12*

To us, as surely as to the disciples of that time, Christ speaks these words. Time is passing, and the Lord calls upon the workers in all lines of His work to lift up their eyes and behold the fields all ripe for the harvest. *17LtMs, Ms 5, 1902, par. 13*

God has men whom He will call into His service, men who will not carry forward the work in the lifeless way in which it has been carried forward in the past. There are many who have not heard the message of truth to be given to the world, who have learned the meaning of self-denial and self-sacrifice. Men will come into the

truth who will work with earnestness and zeal, tact and understanding. These zealous workers are not to be looked upon as cranks. In some things they will make mistakes and will need to be corrected and instructed. But men who have been longer in the truth made mistakes and needed correction and instruction. When they made mistakes, the Lord did not cast them off, but healed them and strengthened them, presenting them with His banner to hold aloft. *17LtMs, Ms 5, 1902, par. 14*

God selects His messengers and gives them His message; and He says, "Forbid them not." [*Mark 9:39.*] New methods must be introduced. God's people must awaken to the necessity of the time in which they are living and call earnestly for men who will receive the truth and become workers together with God. *17LtMs, Ms 5, 1902, par. 15*

When I think of the cities in which so little work has been done, in which there are so many thousands to be warned of the soon coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit, filled with Christ's love for perishing souls. *17LtMs, Ms 5, 1902, par. 16*

October 27, 1902

My mind is deeply stirred. There is work to be done in every city. Workers are to go into our large cities and hold camp-meetings. In these meetings the very best talent is to be used, that the truth may be proclaimed with power. Men of varied talents are to be brought in. One man has not all the gifts required for the work. Several workers are needed to make a camp-meeting successful. No one man should feel it his prerogative to do all the important work. *17LtMs, Ms 5, 1902, par. 17*

There is need of camp-meetings like those held in the early stages of the work—camp-meetings separate from the business work of the conference. At a camp-meeting the workers should be free to put forth efforts for those who attend from outside. *17LtMs, Ms 5, 1902, par. 18*

A camp-meeting should be held in New York in a location favorable for the work of such a meeting, not in the midst of the noise and

bustle of the city. *17LtMs, Ms 5, 1902, par. 19*

At our camp-meetings there should be a restaurant where the poor can obtain wholesome, well-prepared food as cheaply as possible. There should also be another restaurant in which food is specially prepared for the education of outsiders, where they may see a representation of health-reform diet. *17LtMs, Ms 5, 1902, par. 20*

This line of work is not to be looked upon as separate and distinct from other lines of camp-meeting work. Each line of God's work is closely related with every other line. And while the different lines are distinct, they are to advance in perfect harmony. *17LtMs, Ms 5, 1902, par. 21*

Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be connected with the other in bonds of Christian fellowship, and all are to be connected with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that He will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive his supply of light from the Source of light. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." [*Psalm 27:14.*] *17LtMs, Ms 5, 1902, par. 22*

All are to do their best, according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experiences of Abraham, of Moses, of Daniel contain valuable lessons for us at this time. *17LtMs, Ms 5, 1902, par. 23*

Those whom God chooses as His workers are not always talented <as the world estimates the matter>. Sometimes He selects unlearned men. These workers have a special work to do. They reach a class to which no one else could obtain access. Those who labor in a quiet way will be rewarded with the same commendation as those who, judged by appearance, exerted a wider influence. Every worker is rewarded according to the spirit that prompted him to action. *17LtMs, Ms 5, 1902, par. 24*

These workers who open their hearts to receive the truth are made wise in and through Christ. Their lives exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. Their actions are patterned after the actions of their Leader. Looking unto Jesus in their success, they strive to promote the well-being of their fellow men. They take relief and happiness to the sorrowful and distressed. They feel the necessity of much study of the Word and prayer, and of remaining constantly under Christ's training, that they may work in accordance with the will of God. They study how they can best imitate the cross-bearing and self-denial of their Saviour. They are God's witnesses, following His example of compassion and love, and ascribing all the glory to Him whom they love and serve.*17LtMs, Ms 5, 1902, par. 25*

Constantly they are learning of the Great Teacher and reaching higher degrees of perfection, yet all the time feeling a sense of their weakness and inferiority. They are drawn upward by the strong, loving admiration they have for the beauty of Christ's character. They practice His virtues, for His life is assimilated to theirs. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." [*Matthew 5:5.*]*17LtMs, Ms 5, 1902, par. 26*

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability to fill up the gaps they leave. He is well pleased when they are recognized and appreciated, for they are links in his chain of service. And it is God's desire that every human instrumentality who works for Him shall be recognized, however small may be the work he does.*17LtMs, Ms 5, 1902, par. 27*

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers, but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, this class will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to

those for whom Christ gave His life.*17LtMs, Ms 5, 1902, par. 28*

We are living in solemn times. The world is to be warned. Workers are needed. The money God has entrusted to men of the world is needed. The truth is to be taken to these men, that they may see the duty the Lord has placed on them. Those belonging to the class called "monied men" have been neglected. But God says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [*Luke 14:23.*]*17LtMs, Ms 5, 1902, par. 29*

Christ said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. ... God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ... And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." [*John 3:7, 8, 14-16.*] Well may the apostle say, "Ye are not your own; for ye are bought with a price." [*1 Corinthians 6:19, 20.*]*17LtMs, Ms 5, 1902, par. 30*

Do those who present the truth to the people fasten the faith of their hearers to Christ? Do they make the Saviour the most prominent figure? He whose faith is not firmly fastened to Christ is far from being what God desires him to be. He whose faith centers in any human being is converted to the man, not to Christ. He needs a re-conversion.*17LtMs, Ms 5, 1902, par. 31*

Those who receive the truth must be taught to communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, they will be enabled to reach hearts. The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the Spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. His eye is single to the glory of God. The truly converted soul realizes that every part of his being

belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life-blood of God's only begotten Son. *17LtMs, Ms 5, 1902, par. 32*

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good. *17LtMs, Ms 5, 1902, par. 33*

How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make all their every other interest subordinate to the work of saving souls? Why is it that blood-bought souls have not a deeper sense of their obligation to serve Him to whom they belong? *17LtMs, Ms 5, 1902, par. 34*

Our question is to be, How can I best glorify Him whose I am by creation and by redemption? With anxious solicitude the truly converted soul seeks to rescue those who are still in Satan's power. The saving of souls is the one aim and object of his life. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. The souls of his children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring effort to train his children so that they will never be hostile to the Saviour. *17LtMs, Ms 5, 1902, par. 35*

God has placed on fathers and mothers the responsibility of saving their children from the power of the enemy. This is their work, a work that they should on no account neglect. Those who have a living connection with Christ will work for their children. They will not rest until they see them safely in the fold. They will make this the burden of their lives. *17LtMs, Ms 5, 1902, par. 36*

Parents, why do you neglect the work waiting for you in your own family? The home is your field of missionary effort. The most important work you can do is to place your children in their early years on the Lord's side. Deal tenderly but always decidedly with

them when they err. Take them with you into the work of opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. *17LtMs, Ms 5, 1902, par. 37*

Let your light shine in your home and in your neighborhood. If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work wisely, patiently and considerately, winning your way by the tender ministry of love. Thus the walls of prejudice will be broken down. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. *17LtMs, Ms 5, 1902, par. 38*

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then with the help of their children for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to work for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, in their very neighborhoods the reproach will be removed from our churches. *17LtMs, Ms 5, 1902, par. 39*

The Lord has presented before me the work that must be done in our cities. There are in these cities believers who can work for God in the neighborhood round their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. *17LtMs, Ms 5, 1902, par. 40*

The Lord calls for self-sacrificing workers who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. *17LtMs, Ms 5, 1902, par. 41*

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in a quiet, humble way. There are hundreds who should be at work, who need only to be encouraged to make a beginning. *17LtMs, Ms 5, 1902, par. 42*

Every new-found power is to be held as a precious trust for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life and for death you are bound up with the Saviour. You are part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." [See *Acts 4:13*.] The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace.*17LtMs, Ms 5, 1902, par. 43*

Those who truly follow the Lord have no desire to live for self. They delight to consecrate all they have and are to His service. The same intensity of desire for the salvation of souls that marked the life of the Saviour, marks the life of His true follower. He is filled with an inexpressible desire to win souls to Christ. Those who feel nothing of this desire might better begin to feel concerned for their own soul's salvation. Let them wrestle with God in the name of Jesus Christ of Nazareth for the spirit of labor.*17LtMs, Ms 5, 1902, par. 44*

Refuse to admit the worldly interests that strive for <the supremacy> in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work: "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. Every part of my being, every talent, every faculty belongs to Him. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give anything that is not already His. If I had more than one, I would give it to Him; for it would be His. My children belong to God. From their birth I must do all in my power to train them for Him, that He may be glorified in their lives."*17LtMs, Ms 5, 1902, par. 45*

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid upon him the work of a public speaker, but he is none the less a minister for God, and his work testifies that he is born of God. *17LtMs, Ms 5, 1902, par. 46*

If any work is more precious than another, it is the work of soul-saving. Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let different ones combine to hunt and fish for souls, gathering precious souls from the rubbish of the world into the saving purity of Christ's love. *17LtMs, Ms 5, 1902, par. 47*

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there are a large number in the church, let the members be formed into small companies to work, not <alone> for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the other. Let them exercise Christ's forbearance and patience, speaking no hasty words, but using their talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those who are outside of the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour declares, "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." [*Matthew 18:19.*] *17LtMs, Ms 5, 1902, par. 48*

Ms 5a, 1902

Diary/Unheeded Admonitions

Refiled as *Ms 156, 1901*.

Ms 6, 1902

Diary/A Call to Service

Oakland, California

June 22, 1901

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Today, Sabbath, I spoke to a large congregation in the tent, from the *fourteenth chapter of John*. I was led out to speak on faith in the promises of God, and I urged all to exercise faith and to express cheerfulness and gratitude. This is the last time I shall speak in the tent. I shall then have spoken eleven times. I think Brother A. T. Jones will speak tomorrow. *17LtMs, Ms 6, 1902, par. 1*

There is need of greater earnestness in all lines of ministerial work. Time is passing, and the work that should be far advanced in our cities is at a standstill. The ministers are not to spend their time working for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. And church members are to be educated to work in the Lord's vineyard. *17LtMs, Ms 6, 1902, par. 2*

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting and vigilant working are to be combined. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. We are to receive and impart light to those who are perishing in darkness. *17LtMs, Ms 6, 1902, par. 3*

God's servants are to work. People need the light of truth, and by earnest, faithful effort it is to be communicated to them. There are souls to be sought for, prayed for, labored for. The lamps of the souls are to be kept trimmed and burning. God's servants are to be "not slothful in business, fervent in spirit, serving the Lord."

[*Romans 12:11.*] Everything that can be done to save souls should be done without delay. Earnest appeals should be made. Fervent prayers should be offered. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [*James 5:16.*]*17LtMs, Ms 6, 1902, par. 4*

Wake up, my brethren, into spiritual life. Daily reveal a determined purpose to be good and to do good. Do not encourage young ministers to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, gathering strength from the source of all strength.*17LtMs, Ms 6, 1902, par. 5*

Paul's words to Timothy are spoken to every young man who desires to enter the ministry: "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] Thyself needs the first attention. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, that will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. In order for the life to produce good fruit, the root must be holy. First give yourself to the Lord for purification and sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life.*17LtMs, Ms 6, 1902, par. 6*

Young men, deal faithfully and truly with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." [*John 17:14.*] Worldly ambition, worldly plans, worldly principles are not to be brought into the life of the Christian.*17LtMs, Ms 6, 1902, par. 7*

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "Sanctify them through thy truth; thy word is truth." [*Verses 19,*

15, 17.]17LtMs, Ms 6, 1902, par. 8

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourself to the Lord? Willingness and earnestness to carry out the principles of true holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. 17LtMs, Ms 6, 1902, par. 9

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Few realize the guile that lurks in the natural heart. Unless the heart is cleansed from all defilement, evil will appear in the life. No human being can in truth fulfil the requirements of God's law unless this law is written on his heart. 17LtMs, Ms 6, 1902, par. 10

He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart the pure image of truth is not stamped. Such an one keeps the truth in the outer court. His love for Christ is tame, superficial, exercising no controlling power over his reason. 17LtMs, Ms 6, 1902, par. 11

When young and old give careful, prayerful thought to the fitness required of all who do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartedly to the words of life, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Luke 10:27.] 17LtMs, Ms 6, 1902, par. 12

The Heart-searcher knows that many whose names are on the church books are cherishing sins resembling in vileness the sins of Sodom. The question comes to my mind: How long will it be before the judgment cuts down those who are polluting themselves and others? The judgments of God, long delayed, but none the less sure, will soon fall on those who have defiled the temple of

Read carefully the *eleventh chapter of Hebrews*, and appropriate to yourselves the instruction it contains. In the *tenth chapter* the apostle says, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins; but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us; for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts and in their minds will I write them; and their sins and iniquities will I remember no more." *17LtMs, Ms 6, 1902, par. 14*

"Now where remission for these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; ... and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. ... Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." [*Verses 11-25, 35-39.*] *17LtMs, Ms 6, 1902, par. 15*

The *eleventh chapter* contains a record of the experience of the

faithful. Writing of them Paul says: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark for the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." [Verses 7-10.] *17LtMs, Ms 6, 1902, par. 16*

"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." [Verses 13-16.] *17LtMs, Ms 6, 1902, par. 17*

"Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [Verse 6.] Those who undertake to work for God in our cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work. "Faith is the substance of things hoped for, the evidence of things not seen." [Verse 1.] *17LtMs, Ms 6, 1902, par. 18*

As a people we have had great light. O that we were awake to the purposes of God and to our individual responsibility! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of workers would greatly increase, and the work would grow in influence and extent. *17LtMs, Ms 6, 1902, par. 19*

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world, and gross darkness the people. Men and women are in need of the light of heaven. God's people are to be light-bearers, shining amid the darkness of this degenerate age. *17LtMs, Ms 6, 1902, par. 20*

Do we realize how large a number in the world are watching our movement. From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be wide awake to recognize and quick to avail yourselves of every advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to quell the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. He will work for them as a mighty conqueror. *17LtMs, Ms 6, 1902, par. 21*

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. *17LtMs, Ms 6, 1902, par. 22*

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. *17LtMs, Ms 6, 1902, par. 23*

God has given us all something to do. Those who are willing to work in a self-denying, self-sacrificing way will find their place. Let them press forward in harmonious action, on a plane that marks the work as elevating and ennobling. *17LtMs, Ms 6, 1902, par. 24*

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when

success crowns the efforts of a worker, he is in no case to glorify himself. Those who work for God must hide self in Christ. “Learn of me,” said the great Teacher, “for I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:29.*] Even in the busiest activities of life we are to hold quiet communion with Jesus; for only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. *17LtMs, Ms 6, 1902, par. 25*

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God’s service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. The members of our churches are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object—the saving of souls. *17LtMs, Ms 6, 1902, par. 26*

God’s servants are not to exhaust their time and strength in work for those whose whole lifetime has been devoted to the service of Satan, till the entire being is corrupted. As the outcasts come, and they will come, as they came to Christ, we are to forbid them not. But God calls for workers to reach the higher classes, who, if converted, could in turn work for those of their own standing. He desires to see converted talent and converted influence enlisted in His work. The Lord is working upon men and women of talent and influence, leading them to connect with those who are giving the last message of mercy to the world. *17LtMs, Ms 6, 1902, par. 27*

House-to-house work is one very successful way of reaching souls. But it is not the only way that God has provided for the advancement of His work. Decided proclamations are to be made. But in regard to this line of work, I am instructed to say to our people: Be guarded. In bearing the message, make no personal thrusts at other Churches, not even the Roman Catholic Church. Angels of God see in the different denominations many who can be reached only by the greatest caution. Therefore let us be careful of our words. Let not our ministers follow their own impulses in denouncing and exposing the “mysteries of iniquity.” [*2 Thessalonians 2:7.*] Upon these themes silence is eloquence. Many

are deceived. Speak the truth in tones and words of love. Let Christ Jesus be exalted. Keep to the affirmative of truth. Never leave the straight path God has marked out for the purpose of giving some one a thrust. That thrust may do much harm and no good. It may quench conviction in many minds. Let <the Word of God, which is> the truth tell the story of the inconsistency of those in error. *17LtMs, Ms 6, 1902, par. 28*

People cannot be expected to see at once the advantage of the truth over the error they have cherished. The best way to expose the fallacy of error is to present the evidences of truth. This is the greatest rebuke that can be given to error. Dispel the cloud of darkness resting on minds by reflecting the bright light of the Sun of Righteousness. *17LtMs, Ms 6, 1902, par. 29*

You may have opportunity to speak in other churches. In improving these opportunities, remember the words of the Saviour, "Be ye wise as serpents and harmless as doves." [*Matthew 10:16.*] Do not arouse the malignity of the enemy by making denunciatory speeches. Thus you will close doors against the entrance of truth. Clear-cut messages are to be borne. But guard against arousing antagonism. There are many souls to be saved. Restrain all harsh expressions. In word and deed be wise unto salvation, representing Christ to all with whom you come in contact. Let all see that your feet are shod with the preparation of the gospel of peace and good will to men. Wonderful are the results we shall see if we enter into the work imbued with the Spirit of Christ. Help will come in our necessity if we carry the work forward in righteousness, mercy, and love. Truth will triumph and bear away the victory. *17LtMs, Ms 6, 1902, par. 30*

Camp-meetings should be held in our large cities. And if the speakers are careful in all they say, hearts will be reached as the truth is proclaimed in the power of the Spirit. The love of Christ received into the heart will banish the love of error. The love and benevolence manifested in the life of Christ is to be manifested in the lives of those who work for Him. The earnest, untiring activity that marked His life is to mark their lives. The character of the Christian is to be a reproduction of the character of Christ. *17LtMs, Ms 6, 1902, par. 31*

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love. *17LtMs, Ms 6, 1902, par. 32*

“Our Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever, Amen.” [*Matthew 6:9-13.*]*17LtMs, Ms 6, 1902, par. 33*

“Thy kingdom come. Thy will be done in earth, as it is in heaven.” [*Verse 10.*] These words outline our work. Christ has purchased us with His blood. He has opened before us a life of labor and progression. He points us to a path of unlimited advancement. We should improve every opportunity of gaining spiritual understanding. We are to consecrate ourselves to His service, praying the prayer He taught His disciples, and doing all in our power to answer this prayer. *17LtMs, Ms 6, 1902, par. 34*

By this prayer human beings are bound up with the heart of infinite love. When we understand this prayer, we shall see that asking encourages faith in receiving. Our Lord never tantalizes us by presenting before us that which it is impossible for us to gain. Why speak so many discouraging words. Will they help your own soul, or the souls of others? Will downcast eyes and a gloomy countenance make your way less difficult? *17LtMs, Ms 6, 1902, par. 35*

Jesus encourages us to look on the bright side. He tells us to pray

with unshaken faith, “Thy kingdom come. Thy will be done in earth, as it is in heaven.” [*Verse 10.*] For these words shall surely be fulfilled. Work to the limit of your ability to answer this prayer. You will then feel so weighty a responsibility resting on you that you will put away from you all selfishness, all slothfulness, all indifference. You will rid yourself of all that Satan could take advantage of in his efforts to defeat Christ’s prayer. *17LtMs, Ms 6, 1902, par. 36*

We have no time to listen to the suggestions of the wily foe. At our baptism we took upon ourselves a solemn vow to break all connection with Satan and his agencies, and to enlist heart and soul in the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to co-operate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven—a door that no human hand or satanic agency can close. *17LtMs, Ms 6, 1902, par. 37*

“He that overcometh shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels. ... These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My word, and hast not denied My name. ... Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” [*Revelation 3:5, 7, 8, 10.*] *17LtMs, Ms 6, 1902, par. 38*

The Word of God is to be our teacher. If we read this Word carefully and prayerfully, with an earnest desire to understand, we shall be enabled to comprehend the will of God and the doctrines of truth. We shall never become lost in the fog of skepticism or hypnotism. *17LtMs, Ms 6, 1902, par. 39*

Read and study the *sixth chapter of second Corinthians*. The Lord desires every servant of His to be under the sanctification of the Holy Spirit. “What concord hath Christ with Belial? or what part hath

he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said. I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [*Verses 15-18.*] *17LtMs, Ms 6, 1902, par. 40*

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to call for the help of Christ. He is the model we are to follow in character-building. He calls for deeds, not words, saying, “Let your light light so shine before men that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:16.*] “Do unto others as ye would they should do unto you”—this is to be our rule of conduct. [See *Matthew 7:12.*] Christ is the source of light, the fountain of life. He brings us to His Word, and from the tree of life presents to us leaves for the healing of the nations. It is His purpose that human beings, purified and sanctified, shall be His helping hand. He leads us to the throne of God, and gives us a prayer to offer to Him. When we live this prayer, we are brought into close contact with Christ; at every step we touch His living power. In our behalf He sets in operation the all-powerful agencies of heaven. *17LtMs, Ms 6, 1902, par. 41*

In the great work of the Lord a diversity of gifts is called for. Let no man turn from a fellow worker because he does not work in his precise line, saying, We have no need of you. God uses many gifts to convict and convert sinners, and to gather them together in church capacity. All the different gifts He has bestowed on His people are needed in His work. Every talent is to be used. Let men and women be given room to work. Show no indifference in this matter. Do not oppose the one the Lord sends out, although his work may be different from yours. *17LtMs, Ms 6, 1902, par. 42*

To every man is given work in the Master’s service. Everything the Lord has given you, your time, your money, your influence, is under contribution to God and is to be employed in the work of soul-

saving. Thus used, your gifts will increase in power and perfection. But those who refuse to place themselves in the ranks of service range themselves in opposition to Christ.*17LtMs, Ms 6, 1902, par. 43*

My brethren and sisters, study the prayer Christ taught His disciples. If we would but bring His spirit and life into the church, we should exert an influence that would move the world. Where are the sowers and the reapers, to sow the seed and gather in the harvest? "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." [*Matthew 9:37, 38.*] Yes, pray most earnestly that the Lord will send forth more laborers into the His harvest. To the indolent and indifferent comes the inquiry, "Why stand ye here all the day idle? Work while the day lasts; for the night cometh in which no man can work." [*Matthew 20:6; John 9:4.*] The night is stealing on us. Soon it will be here. Soon the doors now thrown open for the entrance of truth will be closed. Now is the time for the Lord's people to return to Him His own in gifts and offerings and in willing, earnest service.*17LtMs, Ms 6, 1902, par. 44*

We need to bestir ourselves. The truth is to go forth as a lamp that burneth. Evangelist-canvassers are needed. Let the students in our schools advance as fast as possible, that they may take up their appointed work. Missions are to be established in our large cities. Those of our people who are in business for themselves should take a practical interest in these missions, making them gifts of provisions, bedding, and furniture. Our missions should be provided with comfortable beds; for the mission workers, returning from their labor late at night, need a place where they can obtain their needed rest.*17LtMs, Ms 6, 1902, par. 45*

The mission workers labor hard and self-sacrificingly, and the wages they receive are small. Let not our people suppose that the conducting of missions is an easy work or a work that brings financial profit. Often the work is carried on with no means in sight by men and women who from day to day beseech God to send them means with which to carry forward the work.*17LtMs, Ms 6, 1902, par. 46*

All cannot go forward into the aggressive warfare, but all can do something to help. And in helping the missions established in our cities, those who remain at home will find much blessing. Send them a portion of your abundance. Let all feel it their privilege to do something in this line. God's rich blessing will rest on you as you do this work. *17LtMs, Ms 6, 1902, par. 47*

Let there be no lack of hospitality among our people. Of late years, a narrow spirit has taken possession of some living at our large centers. There are some who think that they should receive pay for entertaining God's servants. Thus they lose the sweetest blessings. Lack of hospitality has turned souls away from the truth. *17LtMs, Ms 6, 1902, par. 48*

Ms 6a, 1902

Ministerial Work

NP

[February 1902?]

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In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over the churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown. *17LtMs, Ms 6a, 1902, par. 1*

Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. Church members are to be taught to work in the Lord's home vineyard. *17LtMs, Ms 6a, 1902, par. 2*

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. *17LtMs, Ms 6a, 1902, par. 3*

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11*.] The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions need to be changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." [*James 5:16*.] *17LtMs, Ms 6a, 1902, par. 4*

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good.*17LtMs, Ms 6a, 1902, par. 5*

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength.*17LtMs, Ms 6a, 1902, par. 6*

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." [*1 Timothy 4:16.*] Thyself needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. The tree itself must be good in order to produce good fruit.*17LtMs, Ms 6a, 1902, par. 7*

Let the young men and young women who are preparing for service read and study the *third chapter of Colossians*, and the *first chapter of Second Peter*, and also the following Scriptures: "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." *Hebrews 4:12-16.* "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 hath suffered being tempted, he is able to succour them that are tempted." *Hebrews 2:17, 18.17LtMs, Ms 6a, 1902, par. 8*

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them thy word; and the world hath hateth them, because they are not of the world, even as I am not of the world." *John 17:14*. Worldly ambition, worldly plans, worldly principles are not to be brought into the life of the Christian. *17LtMs, Ms 6a, 1902, par. 9*

Christ said, "For their sakes I sanctify myself, that they also might be sanctified through the truth." *John 17:19*. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." *John 17:15*. "Sanctify them through thy truth; thy word is truth." *John 17:17*. "Neither pray I for these alone, but for them also which shall believe on me through their word." *John 17:20.17LtMs, Ms 6a, 1902, par. 10*

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. *17LtMs, Ms 6a, 1902, par. 11*

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfil the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such an one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. *17LtMs, Ms 6a, 1902, par. 12*

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided

reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "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 neighbour as thyself." *Luke 10:27.17LtMs, Ms 6a, 1902, par. 13*

The Reward of Earnest Endeavor

Every worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." [*Psalm 27:14.*] *17LtMs, Ms 6a, 1902, par. 14*

All are to do their best, according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel contains lessons of great value to us at this time. *17LtMs, Ms 6a, 1902, par. 15*

These whom God chooses as His workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. These have a special work. They reach a class to whom no one else could obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross-bearing and self-denial.

They are God's witnesses, revealing His compassion and love and ascribing all the glory to Him whom they love and serve.*17LtMs, Ms 6a, 1902, par. 16*

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and insufficiency. They are drawn upward by the strong, loving admiration they have for Christ. They practice His virtues; for their lives are assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." [*Matthew 5:5.*]*17LtMs, Ms 6a, 1902, par. 17*

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality engaged in work for Him shall be recognized, however small may be the work he does.*17LtMs, Ms 6a, 1902, par. 18*

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom Christ gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence.*17LtMs, Ms 6a, 1902, par. 19*

"We are laborers together with God." [*1 Corinthians 3:9.*] Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? Oh, put your whole heart into the work! Let nothing cause your zeal to flag.*17LtMs, Ms 6a, 1902, par. 20*

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at His word, move forward with steadfast, unfaltering faith. Christ's presence and His word, "Lo, I am with you always"—this is our wisdom and righteousness. [*Matthew 28:20.*] It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power. *17LtMs, Ms 6a, 1902, par. 21*

Ms 7, 1902

God's Stewards to Deal Justly

NP

January 26, 1902 [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.

In carrying on the different lines of work, those laboring in our institutions should reach a high standard. Many have consumers and not producers. Let all realize the necessity of studying to economize. But if economy is not practiced by saving the pence, unnecessary losses will be sustained, and debts will accumulate. Christ's instruction, "Gather up the fragments that remain, that nothing be lost," sounds down along the line to us in this time. [*John 6:12.*]^{17LtMs, Ms 7, 1902, par. 1}

The Lord calls for faithful stewards—stewards who realize that God expects them to preserve their individuality. All who are connected with our sanitariums should now take up their work manfully. They are not to be dependent upon men, or to submerge their identity in any institution. For the strength he receives, the human agent is wholly dependent upon God. How foolish it is for God's servants to reach out and take hold of human power! Unless that which is imparted by man comes from the Source of all strength, it is of no value. The word of the Lord to every man is: "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." [*Isaiah 27:5.*]^{17LtMs, Ms 7, 1902, par. 2}

It is high time for us to understand the responsibility resting upon us individually. We should read the *sixth chapter of Isaiah*. The prophet declares: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy,

holy, holy, is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [*Verses 1-4.*]17LtMs, Ms 7, 1902, par. 3

Let the eyes of every one be turned from visible to invisible things. As never before, we are in need of a spiritual awakening. Continuing, the prophet says: “Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips [a people who do not practice what they say]: for mine eyes have seen the King, the Lord of hosts.” [*Verse 5.*] Why did Isaiah come to this conclusion? He was given a vision of the Lord’s glory, and this made him sensible of the great contrast between the purity and holiness of God and the sinful course of the professed people of God—a people who had neglected to bring into their business transactions principles of strict integrity, equity and justice, mercy and compassion. Because men had not walked in the great light with which they were blessed, judicial blindness and hardness of heart came upon them. The value of the many words spoken by them was measured by the degree of strictness with which they obeyed heaven-sent counsels.17LtMs, Ms 7, 1902, par. 4

“Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.” [*Verses 6-8.*] This represents the position in which the people of God should stand at the present time. “And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.” [*Verse 9.*]17LtMs, Ms 7, 1902, par. 5

With attentive ears and perceptive minds some will hear the message. The Holy Spirit will move with power through all of God’s people who realize that a deep and thorough transformation must take place in the heart—a transformation represented by the touching of the lips of God’s servant with a live coal.17LtMs, Ms 7, 1902, par. 6

In this vision, Isaiah saw God seated on a throne in the most holy place, above the ark containing His commandments, and surrounded by the cherubim and His appointed attendants—His ministers. From this holy place the glory shone forth. Those who are now engaged in carrying forward the work of the Lord in the earth should have their eyes fixed upon this place where the Lord is enthroned. They should obtain their orders from the Lord God of heaven. *17LtMs, Ms 7, 1902, par. 7*

We have a risen, ascended Saviour. Through the uplifted gates He entered heaven as our representative and the representative of all His people. We have an Advocate with the Father, even Jesus Christ the righteous. Today He is pleading in our behalf. With His own blood He has redeemed us. And He will lift up His people to sit together with Him in heavenly places. He has given the assurance that as He was raised from the dead, even so shall all His followers be raised from their graves. He has promised that those who believe on Him shall be justified, and those whom He justifies, He will also glorify. He is our head, our hope, our rejoicing. Have we not every reason to rejoice, and to sing praises to our Redeemer? *17LtMs, Ms 7, 1902, par. 8*

Christ said to His disciples, “If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” [*John 16:7.*] After Christ’s ascension, the disciples were joyful, not because He had left them, but because He had ascended to stand in the presence of His Father, that He might secure for His waiting, praying, watching Church on earth the gift of the Holy Spirit. And while the disciples were praying in an upper chamber, the Saviour’s promise was verified. The Comforter came to the bereaved Church, and the apostles became mighty in power as the Holy Spirit rested upon them. God’s chosen messengers “out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.” [*Hebrews 11:34.*] *17LtMs, Ms 7, 1902, par. 9*

Christ is to be known by the blessed name of Comforter. “The Comforter,” said Christ to His disciples, “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 14:26, 27.] *17LtMs, Ms 7, 1902, par. 10*

Christ does not permit us to exercise a spirit of lording it over His heritage. By His death Christ purchased the world for His heritage. All who love the Saviour will love those for whom He has given His life. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.” [*Ephesians 1:3.*] *17LtMs, Ms 7, 1902, par. 11*

In His last intercessory prayer, Christ pleaded, “Neither pray I for these alone, but for them also which shall believe on Me through their word.” [John 17:20.] That embraces all who have lived and believed in Christ Jesus and all who live at the present time. *17LtMs, Ms 7, 1902, par. 12*

“That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.” [*Verse 21.*] Oneness, harmony, unity of spirit with the Saviour—these are the signs by which Christians may be distinguished. These are the credentials that we bear to the world to show that Christ is the Son of the living God, and that He is able to give salvation, even eternal life, to all who believe in Him. *17LtMs, Ms 7, 1902, par. 13*

“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 22, 23.*] When shall we take hold of God’s work in earnest? We all need a deeper, broader experience. When we are one with Christ, we shall be at unity with one another, and shall manifest steadfast loyalty to God, to the Word of God, and to our brethren. *17LtMs, Ms 7, 1902, par. 14*

“And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.” [*Verse 3.*] Here is our confidence, our trust. We must set ourselves at the task of laying hold upon eternal realities. We must link up with Christ, that we may be hid with Him in God. When we understand this union,

we shall not depend upon human agencies for strength. Then God will be to us all and in all.*17LtMs, Ms 7, 1902, par. 15*

Christ made His soul an offering for sin. Thus He made it possible for man to hate sin—that which requires such an offering, such a sacrifice, to rescue the sinner from its terrible influence. In the Saviour’s memorable prayer, He claims much. To His Father He declared, “I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do.” The great conflict was yet before Him. “And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.” [Verses 4, 5.] In representing to the world His Father’s attributes, He cast over God’s character no shadow to dim its glory. He revealed to the world His Father’s likeness. In neither word nor action did He perpetuate sin.*17LtMs, Ms 7, 1902, par. 16*

In this same prayer Christ said, “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.” [Verse 6.] Can we in these words see the wonderful possibilities set before us? From us Christ expects much. Concerning His faithful followers, He will declare to the Father, “They have kept Thy Word.”*17LtMs, Ms 7, 1902, par. 17*

Have not many in positions of responsibilities thought that their position glorified the human agent? Have not many lost their spirit of subjection to God’s Word? Many have not been sanctified through the truth. They continue to do those things that are sinful in God’s sight. Is it not time for us to begin to search the heart, that we may discern what manner of spirit we are of? Is it not time for us to cease to corrupt our ways before God? I wish to impress upon every man, however exalted he may have been or is, that exaltation is retained only through an appropriation of the truth to the sanctification of body, soul, and spirit. Only in this way is it possible to be a partaker of the divine nature, having overcome the corruption that is in the world through lust.*17LtMs, Ms 7, 1902, par. 18*

Continuing His prayer, Christ pleaded: “I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are

Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them.” [*Verses 9, 10.*] Will Christ say concerning us, “I am glorified in them?” Is the spiritual character such that God is glorified? Should not a thorough work be done even in the hearts of men who have long known the truth, but who have not been careful to make earnest efforts to glorify Christ in themselves individually? O, what a lesson this prayer should teach every one who bears any responsibility in God’s service! Shall there not be a deep searching of the heart to detect the real motives prompting wrong words and actions? Have the eyes become so blinded that men cannot discern what is sin and what is righteousness?*17LtMs, Ms 7, 1902, par. 19*

It is time that there should be a spiritual awakening in every sanitarium, every publishing house, every divinely established institution. Let the workers connected with these institutions awake to a realization of their sacred trust, that Christ may not be compelled to say, “Take these things hence.” “It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.” [*John 2:16; Matthew 21:13.*] Charges that men do not anticipate will come. Unfaithful stewardship must be met and accounted for. There is now a need of most thorough self-examination. Shall unholy works testify against us as a people? The true believer in Christ Jesus will be conscientious in every transaction, because the live coal from the altar has touched and cleansed his lips. He will have confidence in his brethren and sisters.*17LtMs, Ms 7, 1902, par. 20*

I have been instructed to say that we are not to show selfishness in seeking to secure superior advantages for the line of work in which we are engaged, to the detriment of some other line of work. Too often when God has provided money for all branches of His work, this money has been selfishly appropriated to assist only a few branches. Thus many needy fields have been deprived of means—fields in which God’s people were praying for the Lord’s special favor and help to enable them to carry on the work. The means that God has stirred the hearts of His people to give to such fields has sometimes, even after having been set aside for these fields, been appropriated to serve for other purposes. Man has ventured to step in and intercept the means that was being forwarded to barren fields, and the money has never been received by the ones to

whom it was sent. A covetous eye has been on such gifts, and a grasping spirit has caused men to divert the money, that they might please themselves and advance the branch of the work in which they were especially interested. *17LtMs, Ms 7, 1902, par. 21*

How much loyalty to the commandments of God can be expected of those who do these things? The Lord desires men to discern between the evil and the good. He calls upon every man to stand in his lot and place and to obey the commandment "Thou shalt not steal." [*Exodus 20:15.*] God calls for a reformation. He desires men and women to be ennobled, purified, sanctified. He desires all to be so cleansed in thought, in spirit, in attributes, that they will reveal to others that they have been molded by the Holy Spirit. *17LtMs, Ms 7, 1902, par. 22*

Not a few are trying to work the Holy Spirit according to their own ideas. But we are not to act according to our own impressions, striving to do those things that will make the best possible showing in our portion of the Lord's vineyard, to the neglect of other portions. God marks every such action. When He sends blessings and advantages to His vineyard, let not a few workers in one portion of the vineyard seek to grasp every advantage possible and leave the other portions barren and unworked. Every part of the vineyard is to be worked with reference to the other parts. Thus will be verified Christ's words, "There shall be one fold, and one shepherd." [*John 10:16.*] *17LtMs, Ms 7, 1902, par. 23*

I have a message for the church: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." [*Revelation 3:14-17.*] *17LtMs, Ms 7, 1902, par. 24*

This message from Christ is applicable to us as a people. The description is not overwrought or exaggerated. Many professed Christians are so out of harmony with the truth and the law of God, many have so little purity and holiness, that Christ will not take their

names upon His lips. He will spue them out of His mouth. He is calling upon His people to cleanse the soul-temple from the selfish, greedy, grasping spirit that so often leads them to depart from principles of equity and justice. The temple-courts are filled with merchandise. By unprincipled actions in buying and selling, many have virtually made the temple-courts a den of thieves. Losing sight of the sacred character of truth, they have dishonored its principles. When they hear what the Spirit saith unto the churches, many will repent before God; but many others who have become hardened in the practice of unrighteousness will refuse to fall on the Rock and be broken. *17LtMs, Ms 7, 1902, par. 25*

When the apostles stood in their appointed places and began to do the work entrusted to them, they became mighty in word and in deed. God enabled them to write the gospels—to trace with accuracy the incidents to which they had been eye-witnesses, giving us a record of the truths uttered by our Saviour and showing us things to come. *17LtMs, Ms 7, 1902, par. 26*

And to us the Lord will manifest Himself as one who can save to the uttermost. Brethren, while God has entrusted to us talents for which we are held responsible to Him only—while He requires us to preserve our individuality—yet He desires every one to be so closely united with Christ Jesus that man's personal identity will be hid with Christ in God. Christ is our only sure dependence. *17LtMs, Ms 7, 1902, par. 27*

Shall we not maintain our individuality and feel the weight of our personal responsibility? While we should respect and love one another, we are to remember that no man can fight our battles for us. Every one has his appointed work, and his salvation depends upon taking up his work and accomplishing that which God has appointed him to do. Let every one look to Jesus as his sufficiency. Because human agents have not realized that God alone is their sufficiency, great spiritual weakness has resulted. If we yield our individuality to other men, allowing them to think and to act for us, we become weaklings; for we obtain no experience of our own. *17LtMs, Ms 7, 1902, par. 28*

Gradually there has been coming in a spirit of selfishness, greed,

and boasting. Such a spirit Christ will not countenance. "I counsel thee," He says, "to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [*Verses 18-22.*]17LtMs, Ms 7, 1902, par. 29

A covetous, grasping spirit is the most dangerous thing that can possibly come into a man's life. Without truth enthroned in the heart, without a thorough conversion from darkness to light, ministers will become blind leaders of the blind. They will be as "clouds ... without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea; wandering stars, to whom is reserved the blackness of darkness forever." [*Jude 12, 13.*]17LtMs, Ms 7, 1902, par. 30

How long will those who claim to be God's children continue to scheme to gain advantages for the institution with which they are connected to the detriment of some other institution? How long will they continue thus to indulge covetousness, irrespective of God's Word and the testimonies that condemn this hateful sin?17LtMs, Ms 7, 1902, par. 31

True love for God and unselfish love for our neighbor have almost become extinct. O what a change must take place in the hearts of unrighteous religionists degraded by the perversion of piety and virtue! O that they would practice the faith which elevates, ennobles, sanctifies! The description of the condition of the Laodicean Church is a faithful delineation of our own spiritual state. Will our churches in every place heed the Laodicean message and be converted?17LtMs, Ms 7, 1902, par. 32

Let all these representations be urged home upon men and women,

that they may seek the Lord while He may be found and call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." [*Isaiah 55:6, 7.*]17LtMs, Ms 7, 1902, par. 33

Ms 8, 1902

God's Law

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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.

God's Law, The Perpetuity of the Sabbath

After the Lord had finished His work of creation, "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it." [*Genesis 2:2, 3.*] The moral law was given to Adam and Eve in Eden and through them to all their posterity. The Sabbath was instituted in Eden and is a sign of creation by the observance of which all mankind may signify their acknowledgment of God as the Creator of the heavens and the earth. *17LtMs, Ms 8, 1902, par. 1*

In His Word the Lord plainly states that the Sabbath is the seventh day of the week, and not the first, the second, or the third. To change the Sabbath from the seventh to the first day of the week is the work of satanic agencies. The man of sin has thought to change times and laws. The Protestant world admits his claim that he has effected a change; but has he? No; the Lord God who gave to the world His law, an expression of His character, has taken care that it shall not be lost sight of through Satan's artful working. He did not write so important a document upon perishable material. *17LtMs, Ms 8, 1902, par. 2*

Enshrouded in the pillar of cloud, the Lord spake unto Moses: "And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings

of gold for it, and put them in the four corners thereof; and two rings shall be in the one side of it, and two rings in the other side of it. And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them. The staves shall be in the rings of the ark: they shall not be taken from it. *17LtMs, Ms 8, 1902, par. 3*

“And thou shalt put into the ark the testimony which I shall give thee. *17LtMs, Ms 8, 1902, par. 4*

“And thou shalt make a mercy seat of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.” [*Exodus 25:10-22.*]*17LtMs, Ms 8, 1902, par. 5*

The tabernacle was a most sacred place. In the holy of holies was the ark of God, made for the express purpose of receiving the tables of stone. It was a symbol of God's presence with His people. The mercy seat covered the sacred chest that contained the precious tables upon which God engraved the law. The mercy seat was surmounted by golden cherubim, one standing upon each end. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverential awe with which the heavenly universe looked down upon the ark containing the law that is the foundation of God's government. *17LtMs, Ms 8, 1902, par. 6*

Christ Enjoined Obedience to the Law

Christ Himself established the Jewish economy, which was a continual prophecy, “a shadow of good things to come.” [*Hebrews 10:1.*] Himself the fulfilment of prophecy, Christ came to make for the fallen race the sacrifice that had so long been typified. Through disobedience to God’s law, Adam lost all. By obedience, Christ brought salvation within the reach of every one. By precept and example He taught that the way for all to be saved is to exercise repentance toward God and faith in the Lord Jesus Christ.*17LtMs, Ms 8, 1902, par. 7*

Christ came to our world to magnify and make honorable the law. By His life of suffering and His death He established the law. Assuming humanity, He made ample provisions so to elevate men that they could keep the law—the standard of holiness, the rule of right, for all. To the end of time the law will continue to condemn sin.*17LtMs, Ms 8, 1902, par. 8*

The lessons that the Saviour of the world gave on mount Sinai pertained not merely to the formal worship given in typical services, but to heart-service as well. He taught the Israelites principles that enjoined purity of life and the formation of a right character—the very same principles that, after He came to our world, He taught on the mount to His disciples.*17LtMs, Ms 8, 1902, par. 9*

Those who teach the people to look back with contempt upon the Jewish age as one of great darkness, and age during which God’s people had not the grace of Christ, are dishonoring the Saviour, who, enshrouded in the pillar of cloud, Himself led the armies of Israel. Let them compare the rules for holy living given to ancient Israel with the rules given on the mount to the disciples when Christ, His divinity veiled with humanity, was with them in person. These lessons were given to affect the daily life and to mold the character. He imparted to them knowledge that, if they took heed to His words, would prepare them to fulfil the divine commission with a wisdom and an energy corresponding to the magnitude of the work. At this time and place He explained to them the broad principles of

God's law. Before He ordained them and commissioned them to preach the gospel to the world, He desired them to understand that the gospel was in every way practical. *17LtMs, Ms 8, 1902, par. 10*

Christ knew all things. He knew that the Christian world would be greatly tempted, and that many would be ensnared by claiming to have faith, when, like the Pharisees, they had not corresponding works. The Pharisees did not have the experience that Christ taught is essential for a godly life. Every principle that Christ has taught men to exemplify condemned the Pharisees' course of action. *17LtMs, Ms 8, 1902, par. 11*

Our Saviour showed that true happiness springs from purity of heart. He taught a religion entirely different from the religion taught by the Pharisees. True religion is not a theory; it affects the heart and is expressed in the life by good works. *17LtMs, Ms 8, 1902, par. 12*

The scribes and the Pharisees were cut to the heart. Dissatisfied, they were saying in their hearts, "He places no importance on the law, but makes it of none effect." They were indignant; for they imagined that He was displacing their God-given religion by His own teachings. But in unmistakable language He revealed His attitude toward the divine law. Upon their astonished ears fell the words: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [*Matthew 5:17, 18.*] *17LtMs, Ms 8, 1902, par. 13*

The Jews had placed their own estimate on the law. Some statutes they called the lesser commandments. Other statutes, they taught, were more essential. Meeting the people on their own ground, Christ said, "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." [*Verse 19.*] *17LtMs, Ms 8, 1902, par. 14*

A professing Christian who misconstrues the Scriptures, teaching that the Word does not emphasize the importance of observing

God's law, encourages disrespect for the law for which Christ has made so infinite a sacrifice. Such a man, however high may be his position in the church, is not esteemed in heaven. Whatever may be his reputation among men, in the books of heaven he is not registered as a Christian. On the other hand, a man who from principle reverences and obeys God's commandments is honored in heaven. *17LtMs, Ms 8, 1902, par. 15*

The Pharisees had made tradition and formalism the sum and substance of their religion. They were very exact in formally observing the law and instructing others to observe it. But Christ plainly stated to His disciples, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Verse 20.*] He taught them that no one can gain heavenly treasures by a mere belief in the commandments and by a merely formal observance of them. God requires true heart-repentance and a reformation in the life. *17LtMs, Ms 8, 1902, par. 16*

Christian Liberty

In the so-called Christian world today an irreligious recklessness prevails. There is a form of godliness, but a denial of the power thereof. Liberty certainly is desirable. But unless liberty is based on loyalty to God's commandments, it is illegal and fearfully dangerous; for it gives license to the carnal heart, allows the mind to run wild, and often results in great evil. It is scarcely a step from lawless liberty to licentiousness. *17LtMs, Ms 8, 1902, par. 17*

The ministers who unsettle the faith of others in the binding claims of God's law are doing a work that they must meet in the judgment. Like the Spiritualists, they promise liberty to those who desire to be disloyal to God. By freeing others from the restraint of the law, they prepare the way for increased licentiousness, throwing wide open the flood-gates of immorality. *17LtMs, Ms 8, 1902, par. 18*

The liberty that is promised to the transgressor of God's law is rapidly becoming libertinism. Profligacy, murders, suicides, and

other crimes are increasing at an appalling rate. On the one hand, God has given necessary laws of restraint. On the other hand, ministers who claim to be Christ's ambassadors have belittled God's law, and with a persistent zeal have imitated the father of error and rebellion in boasting of their glorious liberty—liberty to break the law. "Obedience to the claims of Jehovah," they persistently urge, "is a yoke of bondage." *17LtMs, Ms 8, 1902, par. 19*

Concerning such teachers Peter writes: "While they promise liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." [2 *Peter 2:19.*] What is the freedom promised to those who become transgressors of the law? It is a freedom to commit sin; for John tells us, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." [1 *John 3:4.*] *17LtMs, Ms 8, 1902, par. 20*

It is the ministers whose hearts are in rebellion to God's law who boast of their freedom. They speak great, swelling words of vanity. Some of these ministers claim to be sanctified and to love Jesus. John has given a test by which we may prove all such men: "By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." [1 *John 5:2, 3.*] *17LtMs, Ms 8, 1902, par. 21*

The Spiritualists cry out, "Love, love! all is love!" The First-day Adventists, who break God's law and teach others to break it, allure souls by the sophistry of so-called love, as do the Spiritualists. They act as if those who keep the law are ignorant of its principles. *17LtMs, Ms 8, 1902, par. 22*

From the beginning to end God's law is a law of love. John says: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it." [2 *John 4-6.*] *17LtMs, Ms 8,*

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“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 2:3-5.]17LtMs, Ms 8, 1902, par. 24

That we may make no mistake in this matter, John states explicitly to what commandments he refers: “Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.” [Verse 7.]17LtMs, Ms 8, 1902, par. 25

When law interferes with the inclinations of the carnal mind, it is frowned on and resisted. Society, composed of all classes of people, is influenced in favor of so-called liberty rather than restraint. Men in slavery to sin are heard pouring contempt upon Jehovah’s law and the restraints of morality. “Liberty is glorious,” says the Spiritualists. “Liberty, glorious liberty!” echo the First-day Adventist ministers, and add, “The law of the ten commandments is a yoke of bondage. We are not under this yoke.” Eager for such an assurance from their ministers, the people take up the cry, “Away with the law!”17LtMs, Ms 8, 1902, par. 26

God has revealed to us the character of those who are transgressing His law and teaching others to do so. They are not godlike. Even if they claim sanctification, yet they are sinners and are sustaining the hands of other sinners. In their blind warfare against the law, they will not open their eyes, lest they should see, but keep them closed, and say, “I cannot see.” Their blindness is as hopeless as was that of the Jews who would not recognize Christ as their Redeemer.17LtMs, Ms 8, 1902, par. 27

Christ the Propitiation for Our Sins

After Adam and Eve sinned, they were under bondage to the law. Because of their transgression they were sentenced to suffer death, the penalty of sin. But Jesus Christ, the propitiation for our sins, said: "I will stand in Adam's place. I will take upon Myself the penalty of his sin. He shall have another trial. I will secure for him a probation. He shall have the privileges and opportunities of a free man and be allowed to exercise his God-given power of choice. I will postpone the day of his arraignment for trial. He shall be bound over to appear at the bar of God in the judgment."*17LtMs, Ms 8, 1902, par. 28*

For thirty-three years the Only Begotten of God dwelt among the children of men. He represented the Father, the One full of goodness, mercy, and truth, the One ever touched by human woe. During these years Christ finished the great work He came to accomplish. He became the propitiation for the sins of every one who believes on Him. He who knew no sin condescended to bear the burden of our sin. For our sake the Innocent is pronounced guilty, while through His merits the guilty are pronounced innocent.*17LtMs, Ms 8, 1902, par. 29*

The law has lost none of its force. It is still holy, just, and good. In God's sight sin is still a hateful thing. Because we have sinned, we must individually bear the condemnation of the law, or else another person, one in whom no taint of sin can be found, must bear the condemnation in our behalf. Without a substitute, we have no hope of pardon and salvation.*17LtMs, Ms 8, 1902, par. 30*

Although the sinner cannot himself in any way meet the charge of disloyalty to God's law, he may by faith accept Jesus Christ as his personal Saviour, his Suretyship, and be pardoned. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [1 John 1:8, 9; 2:1, 2.]*17LtMs, Ms 8, 1902, par. 31*

"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 as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into 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 of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin.¹⁷*LtMs, Ms 8, 1902, par. 32*

“Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. ... For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.” [*Romans 6:1-14, 23.*]¹⁷*LtMs, Ms 8, 1902, par. 33*

I am sorry that so many are doubtful, and in opposition to the light of justification by faith. Sinners are committed for trial. They must answer the charge of transgressing God’s law. Their only hope is to accept Jesus Christ, their Substitute. He has redeemed the fallen race from the curse of the law, having been made sin—a curse—for mankind. Nothing but the grace of Christ is sufficient to free the transgressor from bondage. And by the grace of Christ all who are obedient to God’s commandments are made free.¹⁷*LtMs, Ms 8, 1902, par. 34*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” “Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to

be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.” “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” [*Romans 5:1; 3:24, 25; 4:7, 8.*]17LtMs, Ms 8, 1902, par. 35

Ms 9, 1902

Diary/“Some work has been done...”

Refiled as *Ms 79, 1900*.

Ms 10, 1902

Diary/"I attended the morning service..."

Refiled as *Ms 175, 1899*.

Ms 11, 1902

Christian Ministry

NP

February 4, 1902 [typed]

Portions of this manuscript are published in *17MR 28*.

“A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.” [*Luke 13:6-9.*]*17LtMs, Ms 11, 1902, par. 1*

This Scripture is of great significance to us. Continually we are brought in contact with men and women represented by the fruitless tree.*17LtMs, Ms 11, 1902, par. 2*

We bear the name of Christian. Let us be true to this name. Christ declared, “Ye are my friends, if ye do whatsoever I command you.” [*John 15:14.*] Those who obey His Word are accounted as friends of God. We should be very careful not to grasp so many responsibilities that we shall weave into the web our individual misconceptions, because we have an incorrect idea of what constitutes principle. If we did fewer of the things that are not essential, and gave more time to those things that stablish, strengthen, and settle the mind and heart, we should grow to the full stature of men and women in Christ, and God would say of us, “Ye are complete in Him.” [*Colossians 2:10.*]*17LtMs, Ms 11, 1902, par. 3*

Jesus gave himself for us, making an offering so complete, an atonement so perfect, that every one may be accepted in Him. Every one who will copy the perfect Pattern may reach the high standard of perfection. He who gave Himself up to suffering and death in order to restore in human beings the image of God will

complete His work in their behalf, if they will act their part as members of His body, each working out his own salvation through the grace given him. Of those who do this it will be written in the book of life, "Complete in Him—without spot or stain of sin."*17LtMs, Ms 11, 1902, par. 4*

Christ gave Himself for us, "that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [*Titus 2:14.*] All who strive lawfully to win the crown of life will realize that there is a helping, keeping power for every one who co-operates with the great Medical Missionary.*17LtMs, Ms 11, 1902, par. 5*

We need to understand what it means to follow Christ. It means more than bearing the name of Christian. It means bearing aloft His banner of love, honoring Him by unselfish words and deeds. In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived in this world. Bearing our nature, He lived on this earth the life He requires His followers to live.*17LtMs, Ms 11, 1902, par. 6*

In word and deed Christ's followers are to be pure and true. The attention of the world is to be called to Him who takes away all sin. In this world—a world of iniquity and corruption—Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness, and from covetousness, which is idolatry. Christ desires to present us to God "without spot or wrinkle or any such thing," purified through His grace, bearing His likeness. [*Ephesians 5:27.*] In this world of sin we are to be marked as a peculiar people, zealous of good works. We are to cherish the faith that works by love and purifies the soul from all defilement.*17LtMs, Ms 11, 1902, par. 7*

In His great love, Christ surrendered Himself for us. He gave Himself up to meet the necessities of the striving, struggling soul. We are to surrender ourselves to Him. When this surrender is entire, Christ can finish the work He began for us by the surrender of Himself. Then He can bring to us complete restoration.*17LtMs, Ms 11, 1902, par. 8*

We cannot glorify God unless we surrender ourselves to Christ, to

live a life free from all worldliness, all corruption. *17LtMs, Ms 11, 1902, par. 9*

Christ gave Himself for the redemption of the race, that whosoever believeth in Him may not perish, but have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious and valuable of all gifts—a clean heart. They gain an experience more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ Jesus, enjoying in communion with Him the joy and peace that He alone can give. They love Him with heart and mind and soul and strength, realizing that they are His blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as He is one with the Father. *17LtMs, Ms 11, 1902, par. 10*

Think you not that Christ appreciates those who live wholly for Him? Think you not that He visits those who like the beloved John are placed in hard, trying positions? He finds His faithful ones and holds communion with them, encouraging and strengthening them. Those who have put out their spiritual eyesight by a refusal to see what Christ is to them and what they are to Christ cannot acknowledge Him aright. Self is so large that Christ is hidden. Man is so officious that Christ is not revealed to those who with longing souls are hungering and thirsting for the bread of life and the water of salvation. The Lord wants to do great things for His people. And He would work with power if men would not place themselves where God should be, revealing a defective, imperfect character. *17LtMs, Ms 11, 1902, par. 11*

Said the great apostle to the Gentiles, “I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” [*Galatians 2:20.*] By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift and imparted it to the souls longing for light. This is the experience we need, that, in a time when defilement and corruption of religious faith prevail, we may each say, “I live by the faith of Jesus Christ, who loved me, and gave Himself for me.” Pray for this faith. Believe in it with heart and soul and strength. Strive for it. Pray that you may not fall short of reaching the standard God has

set before you. We are living in the closing scenes of this earth's history. How important that we represent the truth in all its purity.*17LtMs, Ms 11, 1902, par. 12*

Just before His crucifixion Christ said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples." [*John 13:34, 35.*]*17LtMs, Ms 11, 1902, par. 13*

By this badge they were to be recognized as Christ's disciples, His friends, His followers. This love was to distinguish them from the world.*17LtMs, Ms 11, 1902, par. 14*

How was this a new commandment? Christ had already declared the last six commands of the decalogue to be summed up in the words, "Thou shalt love thy neighbor as thyself." [*Matthew 22:39, 40.*] What, then, was there new in the command to love one another? The disciples had not loved one another as Christ had loved them. And they had not yet seen the fulness of the love Christ was to reveal in man's behalf. They were yet to see Him dying on the cross for their sins. Through His life and death they were to receive a new conception of love. The command to love one another was to gain a new meaning in the light of His self-sacrifice. In the light shining from the cross of Calvary they were to understand the meaning of the words, "As I have loved you, that ye also love one another." [*John 13:34.*]*17LtMs, Ms 11, 1902, par. 15*

After His resurrection they were to take the name of Christian. They were not to be recognized as members of a secret society. By their unselfish love they were to be known as Christians. They were without wealth, learning, or fame. They were not to aspire to be recognized as the great men of the world.*17LtMs, Ms 11, 1902, par. 16*

The Son of God took human nature upon Him and came to this earth to stand at the head of the fallen race. He dwelt on this earth, a man among men. He died on the cross that men and women might live forever in glory. His work stands before us as the work of the greatest medical missionary the world has ever known. If we would study His love, and try to comprehend His greatness, we

should reveal more of it in our lives. The *seventeenth chapter of John* is an unfolding of the love we are to cherish for one another. In His prayer Christ said, "I have glorified thee on the earth; I have finished the work that thou gavest me to do." [*Verse 4.*] Christ came to represent His Father by revealing a love that is without a parallel. And so untiring were His efforts that when the time came for Him to leave the earth, He could say, "I have finished the work which thou gavest me to do." *17LtMs, Ms 11, 1902, par. 17*

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." [*Verses 5-10.*] *17LtMs, Ms 11, 1902, par. 18*

This prayer touches my heart and thrills my whole being. Shall we not strive to make our lives, which cost the Son of God so much, such that He can be glorified in us? *17LtMs, Ms 11, 1902, par. 19*

"Thine they were, and thou gavest them me; and they have kept thy word." [*Verse 6.*] These words will be spoken of every one who receives Christ as a personal Saviour and works with His unselfishness to restore in humanity the image of divinity. *17LtMs, Ms 11, 1902, par. 20*

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world." [*Verses 11, 15, 16.*] *17LtMs, Ms 11, 1902, par. 21*

Shall we, by our perversity, force God to leave this prayer

unanswered? Shall those for whom this prayer was offered be careless and indifferent? The angels in heaven have their appointed part to act in answering this prayer. We, too, have a part to act. We are to be faithful and true, showing Christlikeness in all we do and say. The world needs light. Darkness has covered the earth, and gross darkness the people. We are to be light-bearers, carrying the light of heaven to those in darkness. "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.*] We are to reflect light from the Source of light. We are to be witnesses for God, revealing in the daily life the pure principles of His Word. Thus we become the Lord's medical missionaries. *17LtMs, Ms 11, 1902, par. 22*

The world has an abundance of professors of religion. It needs Christians who pray and watch unto prayer, men and women whose practice is in harmony with their profession, whose lives are fragrant with Christlike love, who live the Christ life. This is what the world needs today. *17LtMs, Ms 11, 1902, par. 23*

"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." [*John 17:20-22.*] *17LtMs, Ms 11, 1902, par. 24*

If this is a possibility, and we know that it is, shall we continue to be dwarfed in spirituality? Shall we bind ourselves up with worldly interests and draw upon ourselves so many cares and burdens that we have no time to rest in the love of God? *17LtMs, Ms 11, 1902, par. 25*

"Neither pray I for these alone, but for them also which shall believe on me through their word." [*Verse 20.*] Many are to believe on Christ through the communication of truth by His servants. As they see the beauty of the Word of God, and as they see Jesus revealed in the lives of His servants, they will praise Him with heart and soul and voice. *17LtMs, Ms 11, 1902, par. 26*

"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.] This prayer contains a lesson that for our present and eternal good we should all learn. We must learn it in order to grow in grace and holiness. *17LtMs, Ms 11, 1902, par. 27*

“I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.” [Romans 12:1.] We are far behind. Let us gather up our gifts and bring them to the Master to be purified for His work. Do not feel that in order to have success in your work you must continually come in contact with human opinion. Go to the Word of the living God. He has given us this Word for our perfection in righteousness and sanctification. From it you will gain real strength. But many have been educating themselves to lean on human opinion, human support. *17LtMs, Ms 11, 1902, par. 28*

Do not trust any human being to gain for you the experience you need. If you do this, you will become confused and distracted. Christ says: “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” [Matthew 7:13, 14.] Make not flesh your arm. If you depend on human beings to show you the way, you will surely miss the path that leads to the city of God. *17LtMs, Ms 11, 1902, par. 29*

“Sanctify them through thy truth: thy word is truth.” [John 17:17.] How, you may ask, does the truth sanctify us? Christ is the way, the truth, the life. The truth of His Word enlightens our minds, showing us the principles that should control us. The Holy Spirit is the teacher, the comforter, the author of sanctification. The Holy Spirit only can sanctify. God’s Word, studied and obeyed, brings sanctification. It is as the leaves of the tree of life, which are for the healing of the nations. *17LtMs, Ms 11, 1902, par. 30*

I ask you, as believers, Is your faith made perfect by your works? There is a great work to be done in our world. We are not in dreamland. Before us are living realities. On every side of us there are the manifestations of Satan’s power. Let us unite our efforts in

co-operating with our Advocate. Every soul who works for Christ needs to recruit his strength at the Source of all strength, that he may press forward in the power of God, filled with the faith that will not let go.*17LtMs, Ms 11, 1902, par. 31*

Christians need a power of thought, a store of knowledge, a renovated will. They cannot afford to cumber the mind with trifles, so that it cannot be filled with the goods of heaven. Every day the Christian must be renewed in true knowledge and spiritual experience.*17LtMs, Ms 11, 1902, par. 32*

My brethren, I entreat you not to seek to be first. Learn of Him who has said, "I am meek and lowly in heart." [*Matthew 11:29.*] Learning of Him, you shall find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of His salvation and the glory of a connection with Him. Constantly you will learn better how to practice His virtues and reveal His attributes. And constantly you will grow more like Him in nobility of character.*17LtMs, Ms 11, 1902, par. 33*

What a wonderful work there is before us. If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to Him, if we will unite with one another in the sacred bonds of Christian fellowship, God will work through us with mighty power. Then shall we be sanctified through the truth we practice. We shall indeed be chosen by God and sanctified by His Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others.*17LtMs, Ms 11, 1902, par. 34*

My brethren and sisters, consider the wonderful possibilities and probabilities before you, and place yourselves in right relation to God and His truth.*17LtMs, Ms 11, 1902, par. 35*

Ms 12, 1902

Remember Therefore from Whence Thou Art

NP

February 3, 1902 [typed]

Portions of this manuscript are published in *PM 111*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Remember therefore from whence thou art fallen, and repent.”
[*Revelation 2:5.*]17LtMs, Ms 12, 1902, par. 1

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.” [*Ephesians 1:3-6.*]17LtMs, Ms 12, 1902, par. 2

We do not appreciate the encouraging words written by Paul to the church at Ephesus. In this epistle he presented before them the privileges, the hope, and the confidence that are given to man by and through his powerful Advocate, Jesus Christ the righteous. Let us study and accept the lessons taught in this Scripture. As we read, let us believe every word.17LtMs, Ms 12, 1902, par. 3

“In whom (Christ) we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him: in whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh

all things after the counsel of His own will: that we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all.” [*Verses 7-23.*] *17LtMs, Ms 12, 1902, par. 4*

God has a purpose for each one. “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” [*Ephesians 2:4-10.*] In these words Christ shows us what we may become in striving to fulfil God’s purpose for us. *17LtMs, Ms 12, 1902, par. 5*

“For through Him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but

fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." [Verses 18-22.] *17LtMs, Ms 12, 1902, par. 6*

"David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life; Thou shalt make me full of joy with Thy countenance." [Acts 2:25-28.] Do not these words show us the blessings to be gained by exercising faith in Christ? *17LtMs, Ms 12, 1902, par. 7*

"Therefore did my heart rejoice, and my tongue was glad." [Verse 26.] This is to be our experience. Why are we so depressed? Why are so many in constant fear lest they shall not be placed first, lest they shall not receive due recognition and praise? Why is there so much strife for the supremacy? Why are there so many evil surmisings? Does not this explain why some Christians have so little to say in regard to their hope and joy in the Lord? Can those who have such an experience say, "I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved"? [Verse 25.] *17LtMs, Ms 12, 1902, par. 8*

To him who questions his brother's motives because he does not follow the same plans that he does, the Lord says, "What is that to thee? follow thou Me." [John 21:22.] Cease complaining and finding fault, my dear brethren and sisters. Drive the darkness from your souls by stepping into the sunshine of Christ's love. Banish the selfishness that causes evil thinking and evil speaking. Keep your eyes fixed on Jesus. Let Him be your power and your confidence, your strength and your hope. If you keep the Lord always before you, you will not give way to feelings of suspicion and distrust. When the light of His face shines into your heart, your life is all light in the Lord. *17LtMs, Ms 12, 1902, par. 9*

“Thou shalt make me full of joy with Thy countenance.” [Acts 2:28.] To the humble, contrite soul the Lord makes known the ways of life and peace and joy. Christ is always before the face of those in whose hearts truth is enthroned. “Therefore did my heart rejoice, and my tongue was glad.” [Verse 26.] The tongue is so glad that it sings the praises of the Lord. It is never heard exalting self or disparaging others. *17LtMs, Ms 12, 1902, par. 10*

“A new heart will I give you, and a new spirit will I put within you.” [Ezekiel 36:26.] Then light takes the place of shadow. The life is filled with joy and peace. Those who have this experience reveal faith and hope and courage in the daily life. They magnify the power of the love of God—a love even stronger, deeper, and more constraining than the love of a mother for her child. “A new heart will I give you.” Will you accept it? *17LtMs, Ms 12, 1902, par. 11*

Speech is a precious talent given us by the Master to be used in blessing our fellow beings. Thus we honor Him. But we dishonor Him when we use this talent to talk of our discouragements and magnify our trials. We need stronger faith, more perfect trust. How changed would be our experience if the time we spend in repining were spent in beholding Jesus! Then would our words be profitable. Then should we offer God thanksgiving instead of complaint. We should have no inclination to talk about our trials, so filled would our minds be with the thought of our many blessings. *17LtMs, Ms 12, 1902, par. 12*

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end.” [Ephesians 3:14-21.] Shall we not study the wonderful promises contained in these words?

Shall we not appreciate our privileges? Shall we not put far from us all self-love, all desire for the supremacy?*17LtMs, Ms 12, 1902, par. 13*

I am more pained than I can express as I see the spirit cherished by some in positions of trust. Some are unwilling to give their brethren hearty co-operation, fearing that they themselves will be overshadowed. This spirit is permitted to enter the councils held for the advancement of the work of God. In laying plans, men forget that God will not endorse any action that savors of selfishness.*17LtMs, Ms 12, 1902, par. 14*

It is in the desire to be first that our difficulties have their source. And till this spirit is banished from our work, difficulties will continue to annoy and hinder us. The Spirit of God is grieved.*17LtMs, Ms 12, 1902, par. 15*

“Thou shalt make me full of joy with Thy countenance.” [Acts 2:28.] Those who offer acceptable service to God must understand their part of the work and must do it in patience and hope. They must work unselfishly, remembering the needs of their fellow workers, and doing all in their power to help them.*17LtMs, Ms 12, 1902, par. 16*

God has told us, plainly and decidedly, that all the power of management is not to be placed in one man. To every man has been given a special work. Let each one attend to this work, allowing his brother to attend to his. And every laborer is to unite in Christian fellowship with his fellow laborer. His greatest desire is to be the uplifting of humanity and the honor of God.*17LtMs, Ms 12, 1902, par. 17*

How are we to labor in order that our work may receive the endorsement of God? Hear the words of Paul: “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. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. ... And 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.” [*Ephesians 4:1-6, 11-13.*]*17LtMs, Ms 12, 1902, par. 18*

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.” [*Verse 11.*] All these different gifts are to be used in the service of God. No man is to think that he is in himself a complete whole. This is not God’s plan. The different gifts He has given His different servants are needed to make completeness in His work. God’s workers are to be noble, large-hearted, broad in their plans, quick to recognize God’s gift in another, even if he may not in all things think as they think. All narrowness, all envy, is to be kept out of the plans laid for the advancement of God’s work.*17LtMs, Ms 12, 1902, par. 19*

“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 (not outside of 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.” “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” [*Verses 14-16, 29.*] This is the Bible test of true conversion. “And grieve not the Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” [*Verses 30-32.*]*17LtMs, Ms 12, 1902, par. 20*

These are words that every Christian should receive and obey. Brethren and sisters, will you take heed to them? Let me assure you that the power of God will never be revealed through you until you live the Christ life. Many who claim to be Christians are not

converted. This is the reason that not more of God's saving grace is seen in the daily life. To be an influence for good, conversion must be a living reality every day, every hour—a witness to the power of Christ to subdue self. *17LtMs, Ms 12, 1902, par. 21*

“If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye My joy, that ye may be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: 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. ... Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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.” [*Philippians 2:1-8, 12-14.*]*17LtMs, Ms 12, 1902, par. 22*

“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.” [*James 3:13.*] Such a man keeps the windows of his soul opened heavenward. His life is filled with the sunshine of Christ's righteousness. *17LtMs, Ms 12, 1902, par. 23*

Read the words that were spoken by Peter on the day of Pentecost. Bearing witness of Christ, he concluded by saying: “Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.” [*Acts 2:36.*]*17LtMs, Ms 12, 1902, par. 24*

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ 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. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the 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." [*Verses 37-42.*] Read the whole chapter. "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 46, 47.*]*17LtMs, Ms 12, 1902, par. 25*

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. Not only in words, but in deeds, they revealed the love Christ had commanded them to reveal. By holy words and actions they strove to awaken this love in other hearts.*17LtMs, Ms 12, 1902, par. 26*

The believers were to cherish the love that had filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." [*John 13:34.*] So closely were they to be united to Christ that they would be enabled to fulfil His requirements. The power of a Saviour who could justify them by His righteousness was to be magnified.*17LtMs, Ms 12, 1902, par. 27*

But the early Christians began to look for mistakes and defects in others. Looking at mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour and of the great love He had expressed for sinners. They became more strict with regard to outward ceremonies, more rigid in their criticisms, more particular about the theory of the faith. They forgot the lesson of love that Christ had enjoined. And saddest of all, they

were not conscious of their loss. They did not realize that happiness and joy were going out of their lives. They walked in darkness, the love of God shut out of their hearts. *17LtMs, Ms 12, 1902, par. 28*

Because the early Church lost their first love, the word of the Lord came to them in a message of reproof: "Unto the angel of the church at Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:1-5.*]*17LtMs, Ms 12, 1902, par. 29*

Those mentioned in this Scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless, I have somewhat against thee, because thou hast left thy first love." [*Verse 4.*] They were losing their realization of the greatness of the love God had shown for fallen human beings. Sacred things were not distinguished from the common. They did not talk as they once did of the love of Christ and of the infinite sacrifice He had made to redeem the race. *17LtMs, Ms 12, 1902, par. 30*

Let every one prayerfully consider the exhortation, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verse 5.*] This is the repentance that God calls for at this time. "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." [*Verse 7.*]*17LtMs, Ms 12, 1902, par. 31*

It has been Satan's studied plan to bring a worldly, money-making

spirit into our institutions. Especially has he sought to remove from the Review and Herald office the principles upon which that office was established. If my testimony has ever been applicable, it is applicable now to that publishing house. A spirit of striving for the supremacy has actuated the workers. They have shown a selfish, ungodly zeal for making money. Their greed for gain has led them to grasp for the highest possible wages. Those who have acted thus have had a deteriorating influence on all connected with the institution. *17LtMs, Ms 12, 1902, par. 32*

God calls for pure, thoroughly consecrated men to manage the work of the Review and Herald office. He has no use for men who in their business transactions betray Christ into the hands of His enemies. Such men are a stigma to His cause, a reproach to the truth that they misrepresent. Unless they repent, and work in a Christlike manner, God has no place for them in His service; for they bring in selfishness and every evil work. *17LtMs, Ms 12, 1902, par. 33*

The Lord desires to have in the office of publication a volunteer company of workers of clear discernment who will see the need of repentance. The old-time spirit of self-sacrifice must be revived. The office needs men who will see that a new order of things must be brought in—men who will cleanse the office, as Christ cleansed the temple-courts, of greedy, selfish buyers and sellers. *17LtMs, Ms 12, 1902, par. 34*

The question may arise, What shall we do? Shall we sell our buildings (which never ought to have been brought into existence)? Not yet. Repent, and be converted. Let every one begin to revive the spirit of self-denial and self-sacrifice. If men refuse to work for reduced wages, but insist upon receiving wages that they never should have received, they need to do a thorough work of repentance because of their selfish, grasping spirit. If they persistently refuse to maintain the principles of self-sacrifice upon which the office was established, let them be separated from the work. *17LtMs, Ms 12, 1902, par. 35*

Shall we dispose of the publishing establishment? Wait to see what God desires you to do. But if the publishing plant were to become

much smaller, it would be far better than to try to make it live by following the selfish methods and plans that have called forth the words of Christ, “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Verse 5.*]17*LtMs, Ms 12, 1902, par. 36*

There is much more to be revealed in regard to this matter. If men will not respond to God’s call to repentance, if they will not make it their first work to practice self-denial and self-sacrifice, there is no need for them in any of our institutions. For those who refuse to deny self, there is no hope. By their course of action they show that they have no realization of what the first love means. Such men do not have the light of Christ shining in the heart. Unless they repent, they will never receive the overcomer’s reward.17*LtMs, Ms 12, 1902, par. 37*

When men in the publishing house learn what it means to regain the first love, they will repent the part they have acted in encouraging a spirit of selfishness by demanding high wages. The Lord is doing His work on the earth. Let us hold fast the profession of our faith unto the end, conforming ourselves to the Great Pattern and continuing our labor of love for Him. He that hath an ear, let him hear what the Spirit saith unto the churches: “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Verse 5.*]17*LtMs, Ms 12, 1902, par. 38*

Ms 13, 1902

God's People to be Light-Bearers

NP

June 8, 1901

Portions of this manuscript are published in *UL 173*.

This morning I am weak in physical strength. During the past night I was in constant labor with congregations, speaking to them on the subject of the true standard of godliness. *17LtMs, Ms 13, 1902, par. 1*

Christ declared Himself to be the light of the world. To His disciples He gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," He declared. "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." *[Matthew 5:14-16.]17LtMs, Ms 13, 1902, par. 2*

The church has been made the repository of the truths of the gospel, the agency through which God's light is to shine forth in clear, distinct rays. How is this light to shine? Let God's Word speak. *17LtMs, Ms 13, 1902, par. 3*

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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." *[Philippians 2:12-15.]17LtMs, Ms 13, 1902, par. 4*

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence, till the day of

Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” [*Philippians 1:9-11.*]17LtMs, Ms 13, 1902, par. 5

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. ... For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; (for the fruit of the Spirit is in all goodness and righteousness and truth,) proving what is acceptable unto the Lord. ... All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is.” [*Ephesians 5:1, 2, 8-10, 13-17.*]17LtMs, Ms 13, 1902, par. 6

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall 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.*]17LtMs, Ms 13, 1902, par. 7

God has made every provision for our justification and sanctification. He has given Christ as the author and finisher of our faith, that He and the heavenly angels may rejoice over those who are made complete in Him. Christ gave His life for sinners. By His death He opened a fountain in which all may wash their robes of character and make them white. Upon the rock of Calvary He laid the corner stone of His church. He died on the cross, but He rose from the tomb, and proclaimed, “I am the resurrection and the life.” [*John 11:25.*] He made His followers joint heirs with Him of His glory. In His name they were to go forth to carry out His purpose of bringing many souls to a knowledge of the truth. “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.*]17LtMs,

Ms 13, 1902, par. 8

Heaven's resources are limitless, and they are all at our command. Why then, I ask, is the progress of the Lord's work in our world so slow? Why is Christ so sadly misrepresented? Why are not the Lord's followers increasing in knowledge and purity, holiness and power?*17LtMs, Ms 13, 1902, par. 9*

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter upon a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life—this is the reward held out before the overcomer.*17LtMs, Ms 13, 1902, par. 10*

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. Those who claim to be Christians are responsible to present the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. If they are what they claim to be—Christians—then they are men of faith, men of constant growth, men of courage, whole-souled men, who trust without questioning in God and His promises.*17LtMs, Ms 13, 1902, par. 11*

God calls for men of undaunted courage, men full of faith, hope, and trust, who, rejoicing in the thought of the final triumph, refuse to be hindered by obstacles. He who steadfastly adheres to the principles of trust has the assurance that his weakest points of character may become his strongest. Heavenly angels are close beside him who strives to bring his life into harmony with God and His holy precepts. God is with him as he declares, "I must overcome the temptations that surround me, else they will overcome me, and will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds in control the passions and tendencies which, uncontrolled, would lead him to defeat.*17LtMs, Ms 13, 1902, par. 12*

The presence of the man who loves and fears God is as a sweet perfume in his family. His example, as well as his words, speak eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Christ, and has learned of him." [See *Acts 4:13*.] *17LtMs, Ms 13, 1902, par. 13*

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he will come off more than conqueror. *17LtMs, Ms 13, 1902, par. 14*

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side. *17LtMs, Ms 13, 1902, par. 15*

The experience of those running the race for immortality is described by the apostle Paul: "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*.] *17LtMs, Ms 13, 1902, par. 16*

These words outline our work. God expects those who believe in Christ to co-operate with the divine instrumentalities and thus reveal a strength that the worldling cannot reveal. God is dishonored, and His cause is reproached when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of this world, who trust only in human efficiency. *17LtMs, Ms 13, 1902, par. 17*

When we remember that no one knows when his probation may close, how dare we live unprepared—unready to meet our Lord. How dare we remain sinful and defiled? Why are we not afraid?

Why are we not troubled? Why do we not realize our peril? The weakness of the church is due to her unbelieving, unconverted, unsanctified members. The Lord would work mightily for His people if they would put off the works of darkness and be clothed with His righteousness. God calls upon every one who names the name of Christ to depart from all iniquity, to be “not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] Why is it that so little praise and thanksgiving is offered to God? It is because the spirit of the deceiver has taken the world captive. Let church members strive to realize their own deficiency. Let them see that they are standing in their own light, and that darkness is the result. *17LtMs, Ms 13, 1902, par. 18*

God calls upon those who claim to have a knowledge of the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the blood-stained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects His soldiers to be brave and loyal and true. *17LtMs, Ms 13, 1902, par. 19*

The work that Christ did on this earth, His followers are to do. With the power and efficiency brought by the Holy Spirit, they are to carry forward His plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit’s guidance. But they must place their entire dependence on God. *17LtMs, Ms 13, 1902, par. 20*

For the last twenty years a subtle, unconsecrated influence has been working to lead men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who has declared, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*] *17LtMs, Ms 13, 1902, par. 21*

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for Him to move forward with singing, because He co-operates with every unselfish effort. *17LtMs,*

Ms 13, 1902, par. 22

“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. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.” [*Isaiah 51:1-3.*] In the future, we shall understand this Scripture better than we do now.¹⁷*LtMs, Ms 13, 1902, par. 23*

Ms 14, 1902

Regarding Health Foods

NP

February 10, 1902 [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.

“Come near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and His Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.” If we would but trust the Lord and allow Him to lead us, we should see His salvation! “O that thou hadst hearkened to my commandment! Then had thy peace been as a river, and thy righteousness as the waves of the sea.” [*Isaiah 48:16-18.*]17LtMs, Ms 14, 1902, par. 1

“Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; he clave the rock also, and the waters gushed out.” [*Verses 20, 21.*]17LtMs, Ms 14, 1902, par. 2

The God who wrought so wonderfully for ancient Israel is our God, our Redeemer. He will reveal Himself to His people. He will work for His people in every place, enabling them to make foods suited for that place. Let men and women put their ingenuity to tax, asking God for wisdom, that they may learn what kinds of foods are best to sustain mental and physical strength. Let them make themselves familiar with the products of the earth in the place where they live, and then try to combine these products into wholesome foods. God will be the director of those who do this kind of work.17LtMs, Ms 14, 1902, par. 3

Let us now turn our faces toward our God. Seek Him with the whole heart. He who fed the five thousand with five loaves and two fishes will today give tact and skill and understanding to those who will come into line with Him. *17LtMs, Ms 14, 1902, par. 4*

Dr. Kellogg will do his best to educate those who attend his medical missionary school. But there are those who must receive a training where they are. *17LtMs, Ms 14, 1902, par. 5*

Ms 15, 1902

The Need of Self-Denial

NP

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“If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] *17LtMs, Ms 15, 1902, par. 1*

Precious souls are perishing out of Christ. God’s servants are to move forward in the work of soul-saving, weighted with the importance of the message they are giving to the world. There are many who would step into the ranks of service if they could be sustained. *17LtMs, Ms 15, 1902, par. 2*

There are among us ministers who do not receive a sufficient compensation for their labor properly to support their families. There are ministers who are working for five or six dollars a week. At the same time, there are men who refuse to work in our institutions for three or four times that amount. Our institutions are better without those who show no spirit of self-sacrifice; for they have not the mind of Christ. If these men are not converted, they will be a dead weight to the institutions with which they are connected. *17LtMs, Ms 15, 1902, par. 3*

What has God done for the world? “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] *17LtMs, Ms 15, 1902, par. 4*

Not from men, but from God are we to learn the deep meaning of these wonderful words. The lifting up of the serpent is an object lesson. “As Moses lifted up the serpent in the wilderness,” even so was “the Son of man lifted up, that whosoever believeth in him should not perish, but have eternal life.” [*Verses 14, 15.*] All who

have ever lived upon the earth have felt the deadly sting of “that old serpent, called the devil, and Satan.” [Revelation 12:9.] The fatal effects of sin can be removed only by the provision God has made. The Israelites saved their lives by looking upon the uplifted serpent. That look implied faith. They lived because they believed God’s word and trusted in the means provided for their recovery. So the sinner may look to Christ and live. He receives pardon through faith in the atoning sacrifice. Unlike the lifeless symbol, Christ has power and virtue in Himself to heal the repenting sinner. *17LtMs, Ms 15, 1902, par. 5*

The brazen serpent was placed where all who chose could look and see it. So Christ has been exalted on the cross, that all may look, and, in looking, live. *17LtMs, Ms 15, 1902, par. 6*

God has made us laborers together with Him. He looks with pleasure on the work of His people when they follow His example of self-denial and sacrifice. But the poor, selfish, covetous souls that want the highest wages have little appreciation of the work to be accomplished in our world. Satan strives to fill the hearts of God’s workers with selfishness. Then the treasury of the Lord is robbed. Indulged, selfishness develops into covetousness, which is idolatry. *17LtMs, Ms 15, 1902, par. 7*

When the work of equalizing the wages paid to our workers is taken up, there will be a decided revelation as to who is following the divine Pattern. *17LtMs, Ms 15, 1902, par. 8*

If all saw the matter of drawing such high wages, as it has been presented to me, there would have been humiliation of soul and confession of wrongs at the Conference held last year in Battle Creek. But where were the confessions? Where were the conversions? Notwithstanding all the testimonies borne, the hearts of many remained as hard as steel. Unless these fall on the Rock and are broken, the Rock will fall on them and will grind them to powder. In the great day of God, the hindrance that their selfishness has been to the advancement of the Lord’s work will appear in its true bearing. *17LtMs, Ms 15, 1902, par. 9*

My brethren in Battle Creek, there must be an evening up of the wages paid to the workers. Think of Christ’s sacrifice, and then

consider what you ought to do. Appreciate the great gift of Christ's love. Let this love change the proud, selfish heart which covets so much that it robs other men of their due. *17LtMs, Ms 15, 1902, par. 10*

Ms 16, 1902

The Payment of Workers

NP

February 11, 1902 [typed]

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The Lord will greatly bless those who are so intensely interested in the advancement of His cause that they are willing to go into unpromising, unworked places to labor for the salvation of souls. No one can do the work Brother Shireman has done without meeting and overcoming many difficulties. He has entered needy, unpromising places and has done a noble work to advance the truth. His efforts have been in accordance with the will of the Lord. And God has honored his faith by giving him success. At the beginning his work was small, but the Lord was with him as he advanced—working, praying, believing, receiving, and imparting. The efforts of those who united with Brother Shireman and his wife were a great encouragement to them. The blessing of the Lord has attended these efforts. The workers have made friends, and souls have been converted.¹⁷*LtMs, Ms 16, 1902, par. 1*

The Lord does not measure the value of service as man measures it. Man's spiritual eyesight has been dimmed, so that a true estimate has not been placed on the efforts that have been made for the Lord. Men's work has been estimated by the number of sermons preached, and this has decided in regard to the remuneration they have received. To treat Brother Shireman in this way would be discouraging to him and to those who might engage in similar work. Brother Shireman has been in continuous service, though this may not appear on the reports he has sent in to the Conference. His remuneration should not be measured by the number of sermons he has preached. He should receive pay for the time spent in erecting buildings to be used in the Lord's work. All

who are spiritually wide-awake know that when Brother Shireman was erecting his school, he was as surely doing the work of the Lord as any minister. *17LtMs, Ms 16, 1902, par. 2*

The laborer is worthy of his hire. Brother Shireman has shown what can be done in places apparently the most unpromising. He is a man that does not shirk responsibilities. He realizes the value of souls. *17LtMs, Ms 16, 1902, par. 3*

Let those who have to do with the payment of the workers compare the results of Brother Shireman's work with the results of the work of some ministers who have received full wages. The wages paid should be in accordance with the work done. Many receive wages to which they have no right unless they press into new fields and plant the standard of truth in new territory. There are those paid for full time who do not enter into aggressive warfare. They do not present the truth to those who have never heard it. *17LtMs, Ms 16, 1902, par. 4*

There are workers who are so conscientious that their interests must be guarded by their brethren, else they will cheat themselves. They will do without things that they really need. These faithful, unselfish workers are to be looked after by their fellow workers, else injustice will be done to them. Into all business transactions we are to bring the love and benevolence so plainly pointed out in the Word of God. The Lord requires us to deal with justice and mercy. *17LtMs, Ms 16, 1902, par. 5*

There is a great work to be done, and those who have a burden for souls will be found in new places, hunting and fishing for men. If these workers are encouraged, the Lord's cause will advance in every line. Many more should work as Brother Shireman has been working. *17LtMs, Ms 16, 1902, par. 6*

What does it mean to be a minister? Does it mean merely to give discourses from the desk? No; no. Sermonizing is not the highest service. To work in the spirit of the gospel does not mean merely to preach the gospel; it means to live the gospel. God asks, What does the worker do for the good of those for whom he labors? Under his efforts do they increase in spirituality? God sends men forth to labor, not merely to preach, but to minister, to hunt for the

lost sheep, to devise ways of bringing sinners back to Christ. As the result of unselfish, diligent labor, lost, perishing souls will be saved. When ministers show that they are true shepherds, when they watch for souls as they that must give an account, the Word of the Lord will be with power, and His name will be glorified. *17LtMs, Ms 16, 1902, par. 7*

God measures men by the law which is a transcript of His character. This law points out God's justice and benevolence—the attributes which are to be sacredly cherished by those in His service. In the great day of God, this law will try every soul. Many now low in man's estimation will then be seen to stand high in the estimation of God. Then those who have worked with integrity and diligence will be justly rewarded. *17LtMs, Ms 16, 1902, par. 8*

In this life, those who work for God are to receive remuneration for their labor; and those who decide what each worker shall receive are to be very careful to meet the mind of God in their decisions. Scrupulous care should be taken in settling the accounts of the laborers. *17LtMs, Ms 16, 1902, par. 9*

Satan works in every way to pervert the principles of those who are laboring in God's cause. He comes to them as he came to Adam and Eve, presenting falsehood as truth. He sends messages purporting to be from the Lord. He knows that he can greatly hinder the Lord's work if he can lead the people to look to a man in responsible position as an example. Let God's people remember that men in positions of trust are only human. Position does not make the man. Those upon whom the Lord has bestowed honor by entrusting them with responsibilities in connection with His work are never to give place to self-exaltation. They are to lose sight of self, looking ever to Christ. They are to be tender, true, and faithful, watching for souls as they that must give an account. The truth is honored by those who represent it in the beauty of holiness. *17LtMs, Ms 16, 1902, par. 10*

Let the one to whom God gives success in his work keep on the garments of humility and contrition, if he desires to remain of value in the sight of heaven. Whether he be a successful evangelist, a gifted teacher, a clear writer, a man of faith, or a man of prayer, let

him never place human merit where God should be. Only those who are cleansed from all self-exaltation can become complete in Christ. While the workers keep their eyes fixed on Christ, they are safe. When they lose sight of him, they are in the greatest danger. *17LtMs, Ms 16, 1902, par. 11*

God's people are to learn the meaning of temperance in all things. They are to practice temperance in eating and drinking and dressing. All self-indulgence is to be cut away from their lives. Before they can really understand the meaning of true sanctification and of conformity to the will of Christ, they must, by co-operating with God, obtain the mastery over wrong habits and practices. *17LtMs, Ms 16, 1902, par. 12*

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years. And I will come near you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” [*Malachi 3:1-6.*] *17LtMs, Ms 16, 1902, par. 13*

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work

wickedness are set up; yea, they that tempt God are even delivered.” [Verses 13-15.] Worldly policy and worldly dealing have been brought into the church. There has been an unholy trafficking in sacred things. This the Lord hates. Selfishness and covetousness have led men to make merchandise of souls bought with the precious blood of Christ. By the adoption of worldly principles, the church has sold herself to the world. Ungodliness has triumphed. *17LtMs, Ms 16, 1902, par. 14*

Our work is to present to the world the high and holy principles that all must cherish who are accepted as God’s subjects. The church is not to be converted to worldly policy. It is to hold up before the world the uplifting, sanctifying principles of the truth of God. *17LtMs, Ms 16, 1902, par. 15*

Our work is to fulfil the commission that Christ gave to His disciples just before His ascension: “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.] “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.” [Mark 16:19, 20.] *17LtMs, Ms 16, 1902, par. 16*

The proclamation of the third angel’s message is our work. We are to present the truth in regard to the Sabbath of the Lord. God’s sanctified memorial has been torn down, and in its place a false Sabbath, bearing no sanctity, stands before the world. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. And the people to whom God has given His great truth are burying their talents in the earth, hiding their light under a bushel. They are allowing the cares of this world to engross the time and attention that should be given to the Lord’s work. *17LtMs, Ms 16, 1902, par. 17*

Let us do all in our power to redeem our neglect. Clothing ourselves with Christlike zeal, let us warn men and women of their danger. Let

us no longer delay to shine as lights in the world.*17LtMs, Ms 16, 1902, par. 18*

Those who gain the blessing of sanctification must first learn the meaning of self-sacrifice. Before we can possess the faith that works by love and purifies the soul, we must learn the meaning of Christlike self-denial and benevolence.*17LtMs, Ms 16, 1902, par. 19*

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 essential, the work will retrograde. The workers at the present time should have the same degree of piety, energy, and perseverance that the leaders had.*17LtMs, Ms 16, 1902, par. 20*

The work has been extended so that it now covers a large territory, and the number of believers has increased. Still there is a great deficiency, for a larger work might have been accomplished had the same missionary spirit been manifested as in the earlier days. Without this spirit the laborer will only mar and deface the cause of God. The work is really retrograding instead of advancing as God designs it should. Our present numbers and the extent of our work are not to be compared with what they were in the beginning. We should consider what might have been done had every worker consecrated himself in soul, body, and spirit to God as he should have done.*17LtMs, Ms 16, 1902, par. 21*

There should be one hundred laborers in the field where now there is one. Much more could be done to advance the work if all would heed the lesson Christ has given in economy. After miraculously feeding the five thousand, He said, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] These words will confront every one who has lavished on self the money entrusted to him by the Lord for the blessing of humanity. He who regards his brother as beneath his notice because he is poor, and who uses the Lord's goods to gratify his selfish desires, is robbing God and ruining his own soul.*17LtMs, Ms 16, 1902, par. 22*

After the multitude had been fed, there was an abundance of food left. And He who had all the resources of infinite power at His

command, whose power is limitless, whose bounty cannot be measured, gave thought to the broken fragments, the remains of the feast. "Gather up the fragments that remain," He said, "that nothing be lost." [*Verse 12.*] The fragments were as great an evidence of His power as was the food that had satisfied the hunger of the multitude. *17LtMs, Ms 16, 1902, par. 23*

The lesson taught in this command is to guide us in our labor. Economy is to be brought into all lines of the work of God. We should neglect nothing, waste nothing, that will tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones. And there should be the same zealous carefulness in our appreciation of spiritual things. Let nothing be lost. *17LtMs, Ms 16, 1902, par. 24*

The Lord has put into the hands of men an abundance of means for the carrying forward of His work. His gifts are to be used wisely. There is to be no extravagance. Nothing is to be wasted. How can any one spend the Lord's money wastefully when thousands of his fellow beings are dying from hunger of spiritual food as well as temporal food. *17LtMs, Ms 16, 1902, par. 25*

The gospel is to be proclaimed to all nations, kindreds, tongues, and peoples. It is the power of God unto salvation to those only who receive Christ as a personal Saviour. Men and women are to be encouraged to consecrate themselves to the Lord's work, to use their gifts for the upbuilding of His kingdom. *17LtMs, Ms 16, 1902, par. 26*

The money that is worse than thrown away would carry the Word of God to all parts of the world. Those who gather to themselves all the money they can obtain are robbing God of the means which He designs should be used in establishing sanitariums, schools, orphan asylums, and homes for the aged and dependent. What a terrible account they will have to settle with God! He gave them their money to use in feeding the hungry and clothing the naked, in helping the widow and the fatherless. O that the rich men of our world would see the good they might do with their wealth if they would devote it to the uplifting of their fellow beings! *17LtMs, Ms 16, 1902, par. 27*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.” [*Matthew 6:19-21.*]17*LtMs, Ms 16, 1902, par. 28*

The Lord has an advance work for His people to do. Read the *fifty-eighth chapter of Isaiah*. The entire chapter contains important lessons which God requires us to study and practice.17*LtMs, Ms 16, 1902, par. 29*

Ms 17, 1902

Parents' Work

NP

February 11, 1902 [typed]

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There is a great work to be done for the Lord, but let not parents forget that their part of this work begins in the home. This is their first field of missionary effort. When they show that they know how [to] manage their own children, they give evidence that they have wisdom and are prepared to take part in church work.*17LtMs, Ms 17, 1902, par. 1*

Parents, you are under a solemn obligation to train your children for God. They are His heritage, and to you is given the work of preparing them for acceptance as members of the royal family in the heavenly courts.*17LtMs, Ms 17, 1902, par. 2*

Parents are to give their children such a training that, as they grow older, they will take part in the work of the Lord. From their earliest years children are to be trained to habits of order and helpfulness. They are to be taught to be burden-bearers according to their several abilities. As they grow older, they will become more and more useful, more fitted to bear their share of the burdens of life.*17LtMs, Ms 17, 1902, par. 3*

Children are to be taught to be respectful to their parents and to one another. Thus they learn to be respectful to God. They are to be taught to appreciate the abilities that God has given them, to remember that Christ's love for them calls for the surrender of all to him. They are to be taught to do right because it is right, to control self, to be kind, loving, gentle, to forget self in the effort to help one another.*17LtMs, Ms 17, 1902, par. 4*

Parents are to do all in their power to keep disagreements out of the home circle. If the children quarrel, they should be reminded that God has said, "Let not the sun go down on your wrath." [*Ephesians 4:26.*] Teach them never to let the sun go down on unpleasant, angry feelings or on a sin unconfessed. Teach them that harmony must reign in the home, even as it reigns in the heavenly courts. The family on earth is to be the symbol of the family in heaven. *17LtMs, Ms 17, 1902, par. 5*

Parents, in dealing with your children, reveal God's justice and God's mercy. Repress every harsh word. Remember that fretting and scolding are as injurious to your children as profanity. Be firm, but let no loud, angry words escape your lips. Keep self under the control of God's holy Word. Remember that too much management is worse than no management at all. Rule your children with tenderness and compassion, remembering that "their angels do always behold the face of the Father which is in heaven." [*Matthew 18:10.*] If you desire the angels to do for your children the work given them by God, co-operate with them by doing your part. Work with loving tenderness; for this is the way Christ works. *17LtMs, Ms 17, 1902, par. 6*

Remember that your child has rights that should not be ignored. Be very careful never to bring an unjust charge against him. Never punish him without giving him an opportunity to explain. Listen patiently to his troubles and perplexities. Never tell others in his hearing of his clever sayings and doings, or of his faults and misdoings. Even in the presence of the other children this should not be done. Thus you humiliate him without softening him. Hatred springs up in his heart against your course which he looks upon as cruel and unjust. *17LtMs, Ms 17, 1902, par. 7*

To a great degree the experience of the religious life is shaped by the training received in childhood. Many, many church difficulties could be traced to wrong home management. *17LtMs, Ms 17, 1902, par. 8*

Remember that during their whole lifetime your children will bear the impress of the instruction they received in the home. Think of how far-reaching will be the influence of the efforts you make to

train them aright. The lessons you give them, they will give by and by to their children. The influence you have exerted over them, they will exert over their little ones. *17LtMs, Ms 17, 1902, par. 9*

Parents, do not fail to train your children for God. But this work need not debar you from doing missionary work outside the home. Teach your children to help other children. With proper instruction, they can do much real missionary work. If you have trained your child aright, you will find them a help to you in working for others. Parents who neglect their children, in order to do missionary work, make a sad mistake. The course of their untrained, undisciplined children robs them of all influence for good. *17LtMs, Ms 17, 1902, par. 10*

The wife of one of our ministers, who has several children, asked me if she should engage in selling papers, saying that she had been asked to do this. I answered, "I cannot advise women who have a family to care for to take up this work. You look worn. You should carefully husband all your strength; for your children need your care. They need all the help you can give them." *17LtMs, Ms 17, 1902, par. 11*

As parents teach their children, they will themselves learn valuable lessons of self-control. The home-life discipline is the preparation for the higher grade in the school of heaven. Thus they gain an education of the highest value. Thus they learn how to work for others. They are preparing to do high and holy work for God, with their children to assist them as God's helping hand. *17LtMs, Ms 17, 1902, par. 12*

Your children have been brought into the world without voice or consent on their part, and they are to be treated with the wisdom and tenderness that their necessities demand. You know the way; your children, young and inexperienced, do not. They are helpless and ignorant, they need wise, careful guidance, that their feet may not stray into forbidden paths. *17LtMs, Ms 17, 1902, par. 13*

Parents, remember that you are molding the characters of your children for eternity. Patiently train them to habits of neatness, usefulness, and purity. By your example show them the charm of becoming behaviour. Do not become weary in your labor of love. The angel of mercy pauses not in his efforts till the last sinner has

heard the message of grace. Tenderly and untiringly work for your little ones. Think of how young they are, how much they have to learn. Deal gently and lovingly with them. Consider how slow you have been to learn your lessons. Be calm, patient, and tender. By the cords of unselfish love bind them to you and to Christ.*17LtMs, Ms 17, 1902, par. 14*

Of Abraham God said, “I know him that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment; that the Lord may bring upon Abraham all that which he hath spoken of him.” [*Genesis 18:19.*] All parents who work diligently and earnestly will receive this commendation. Too often parents give to the world the time and attention that belongs to their children. If they would realize the responsibility resting on them, if they would do all in their power for their children, God would work with them, by His Spirit impressing the children’s minds. The Lord will not do the work He has given parents to do. But He will be their helper, co-operating with every sincere, unselfish effort they make.*17LtMs, Ms 17, 1902, par. 15*

May the Lord impress fathers and mothers with the sacredness of the responsibility resting on them. As you unite with the Lord in bringing your children up in His fear, you are prepared for—I was going to say higher responsibilities, but I cannot. There is no higher responsibility than the training of children.*17LtMs, Ms 17, 1902, par. 16*

Ms 18, 1902

Lessons from the First Chapter of Ephesians

NP

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“Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: grace be to you, and peace, from our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved.” [*Ephesians 1:1-6*.] *17LtMs, Ms 18, 1902, par. 1*

The first chapter of Ephesians is full of words of the richest encouragement. In this Scripture wonderful possibilities are set before us. In the epistle to the Ephesians the Lord Jesus gives to His Church precious morsels from the banquet of truth. Through the words of Paul, Jesus Christ is uplifted. The apostle desired all to behold the world's Redeemer, “in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself.” [*Verses 7-9*.] Read carefully every verse to the close of the chapter. Study this Scripture. *17LtMs, Ms 18, 1902, par. 2*

The message of commendation given in the epistle to the Ephesian Church is the opposite of the message of condemnation given to the Laodicean Church. Those who have any part to act in advancing the work should bear in mind the contrast between these two messages. These Scriptures show the difference between the true, humble, sanctified child of God, and those whose condition is

pointed out by “the faithful and true Witness, the Beginning of the creation of God.” “I know thy works,” He says, “that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” [*Revelation 3:14-16.*]*17LtMs, Ms 18, 1902, par. 3*

With deep earnestness and great power, Paul, in his epistle to the church in Colosse, presented “to the saints and faithful brethren in Christ” the truth in its simplicity. “Grace be unto you,” he wrote, “and peace, from God our Father and 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, wherever ye heard before in the word of the truth of the gospel; 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 fellow servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit.” [*Colossians 1:2-8.*]*17LtMs, Ms 18, 1902, par. 4*

What joy this testimony brought to Paul! What comfort such testimonies bring to all who are deeply interested in the experience of those who through their ministry have been converted to Christ! All who accept the truth and receive that faith in the gospel of Christ, which works by love and purifies the soul, become epistles known and read of all men.*17LtMs, Ms 18, 1902, par. 5*

“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.” [*Verse 9.*] What an encouragement these words should be to every striving soul! Before every church that is established in the truth is an open door. If church members would individually appreciate the promises that God has given them, they would more fully comprehend His infinite love.*17LtMs, Ms 18, 1902, par. 6*

When Adam fell, God’s attributes of holiness, justice, and truth could not be changed. And yet He desired to reconcile man with heaven’s immutable law. Yearning to save fallen humanity, He

sought to devise a plan whereby the sinner need not perish, but might gain everlasting life. Christ, the Eternal Truth, the Light, the Life, the Sovereign of Heaven, offered to clothe His divinity with humanity and give His life as a ransom for the fallen race. Because Divine Wisdom could accept no other plan for the accomplishment of His purpose, He accepted the plan proposed by Christ. He consented to the incarnation and sacrifice of Christ in our behalf. *17LtMs, Ms 18, 1902, par. 7*

To save fallen man, a love that passeth all understanding was revealed. “God so loved the world, that He gave His only begotten Son (wonderful, wonderful condescension!), that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] God spared not His only begotten Son, but delivered Him up as a ransom for us and for a world lying in sin and ignorance. Let all who teach the truth and all who accept it adore God and magnify His name for “the exceeding riches of His grace in His kindness toward us through Christ Jesus.” [*Ephesians 2:7.*] Justice and mercy were reconciled by Christ’s sacrifice for man’s salvation. At the cross Mercy and Truth met together; Righteousness and Peace embraced each other. Through the sacrifice of Christ, Mercy is reaching out, offering to cleanse man from his unrighteousness. Thus is fulfilled the everlasting purpose of God. Man may accept this great gift and co-operate with God, his own will being conformed to God’s will. *17LtMs, Ms 18, 1902, par. 8*

Let all ever remember that the coming of our Saviour to the world in human flesh is an expression of a love that the fallen race may understand. Therefore God desires every minister of the gospel to make this subject so plain and simple, both by precept and by example, that it may be easily understood. Even though a fallen being, the minister may in a tangible manner exemplify this love in his own life, by manifesting the kindness, forbearance, mercy, and love of Christ. And all who believe may in their lives reveal to the world and the heavenly universe that they have in their hearts this same love. Thus all will understand that love which comes from the Source of all love. *17LtMs, Ms 18, 1902, par. 9*

Between an unholy man and God—the embodiment of holiness—there can be no companionship. Speaking of God, the prophet

says: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." [*Habakkuk 1:13.*] But Christ "gave Himself for us, that He might redeem us from all iniquity," and purify unto Himself a peculiar people, zealous of good works. [*Titus 2:14.*] Christ is the Sin-bearer. He bears the iniquity of all who repent and believe, all who accept His robe of righteousness. They may follow His example. "Filled," they may be, "with the knowledge of His will in all wisdom and spiritual understanding;" that they may "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness." [*Colossians 1:9-11.*]*17LtMs, Ms 18, 1902, par. 10*

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [*1 Corinthians 1:4-10.*]*17LtMs, Ms 18, 1902, par. 11*

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins." [*Colossians 1:12-14.*]*17LtMs, Ms 18, 1902, par. 12*

"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. 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 sometime 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 unblameable and unproveable in His sight.” [*Verses 18-22.*]17LtMs, Ms 18, 1902, par. 13

Now the conditions are given: “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; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, 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 23-29.*]17LtMs, Ms 18, 1902, par. 14

These words present a wonderful opening for every member of the church. Here, brethren, is specified your work. Christ is your head. His Spirit controlling your actions will lead you to manifest that pity, tenderness, and love, that patience, kindness, and long-forbearance, which will reveal to others that Christ dwells within.17LtMs, Ms 18, 1902, par. 15

Shall we reach the expectations of Christ in our behalf? He has reserved a heaven of blessings for all who come into working order with Him. Brethren, sisters, what is our showing?17LtMs, Ms 18, 1902, par. 16

“For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.” [*Romans 16:19, 20.*]17LtMs, Ms 18, 1902, par. 17

Ms 19, 1902

Evidences of Discipleship

Nashville, Tennessee

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What evidence are we to give to angels and men that we are Christ's disciples? "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] If self-denial and cross-bearing are the sign that we are walking in the footsteps of Jesus, let us zealously deny self, and keep our eyes fixed on our Leader, bearing the cross after Him. Be sure to behold Christ; for thus you will be changed into His image.*17LtMs, Ms 19, 1902, par. 1*

"Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." [*Matthew 5:13.*]*17LtMs, Ms 19, 1902, par. 2*

Those who are purified through a belief of the truth possess qualities that have an influence for good upon all with whom they are brought in contact. Thus many are to be saved from corruption and death. God help those who know the truth to seek for the preservative qualities brought into the life when Christ abides in the heart.*17LtMs, Ms 19, 1902, par. 3*

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. 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." [John 15:4-12.] *17LtMs, Ms 19, 1902, par. 4*

Speaking again of this love, Christ said, "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.] *17LtMs, Ms 19, 1902, par. 5*

Why did Christ call this a new commandment? Because the disciples had not loved one another as He had loved them. And they had not yet seen the crowning act in His sacrifice of love. The command to love one another had a new meaning in the light of His sacrifice. *17LtMs, Ms 19, 1902, par. 6*

With His long human arm Christ embraces the human race, claiming for them the advantages He has purchased for them by His sacrifice. What are these advantages? Read the *seventeenth chapter of John*. When you are tempted and tried, think of the power you can claim in Christ's name. *17LtMs, Ms 19, 1902, par. 7*

"While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." [Verse 12.] The Saviour knew that Judas was to betray him. Yet how guarded He was in dealing with him, how careful to give him no occasion of offense, no excuse for apostasy. *17LtMs, Ms 19, 1902, par. 8*

We are to reveal Christlike compassion, Christlike sympathy, Christlike love, for all for whom Christ has died. It is our duty and privilege to do all in our power to save those who are perishing in sin. *17LtMs, Ms 19, 1902, par. 9*

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] "For their sakes," He declared, "I sanctify myself, that they also might be sanctified through the truth." [John 17:19.] God calls upon

men and women to become His sons and daughters, that through them, His adopted children, He may reveal His grace to the world. *17LtMs, Ms 19, 1902, par. 10*

He who is converted to God, through faith made a partaker of the divine nature, is set apart to do the work of Him who gave His life for the life of the world. The converted soul is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of soul-saving that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of His great love, and he becomes a part of His working force for the saving of sinners. *17LtMs, Ms 19, 1902, par. 11*

Those in whose hearts the Word of God abides will use every power they have in doing the work Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth he has received. 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 words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has a decided influence for good on all with whom he is brought in contact. *17LtMs, Ms 19, 1902, par. 12*

The Lord is our Captain, our Leader. We are to bear His banner and wear the armor He provides. We are to strive to win His enemies to be His friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts. *17LtMs, Ms 19, 1902, par. 13*

"We are laborers together with God." [*1 Corinthians 3:9.*] Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in His service. Remember that all the means you have is given you by God. Use it to glorify His holy

name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to work unselfishly for the Master. Do not tie up your money in estates or banks when there is such need that it be put in circulation to advance the Lord's work. Remember that your money is yours only on trust. Strive to realize the responsibility resting on you. Great light has been given us. Let us work to the utmost of our ability to give this light to others by giving of our means to send workers into new fields. Thus we advance God's work in our world. He who is truly converted will feel it a privilege to give of his means to send the truth to the dark places of the earth. *17LtMs, Ms 19, 1902, par. 14*

God asks, Why are there not established in the cities memorials for Me? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awaken to the need of establishing Christian missions in the cities. Let God's workers enter the doors that He has opened for them. Believers need to arouse and do much more than they are doing in lines of Christian effort. *17LtMs, Ms 19, 1902, par. 15*

Christ's commission is, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." "Teaching" means vastly more than sermonizing. "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.*] Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time. *17LtMs, Ms 19, 1902, par. 16*

Have we light? Then let it shine forth to those in darkness. Tell the Saviour that you are doing His bidding, and then believe that He will fulfil the word, "Lo, I am with you alway, even unto the end of the world." [*Verse 20.*] *17LtMs, Ms 19, 1902, par. 17*

Mark's testimony is, "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*

16:19, 20.]*17LtMs, Ms 19, 1902, par. 18*

Our work is plainly outlined by the work of Christ and the work of His disciples after His ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word Christ has spoken and looking to Him for grace and strength.*17LtMs, Ms 19, 1902, par. 19*

“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 himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every other name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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.” [*Philippians 2:5-15.*]*17LtMs, Ms 19, 1902, par. 20*

If a man does not walk in humility before God, his profession of religion is a farce. Those who refuse to walk and work in the lines that Christ has marked out are a hindrance, not a help.*17LtMs, Ms 19, 1902, par. 21*

Ms 20, 1902

Our Elder Brother

NP

February 12, 1902 [typed]

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“Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and obedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will? ...*17LtMs, Ms 20, 1902, par. 1*

“We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.” [*Hebrews 2:1-4, 9.*] Thank God for the words, “every man.”*17LtMs, Ms 20, 1902, par. 2*

“For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.” [*Verse 10.*] Clothing His divinity with humanity, Christ came to this world to stand at the head of the human race. He came to bear the trials that we must bear, to overcome the temptations that we must overcome. He came to show that by the power received from on high, man can live an unsullied life. He was tempted as we are tempted, but not once did He yield.*17LtMs, Ms 20, 1902, par. 3*

“For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.” [*Verse 11.*] Leaving His high command, He came to this earth to be our Elder Brother.*17LtMs, Ms 20, 1902, par. 4*

“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 that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 4:14-16.*] *17LtMs, Ms 20, 1902, par. 5*

What hope and courage and confidence these words should inspire in us! Let us not sink into hopeless discouragement because we make mistakes. *17LtMs, Ms 20, 1902, par. 6*

"Every high priest from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." [*Hebrews 5:1, 2.*] Let those who have little compassion for the ones who makes mistakes read and study these words. *17LtMs, Ms 20, 1902, par. 7*

Our Saviour did not live in mysterious seclusion during the years that preceded His public ministry. He lived with His parents at Nazareth and worked with Joseph at the carpenter's trade. His life was simple, free from any extravagance or display. When the time came for His public work to begin, He went forth proclaiming the gospel of the kingdom. To the close of His work He preserved the simplicity of habit. He chose His helpers from the lower ranks of life. His first disciples were humble fishermen of Galilee. His teaching was so simple that little children understood Him and afterward might be heard repeating His words. All that He said and did possessed the charm of simplicity. *17LtMs, Ms 20, 1902, par. 8*

Christ was a close observer, noticing many things that others passed by. He was ever helpful, ever ready to speak words of hope and sympathy to the discouraged and the bereaved. He allowed the crowd to press round Him, and complained not, though sometimes almost lifted off His feet. When He met a funeral, He did not pass by indifferently. Sadness came over His face as He looked upon death, and He wept with the mourners. *17LtMs, Ms 20, 1902, par. 9*

As the children gathered the wild flowers growing so abundantly around them, and crowded up to present to Him their little offerings,

He received them gladly, smiled upon them, and expressed His joy at seeing so many varieties of flowers. These children were His heritage. He knew that He had come to ransom them from the enemy by dying on the cross of Calvary. He spoke words to them that ever after they carried in their hearts. They were delighted to think that He appreciated their gifts and spoke so lovingly to them. *17LtMs, Ms 20, 1902, par. 10*

Christ watched children at their play and often expressed His approval when they gained an innocent victory over something they were determined to do. He sang to children in sweet and blessed words. They knew that He loved them. He never frowned on them. He shared their childish joys and sorrows. Often He would gather flowers, and after pointing out their beauties to the children, would leave them with them as a gift. He had made the flowers, and He delighted to point out their beauties. *17LtMs, Ms 20, 1902, par. 11*

It had been said that Jesus never smiled. This is not correct. A child in its innocence and purity called forth from His lips a joyous song. *17LtMs, Ms 20, 1902, par. 12*

To those who followed Him He explained the Word of God so clearly that they loved to be in His company. He led their minds from the inferior things of earth to the holy principles of truth and righteousness. He prepared them to understand what is comprehended in transformation of character after the divine similitude. His words encouraged faith. He carried the minds of His hearers from this world, with its busy cares, to the higher, nobler world, which so many had lost sight of. He showed that every moment of life is fraught with eternal significance. He declared that the things of this world are of minor importance in comparison with the things of the world to come. *17LtMs, Ms 20, 1902, par. 13*

Christ always encouraged industry. "Why stand ye here all the day idle," He said to the indolent. [*Matthew 20:6.*] "Work while the day lasts; for the night cometh, in which no man can work." [See *John 9:4.*] He showed that God has entrusted every one with talents, which are to be improved and multiplied by faithful use. Seeing men absorbed in pursuit of worldly riches, using their entrusted capabilities to obtain advantage over one another, He explained,

“How hardly shall they that have riches enter into the kingdom of heaven.” [*Mark 10:23.*]17LtMs, Ms 20, 1902, par. 14

Christ is made sad as He sees so much needless work done in the home, so much time spent in the performance of unessential things—time that might be spent in helping some one in need of help, or in studying the Scriptures.17LtMs, Ms 20, 1902, par. 15

Christ entered into no controversy. He told His hearers what they must do to be saved, pointing not to odd ways, peculiar methods, but to the plan made by God in the councils of heaven.17LtMs, Ms 20, 1902, par. 16

Our Saviour was the Majesty of heaven, the King of glory. But He laid aside His royal and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and temptations of human beings. He came to be their surety, to overcome in their behalf, to live for them a sinless life, that through His power they might obtain the victory over sin. He came saying, “I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee.” He placed Himself on a level with human beings, saying, “I will stand at the head of the race, that through My humiliation they may be accepted as members of the royal family. I will declare the name of God to My brethren. ‘I will put My trust in Him’—just as I desire My disciples to do.” [*Hebrews 2:12, 13.*]17LtMs, Ms 20, 1902, par. 17

“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.” [*Verses 14, 15.*]17LtMs, Ms 20, 1902, par. 18

Only by bearing the penalty of our disobedience could He deliver us from eternal death. He became sin for us, that we might become the righteousness of God in Him. Thus He placed us on vantage ground, where we could live pure, sinless lives. The guilty stand before the Father as innocent, because the Innocent One has borne their guilt. The undeserving are made deserving, while in their behalf the deserving became the undeserving.17LtMs, Ms 20, 1902, par. 19

Behold the Son of God bowed in Gethsemane in an agony of grief. He who was ever touched with human woe, who ever sought, by word and deed, to relieve human suffering, now seems to be as a bruised reed.¹⁷*LtMs, Ms 20, 1902, par. 20*

“Verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [*Verses 16-18.*]¹⁷*LtMs, Ms 20, 1902, par. 21*

Ms 21, 1902

Fragments

NP

February 13, 1902 [typed]

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Christ's Filial Love

The benevolence of many does not interfere with their own comfort and self-complacency. It is easy to give merely from an impulse of generosity. It is commendable to have a free, kind heart and to preserve it from hardness amid the selfishness of the world and the rough experiences of life. But there is a nobler benevolence that has nerved men to cross burning deserts and to enter gloomy dungeons, a benevolence that caused the faces of martyrs to glow and that brought a halo of glory around their brows. Such a benevolence is rare in the world. *17LtMs, Ms 21, 1902, par. 1*

In Christ's life there was no selfishness. Even during the struggles of the death-hour, during His conflict with the powers of darkness on the cross, the light of unselfish love illuminated His countenance. He was not forgetful of those around Him. His last lesson was one of filial love. *17LtMs, Ms 21, 1902, par. 2*

Christ was hanging on the cross, dying for the fallen race. His every movement was attended with pain. Yet He was still a loving, affectionate Son. In His dying hour He thought of His mother. He knew that she had been cruelly disappointed. Truly the sword had entered her heart. His heart throbbed with love and sympathy for her. Looking upon her, and then upon John, He said to Mary, "Woman, behold thy son;" then to John, "Behold thy mother." [*John 19:26, 27.*] John understood Christ's words, and accepted the trust. He immediately removed Mary from the fearful scene, taking her to his own home. And from that hour he cared for her as a dutiful son. *17LtMs, Ms 21, 1902, par. 3*

Truly Christ has “borne our griefs and carried our sorrows.” [*Isaiah 53:4.*]*17LtMs, Ms 21, 1902, par. 4*

Relation Between Husband and Wife

I have been shown that around every family there is a sacred circle which should be kept unbroken. Within this circle no other person has a right to come.*17LtMs, Ms 21, 1902, par. 5*

The husband and the wife should have confidence in each other. The wife should keep no secret from her husband, and the husband should keep no secret from his wife. Neither should relate family secrets to others. The heart of the wife should be the grave for her husband’s faults, and the heart of the husband should be the grave for his wife’s faults.*17LtMs, Ms 21, 1902, par. 6*

Never should either husband or wife indulge in a joke at the expense of the other’s feelings. Never should either one in sport or in any other way complain to others concerning their companion; for frequently indulgence in foolish and what may apparently be harmless joking will eventually become habit, and may end in trial and possibly in estrangement.*17LtMs, Ms 21, 1902, par. 7*

Amusements in Our Sanitariums

I was shown the necessity of Seventh-day Adventists establishing a health institution where the afflicted among this denomination might find a home and be benefited physically and mentally without compromising their faith.*17LtMs, Ms 21, 1902, par. 8*

I was shown that in founding a health institution, there would be danger of patterning after the institution at Dansville and following its customs and methods. I saw that many of Dr. Jackson’s ideas are valuable, while others are worthless and injurious. I saw that the importance that Dr. Jackson placed on amusements is a mistake.*17LtMs, Ms 21, 1902, par. 9*

A change of exercise is as necessary for Christians as it is for others. But I was shown that in these very things you, Dr. Lay, have been in danger of patterning to quite an extent after Dr. Jackson's methods of obtaining a diversion of the mind. This has been your danger. Were the proposed plans fully carried out, the object for which the institution should be established would not be attained.*17LtMs, Ms 21, 1902, par. 10*

Brotherly Kindness

Many cherish wrong-doing by speaking fretfully and impatiently. This course is not excused by the words, "Oh, it is only my way!" None should ever speak words that wound and bruise. We should bear one another's burdens, thus fulfilling the law of God. Oh, how many we might save by showing them sympathy and tenderness, by helping them to bear their burdens! How many are lost because others, instead of manifesting toward them a spirit of love, indulge in a spirit of criticism, magnifying their mistakes! We are not to sanction the wrong course of a brother, but we are to try to save him from sin, instead of condemning him for being in sin. We all have infirmities, and we should be willing to make allowance for the infirmities of others.*17LtMs, Ms 21, 1902, par. 11*

Parents and Children

Many parents who have believed the truth for years have failed to train their children in the way they should go. Notwithstanding all the light that has shone on them, they have indulged their children, making them mere household pets, mere idols. Undisciplined children soon learn that their parents think they are smart, and they become puffed up, self-willed, and deceitful.*17LtMs, Ms 21, 1902, par. 12*

Too often parents allow their children to grow up in ignorance of household labor. To save their children the least discomfort, the father and the mother make themselves the household drudges.

They get up early in the morning to build a fire and to cook breakfast. While they are busy with their daily cares, they allow their dear, lazy children to lie in bed, calling them only in time to eat that which has been prepared by the labor of others. They consult the wishes of their children and excuse them if they are not up early.*17LtMs, Ms 21, 1902, par. 13*

What a delusion parents must be under, who pursue so unwise a course in training children! In thus making everything secondary to the supposed comfort of their children, unwise parents deprive them of the capacity for enjoying even this life. Parents should train their daughters to bear life's burdens, that they may be well qualified to act their part as faithful, judicious, ingenious, economical housekeepers. In afterlife they will appreciate the training that taught them to bear burdens.*17LtMs, Ms 21, 1902, par. 14*

Many girls from sixteen to twenty years of age are unskilled in cookery or in any other kind of domestic labor. These girls can eat, sleep, and dress; they can use their fingers in doing fancy work; but they claim that labor over a washtub makes them sick. Cooking they do not understand. "Mother prefers to cook," they say. Why does she? Because her daughters have not chosen to help her. They have not been trained to enjoy the doing of home duties and are as unfitted to become wives as are babies.*17LtMs, Ms 21, 1902, par. 15*

Among us are hard-working men, men who earn large wages, but who are always financially cramped and often in debt. What is the cause? Nothing more, nothing less, than this: their wives are not practical housekeepers. In their youth they did not gain the experience that they should have gained. They are not skilled cooks. They waste much—enough to supply another family. Yet their own families are not half provided with nourishing food. They think they must use canned meat, or something else already prepared. If in their girlhood such wives had been taught how to make a little go as far as possible, they could prepare palatable, nourishing food from simple, inexpensive ingredients.*17LtMs, Ms 21, 1902, par. 16*

Such girls seldom realize and remedy their deficiencies, and

therefore when they become mothers, they are unprepared to educate their children aright. They cannot give to others the knowledge that they themselves do not possess. Because of a lack of care, skill, economy, and experience in household matters, both mother and children waste much. Thus they spend all that the father earns. The hard-working husband and father is always cramped financially. Because he never has at his command means to aid the cause of God, he is discouraged.*17LtMs, Ms 21, 1902, par. 17*

These cases are not rare. On every hand they are to be found. And many an honest, true-hearted man has become so discouraged and desperate that in order to lighten his load he has been led to practice dishonesty.*17LtMs, Ms 21, 1902, par. 18*

Laboring for First-day Adventists

I was shown that one half of the labor that has been put forth in Maine has been in behalf of First-day Adventist ministers who claim to observe the Sabbath. An endeavor has been made to counteract their erroneous influence and their opposition to the counsel of God. To the peril of their own souls they have been standing in the way of sinners, requiring a great amount of labor which ought to have been bestowed on those in new fields. They are satisfied with their present condition.*17LtMs, Ms 21, 1902, par. 19*

The laborers are few. New fields should be entered. The time that is spent in wearing labor for First-day Adventists who have no desire to be helped should be spent in work in the highways and hedges. A mistake has been made in devoting so much time and labor to the First-day Adventists, who do not usually feel the need of being taught. Much more can be done for people in communities where there are no First-day Adventists.*17LtMs, Ms 21, 1902, par. 20*

Let us work for unbelievers. If the First-day Adventists desire to attend our meetings, let them attend. Leave the way open for them so that if they really desire to come they may come. But the labor that has been bestowed in urging them to give up their erroneous

ideas would have converted men who in moral worth are far ahead of the First-day Adventists, who have been so easily swayed by wrong influences. Worldly men converted to the truth are much more trustworthy than are those who have to be torn from an erroneous, fanatical experience that they have formerly received. It is difficult for First-day Adventists to obtain the experience that they must have in order to appreciate the exalted character of our sacred work and to become coworkers with God in carrying the last message of warning to the world.*17LtMs, Ms 21, 1902, par. 21*

Usually First-day Adventists have but little sympathy with those who have followed the leadings of God's providence. Even after claiming to believe the truth, they are jealous and fault-finding. Accustomed for so long a time to sow seeds of discord and to delight in detecting errors in others, they still pursue a vacillating course, questioning and criticizing the very messengers who brought them the light. They watch for an opportunity to pick flaws in the course of those who have been straightforward, those who have in faith followed the angel of the Lord step by step, those who have come to help them recover their spiritual eyesight.*17LtMs, Ms 21, 1902, par. 22*

Although those who open their eyes can see abundant evidence that God has a people whom He is leading out upon the exalted platform of eternal truth, yet First-day Adventists usually refuse to acknowledge what they see. God has a people who are united in action. Harmony characterizes their movements in the great work they are doing. Success is attending their efforts. Yet these stray offshoots, these unorganized Adventists, disunited, and without leadership, choose to remain in their disorderly, scattered condition, rather than to unite with those who value order, harmony, and unity of action.*17LtMs, Ms 21, 1902, par. 23*

The End of the World

God is sending to the world a solemn message, warning them of His soon coming in the clouds of heaven. This message is to call a people out from the world to obtain a fitness for His appearing.*17LtMs, Ms 21, 1902, par. 24*

As it was in the days of Noah, so it is now, just prior to the final destruction of the wicked. Today the masses are slighting and rejecting the warning message. Like the antediluvians, they are given up to eating and drinking, planting and building, marrying and giving in marriage. Their minds are engrossed with things of minor importance. Men are heaping to themselves treasures for the general conflagration. They indulge pride, appetite, and passion. They practice abominable wickedness, fast filling up the cup of their iniquity. *17LtMs, Ms 21, 1902, par. 25*

In the bowels of the earth God has in reserve the weapons that He will use to destroy the sinful race. Since the flood, God has used, to destroy wicked cities, both the water and the fire that are concealed in the earth. In the final conflagration God will in His wrath send lightning from heaven that will unite with the fire in the earth. The mountains will burn like a furnace and pour forth streams of lava. *17LtMs, Ms 21, 1902, par. 26*

“The [mountains] quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.” [*Nahum 1:5, 6.*]*17LtMs, Ms 21, 1902, par. 27*

“Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.” [*Psalm 144:5, 6.*]*17LtMs, Ms 21, 1902, par. 28*

The Fruitless Fig Tree

The parable of the fig tree was given to represent the condition of all who do not bear fruit to the glory of God. With His disciples, Christ was on His way from Jerusalem to Bethany. “He was hungry: and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it,” He searched from the topmost branch to the lowest boughs. But He found

nothing but leaves; and He said unto it, "No man eat fruit of thee hereafter for ever. And His disciples heard it." [*Mark 11:12-14.*]*17LtMs, Ms 21, 1902, par. 29*

"And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursedst is withered away." [*Verses 20, 21.*]*17LtMs, Ms 21, 1902, par. 30*

Within a few hours Christ was to leave His disciples. For their instruction He gave them this lesson, at once a parable and a miracle. In order to give to His disciples a lesson that they would ever remember, He made the dumb, unconscious tree a responsible agent, using it to show the terrible result of fruitlessness.*17LtMs, Ms 21, 1902, par. 31*

By the punishment of the fruitless fig tree, Christ testified to His disappointment because the Jewish nation bore no fruit and to the punishment that must come to them. This nation had been favored with every spiritual advantage. By the mighty working of God's power He had brought His people from Egypt into a land where they were to become "trees of righteousness, the planting of the Lord, that He might be glorified." [*Isaiah 61:3.*] But they did not profit by their blessings. For more than a thousand years the Jewish nation abused God's mercy and invited His judgments. They determined their own destruction. Christ's withering curse pronounced upon the fruitless fig tree was in perfect harmony with His words concerning the Jewish nation, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." [*Luke 19:42.*]*17LtMs, Ms 21, 1902, par. 32*

Ms 22, 1902

The School Work in Europe

NP

February 14, 1902

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I wish to make some statements in regard to the work to be done in opening new fields. In the European work the most perplexing questions will arise because of the circumstances of the field. But from the light given me, institutions will be established, which, though small in the beginning, will grow and enlarge by the blessing of God.*17LtMs, Ms 22, 1902, par. 1*

Students should be provided with advantages that will enable them to obtain an education as complete as possible in all lines. If the work is arranged as it should be, there will be small sanitariums connected with our schools, the connection to be as close as is deemed advisable by those on the ground. Instruction in medical missionary work should be brought in as a part of the education of the students. And in connection with our schools there should also be facilities for learning the printer's trade. The students will find most useful a knowledge of proof-reading, typesetting, and other lines of printing work. Instruction in canvassing should be given. This work has many advantages. By engaging in it, students can help to pay their way through school.*17LtMs, Ms 22, 1902, par. 2*

All should be done that can be done to combine talents in such a way as to give our youth the best opportunity of gaining an education that will enable them to be a help in the Lord's work. The skill and talents of workers trained in school work, printing work, and sanitarium work should be utilized in educating students. As the workers in these different lines combine their talents in teaching the youth, they will be an inspiration to one another.*17LtMs, Ms 22, 1902, par. 3*

And the Lord God of heaven is to be the supreme authority. In the work of education we are constantly to strive to use the talents God has given to one end—the gaining of a fitness to glorify God in the highest possible sense in this life. *17LtMs, Ms 22, 1902, par. 4*

“Whatsoever things the Father doeth, those things the Son doeth also in like manner.” [*John 5:19.*] In the language of conscious authority Christ speaks, saying: “Other sheep I have, 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.*] He could say to whom He pleased, “Follow Me;” and the one addressed rose, and followed Him. The spell of the world’s enchantment was broken by His command. At the sound of His voice the spirit of greed and ambition fled from the heart, and men rose, emancipated, and followed the Saviour. *17LtMs, Ms 22, 1902, par. 5*

The commission Christ gave His disciples was, “Go ye into all the world, and preach the gospel to every creature.” [*Mark 16:15.*] The walls of partition erected by the Jewish nation were broken down. He who is the Creator and the Redeemer of the world presented in His teachings a new order of things. “A new commandment I give unto you,” He said, “that ye love one another; as I have loved you, that ye also love one another.” [*John 13:34.*] Not till after Christ’s death on the cross did the disciples understand these words. Then they saw that in its height and depth and breath, Christ’s love is beyond measurement. *17LtMs, Ms 22, 1902, par. 6*

If you arrange your educational work in such a way that it will be seen that you are striving to fulfil the new commandment, the students will receive an education that will bring transformation of character. The command to love God supremely and our neighbor as ourselves will be obeyed. There will be no envious feelings, no strife for the supremacy, no expression, in word or action, of selfishness, the root of covetousness. *17LtMs, Ms 22, 1902, par. 7*

The Lord desires to see His followers blending, mind to mind, heart to heart, and thus growing to the full stature of men and women in Christ. This unity must be brought into the efforts to prepare the youth and those of more mature age to enter God’s service. *17LtMs,*

Ms 22, 1902, par. 8

I see a great work that can and will be done if all God's people will wear Christ's yoke and learn of Him. By a living experience in the things of God, they will find rest. *17LtMs, Ms 22, 1902, par. 9*

I write this to you in London because you all need to know the Lord more perfectly. *17LtMs, Ms 22, 1902, par. 10*

Ms 22a, 1902

A Call to Service

NP

February 26, 1902 [typed]

Previously unpublished.

The fields are ripe, ready for the harvest. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." This is indeed true. "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.*]*17LtMs, Ms 22a, 1902, par. 1*

As a people, we have had great light. O that we were awake to the purposes of God and to our individual responsibility! Then would we use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent.*17LtMs, Ms 22a, 1902, par. 2*

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has entrusted to them? Darkness has covered the world and gross darkness the people. Men and women are in need of the light of heaven. God's people are to be light-bearers shining amid the darkness of this degenerate age.*17LtMs, Ms 22a, 1902, par. 3*

All who know the truth should be impressed with the importance of giving this knowledge to others. We need now to train men, and set them at work, giving them every facility for the impartation of truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work. This need should have been foreseen. We must learn to provide for emergencies.*17LtMs, Ms 22a, 1902, par. 4*

Do we realize how large a number in the world are watching our movements? From quarters where we least expect will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let every soul who knows the way of salvation move forward to victory. Let there be perfect unity throughout the ranks of God's servants. Let them press the battle to the gates. As a mighty conqueror the Lord will work for them. *17LtMs, Ms 22a, 1902, par. 5*

Our faith is not proportionate to the light God has given us. The reason for this is that the carnal mind, which is at enmity with God, has not been cleansed. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. *17LtMs, Ms 22a, 1902, par. 6*

God is waiting for men and women to awaken to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. *17LtMs, Ms 22a, 1902, par. 7*

God has given us all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. Let them press forward in harmonious action in a place that marks the work as elevating and ennobling. *17LtMs, Ms 22a, 1902, par. 8*

Those who are successful in working for God must obtain wisdom from on high. Of himself man can do nothing aright. And when success crowns the efforts of a worker, he is in no case to glorify himself. Those who work for God must hide self in Christ. "Learn of Me," said the great Teacher, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Even in the busiest activities of life we are to hold quiet communion with Jesus; only thus can we gain the clear discernment that enables us to seize every advantage that God presents for the blessing of the world. *17LtMs, Ms 22a, 1902, par. 9*

God has no use for those who seek a safe and easy place. By an unreserved consecration we are to prepare ourselves for God's service. Our ministers are not to hover over the churches, regarding the churches in some particular territory as their special care. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object—the saving of souls. *17LtMs, Ms 22a, 1902, par. 10*

The Work of Soul-Saving

I.

If any work is more precious than another, it is the work of soul-saving. The same intensity of desire for the salvation of souls that marked the life of the Saviour marks the life of His true follower. He has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is filled with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better begin to feel concerned for their own soul's salvation. Let them wrestle with God in the name of Jesus Christ of Nazareth for the spirit of labor. *17LtMs, Ms 22a, 1902, par. 11*

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in His work of soul-saving. You are to be His helping hand to do in this world the work that needs to be done, to place the truth before as many as possible. "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.*]*17LtMs, Ms 22a, 1902, par. 12*

Refuse to admit the worldly interests that strive for the supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work: "I am not my own; Jesus has bought me. I belong to Him. Every particle

of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty, belongs to Him. If I had more than one life, I would give it to Him; for it would be His. My children belong to God. From their birth I must do all in my power to train them for Him, that in their lives He may be glorified.”*17LtMs, Ms 22a, 1902, par. 13*

I have a message for all our people. They must awaken, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present state of things must be changed. Our church members must awake to the situation and begin work where they are. Everywhere are persons who know not the truth.*17LtMs, Ms 22a, 1902, par. 14*

We are living in solemn times. The world is to be warned. Workers are needed. The money God has entrusted to men of the world is needed. The truth is to be taken to these men, that they may see the duty the Lord has placed on them. Those belonging to the class called monied men have been neglected. God says, “Go out into the highways and hedges, and compel them to come in, that My house may be filled.” [*Luke 14:23.*]*17LtMs, Ms 22a, 1902, par. 15*

Christ said to Nicodemus, “Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. ... God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. ... And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:7, 8, 14-16.*] Well may the apostle say, “Ye are not your own; for ye are bought with a price.” [*1 Corinthians 6:19, 20.*]*17LtMs, Ms 22a, 1902, par. 16*

Do those who present the truth to the people fasten the faith of their hearers to Christ? Do they make the Saviour the most prominent

figure? He whose faith is not firmly fastened to Christ is far from being what God desires him to be. He whose faith centers in any human being is converted to a man, not to Christ. He needs a reconversion. *17LtMs, Ms 22a, 1902, par. 17*

The Lord calls for self-sacrificing workers, who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. *17LtMs, Ms 22a, 1902, par. 18*

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work who need to be encouraged to make a beginning. *17LtMs, Ms 22a, 1902, par. 19*

Every new-found power is to be held as a precious trust, for use in God's service. Remember that it was your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life and for death you are bound up with the Saviour. You are a part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." [See *Acts 4:13*.] The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace. *17LtMs, Ms 22a, 1902, par. 20*

II.

Those who receive the truth must be taught to communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, they will reach hearts. The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the Spirit of the Redeemer, he

is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. His eye is single to the glory of God. The truly converted soul realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life-blood of God's only begotten Son.*17LtMs, Ms 22a, 1902, par. 21*

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can: even though it be little, it may result in great good. How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that blood-bought souls have not a deeper sense of their obligation to serve Him to whom they belong?*17LtMs, Ms 22a, 1902, par. 22*

Our question is to be, How can I best glorify Him whose I am by creation and by redemption? With anxious solicitude the truly converted soul seeks to rescue those who are still in Satan's power. The one aim and object of his life is the saving of souls. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. The souls of his children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour.*17LtMs, Ms 22a, 1902, par. 23*

God has placed on fathers and mothers the responsibility of saving their children from the power of the enemy. This is their work—a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not rest until they see them safely in the fold. They will make this the

burden of their lives. *17LtMs, Ms 22a, 1902, par. 24*

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly but always decidedly. Take them with you into the work of opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. *17LtMs, Ms 22a, 1902, par. 25*

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Thus the walls of prejudice will be broken down. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. *17LtMs, Ms 22a, 1902, par. 26*

If this work were faithfully done, if fathers and mothers worked for the members of their own families and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. *17LtMs, Ms 22a, 1902, par. 27*

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood round their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. *17LtMs, Ms 22a, 1902, par. 28*

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid

upon him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God.*17LtMs, Ms 22a, 1902, par. 29*

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then still another? In our churches let companies be formed for service. There are to be no idlers in the Lord's vineyard. Let different ones combine to be fishers of men. Let them seek to gather precious souls from the corruption of the world into the saving purity of Christ's love.*17LtMs, Ms 22a, 1902, par. 30*

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who cannot err. If there are a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the other. Let them exercise Christ's forbearance and patience, speaking no hasty words, but using their talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside of the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour declares, "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [*Matthew 18:19.*]*17LtMs, Ms 22a, 1902, par. 31*

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and the good of our fellow men. We are a part of the cross of Christ. With earnest, unwearying fidelity we are to seek to save the lost sheep of the house of Israel. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it

possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of the lost. We are to be laborers together with Him, drawing others within the circle of His love. *17LtMs, Ms 22a, 1902, par. 32*

Ms 23, 1902

A Word of Explanation

"Elmshaven," St. Helena, California

February 19, 1902 [typed]

Previously unpublished.

After purchasing my home in this place, I selected a piece of land on which my son Willie might build a house for himself. I found on my place a knoll, sloping on all sides, and covered with beautiful madrone, pine, fir, and live oak trees, which are always green. The knoll was not suitable for cultivation. On it were piles of large rocks that could be utilized for foundations, stone walls, and many other purposes. The evergreens stand at just the proper distance from the building site. Not a shade tree will have to be planted. The location is healthful. *17LtMs, Ms 23, 1902, par. 1*

Just at that time different ones solicited us for building sites, saying, "I want a small piece of land on which to build. Cannot you sell me a lot?" Ever since we settled here, such requests have been made of us. But I did not want many buildings and families crowded up close to my home. And if I were to sell a piece of land to one person, and refuse to sell to others, I should be regarded as unfair. Besides, we had agreed with the managers of the food factory not to consent to sell small lots and allow families to crowd in on every spare piece of uncultivated land. *17LtMs, Ms 23, 1902, par. 2*

For these reasons we requested the business agent at the Sanitarium to find out for what price we could purchase the large hill and the land surrounding it which lies just across the road from my place. We thought that on this could be put up the cottages for which so many were asking, and also a building for a church school. For this property the owner asked six thousand dollars. She finally agreed to take five thousand. I was not clear about the matter, but said that I would give four thousand for the place. Even this amount I should have been obliged to hire. I carried the matter to the Lord, and prayed that if it were not best to buy the property, the owner should refuse my offer of four thousand dollars. She did

refuse, and I was relieved of this responsibility.*17LtMs, Ms 23, 1902, par. 3*

Then several brethren came to my son and said, "Cannot you enlarge your building plans? We would agree to take rooms in your house; for it is close to the food factory, and would be very convenient for us." My son and I talked the matter over and decided that the best thing to be done would be to build a house large enough to accommodate some of these brethren. We felt satisfied that this was the best thing that could be done.*17LtMs, Ms 23, 1902, par. 4*

The money was hired, and the house was built. It is a plain, substantial structure and has been put up without an extravagant outlay of means. Four families, besides my son and his family, will occupy the house. My son hopes that the association of those thus brought in connection with one another will be mutually helpful.*17LtMs, Ms 23, 1902, par. 5*

This is the reason for the building of such a large house. It is to accommodate some of the workers in the food factory. There seemed to be no other course to pursue, after deciding not to purchase the five-thousand-dollar place, which would have provided building sites for many families. I am very glad that wisdom has thus been exercised. The money received for rent will meet the interest that my son will have to pay.*17LtMs, Ms 23, 1902, par. 6*

The house is built in such a way as to recommend it as an object lesson of simplicity, neatness, and thoroughness. Thus all buildings should be constructed.*17LtMs, Ms 23, 1902, par. 7*

I had my office built as plain as plain can be. It is a neat, unadorned structure. And whenever it is not needed for its present use, it can be utilized as a dwelling house. It has not been built for show; but good, substantial work has been put into it. This is also true of my wash house. All the buildings that are put up in the neighborhood of the Sanitarium should stand as witness for the truth. Everything should be such as will bear the inspection of believers and unbelievers.*17LtMs, Ms 23, 1902, par. 8*

I write this about my son's house because several have raised

questions about the propriety of erecting such an expensive building. But if the Lord calls upon us to leave this place, it will be seen that we are ready to go. If at any time the Sanitarium wants the whole valley, we shall rejoice in the Lord, and say, "Take it, if you can thereby enlarge your work and your influence." We would move, asking the Lord to direct us to some other retired place. I am wedded to no place on earth. I have often given my brethren and sisters evidence that I realize that in this world we have no continuing city, but that we seek one to come. We are pilgrims and strangers, looking for a better country, even a heavenly. *17LtMs, Ms 23, 1902, par. 9*

We say this much in explanation. *17LtMs, Ms 23, 1902, par. 10*

Ms 24, 1902

These Things Ought Not So To Be

NP

February 20, 1902 [typed]

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“These Things Ought Not So To Be.” *17LtMs, Ms 24, 1902, par. 1*

Before our brethren come together in council or board meetings, each one should present himself before God, carefully searching the heart and critically examining the motives. Pray that the Lord may reveal self to you so that you may not unwisely criticize or condemn propositions. *17LtMs, Ms 24, 1902, par. 2*

At bountiful tables men often eat much more than can be easily digested. The overburdened stomach cannot do its work properly. The result is a disagreeable feeling of dullness in the brain. The mind does not act quickly. And when several kinds of food are eaten at the same meal, indigestion is often the result. Some foods do not agree with other foods. A disturbance is created by improper combinations of food, fermentation sets in, the blood is contaminated, and the brain is confused. *17LtMs, Ms 24, 1902, par. 3*

The habit of overeating, or of eating too many kinds of food at one meal, is frequently the cause of dyspepsia. Serious injury is done to the delicate digestive organs. In vain the stomach protests and appeals to the brain to reason from cause to effect. The excessive amount of food eaten, or the improper combination, does its injurious work. In vain do disagreeable premonitions give warning. Suffering is the consequence. Disease takes the place of health. *17LtMs, Ms 24, 1902, par. 4*

Some may ask, What has this to do with board meetings?—Very much. The effects of wrong eating are brought into council and board meetings. The brain is affected by the condition of the stomach. A disordered stomach is productive of a disordered,

uncertain state of mind. A diseased stomach produces a diseased condition of the brain and often makes a man obstinate in maintaining erroneous opinions. The supposed wisdom of such a man is foolishness with God. *17LtMs, Ms 24, 1902, par. 5*

I present this state of affairs as the cause of the situation in many board meetings where questions demanding careful study are given but little consideration, and decisions of the greatest importance are hurriedly made. Often when there should have been unanimity of sentiment in the affirmative, decided negatives have entirely changed the atmosphere pervading a meeting. These results have been presented to me again and again. *17LtMs, Ms 24, 1902, par. 6*

I present these matters now because I am instructed to say to my brethren in the gospel ministry, By intemperance in eating, you disqualify yourselves for seeing clearly the difference between the sacred and the common fire. And by this intemperance, you also reveal your disregard for all the warnings that the Lord has given you. His word to you is: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." [*Isaiah 50:10, 11.*] *17LtMs, Ms 24, 1902, par. 7*

Shall we not draw near to the Lord, that He may save us from all intemperance in eating and drinking, all unholy, lustful passion, all wickedness? Shall we not humble ourselves before God, putting away everything that corrupts the flesh and the spirit, that in the fear of the Lord we may perfect holiness of character? *17LtMs, Ms 24, 1902, par. 8*

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] All are now being tested and proved. Many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the tithe from God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light and the warnings that God has given during the past twenty-five or

thirty years, some continue to gratify their desire for flesh meat. *17LtMs, Ms 24, 1902, par. 9*

We are not to make the use of flesh meat a test. But we may and should consider the influence that professed believers who use flesh meat have over our churches. Those who use flesh meat disregard all the warnings that God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. God's curse is resting upon the animal creation. Many times when meat is eaten, it decays in the stomach and creates disease. Cancers, tumors, and pulmonary diseases are largely caused by meat eating. *17LtMs, Ms 24, 1902, par. 10*

As God's messengers, shall we not bear a decided testimony against the indulgence of perverted appetite? Will those who claim to be ministers of the gospel, proclaiming the most solemn truth ever given to mortals, make the stomach a cesspool? God has provided an abundance of fruits and grains which may be healthfully prepared and used in proper quantities. Why, then, do men continue to choose flesh meat? Can we possibly have confidence in ministers who, at tables where flesh meat is served, join with others in eating it? *17LtMs, Ms 24, 1902, par. 11*

The parents who know the truth in regard to the indulgence of appetite should not permit their children to eat to excess or to eat flesh meat or other foods that excite the passions. Man is built up from what he eats. The use of flesh meat strengthens the lower propensities and excites them to increased activity. Parents should discard everything that endangers the moral and the physical health of their children. They should not place flesh meat on the table. And if they allow their children to eat meat and freely use butter and eggs, disease in some form will surely result impairing the health of mind and body. Thus spirituality is weakened and often destroyed. *17LtMs, Ms 24, 1902, par. 12*

Fathers and mothers, watch unto prayer. Guard strictly against intemperance in every form. Teach your children the principles of true health reform. Already the wrath of God has begun to be visited on the children of disobedience. What crimes, what sins, what

iniquitous practices are now being revealed on every hand! As a people, we are to exercise great care in guarding our children against depraved associates. *17LtMs, Ms 24, 1902, par. 13*

If we could know what abominable iniquities are practiced by the members of families who claim to be Christians, we should be more deeply concerned in regard to the spiritual atmosphere surrounding our children not only in the public schools, but in all other schools—even Seventh-day Adventist church schools. If the children of Sabbath-keepers are not carefully instructed line upon line, precept upon precept; if they are not kept from associating with corrupt children, they are in danger of being corrupted. *17LtMs, Ms 24, 1902, par. 14*

In order to be purified and to remain pure, Seventh-day Adventists must have the Holy Spirit in their hearts and in their homes. The Lord has given me light that when the Israel of today humble themselves before Him and cleanse the soul-temple from all defilement, He will hear their prayers in behalf of the sick and will bless in the use of His remedies for disease. When in faith the human agent does all that he can to combat disease, using the simple methods of treatment that God has provided, his efforts will be effectual. “The heavens are Thine, the earth also is Thine,” “and they that dwell therein.” [*Psalm 89:11; 24:1.*]*17LtMs, Ms 24, 1902, par. 15*

If, after so much light has been given, God’s people still cherish their wrong habits, indulging self and refusing to reform; they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not work miracle after miracle to save them. They shall lie down in sorrow. *17LtMs, Ms 24, 1902, par. 16*

“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. Behold, we put bits in the horses’ mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm,

whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And 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 it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.” [James 3:1-10.]*17LtMs, Ms 24, 1902, par. 17*

“Ye shall diligently keep the commandments of the Lord your God.” [Deuteronomy 6:17.] Every one who transgresses the laws of health will surely be visited with God’s displeasure. Oh, how much of the Holy Spirit we might have day by day, if we would walk circumspectly, denying self, and practicing the virtues of Christ’s character!*17LtMs, Ms 24, 1902, par. 18*

“And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?” [Deuteronomy 10:12, 13.]*17LtMs, Ms 24, 1902, par. 19*

Ms 25, 1902

The Sin of Withholding Tithes and Offerings

NP

February 20, 1902 [typed]

Previously unpublished.

Today how many are reading and heeding the message given in the *last two chapters of Malachi*? Many have robbed God, retaining the tithe money, which belongs to Him. Because they have refused to return to Him that which is His own, His work has been retarded. The money that should have filled His treasury has been sparingly brought in, and consequently the work that ought to have been done has not been done. The gospel has not yet been preached to many of the poor, the needy, and the broken-hearted. *17LtMs, Ms 25, 1902, par. 1*

The Lord has marked every such robbery of His treasury. In that day when every account shall be brought up for settlement, all will be rewarded according to their works. "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return?" *17LtMs, Ms 25, 1902, par. 2*

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." *[Malachi 3:7-12.] 17LtMs, Ms 25, 1902, par. 3*

How can the families that withhold from God the tithes and the offerings that should be given to sustain His work in the world offer up their prayers in faith? How can they remain innocent of the blood of souls, when because of unfaithful stewardship they allow many to die in ignorance of the truth? How can they deny that they have robbed God, when He withholds His blessing from them? What can they say, when the curse of God is pronounced upon them, “Ye are cursed with a curse: for ye have robbed Me, even this whole nation”? [*Verse 9.*]17LtMs, Ms 25, 1902, par. 4

Ms 26, 1902

The Location and Management of New Sanitariums

Des Moines, Iowa

May, 1901

Portions of this manuscript are published in *MM 34-35; 151-152.*

+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

This morning I am writing before any one else is astir. I am receiving letters from persons inquiring whether I have any light in regard to the establishment of new sanitariums. For what purpose are our sanitariums established? How shall we relate ourselves to them?*17LtMs, Ms 26, 1902, par. 1*

Years ago light was given me in regard to the establishment of sanitariums. It is not after the Lord's mind to have sanitariums multiplied too rapidly. It is not His plan for an institution to be in too close proximity to another one doing the same kind of work; for an institution, wherever it may be, must have good facilities and experienced helpers. With it should be connected capable, God-fearing managers—men who are sound in the faith, who will exert an influence for good, and who are able to carry the heavy responsibilities entrusted to them without running behind and involving the institution in debt.*17LtMs, Ms 26, 1902, par. 2*

He who begins to build a tower must first sit down and count the cost, to find out whether, after beginning to build, he will be able to finish. All who propose to establish a sanitarium should understand that it is a great undertaking. If they have not sufficient skill and adaptability successfully to build up a new sanitarium, let them connect with sanitariums already established, making the interest of these institutions their own.*17LtMs, Ms 26, 1902, par. 3*

It is not in accordance with the Lord's manner of working for men to undertake to build a sanitarium without first counting the cost. Yet this has been done. Men have supposed that if they could not finish

that which they undertook, the Medical Missionary Association would take over and complete the unfinished work. This has come to be a perplexing question to those at the head of the medical missionary work, and unsatisfactory to those who have brought themselves into strait places. *17LtMs, Ms 26, 1902, par. 4*

Independent Sanitariums

There are dangers in working independently. Some persons undertake sanitarium work in a shiftless manner. Others launch out recklessly, involving themselves in debt. Then they appeal to the officers of the Medical Missionary Association to help them out of their difficulties. In return for this help they promise to sign certain agreements and to pledge themselves to submit to certain restrictions in their business transactions. *17LtMs, Ms 26, 1902, par. 5*

The brethren in charge of the medical work should not take the financial burden of these independent institutions that have thus become involved in debt. But it has been a divinely appointed duty of the Medical Association to see that a sanitarium is established and placed in running order in New South Wales. *17LtMs, Ms 26, 1902, par. 6*

All have a work to do. But let our brethren view matters from every side. Let them not receive the idea that God has appointed to any man the work of personally building up a sanitarium, even in a new field, without counseling with his brethren. And if the brethren carefully study this question, they will not encourage the establishment of a sanitarium in a section of country where one is already in operation; for one is all that can be properly sustained. Two institutions cannot work in the same territory and prosper. It is neither according to principles of justice nor good policy to have several sanitariums established in one locality; for, in order to meet expenses, one sanitarium, even if well managed, requires all the patronage possible. A second institution stands directly in the way of the one already established. *17LtMs, Ms 26, 1902, par. 7*

Persons who feel at liberty to act from selfish impulse, and to establish an independent sanitarium for personal profit, have not

considered the influence that such a course of action has on the world. Those who patronize an independent institution do so because they think that it is a branch of the Battle Creek Sanitarium. They receive the impression that the institution is managed under the supervision of the greatest Christian sanitarium in the world, and conducted on principles in harmony with the Seventh-day Adventist denomination, when in reality it is not a religious institution. And when it is established near another institution, it appears to be a rival institution. A wrong impression is left on the minds of the patrons. God is not glorified.*17LtMs, Ms 26, 1902, par. 8*

In times past, Seventh-day Adventists have started out in this line with the selfish desire to acquire something that would benefit themselves. They have not been at all particular to take into consideration the effect their actions would have on the work of a similar institution established in the order of God. If by misrepresentation of the institutions already in operation such men can divert means to themselves for personal profit, they will be constantly tempted to do injustice to these institutions.*17LtMs, Ms 26, 1902, par. 9*

Such men will make a desperate effort to gain the supremacy. A spirit will come in that Christ cannot endorse—a spirit that leads men to attempt to embezzle the reputation of the institution in Battle Creek, which has already made its record. Such men are not loyal and true. Those who think that it is their right to use the reputation of the Battle Creek Sanitarium for selfish gain are making a great mistake.*17LtMs, Ms 26, 1902, par. 10*

God will not bless those who work without take counsel with their brethren. Any Seventh-day Adventist who supposes that in himself he is a complete whole, and that he can at all times safely follow his own mind and judgment, is not to be trusted; for he is not walking in the light as Christ is in the light. There will be many who have not a correct sense of what they are doing. Men need clear ideas, deep spirituality. In His service God desires every man to move sensibly, weighing the motives prompting his movements.*17LtMs, Ms 26, 1902, par. 11*

Among us will be irresponsible men who have no proper conception of the important work the Lord designs to have done in our institutions—the work of caring for the sick and of disseminating the precious, essential principles of health reform. Those who have failed of conforming their life practices to this important reform need to be thoroughly converted. *17LtMs, Ms 26, 1902, par. 12*

If men become so confused and unprincipled as to engage in sanitarium work for <selfish> personal profit, they will not be prospered in their spiritual life, and will be unable properly to influence others spiritually. Let those who have a great desire to distinguish themselves in some way take up a work that does not involve the cause of God so much as does the establishment of a new sanitarium. Many more laborers are needed to canvass for our publications. Why not enter upon this line of work, which is suffering from neglect? The inexperienced should strive to qualify themselves for service. *17LtMs, Ms 26, 1902, par. 13*

The Iowa Sanitarium

Our smaller sanitariums are usually established in harmony with the recommendations of the Medical Missionary Association in Battle Creek, under whose oversight they work. Such a sanitarium is now in operation in Des Moines, Iowa. I am told that this institution is working under the supervision of the Association. *17LtMs, Ms 26, 1902, par. 14*

Some discouragements, however, have arisen. Near Des Moines has been established another sanitarium, which claims to stand for the principles of health reform. This institution is sailing under false colors; for it has not the slightest connection with the Battle Creek Sanitarium and the Medical Missionary Association. It is not right for Seventh-day Adventists to carry on a sanitarium to advance private interests. If cherished, the spirit actuating such a movement would soon permeate the entire church, resulting in loss of money and in financial ruin. *17LtMs, Ms 26, 1902, par. 15*

In Iowa there is now in operation one well-organized medical institution, loyal to the methods and practices of the Battle Creek Sanitarium, and recognized as one of the branch sanitariums. This

is enough. Those who have attempted to establish and conduct in Iowa a similar institution for personal profit should receive no encouragement. Through misrepresentation they seek to secure advantages for themselves. Such a work cannot be done properly or safely, and does not glorify God. From the light God gave me last Sunday in the night season, when in a limited degree this matter was opened before me, I must say that the establishment of such independent institutions is not in accordance with principles of strict integrity. *17LtMs, Ms 26, 1902, par. 16*

It is disloyalty to God and to His work to work independently in sanitarium lines, unless, upon consideration, the existing circumstances indicate that it is expedient to do so. In some places the Lord may have moved on minds to establish an institution. In such cases He gives light to aid in its establishment, and the patrons become acquainted with the principles of healthful living and the proper care of the body—principles without regard to which no institution can be truly successful. Our sanitariums are established to enlighten minds. God has ordained them to be a means of bringing present truth to the attention of a large class of people. *17LtMs, Ms 26, 1902, par. 17*

Seventh-day Adventists who engage in these important enterprises should do so by sanction of the Medical Missionary Association, and in full, harmonious co-operation with the Sanitarium that has been in existence for many years. In every way they should co-operate with the older institution. A deep, spiritual influence is to be maintained. When the spirit of unity that should exist among Seventh-day Adventists comes in, there will be perfect harmony in all the work of God's people. The world will be given a correct representation of the truth. *17LtMs, Ms 26, 1902, par. 18*

Management of Sanitariums

Sanitariums are to be most carefully managed. It takes long years of experience to learn to conduct a sanitarium after God's order. Even in the institutions that have been long established, improvements are still necessary. Those who manage sanitariums should not conduct the affairs of the institution in such a way that it becomes involved in debt. *17LtMs, Ms 26, 1902, par. 19*

It is not in the order of the Lord for an inexperienced person to think himself capable of managing a sanitarium. Many do not possess the qualifications essential for the proper management of such an institution. Often before men and women are fitted to occupy a leading position in a sanitarium, a work of grace must be done for them.*17LtMs, Ms 26, 1902, par. 20*

The Spiritual Influence

God has ordained the medical missionary work as His efficient instrumentality through which He can impart light to unbelievers. This branch of work has accomplished great good. It has brought to many sick, suffering ones a knowledge of the Great Physician, our Lord and Saviour Jesus Christ, who is able to give them physical and spiritual relief.*17LtMs, Ms 26, 1902, par. 21*

Medical missionary work is of greatest consequence; for often through the saving of the body is effected the saving of the soul. This is the help needed by those who come to our institutions. How carefully the patients should be approached on Bible subjects! Yet if this is not done, the sanitariums are not doing medical missionary work—the work that the Lord desires them to do.*17LtMs, Ms 26, 1902, par. 22*

In our institutions there is to be continual dependence on the Lord. A spirit of kindness and courtesy pervading an institution has a strong influence for good. When all the helpers are closely connected with God, the patients feel that the Lord is blessing them because the physicians and the nurses are praying with and for them. And when the patients see consistency in the deportment of all, they lose their prejudice and are in a condition to be helped by the skill of physicians and by the patience and sympathy of nurses.*17LtMs, Ms 26, 1902, par. 23*

The Lord is to be the efficiency of every physician. If in the operating room the physician feels that he is working only as the Lord's visible helping hand, the Great Physician is present to hold with His invisible hand the hand of the human agent and to guide in the movements made. The Lord knows with what trembling and terror many patients come to the point of undergoing an operation

as the only chance for saving life. He knows that they are in greater peril than they ever have been before. They feel as if their life were in the hands of one whom they believe to be a skilful physician. But when they see their physician on his knees, asking God to make the critical operations a success, the prayer inspires them, as well as the physician with strong hope and confidence. This confidence, even in the most critical cases, is a means of making operations successful. Impressions are made upon minds that God designed should be made. The patients are convinced that the whole institution is in existence for the purpose of restoring to health, through God's blessing, the suffering and the afflicted.¹⁷*LtMs, Ms 26, 1902, par. 24*

Although such a prayer may be offered before unbelievers and even infidels, yet it sweeps away the shadow by which Satan has darkened the mind; and when the sufferer is brought through the crisis, truth takes the place of doubt and unbelief. The mist of skepticism that beclouded the mind is dispelled. And the relatives and friends of the restored, too, are led to look upon the sanitarium as an institution doing a work that God endorses.¹⁷*LtMs, Ms 26, 1902, par. 25*

Relation of Church Members to Medical Missionary Workers

By baptismal vows, church members have covenanted to remain under the control of the Father, the Son, and the Holy Spirit. Afterward, under temptation, some withdraw from the influence of the Spirit of God and serve the enemy. They become vain talkers, mischief makers. Instead of healing and restoring, they hurt and destroy.¹⁷*LtMs, Ms 26, 1902, par. 26*

How careful every person who claims to love and fear God should be in regard to the reputation of the institutions that God has Himself established according to His word! How careful should every professing Christian be of the reputation of those whose work it is to relieve suffering human beings! The physician needs calm nerves. Cannot men and women be made to understand that when they are constantly endeavoring to injure and tear down the reputation of the Lord's appointed physicians, to whom a special work has been given, these servants of God feel keenly the wounds

made by unsanctified tongues? Their hearts are bruised and made sore by the criticizing spirit, the disparaging remarks, the unchristian habits and practices of those who should support the men acting as God's helping hand. *17LtMs, Ms 26, 1902, par. 27*

Many professing Christians have become Satan's agents. Satan uses them to criticize and to discourage nigh unto death those whom God has appointed to do a most important work. Many words opposed to principles of truth and justice, many words creating suspicion and distrust, have been spoken. Cannot the poor souls who have been long in the Way see that by their course of action they are ignorantly serving the enemy of all unrighteousness? Can they not see that they are driving the most successful physician [onto] Satan's battleground to become the sport of temptation? When will they cease this merciless warfare? *17LtMs, Ms 26, 1902, par. 28*

Those in Battle Creek who have expressed confidence in physicians not of our faith—physicians who continue to act according to the impulses of their hereditary and cultivated tendencies to wrong—are dishonoring God. Were their eyes opened to see the harvest to be repeated from such seed sowing, they would see confusion and many other evil results for which they shall have to answer in that great day when every soul stands in review before God. They are estranged from God, and therefore they have not by word and action held up the hands of the men of God's appointment. This has made an unfavorable showing to the world. *17LtMs, Ms 26, 1902, par. 29*

Some will point out and take exception to things that our physicians say and do. Mistakes have been made. But let all who claim to see these mistakes turn their attention to the record they themselves have been making for the last fifteen or twenty years. What has been heard from your lips? and what has been seen in your house? Words of chaff have been heard, words of joking and jesting. Selfish indulgences have been seen. The tables have been spread with flesh meat and unhealthful concoctions. The course that has been followed by the ones who have criticized others reveals that they themselves are in a most unspiritual condition. They are on the enemy's side. And angels have recorded every foolish word, every

wrong practice. Does it become such persons to try to pick out a mote from their brother's eye when they have a beam in their own eye? Whatever their profession may be, they have stood on the enemy's side, encouraging selfishness and lustful appetite. Sooner or later they will suffer the consequences of disregarding the light that God in love and mercy has sent them in regard to health reform. *17LtMs, Ms 26, 1902, par. 30*

Ministers of the gospel have united with scoffers in talking lightly concerning the use of flesh meat. When the exalted platform upon which Seventh-day Adventists should stand is left a lower platform permitting selfish indulgence, those who teach the principles of health reform find it most difficult to bring the people into harmony with the medical missionary work. *17LtMs, Ms 26, 1902, par. 31*

Many of these reckless talkers do not know what they are doing. They cannot see that their words discourage the ones whom God has appointed to represent Jesus Christ and His truth for this time. In relieving suffering humanity, consecrated physicians are doing the work of the great Restorer who has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [*Matthew 25:40.*] *17LtMs, Ms 26, 1902, par. 32*

Men and women who criticize and condemn are not controlled by the mind and will of God. Desiring to follow their own way, they are saying, We care not for Thy way, O Lord. And the Lord permits them to walk in the light of the sparks of their own kindling. They are bodies of darkness in the church and should be dealt with plainly and decidedly. They are not to be allowed to work against the ones whom God is using to build up His work. The church should not fellowship unruly, vain talkers, but should deal with them as enemies who are sowing tares instead of good seed. Unless they repent and humble themselves before God, let them be separated from the church; for if allowed to remain, they will do much harm. *17LtMs, Ms 26, 1902, par. 33*

Let those whose lips are unsanctified realize that for their own soul's interest they should now be converted in order that their words may be a savor of life unto life and not of death unto death. It is time that the vain talkers reform. Let each one begin to reform

and build over against his own house. Let every church member lighten the burdens and encourage the hearts of his brethren by holding up their hands and strengthening them to do God's will. *17LtMs, Ms 26, 1902, par. 34*

"Tell him his fault between thee and him alone." [*Matthew 18:15.*] *17LtMs, Ms 26, 1902, par. 35*

Some minds are so constituted that they delight and find in others a spot or stain that they can report. Is this the work that the Lord has appointed us to do?—No, never! He has told us how to deal with the erring. "Moreover if thy brother shall trespass against thee," He has said, "go and tell him his fault between thee and him alone: ... if he shall not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [*Verses 15-17.*] *17LtMs, Ms 26, 1902, par. 36*

Men and woman have been so imprudent as to communicate to others utterly false charges concerning the motives of persons. Repeated over and over again, the scandal has created a feeling of suspicion and distrust. But time has often revealed that the evil is imaginary, never having existed. In nine cases out of ten it will be found that the report has originated from a mere atom which has increased in size as it has spread. *17LtMs, Ms 26, 1902, par. 37*

The report is handed from one to another as if it were a most precious commodity. The supposed evil is greatly magnified. Satan and his angels stand by, rejoicing to see a lie circulated with so much energy and to see it stirring up so much prejudice in the minds of others. *17LtMs, Ms 26, 1902, par. 38*

"The tongue is a fire, a world of iniquity," when it begins to publish these suspicions of one another. [*James 3:6.*] Many must have their tongues treated with the hot coals of juniper before they will come to the conclusion that silence is eloquence. The reputation of God's servants must not be imperiled to please scandal mongers and to give their minds something on which to feed. *17LtMs, Ms 26, 1902, par. 39*

If the one who speaks disparagingly of another would go to the person whom he has criticized and manifest a desire to heal and not to tear to pieces, the whole matter might be explained and it be shown that there is nothing from which such conclusions could be reached. Would it not be more Christlike to go to the one whom you suppose to be in error and “tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother”? [*Matthew 18:15.*] Thus you may hide a multitude of sins. To hide a fault does not mean to spread far and wide a hearsay report before going to the one under suspicion and asking him all about it. *17LtMs, Ms 26, 1902, par. 40*

In every church are professed believers who are watching eagerly for something they can see or hear by which they can create a sensation in the minds of others. Is it not time for you, my brethren and sisters, to consider the Saviour’s words, “By thy words thou shalt be justified, and by thy words thou shalt be condemned”? [*Matthew 12:37.*] Would it not be best, for your soul’s sake, to restrain your hasty judgment? Would it not be best to have a friendly talk with the one whose motives you criticize? You may entirely misconstrue the motives, thus doing harm to a brother’s or a sister’s influence. Would it not be an act of kindness, and much more pleasing to God, to find out whether hearsay reports be true before repeating them? *17LtMs, Ms 26, 1902, par. 41*

Let every church member sign a pledge, in the presence of God and his brethren, that he will strictly obey the rules that Christ has given. Let those who claim to be converted read the *eighteenth of Matthew*, and then consider what the Lord expects of them in manifesting practical obedience. *17LtMs, Ms 26, 1902, par. 42*

“And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.” [*Mark 12:28-31.*]*17LtMs,*

The Light of Health Reform

Those who have manifested a spirit of opposition to the light of health reform have made a record that they will not care to meet in the judgment. They have closed their minds and hearts against the light and testimony that the Lord has given during the past thirty-five years. *17LtMs, Ms 26, 1902, par. 44*

At the time the first Review and Herald office building was erected in Battle Creek, some of the brethren proved the sum of health reform. And when the carpenters and masons and other laborers were working on the school building, they tested the matter to find out whether they could do hard work while on a hygienic diet, eating only two meals a day. A number of the most skilful workers did this and stood the test. The Lord was devising. Some of these men have never since returned to the practice of eating three meals a day. *17LtMs, Ms 26, 1902, par. 45*

“Why,” you may ask, “are some of these men now resting in the grave?” It is because they have overworked, not giving themselves opportunity to recover from the severe strain of wearing labor. Brother O. B. Jones worked in a building with his feet immersed in water. This brought upon him the suffering and illness that cost him his life. God desires His workmen to use their reason, and not sacrifice life by taking upon themselves burdens too heavy to be borne by one man. *17LtMs, Ms 26, 1902, par. 46*

“Ye are complete in Him.” [*Colossians 2:10.*] *17LtMs, Ms 26, 1902, par. 47*

Will the church learn wisdom? We are individually making our history. Those who feel at liberty to work according to their own wisdom thus show that they are not trustworthy. Many have been converted and baptized in the name of the Father, the Son, and the Holy Ghost. Coming into the church by the ordinance of baptism, every soul by this act pledges himself to remain dead to the world and no longer follow worldly methods and practices. God calls upon all who have named the name of Christ to come out from the world

and be separate. "Touch not the unclean thing;" He says, "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.] *17LtMs, Ms 26, 1902, par. 48*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created Him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [*Colossians* 3:1-17.] *17LtMs, Ms 26, 1902, par. 49*

Let every believer in the church take heed to these practical truths. *17LtMs, Ms 26, 1902, par. 50*

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and established in the faith, as ye

have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses.” [*Colossians 2:6-13.*]*17LtMs, Ms 26, 1902, par. 51*

The church needs to be purified. Let each one take himself in hand, and decide whether he is doing God’s work. Has every church member the faith that works by love and purifies the soul? When Christ’s words are eaten, when the practical life of every church member testifies that he is Christlike, there will be harmony in the church.*17LtMs, Ms 26, 1902, par. 52*

“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. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.” [*Colossians 3:15-17.*]*17LtMs, Ms 26, 1902, par. 53*

Ms 27, 1902

Instruction Regarding Sanitarium Work

NP

February 23, 1902 [typed]

Portions of this manuscript are published in *MM 175-179*.

Every sanitarium established by Seventh-day Adventists is to be conducted on educational lines. And constantly it is to advance to higher and still higher lines of work. Those who fill positions of responsibility should remember the influence that their words and actions have on those connected with them. They are to labor for the spiritual and physical health of those who are brought in connection with the institution. A far higher work is to be done in this line than has hitherto been done. *17LtMs, Ms 27, 1902, par. 1*

Those who occupy positions of responsibility in a sanitarium, either as manager or matron, should feel the importance of the responsibility resting on them to train those in their charge to do their work thoroughly and quickly. If they are true Christians, they will strive earnestly to achieve the best results for the present and eternal good of the learners. They will not betray sacred trusts by bringing into their instruction sentiments of their own that are not in harmony with the teaching of the Word of God. *17LtMs, Ms 27, 1902, par. 2*

Those who take charge of this work are first to obtain Christlikeness. Daily they are to learn in the school of Christ. Then they will have wisdom to know how to deal with human minds. They will know how to carry on from stage to stage of true knowledge those who come to the institution to prepare themselves for usefulness in God's service. All our institutions are to be training schools. Especially is this true with regard to our sanitariums. Wise counsel must be given to the youth. Neatness and thoroughness must be required from them. They are to be taught to make their motions as quick as possible as they work. Slowness should be treated as a disease that must be cured. *17LtMs, Ms 27, 1902, par.*

3

Every institution should have wise overseers over the inside and outside work, that the helpers may be trained to guard against shiftless, indolent habits. The matron should select from those under her those who can aid her in teaching the helpers to do their work with neatness and thoroughness. Slowness is never to be encouraged. Every one should try to work quickly and at the same time with neatness and carefulness. *17LtMs, Ms 27, 1902, par. 4*

The matron is to show a motherly care for the girls in her charge. She is to show them the wisdom of putting by each month a portion of their wages, placing it in charge of faithful hands. She is to encourage them in neatness of dress, at the same time teaching them that their dress should always be neat and becoming. She is to discourage vanity and extravagance in any line. *17LtMs, Ms 27, 1902, par. 5*

The one who has charge of the finances should study how much he can save instead of how much he can spend. All needless expense should be curtailed. Let the helpers understand that the consumption must not exceed the production. To waste in a sanitarium is a grave matter. There are so many who have to do with the different lines of work, and it is most essential that they understand the need of economy. Economy is a very valuable science. Many waste much by failing to save the odds and ends. In many a family as much is wasted as would support a small family. All these things are included in the education to be given in our sanitariums. *17LtMs, Ms 27, 1902, par. 6*

Money is a needed treasure; let it not be lavished on those who do not need it. Some one needs your willing gifts. Too often those who have means fail to consider how many in the world are hungry, starving for food. They may say, "I cannot feed them all." But by practicing Christ's lessons on economy, you can feed one. It may be that you can feed many who are hungering for temporal food. And you can feed their souls with the bread of life. "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] These words were spoken by Him who had all the resources of the universe at His command; by His miracle-working power He supplied thousands with food, but He did not disdain to teach a lesson in economy. *17LtMs, Ms 27, 1902, par. 7*

The workers in our sanitariums are to be trained for the work for which they are best adapted. But when an emergency arises, and help is needed, no worker should say, That is not my work. The helper who has the idea that he is only to do the work assigned him, and no more, who feels no responsibility to help wherever and whenever help is needed, should at once dismiss this idea from his mind. He should never feel that a wrong is done him if in an emergency he is asked to work overtime. When extra help is needed, let the workers assist willingly, in Christian meekness, and they will receive a blessing. *17LtMs, Ms 27, 1902, par. 8*

It may be that some will rebel when they are asked to do the small, common duties. But these are the duties they need to know how to perform. It is faithfulness in little things that prepares us for usefulness in larger responsibilities. The most successful toilers are those who cheerfully take up the work of serving God in little things. Every human being is to work with his life thread, weaving it into the fabric to help to complete the pattern. Those who desire to be useful can always find employment. Time will never hang heavy on their hands. *17LtMs, Ms 27, 1902, par. 9*

Paul could match eloquence with eloquence, philosophy with philosophy. But in his youth he learned the trade of tent making, and while he was with Aquila and Priscilla he supported himself by tent making. *17LtMs, Ms 27, 1902, par. 10*

No one is to spend his time longing to do the impossible, forgetting ordinary, daily duties in a desire to do something great. Round after round, from the lowest round, the ladder must be climbed—it may be by painful effort. But success comes with diligent effort, and the progress made is of great value to the earnest striver for victory. *17LtMs, Ms 27, 1902, par. 11*

Christ 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.*] The yoke is the yoke of restraint and obedience. The work is carrying the burden. The experience is finding rest. *17LtMs, Ms 27, 1902, par. 12*

By their actions those connected with our institutions give proof of the worth, or worthlessness, of their judgment. Those who enter the service of the institution with a spirit of unwillingness to help, who do their allotted tasks with a feeling of compulsion, in sullen submission, who act as if they would gladly escape from the drudgery of the necessary, daily duties, which some one must do, are very little help to the institution. A mechanical obedience may hide the smoldering fire of rebellion, but it is ready to break out at any time against restraint. In the service of such there is no peace or light or love. The atmosphere surrounding their souls is not fragrant. The influence of their words and actions is felt by others, and this influence is a harm even to those who are trying to do their best in any position in which they are placed. Self-pity is deteriorating to the characters of those who cherish it, and it exerts an influence that spoils the happiness of others. *17LtMs, Ms 27, 1902, par. 13*

The one who is placed in charge of such ones should in no case fret or scold. He should not give way to impatience or lose his self-control. Take them by themselves, and tell them that such exhibitions cannot be permitted, that their spirit must be changed. Tell them that to educate themselves to think that they need sympathy is the most foolish thing they can do. Pray with them; then give them their task, as God gives us our tasks. He has given to every man his work, according to his several ability. *17LtMs, Ms 27, 1902, par. 14*

If, after these youth have been fully and patiently tried, they make no change, let them be plainly told that they cannot be retained in the institution. Let their place be given to those who will not be such a burden to the institution. *17LtMs, Ms 27, 1902, par. 15*

Children are as easily interested in useful employment as in play. As children are taught to be helpful, they will understand the duties that belong to them as members of the family firm. The mother is to be queen in the home; the children are the subjects of her kingdom and are to be ruled with kindness and love. Thus they are taught to show the respect which children should always show for their mother. The mother is always to treat her children with courtesy. Her requirements are to be made with reference to their present

and future good, and she is to be firm in enforcing obedience to them. Each child is to have his duties to perform, and he is to be taught how to do them with thoughtfulness and care. And when he does well, let the mother express her pleasure. This fills the heart of the child with joy. Let her show her children that she appreciates their efforts to help her. A word of praise will encourage them in well-doing. In thus teaching her children, the mother becomes their companion; and father, mother, and children are bound together in mutual helpfulness. *17LtMs, Ms 27, 1902, par. 16*

This same kind of education is to be given in every institution established among us, only on a broader scale. There is to be no slavery. The service of all is to be cheerful and willing. But those who train the youth in our institutions have one disadvantage to work against. There are many who in the home life have received an imperfect training. Often the mother makes herself the slave of her children, and in so doing, neglects her most important work—the training of her children to wait on themselves, to follow habits of neatness, order, and thoroughness in the little things of life. *17LtMs, Ms 27, 1902, par. 17*

Many children are left to grow up as they will. They are allowed to have their own way. They are allowed to fill the mind with thoughts of amusement. When such children reach the age of responsibility and caretaking, they are unsubdued and undisciplined. *17LtMs, Ms 27, 1902, par. 18*

It may be that they have a desire to enter one of our sanitariums, to take a nurses' training. They come, but the defects of their home training make their stay at the institution hard for themselves and for those who have charge of their education. *17LtMs, Ms 27, 1902, par. 19*

Let there be in the institution no continuation of the spoiling received in the home. There will be no hope for these poor youth—wronged from childhood by unwise indulgence—if the policy followed in the home is followed in the institution. Let them be wisely and kindly disciplined, and when it is seen that they are trying to improve, trying to make themselves what they ought to be, let words of encouragement be spoken to them. But let them plainly

understand that they cannot follow in the institution the course of self-pleasing that they followed in the home. If they are willing to begin at the beginning, if they are determined to master every problem, they will improve. But seldom, if ever, will they completely recover from the effects of their wrong training they received in the home. *17LtMs, Ms 27, 1902, par. 20*

These considerations make it much harder for those under whose charge the youth are placed in coming to our institutions. It is their duty to see that the work is done properly, that nothing is neglected, nothing slighted, nothing left out of place. This gives these youth many opportunities to think that they are hardly dealt with. Poor souls! Their parents' neglect has made their training much harder than it otherwise would have been. Do not pass by any slighted work unnoticed; but do not blame or scold them. This will not overcome the difficulty, but will embarrass and discourage them. In the most kindly way tell them that the neglect of the past must be remedied, or they cannot be retained in the institution. The need for a reformation must be pointed out. They must be encouraged to change wrong habits and establish right ones. *17LtMs, Ms 27, 1902, par. 21*

Those who sympathize with the one who is causing great perplexity by his lack of determination to remedy the defects of his training are in need of being labored with. Show them that it is their duty to help those who have so much to overcome. Those in a position of responsibility in an institution can spoil young men and young women for a lifetime by unduly sympathizing with them, petting them, and listening to their complaints. Those who do this show that they themselves need to reform before they are prepared to take wise charge of a sanitarium or any other institution in which the youth are receiving a training. *17LtMs, Ms 27, 1902, par. 22*

This is one line of medical missionary work to be done in our sanitariums. And oh, how careful should those in charge be not to make any mistake. Those who, while occupying a position of trust, give wrong advice are counterworking the work of the Lord Jesus. *17LtMs, Ms 27, 1902, par. 23*

Oh, what a work there is before those who are standing in

responsible positions in our institutions. A great work is to be done. There are weighty responsibilities to be borne, and they must be borne by men who have a living experience in the things of God, who day by day seek Him with the whole heart. Solemn are the obligations resting on the physicians and managers of our Sanitariums. *17LtMs, Ms 27, 1902, par. 24*

They are to set an example worthy of their claim to believe the truth. *17LtMs, Ms 27, 1902, par. 25*

“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. ... You, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, to present you holy and unblameable and unreprouable 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; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church; whereof I am made a minister, according to the dispensation of God, which is given to me for you, 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.” [*Colossians 1:9-11, 21-28.*] *17LtMs, Ms 27, 1902, par. 26*

The *forty-eighth chapter of Isaiah* contains much for us to consider. It is necessary that we study it carefully, and especially *verses nine to eleven*: “For my name’s sake I will defer mine anger, and for my praise I will refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of

affliction. For mine own sake, even for mine own sake, will I do it; for how should my name be polluted. And I will not give my glory to another. ... Come ye near unto me; hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel: I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O, that thou hadst harkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.” [Verses 9-11, 16-18.] *17LtMs, Ms 27, 1902, par. 27*

The Lord has given us His Word. We are to follow it strictly. If we obeyed this Word, we should not stumble at all. We are preparing for the great day of God, and I long to see our people turning to the Word, believing the Word, obeying the Word, and thus following on to know the living God. *17LtMs, Ms 27, 1902, par. 28*

“As many as received Him, to them gave He power to become the sons of God.” But consider the conditions: “Even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of the will of God.” [John 1:12, 13.] It is those whose natural characters have been changed by the Holy Spirit, who by the new birth have been born again, who are accepted as sons and daughters of God. Many who make a profession of religion have never been changed in heart. Christ’s words mean much. They mean that we must be born again. God declares, “A new heart will I give you.” [Ezekiel 36:26.] Have we received this new heart? Are our natural impulses changed? The apostle says, “The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.” [1 Corinthians 2:14.] It is here declared, with a distinctness that should impress every one, that human reasoning is of no advantage to souls when the truth is presented to them. Those who refuse to accept the teaching of the Holy Spirit, because hereditary and cultivated tendencies to wrong press for recognition, are not able to discern spiritual things. They reason from the natural conditions of the heart and mind. Every soul who does not follow the Lord fully is in danger. *17LtMs, Ms 27, 1902, par. 29*

The Lord is our God. We are to seek Him with fervent prayer. We are to stand on the eternal Rock. Divine enlightenment is given to man, but never apart from the Author and Finisher of our faith. Man is not to appropriate the blessings of God for selfish purposes, using them as if they were independent of God.*17LtMs, Ms 27, 1902, par. 30*

The world is to see God in His followers. Life and immortality are brought to light through those who are one with Christ in God. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. Then all business matters will be conducted with that higher wisdom which the world calls foolishness.*17LtMs, Ms 27, 1902, par. 31*

Constantly behold Him who lived before men a life of perfect obedience. The more closely we behold Christ, the more nearly we shall resemble Him in character, and the greater will be our efficiency in working for those over whom we have charge. We shall be lifted far above the trials and perplexities of this life and the contamination of worldly schemes.*17LtMs, Ms 27, 1902, par. 32*

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may comprehend the great truths of the gospel—the power of God unto salvation to them that believe.*17LtMs, Ms 27, 1902, par. 33*

I desire if possible to impress the minds of our physicians and managers with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwelt in Him that worldly policy will have no power to divert their minds from the work of presenting to men the grand, wonderful possibilities before every soul who receives and believes in Christ.*17LtMs, Ms 27, 1902, par. 34*

My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and

truth.17LtMs, Ms 27, 1902, par. 35

Ms 28, 1902

Medical Missionary Work to be Recognized

NP

February 26, 1902 [typed]

See also Ms 175, 1899. Previously unpublished.

The gospel is to go to all nations, kindreds, tongues, and peoples. The Lord has a work for every one to do. The gospel message is to make its way on the earth. Medical missions are to be established and are to act as God's helping hand. Those who oppose the medical missionary work do not know what they are doing. They need to come to their right mind. *17LtMs, Ms 28, 1902, par. 1*

But medical missionary work is not to be made the body. This will surely be done unless there is constant watchfulness. It is to be recognized and carried forward, but always in connection with other lines of gospel work. Every phase of this work is to be carefully guarded from all wrong principles, that it may bear the searching test of God. The work done is to correspond with the name. If our physicians are going to charge worldly prices for the work they do, then let them drop the word "missionary" from the name they bear, that people may not be misled. Those who desire to unite with the great medical missionary Jesus Christ must change their manner of working, or they will be reproached by the people of the world. *17LtMs, Ms 28, 1902, par. 2*

Signing Agreements

Last night I had a time of great suffering. I slept for a while without dreaming. Then scenes in the work in America passed before me. I saw that agreements were being drawn up to present to our people. In these agreements there were terms and conditions which must not be subscribed to by our people. On no account must our brethren bind themselves to these propositions. I was instructed that we know little of what is before us, and that God has forbidden

us to bind ourselves by contract in order to secure means.*17LtMs, Ms 28, 1902, par. 3*

Christ did not copy any human model. He says to His servants, Break every yoke that men may seek to bind upon you and accept My yoke. Do not accept any yoke that will hinder your movements in any way, now or in the future. To accept such a yoke would prove a snare to you. Stand free. Take Christ's yoke. When you are yoked up with Him, the truth will make its impress on your character.*17LtMs, Ms 28, 1902, par. 4*

No human being is to interpose between his fellow men and God. The most talented men in our ranks are not infallible. They make mistakes, and they will continue to make mistakes if they do not walk in humble faith before God. Our only safety is in humbling the heart daily before God. Let us so labor that it will be plainly seen that our work bears the signature of heaven.*17LtMs, Ms 28, 1902, par. 5*

All the plans formulated for our people will need to be carefully and thoroughly examined. No threads of human devising are to be drawn into the web. We are to watch and pray, and work diligently, else the enemy will come in and spoil the pattern. Ambition leads many to embrace too much in their plans and arrangements.*17LtMs, Ms 28, 1902, par. 6*

All cannot see the outcome of the propositions some have made. Seventh-day Adventists must not, by pen or voice, bind themselves to all the agreements proposed; for if they do this, they will be hindered in carrying forward the work to be done in these last days. I am instructed to say, Move cautiously.*17LtMs, Ms 28, 1902, par. 7*

Thus saith the Lord: I have a work for consecrated medical missionaries to do, but none are to go beyond the work God has given them. The medical missionary work embraces much. While we submit to Christ's guidance we are safe. But no yokes are to be framed by man for God's people. Let man fear to place himself where God should be. Let him keep his hands off his fellow workmen. Strange things will take place. The Lord will turn and overturn. Sufficient unto the day is the evil thereof.*17LtMs, Ms 28, 1902, par. 8*

Ms 29, 1902

The Journey to the General Conference

NP

January 31, 1901

Portions of this manuscript are published in *5Bio 57-58, 60, 64, 67, 69*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I had many fears in regard to going to Battle Creek to attend the General Conference. I knew that things would arise at the meeting that would be very trying to me. But I decided to go.¹⁷*LtMs, Ms 29, 1902, par. 1*

For some time before going to the Conference, I was overburdened and overworked. Day and night I carried on my heart a heavy burden for the St. Helena Sanitarium. The real condition of things in this institution was presented to me. I was shown the mistakes in the various lines of its working and the hopelessness of trying to make any change, while those then in charge of the management remained in the position of control. There was need of a thorough reformation. How to relieve the situation was the problem to be solved. The outlook made me sick in body and soul.¹⁷*LtMs, Ms 29, 1902, par. 2*

Under this burden I left St. Helena for Los Angeles, where we were to stay over Sabbath and Sunday on our way to the Conference.¹⁷*LtMs, Ms 29, 1902, par. 3*

On Sabbath I spoke to the Los Angeles church. The meeting house was crowded; for our people had come in from the surrounding country.¹⁷*LtMs, Ms 29, 1902, par. 4*

As I stood before the congregation, I thought of the great work to be done in Southern California. The condition of things in the Conference was not flattering. Like lightening things flashed before my mind. Several persons were presented to me as standing in a

position where they greatly hindered the work that was essential for the healthful, spiritual growth of the churches. The presentation distressed me. Southern California is an excellent field for missionary work, but where are the laborers of talent and ability to do the work that needs to be done and to place upon it the mold that God requires?*17LtMs, Ms 29, 1902, par. 5*

Those who have had the light for many years, who have had the privilege of gaining a knowledge of the word of God, ought to know how to work for the Lord in wisdom and humility, in prayer and faith taking hold of the power of the One who knows all things. But in many who claim to know God, self is largely developed. Christ cannot commend them. The atmosphere surrounding their souls is not fragrant. This is the reason that so many parts of the Lord's vineyard are left unworked.*17LtMs, Ms 29, 1902, par. 6*

While I was speaking, there came to me the assurance of full and abundant grace and salvation. I thought of the wonderful possibilities before those who unite with Christ. They will become true, earnest, self-sacrificing workmen, preparing the way for the coming of the Lord. They work in harmony with the prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."*[Matthew 6:10.]17LtMs, Ms 29, 1902, par. 7*

When will men understand that the Word of God is Yea and Amen in Christ Jesus? Our God has dealt with Israel as a loving Father, but what evidence have they given of their appreciation of His love? I could not find words to express my feelings at the thought that the warnings of His Word have not been heeded. I longed for strength to cry aloud and spare not, to lift up my voice as a trumpet, and show God's people their transgressions and the house of Jacob their sins.*17LtMs, Ms 29, 1902, par. 8*

Again there flashed before me a presentation of the great mercy and goodness of God in contrast with the perversity of His people who ought to be far advanced in spiritual understanding. How I longed to arouse those before me to realize the importance of the time in which we are living, and to appreciate the wonderful mercy of God and the gracious influence of the Holy Spirit. Christ, our Lord and Saviour, whose we are by creation and by redemption, was

among us, and many knew him not. I seemed to see Jesus standing as He stood on the last great day of the feast, stretching out His arms as if to embrace the world, and crying, "If any man thirst, let him come unto me, and drink." [*John 7:37.*] *17LtMs, Ms 29, 1902, par. 9*

At the feast, the priest had that morning performed the ceremony that commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams to flow to all who are athirst. And He was standing before them, but they knew Him not. "I am the rock from which flows living water," He declared. "In the wilderness your fathers drank of the spiritual rock that followed them." [See *1 Corinthians 10:4.*] "I am that rock." *17LtMs, Ms 29, 1902, par. 10*

Oh, how I longed to show the people before me how many parched souls are striving to quench their thirst at broken cisterns, which hold no water. *17LtMs, Ms 29, 1902, par. 11*

I shall never forget the experience of that day. I could not roll off the burden that rested on me. I was so anxious, so desirous, that the people should see their danger in not appreciating their privileges, in allowing their opportunities to pass unimproved. Will they awake? I asked myself. Will they come to their senses? I felt my soul fainting at the thought of the situation. *17LtMs, Ms 29, 1902, par. 12*

The experience was too much for me. The realization of the spiritual condition of the people and the peril of those unconscious of their danger came upon me with such intensity that when I had finished speaking, I was greatly exhausted. *17LtMs, Ms 29, 1902, par. 13*

That noon I could not eat. I felt weary and heartsick. My vital forces seemed to be giving way. I grew worse, and in the afternoon I lost all consciousness. It was two o'clock in the morning when consciousness returned to me. Finding a physician and nurse working over me, I asked what the matter was. They told me that I had been very sick and that they had been giving me treatment for many hours. *17LtMs, Ms 29, 1902, par. 14*

Thus I started on my journey to the Conference. I was unable to speak to the people in Los Angeles on Sunday. On Tuesday we

took the train for the East. I was very sick, but the Lord sustained me. We reached New Orleans at eight in the evening and there changed cars. I suffered much in climbing up and down the stairs in the railway station. *17LtMs, Ms 29, 1902, par. 15*

My next stopping place was Vicksburg, and here I remained for two or three days, making my home in the boat which my son uses in his missionary work. I was pleased with the arrangement of the boat and with the efforts made to make life on it as agreeable as possible. I found that everything about the rooms fitted up as a home for my son and his wife, <and their helpers,> was of the simplest order. I saw nothing expensive or unnecessary. Perhaps some would have been unwilling to live in such narrow quarters. *17LtMs, Ms 29, 1902, par. 16*

I have followed this boat with my prayers. Some most interesting scenes have been presented to me in connection with it. This boat has been a floating Bethel. At the gospel meetings held on it many have had the privilege of eating of the bread of life. I hope it will continue to do its work of taking the truth to those who, without its instrumentality, would never have an opportunity of hearing the truth. Through its work many have heard the last message of warning. *17LtMs, Ms 29, 1902, par. 17*

On Sabbath morning I spoke to the church in Vicksburg, and He in whom I trust seemed to stand at my right hand to help me. I was much pleased with the meeting house. It is neat and tasteful. Wherever I go, I try to give the light the Lord has given me regarding the building of meeting houses. No haphazard work is to be done in their erection. However small they may be, they are to be object lessons of neatness and thoroughness. All that is done in the cause of God is to be done with exactness. Our buildings are to represent the character building that should be carried forward by everyone. We are working before God and the inhabitants of the universe. Let us do no halfhearted, slipshod work. "Ye are God's husbandry; ye are God's building." [*1 Corinthians 3:9*] Our work should impress those newly converted to the truth that we are laborers together with God. *17LtMs, Ms 29, 1902, par. 18*

That word "together" means much more than we realize. Christ

declares, “Lo, I am with you alway, even unto the end of the world.” [*Matthew 28:20.*] It is our privilege to have the companionship of One who is all-powerful. *17LtMs, Ms 29, 1902, par. 19*

On Sunday morning the dedicatory service of the Vicksburg church was held. The meeting house was filled. There were both white and colored people present. I was much pleased with the appearance of the congregation. Some not of our faith were in the company, and the meeting was conducted in a way that could not fail to remove prejudice from their minds. The Lord gave me freedom in speaking, and all listened attentively. I know that Jesus and the angels were in the assembly, and that, as the church was dedicated to the Lord, He accepted it. *17LtMs, Ms 29, 1902, par. 20*

On Sunday afternoon I spoke in the chapel on the boat. After the meeting, a baptismal service was held, and several precious souls were buried with their Lord, to rise again to newness of life. *17LtMs, Ms 29, 1902, par. 21*

Late Sunday night we left Vicksburg and the next morning reached Nashville where I met my son’s wife Emma White, whom I had not seen for ten years. *17LtMs, Ms 29, 1902, par. 22*

I spoke two or three times at Nashville, and the Lord gave me strength. His Spirit was with us in the meetings. *17LtMs, Ms 29, 1902, par. 23*

From Nashville we went to Chicago, where I spent Sabbath and Sunday. On Sabbath I spoke to a crowded house. The Lord strengthened me so that all could hear what I said. I thank Him for His keeping power. I spoke the next day to the medical students. It was only by the Lord’s help that I was enabled to do this work; for I was weary from travelling and was not free from pain for a moment. From Chicago we went to Battle Creek, and here my labors began. I entered at once upon my work—to bear to the General Conference the messages God had given me to bear. The Lord gave me His grace and the presence of His Spirit. I felt wholly dependent on Him. I was obliged to refuse to see many visitors; for private conversations were more taxing to me than public speaking. As I stood before the people, I felt that I was leaning on a strong arm which would support me. But when engaged in conversation

with visitors, I had not this sense of special strength. I dared not say much to those who visited me, lest they should fail to understand my words and report them in a way that would make them mean what I never intended them to mean, saying, Sister White said this, and, Sister White said that. And besides, I was compelled to save my strength for the times when I must stand before the thousands of people assembled in the Tabernacle. *17LtMs, Ms 29, 1902, par. 24*

The Conference was a time of taxing labor for me, and if at its close I could have returned to California, it would have been the wisest thing for me to do. I was at a loss to know what course to take. My judgment said, Return direct to California. But an urgent request was made for me to visit Indianapolis, and this I consented to do. *17LtMs, Ms 29, 1902, par. 25*

Ms 30, 1902

Christlikeness in Business Dealing

NP

March 2, 1902 [typed]

Portions of this manuscript are published in *UL 75*.

“Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch unto the same with thanksgiving. ... Walk in wisdom toward them that are without, redeeming the time.” [*Colossians 4:1, 2, 5.*]*17LtMs, Ms 30, 1902, par. 1*

God’s stewards must be fair and honest in all their dealing, remembering that they have a Master in heaven, and that all unrighteous actions are recorded in the books of heaven. Strict justice is to be shown in dealing with those connected with our schools, our publishing houses, our sanitariums. God holds the managers of our institutions accountable to deal justly and mercifully with those in their charge, always revealing the Spirit of Christ, dealing with those with whom they are connected as they wish to be dealt with by Christ. They are to be careful always to treat their fellow workers with respect.*17LtMs, Ms 30, 1902, par. 2*

When men claim high wages, is it because their work is of so much more value than the work of those who labor hard and faithfully in different lines? Those who have the responsibility of paying workers must be careful to be just in their settlements. Careful consideration should be given to the cases of those who work in our food factories. They are to be paid according to the faithful work they do. Many workers are wronged in this respect. To hold back from a worker that which he has earned, in order to add to the profits of an institution, to gratify an ambition to show financial gain, is displeasing to God. No one is to feel at liberty to deal as he feels disposed with the matter of the wages paid to workers because he has opportunity to do this. This is a matter deserving of careful consideration. We are to deal with one another according to the Lord’s order.*17LtMs, Ms 30, 1902, par. 3*

There are many who need to understand that it is not position that makes the man, but the faithful performance of duty out of love to Christ and to His service. If managers and directors expect to be respected, they must carry with them into the daily life the atmosphere of obedience to Christ's requirements. They are to show the energy of sound, practical good sense. The love of Christ revealed in the daily life will do more than anything else to provoke those working with them to love and good works. "All ye are brethren." [*Matthew 23:8.*] Treat one another kindly, and mark the result. *17LtMs, Ms 30, 1902, par. 4*

Christ is all sympathy and love and tenderness. He hears the ravens when they cry in their hunger and delights to feed them. "Who hath put wisdom in the inward parts? or who hath given understanding to the mind? Who can number the clouds by wisdom? or who can pour out the bottles of heaven, when the dust runneth into a mass, and the clods cleave fast together? Wilt thou hunt the prey for the lioness? or satisfy the appetite of the young lions, when they couch in their dens, and abide in the covert to lie in wait? Who provideth for the raven his food when his young ones cry unto God, and wander for lack of meat?" [*Job 38:36-41.*] *17LtMs, Ms 30, 1902, par. 5*

Let the managers and directors remember that life is a sacred trust, that Christ has given us this present time in which to prepare for the home above. Just in accordance with the life which the human agent lives in the time of probation granted him will be the decision made regarding his case by the Judge of all. *17LtMs, Ms 30, 1902, par. 6*

We need to realize the necessity of exercising that faith which is acceptable to God—the faith which works by love and purifies the soul. Without faith it is impossible to hear the Word in such a way as to profit by the hearing, even though it be presented in a most impressive manner. Paul declares, "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." [*Hebrews 4:2.*] *17LtMs, Ms 30, 1902, par. 7*

Unless we mix faith with our hearing of the Word, unless we receive

the truths we hear as a message from heaven, to be carefully studied, to be eaten by the soul and assimilated to the spiritual life, we lose the impression of the Spirit of God. We do not understand by experience what it means to find rest by receiving the divine assurances of the Word. *17LtMs, Ms 30, 1902, par. 8*

The importance of studying the Word cannot be overestimated. Its promises are large and full of richness. In no case should we fail of securing the heavenly treasure. Christ is our only security. We cannot trust to human reasoning. The world is full of men and women who cherish deceptive theories, and it is dangerous to listen to them. Writing to the Colossians, Paul says, "And this I say, lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, 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 2:4-8.*] This is the great danger of some. We must be keen, wide awake, spiritual-minded, else we shall imperil our souls by yielding to the enticements of the enemy. *17LtMs, Ms 30, 1902, par. 9*

"For in Him (Christ) dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principalities and powers." [*Verses 9, 10.*] In learning of Christ, in wearing His yoke, we shall become meek and lowly in heart, and we shall learn by experience that which the world cannot explain—that rest is found in service. With joy we shall give the testimony—"His yoke is easy, and His burden is light." [*Matthew 11:30.*] *17LtMs, Ms 30, 1902, par. 10*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." [*Colossians 3:1, 2.*] Let not the spirit which many look upon as necessary to keenness and sharpness in business be woven into the religious life. It turns the soul into an abiding place for Satan, in which he works out his schemes. Bring into your stewardship the spirit of truth, of strict

honesty, of liberality. Give a fair, just equivalent for the work done. Put away all sharp scheming to get work done for the lowest possible figure. Do not make it your aim to give the impression that you are a sharp financier. Follow this policy, and what do you gain?—nothing that you will wish to meet in the day of judgment. *17LtMs, Ms 30, 1902, par. 11*

“For ye are dead, and your life is hid with Christ in God.” [*Verse 3.*] “Ye are dead.” Your natural temperament was buried in a watery grave when at your baptism you consecrated yourself body, soul, and spirit to God’s service. As you thus pledged yourself to walk in the light of truth, to represent in your life the character of Christ, the Father, the Son, and the Holy Spirit pledged themselves to work in your behalf, helping you to live the new life of righteousness. “Ye are dead”—dead to your former life, and you have risen to live the life of Christ in union with Christ. The three great powers of heaven work in you and for you, that in you may be revealed the divine life, in contrast with the life of worldliness, selfishness, and covetousness that you lived before your conversion. *17LtMs, Ms 30, 1902, par. 12*

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” [*Colossians 2:6-8.*] These words point out our danger. The soldier of the cross is to be always on guard, that the enemy may never take him at a disadvantage. Those who claim that their lives are hid with Christ in God cannot too carefully guard against the principles of the world. *17LtMs, Ms 30, 1902, par. 13*

“When Christ, who is our life, shall appear, then shall ye also”—who in this life of probation have followed the principles of heaven—“appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” Covetousness is more to be dreaded than the most contagious disease. “For which things’ sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometimes,

when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing ye have put off the old man with his deeds.” [*Colossians 3:4-9.*]17LtMs, Ms 30, 1902, par. 14

The religion of Jesus Christ works a reformation in life and character. The true Christian seeks constantly for the grace that changes the objectionable features of the natural character. Instead of speaking sharp, dictatorial words, he speaks the words of encouragement that Christ would speak were He in his place. He shows benevolence to all, not only to the few who may flatter him and exalt his wisdom. The purity and holiness revealed in Christ’s life radiates from the life of the true Christian.17LtMs, Ms 30, 1902, par. 15

Christians are to be light-bearers in the world, shining amid the darkness of sin and crime. In the kingdom of this world, the principalities and powers that take Satan as their leader must constantly be met. Following Christ’s example of cross-bearing and self-denial makes those who receive Christ children of God. “As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.” [*John 1:12.*] They are victors in the battle of life; for they have put on the new man, “which is renewed in knowledge after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all. Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye.” [*Colossians 3:10-13.*]17LtMs, Ms 30, 1902, par. 16

“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. 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.” [*Verses 14-17.*]17LtMs, Ms 30,

1902, par. 17

Let those who are standing in positions of responsibility remember that the foregoing is the Word of God. Why do men exalt self when they are entrusted with the work of watching for souls? Why do they pervert the precious talent of speech, given them to be a power in God's service, to magnify the grace of heaven? In all your dealings with those connected with you, do exactly that which would be satisfactory to you were you in their position.*17LtMs, Ms 30, 1902, par. 18*

My brother, I am sorry that you have left the impression on the minds of those connected with you that you are not a converted man, but a man who hurts others by sharp, stinging, unfeeling words. You are not fit to occupy the position of manager in a business firm; for you are not straight in your dealings. You do not reveal the gospel in your daily life. Your religion is valueless as far as its influence on your fellow workers is concerned. How is your stewardship to be treated in the future? If it is to be treated as it has been in the past, you might better take up some other line of work.*17LtMs, Ms 30, 1902, par. 19*

It is better for workers to be under the management of a man who makes no profession of religion, than under the management of a professing Christian who does not deal with minds with wise discrimination, whose actions are not in harmony with his profession.*17LtMs, Ms 30, 1902, par. 20*

Several representations of the management of those supposed to be stewards of Christ have passed before me. Yesterday, while I was writing, a scene passed before me, in which you were manifesting a spirit more satanic than Christlike. A hand was laid upon your shoulder, and a voice said, "You have much to learn. You are doing great harm to the cause of God. You need correction."*17LtMs, Ms 30, 1902, par. 21*

Ms 31, 1902

Fragments

NP

March 2, 1902 [typed]

Previously unpublished.

God's Purpose in Trial

All God's counsels to His covenant-keeping people are faithfulness and truth. It is only when our minds become confused and narrowed and cheapened by cherishing principles of worldly policy that we cannot in God's discipline see His lovingkindness and compassion. *17LtMs, Ms 31, 1902, par. 1*

Shall we not cease fretting and worrying and complaining, and learn through a study of the Word to see our heavenly Teacher's lovingkindness in His restraint of the ambitious projects which He sees would make trouble for our souls and would bring dishonor to His name? He subjects us to discipline to humble us, to lead us, through disappointment and affliction, to see our weakness and draw near to Him. As we cry to Him for help, He will respond, "Here am I. What shall I do for you?" He is not regardless of the entreaties of His children. He bears long with their impenitence, and when they turn to Him, He receives them graciously. *17LtMs, Ms 31, 1902, par. 2*

The Lord will not allow His people to become self-sufficient and self-exalted. He permits them to be afflicted for their present and eternal good, and when He sees that they are prepared to appreciate His blessings, He grants them His favors. *17LtMs, Ms 31, 1902, par. 3*

In times of distress we are to seek unto God. Pour not your criticisms and complaints into human ears; for thus you may bring discouragement to souls, causing them to stumble and fall. Take all your troubles to God. He will never misunderstand you. He is the refuge of His people. Under the shadow of His protection they can pass unharmed. Believe in Him and trust Him. He will not give you

up to the spoiler. Believe, believe! Flee to the stronghold, and learn that the power of the gospel to strengthen passes all comprehension. Open the door, and let Jesus in to fill your heart with His peace, His grace, His love, His joy. Then Christ can say of you, "Ye are my witnesses." [*Isaiah 43:10.*]17LtMs, Ms 31, 1902, par. 4

To Every Man His Work

"There are diversities of gifts, but the same Spirit. And there are diversities of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretations of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." [1 *Corinthians 12:4-12.*]17LtMs, Ms 31, 1902, par. 5

Study this Scripture carefully. God has not given to every one the same line of work. It is His plan that there shall be unity in diversity. When His plan is studied and followed, there will be far less friction in the working of the cause.17LtMs, Ms 31, 1902, par. 6

There are many members in the body, and all the members have not the same office, but each one is essential to the perfection of the work. "The body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body?" [*Verses 14-19.*] *17LtMs, Ms 31, 1902, par. 7*

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." [*Verses 27, 28.*] *17LtMs, Ms 31, 1902, par. 8*

The Lord desires His church to respect every gift He has bestowed on the different members. Every one has some gift. Let us beware of allowing the mind to become fixed on self, thinking that no one can be serving God unless he is working on the same lines as those on which we are working. No one is to regard himself as a complete whole. Never is a worker to say, I do not want to labor in connection with that one, because he does not view things as I view them. I wish to work with some one who will agree with all I say and will follow out all my ideas. The one the worker thus refuses to connect with may have truths to present that have not yet been presented. Because of his refusal to accept the help the Lord provides, his work is made one-sided. *17LtMs, Ms 31, 1902, par. 9*

The work is hurt unless there are brought into it all the gifts God has given. Many times the work has been hindered from progressing as it should have progressed, because the laborers thought their gifts all that were necessary for its advancement. The Lord has not done for His people what He would have done if so many of the workers had not limited the development of the work by refusing to co-operate with laborers who should have been given standing room and encouragement. In self-sufficiency, men have ignored and pushed aside those to whom God had given a work. *17LtMs, Ms 31, 1902, par. 10*

Prudence is necessary and must be exercised. Discretion is necessary and must be shown. Let those in responsible positions wisely improve their gifts. But let them not feel, because their work is important, that they are the whole body. No one is to disparage another's gifts. No one is to suppose that he is the only one who can bring truth from the treasure house of God. *17LtMs, Ms 31, 1902, par. 11*

“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. ... 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.” [*Ephesians 4:4-8, 11-13.*]17LtMs, Ms 31, 1902, par. 12

Love to God and Man

On one occasion Christ was surrounded by a large number of people. In the crowd were Pharisees and Sadducees, priests and lawyers, there in the hope of asking some question which Jesus would answer in a way that would enable them to report Him to the Jewish authorities. At their suggestion, a lawyer asked Christ the question, “What shall I do to inherit eternal life?” [*Luke 10:25.*]17LtMs, Ms 31, 1902, par. 13

As an open book Christ read the hearts of the plotters, and looking at the lawyer, he asked, “What is written in the law? how readeest 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.” The lawyer knew that he had not obeyed these precepts, and desiring to justify himself, he asked, “And who is my neighbor?” [*Verses 26-29.*]17LtMs, Ms 31, 1902, par. 14

In reply Christ related an incident with which many of those present were familiar. “A certain man,” He said, “went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and

when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Verses 30-35.] *17LtMs, Ms 31, 1902, par. 15*

The people had become intensely interested in the narrative, and when at its close Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves," many joined with the lawyer in answering, "He that showed mercy on him." Then said Jesus, "Go, and do thou likewise." [Verses 36, 37.] *17LtMs, Ms 31, 1902, par. 16*

These words outline true missionary work, and in this work God's people are all to take part. No one is excused for neglecting the duty he owes to his fellow men. In doing this work we fulfil the law of God. God has pledged Himself to bless those who fulfil His command to love Him supremely and their neighbor as themselves. *17LtMs, Ms 31, 1902, par. 17*

Who today are wide-awake to their duty and privilege? To obey the law of God means to be quick to see the necessities of our fellow beings, and quick to help them, without inquiring, Do they believe the same doctrines that we believe? To obey God's law means to act as God's helping hand in relieving the necessities of suffering humanity, whatever may be the religious belief of those in need. Those who do this work are living the gospel. *17LtMs, Ms 31, 1902, par. 18*

Ms 32, 1902

A Neglected Warning

NP

March 2, 1902 [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.

“And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give 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 hearts 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, and 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.¹⁷*LtMs, Ms 32, 1902, par.*

1

“Therefore ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates; that your days may be multiplied, and the days of your children in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.” [*Deuteronomy 11:13-21.*]¹⁷*LtMs, Ms 32, 1902, par. 2*

“Behold, I set before you this day a blessing and a curse: a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the

commandments of the Lord your God, but turn aside out of the way which I command you, to go after other gods, which ye have not known.” [*Verses 26-28.*] *17LtMs, Ms 32, 1902, par. 3*

If Seventh-day Adventists had walked in the way of the Lord, refusing to allow selfish interests to control them, the Lord would greatly have blessed them. Those who have remained in Battle Creek contrary to the will of the Lord have lost the valuable experience and the spiritual knowledge they might have gained through obedience. Many of them have forfeited the favor of God. The heart of the work has become congested. For a long time the warning has been given, but it has not been heeded. The reason for this disobedience is that the hearts and minds of many in Battle Creek are not under the influence of the Holy Spirit. They do not realize how much work there is to do. They are asleep. *17LtMs, Ms 32, 1902, par. 4*

When Seventh-day Adventists move into cities where already there is a large church of believers, they are out of place, and their spirituality grows weaker and weaker. Their children are exposed to many temptations. Even those who profess to be Christians are in great danger of being captivated by pleasure-loving. Unless you are absolutely needed in carrying forward the work in such a place, it would be wise for you to go to some place where the truth has not yet been proclaimed. There strive to give proof of your ability to work for the Master. Make earnest efforts to arouse an interest in present truth. House-to-house work is effectual when conducted in a Christlike manner. If the way opens, establish a small mission. Hold meetings, and be sure to make them interesting. Remember that this requires something more than speechifying. *17LtMs, Ms 32, 1902, par. 5*

Many who have lived so long in one place are spending their time criticizing those who are working in Christ's lines to convict and convert sinners. They are stumbling blocks. If they would go to places where there are no believers, and work to win souls to Christ, they would soon be so busy proclaiming the truth, and in helping the suffering, that they would have no time to dissect character, no time to surmise evil, and then report the result of their supposed keenness in seeing beneath the surface. *17LtMs, Ms 32,*

1902, par. 6

Let those who have lived so long in places where there is a large church go out into the harvest field to sow and reap for the Master. Thus they will obey the law of God. They will forget self in the desire to save souls. They will see so much work to do, so many fellow beings to help, that they will have no time to look for faults and defects in others. They will have no time to work on the negative side. *17LtMs, Ms 32, 1902, par. 7*

Bringing so many believers together in one place tends to encourage evil-surmising and evil-speaking. Many become absorbed in looking and listening for evil. They forget what a great sin they are committing. They forget that the words they speak can never be unsaid, and that by their suspicions they are sowing seeds that will spring up to bear a harvest of evil. How great this harvest is no one will know until the last great day, when every thought, word, and action will be brought into judgment. *17LtMs, Ms 32, 1902, par. 8*

The thoughtless, unkind words that are spoken grow with every repetition. One and another adds a word until the false report assumes large proportions. Great injustice is done. By their unrighteous suspicions and unrighteous judgments, the talebearers hurt their own experience and sow the seeds of discord in the church. If they could see things as God sees them, they would change their attitude. They would realize how they have neglected the work He has given them to do as they have tried to find fault with their brethren and sisters. *17LtMs, Ms 32, 1902, par. 9*

The time spent in criticizing the motives and works of Christ's servants might better be spent in prayer. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. They criticize the motives and intentions of others, as if it were not possible for any one else to do the unselfish work they themselves refuse to do. *17LtMs, Ms 32, 1902, par. 10*

Let those who have acted as busybodies cease to meddle with that which does not concern them and devote themselves to setting a right example. Let them cease to speak of the wood, hay, and

stubble, which they suppose others are bringing to the foundation, and make sure that they themselves are bringing material that will stand the test of God's purifying fires. *17LtMs, Ms 32, 1902, par. 11*

If we took a correct view of our own lives, if we realized what God requires us to do to glorify His name, we should see so much to be done in our lives, that we should have nothing but sympathy and compassion for those who have a similar work to do for themselves. *17LtMs, Ms 32, 1902, par. 12*

How much better it would be if, instead of criticizing and condemning others, everyone would say, "I must work out my own salvation. If I co-operate with Him who desires to save my soul, I must watch myself diligently. I must cut away every evil from my life. I must become a new creature in Christ. I must overcome every fault. Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words." *17LtMs, Ms 32, 1902, par. 13*

God's word to us is that we are to be like Christ, that we are to follow His example. We are to look closely, not into the actions of others, but into our own actions, remembering that in order to follow Christ, we must unite with Him in doing good. If while professing to be His followers we walk contrary to His teaching, we crucify Him afresh, and put Him to open shame. *17LtMs, Ms 32, 1902, par. 14*

Let every church member strive earnestly for the victory over temptation. Let those who have used the talent of speech to discourage and dishearten God's servants, who are striving to advance God's cause, planning and working to master hindrance, ask God to forgive them for the injury they have done to His work by their wicked prejudices and unkind words. Let them think of the harm they have done by spreading false reports, by judging those they have no right to judge. Perhaps those against whom they spoke were doing all in their power to follow Christ. Let them ask God to show them the harm done by placing unkind interpretations on the words and actions of others and to forgive them for their wrong course. They cannot serve God acceptably until the heart is cleansed from all defilement. *17LtMs, Ms 32, 1902, par. 15*

In the Word of God we are given plain direction as to the course we

are to follow when we think a brother is in the wrong. Christ says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [*Matthew 18:15-17.*] And in the sermon on the mount the Saviour says, "If thou bring thy gift to the altar, and there remember that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:23, 24.*]*17LtMs, Ms 32, 1902, par. 16*

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [*Psalms 15:1-5.*]*17LtMs, Ms 32, 1902, par. 17*

He who listens to the words of the backbiter without reproving him takes up a reproach against his neighbor. The evil report is carried from one to another, and great harm is done. The church that does not rebuke the members, who by evil speaking create dissension and strife, is guilty before God.*17LtMs, Ms 32, 1902, par. 18*

"Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye. 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 7:1-5.*]*17LtMs, Ms 32, 1902, par. 19*

Much is involved in the matter of judging. Remember that soon your life record will pass in review before God. Remember, too, that He has said, "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.*]*17LtMs, Ms 32, 1902, par. 20*

Those who came to Battle Creek when they had a work to do in the church that they left, lost their missionary spirit and their spiritual discernment in coming to Battle Creek. There they came in contact with a Phariseeism, a self-righteousness, that is always a snare. It is the form of godliness without the power thereof.*17LtMs, Ms 32, 1902, par. 21*

When the power of the truth is felt in the heart, when the principles of truth are brought into daily life, there will be a great movement of reform in the Battle Creek church. Then will be fulfilled the word, "I will turn and overturn." [See *Ezekiel 21:27.*] We know not now just when this will be accomplished; but the time will come when there will be a scattering from Battle Creek. Those who moved to Battle Creek without any call from the Lord, will move away.*17LtMs, Ms 32, 1902, par. 22*

Ms 33, 1902

Re President of the Australian Conference

Refiled as *Ms 22, 1892*.

Ms 34, 1902

The Waste Places in the Lord's Vineyard

NP

March 4, 1902 [typed]

Previously unpublished.

Wise plans should be laid, more decided efforts should be made, to win souls to Christ. Those who, imbued with a true missionary spirit, strive to do all that they possibly can do in the Master's service, will find open doors through which they can reach hearts and impart truth. The Christian who watches for openings, through which, as God's helping hand, he may lead others into the light of truth, will never be at a loss for lack of opportunities to give his message. We should ever be ready to take advantage of every opening providence. How many times we let slip precious opportunities for helping sin-burdened souls! By using aright the talent of speech, we shall be a help and a blessing to thousands of the aged, the youth, and the children who are unacquainted with God.*17LtMs, Ms 34, 1902, par. 1*

There are some who visit many places, scattering seed here and there as they hasten from place to place. Such workers obtain a very defective experience. The real results of this method of saving souls ready to perish cannot be ascertained. Some seed may spring up, but often little good is accomplished. God does not desire His people to follow the gospel-wagon plan of work, passing hurriedly through city after city. To make a business of traveling hither and thither and yon is to do haphazard work. It is not the best plan.*17LtMs, Ms 34, 1902, par. 2*

All should labor in some way for the salvation of souls. To every man is given his work. It is best not to specify definitely the location in which a man should labor. But there are many who should choose some unworked field. Especially is it well for those who have received some training in medical missionary lines to select for their field of labor an unworked territory. And when men choose such a portion of the vineyard, let them ask wisdom of God and do

their best. But they should never be left to strive alone, without words of sympathy and encouragement. Yet this has been done over and over again. *17LtMs, Ms 34, 1902, par. 3*

“Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” [*Ecclesiastes 9:10.*] Some of our most successful laborers began by taking up their God-given work in a destitute field. Thus they have become diligent missionaries for God. Losing sight of self, they find happiness only in the faithful discharge of duty. This kind of labor must be done in all parts of our world. *17LtMs, Ms 34, 1902, par. 4*

God desires His servants to select as their field of labor the barren portions of His vineyard. In places where the message has not been proclaimed, they should strive to establish and develop the work. The waste places of the earth are to be cultivated. In humble dependence upon God, families are to go forth and settle in the unworked portions of His vineyard. As the reward of their self-sacrifice in order to sow seeds of truth, they shall reap a harvest. As they visit family after family, giving Bible studies, and opening the Scriptures to the understanding of those in spiritual darkness, many hearts will be touched. Some will begin to inquire, “What shall I do to be saved?” *17LtMs, Ms 34, 1902, par. 5*

In canvassing for our publications, the medical missionary worker will find many openings to present the truth. This will be so in America, in Europe, and in Australia. *17LtMs, Ms 34, 1902, par. 6*

Consecrated men and women are especially needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes in the morals of the people are brought about by self-sacrificing lay members. These humble workers accomplish much, because they put forth patient, persevering effort, relying upon no human power, but upon God, who gives them His favor. *17LtMs, Ms 34, 1902, par. 7*

Those who in humility engage in this work often do more than could the most fluent speaker. The Lord will use many men and women of

ordinary abilities. Working in a humble way, they will reach the hearts of the people. Many such workers will not depend on any Conference for assistance, unless it be positively necessary to ask for help in the building of meetinghouses. The amount of good that these light-bearers actually accomplish can never be estimated in this world. *17LtMs, Ms 34, 1902, par. 8*

For one hundred and twenty years Noah gave God's message of warning to the inhabitants of the antediluvian world. But they would not heed the message. Christ has given to us the warning: "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.*] *17LtMs, Ms 34, 1902, par. 9*

It is not sinful to eat or to drink. God has provided food for the sustenance of man and beast. It is the carrying of lawful things to excess that is sinful. In the days of Noah, men used to excess not only good foods, but the foods that undermine physical soundness and animalize the nature. By their habits the antediluvians strengthened the lower propensities, weakened the mind, and destroyed spirituality. Their imaginations and their ways became evil. Violence filled the land. Men and women, uncontrolled by heavenly principles, became ungovernable. *17LtMs, Ms 34, 1902, par. 10*

Today our world is in a similar state. Violence, crime, and wickedness of every description are increasing. Nothing seems to restrain man from the indulgences so debasing to both body and mind. The indulgence of unlawful, uncontrollable passion by men in high places is becoming proverbial. We are rapidly approaching the time when the world will be purified by fire. *17LtMs, Ms 34, 1902, par. 11*

Many have unconsciously been selling their birthright for a mess of pottage. Not much longer will God be trifled with. He calls upon those who have formed intemperate habits to reform without

delay. *17LtMs, Ms 34, 1902, par. 12*

Virtue—holiness—is the only bond between heaven and this earth. Envy, evil-surmising, and the circulation of false reports have been doing their baneful work, even in our churches, until very many church members are in the condition of those described in the message to the Laodicean church: “These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” [*Revelation 3:14-16.*] They are represented as being a disgusting morsel to His taste. “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he will Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [*Verses 17-22.*]*17LtMs, Ms 34, 1902, par. 13*

God calls upon the men and women upon whom the light of His truth has been shining for so many years, to put away their self-sufficiency, heeding the Laodicean message before it is too late for them to find repentance, even though they may then seek for it with tears. *17LtMs, Ms 34, 1902, par. 14*

God sees the lack of Christian love, true confidence, and persevering faith among professing Christians. Before Him is a record of the envy, the evil-speaking, the misrepresentations of His professed followers. He observes those who are watching for defects in others. He hears the false, scandalous statements that are passed from lip to lip—statements that make the work given me of God tenfold harder than it would be if human agencies did not

interpose between me and those whom I desire to help.*17LtMs, Ms 34, 1902, par. 15*

Satan is eagerly watching for opportunities to sow tares of dissension. All the strife that he is creating to cause alienation must be expelled from the heart. Those who cherish strife will be destroyed. Brethren and sisters, sweeten your fellowship by right words and right actions. The Lord calls for the practice of pure and undefiled religion.*17LtMs, Ms 34, 1902, par. 16*

Ms 35, 1902

Christ the Redeemer of Both Soul and Body

NP

March 4, 1902 [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 the youth, as well as to those of more mature age, is given Paul's charge: "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.*] *17LtMs, Ms 35, 1902, par. 1*

Young men and young women need more of the grace of Christ, that they may bring the principles of Christianity into the daily life. The grace of Christ and His righteousness are offered as a free gift. Justification by faith is an inspiring, all-important subject. Both the young and the old should bear in mind that if they ever behold the glory of Jesus Christ, they must hide in the cleft of the rock. *17LtMs, Ms 35, 1902, par. 2*

We cannot excuse our natural and cultivated weaknesses of character, so dishonoring to our Saviour, on the plea, "O! it is my way." Unless Christ's followers give up their way for His way, they will always have misgivings and will waver, tossing to and fro like a wave of the sea. Those who cherish defects of character, pleasing self, will suffer the sure penalty. They will find themselves strengthless, Christless. You may ask, "May I not do as I choose with myself? Is not my body my own?"—No; for the Word of God

plainly stated that you are not your own, that you are a member of Christ's body. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [1 *Corinthians* 6:19, 20; 3:16, 17.]*17LtMs, Ms 35, 1902, par. 3*

These words condemn every sinful, unholy, defiling practice; for we are God's purchased possession. And with what an infinite price has He redeemed fallen man from the slavery of sin! "God so loved the world"—fallen as it is, corrupted, defiled—"that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John* 3:16.]*17LtMs, Ms 35, 1902, par. 4*

The whole treatment of the physical organism bears the closest relationship to the spiritual life. There should be no impurity in the actions; for impurity defiles the body. Paul's exhortation to the Corinthian church is: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [1 *Corinthians* 10:31.]*17LtMs, Ms 35, 1902, par. 5*

Concerning His followers, Christ prayed, "They are not of the world, even as I am not of the world." [*John* 17:14.] We are not to love the world or to conform to its wrong practices. Every worldly, unsanctified action on the part of Christ's followers exerts an evil influence, seemingly justifying the world in the course it is taking. True religion regulates the dress, the deportment, and the words. The body, as well as the soul, has been redeemed. Both should be sanctified by the truth.*17LtMs, Ms 35, 1902, par. 6*

Many who claim to be children of God dishonor their Maker by employing artificial means in an attempt to improve on His formation of the human body. Young women, the fashionable practice of tight-lacing is unsanctioned by the Word of God. Tight-lacing is injurious to the health. By compressing the vital organs it produces an unnatural condition, lessening physical strength and dishonoring the body.*17LtMs, Ms 35, 1902, par. 7*

David said, "I am fearfully and wonderfully made." [*Psalm 139:14.*] Our habitation, the body, should be carefully guarded and preserved in soundness; for it is God's property. But because of fashion's demands, the wonderful mechanism of the body has been terribly abused. The fashion of tightly compressing the waist has brought suffering to delicate organs. All the vital organs are disarranged.*17LtMs, Ms 35, 1902, par. 8*

To adopt and encourage such a fashion as this is sinning not only against the physical organism, but against God; for God gave His Son to die for us to redeem us from the thralldom of every health- and life-destroying practice. By creation and by redemption He is the owner of the body. And when the body, purchased at infinite cost, is forced to serve the customs and fashions of this degenerate age, testimony is borne to the world that pride and sin reign within, that Christ does not abide in the soul temple. The Lord Jesus will not serve with sin. He claims the undivided affections.*17LtMs, Ms 35, 1902, par. 9*

We see women with broad shoulders, broad hips, and wasp-like waists. Such disproportionate figures bear painful testimony against the fashion-maker and the fashion-devotee. In the formation of the body our Creator made no mistake. He gave space for every organ and muscle to do its work without crowding any other part of the living machinery.*17LtMs, Ms 35, 1902, par. 10*

Body, reason, and conscience are laid upon the altar of the goddess Fashion. If reason and conscience were allowed control, the fashion of tight-lacing would soon die a natural death. In every way much harm is done to the body by this fashion. Even health and life are imperiled. Women who abuse their bodies by following such a fashion thus shorten life. And their offspring are robbed of vital force; for the compressed organs cannot possibly act naturally.*17LtMs, Ms 35, 1902, par. 11*

Sons and daughters of God, you must remember that Christ has redeemed soul, body, and spirit, in order that the human agent need no longer continue in the world's sinful course, but that the entire being might be sanctified. "Abstain from all appearance of evil. And 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 5:22, 23.*] *17LtMs, Ms 35, 1902, par. 12*

The moment that we turn the eye of faith from Christ, and seek to conform to the health- and life-destroying practices of the world in order to gain favor <with worldlings>, that moment a course is taken by which the favor of God is lost. “Ye cannot serve God and Baal.” Christ died to give a perfect conscience to those who surrender their will and way to His will and way. And many have a crippled religious experience because they do not unreservedly surrender body, soul, and spirit to God’s will and way. *17LtMs, Ms 35, 1902, par. 13*

If after conversion we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change in the spiritual atmosphere. We again breathe the murky, impure atmosphere of the old life of sin, so deteriorating to both soul and body. We become diseased, as with spiritual consumption. The world steals the thoughts and the service. Self is indulged. The view of Jesus is eclipsed. The vision of His purity, His goodness, His matchless love is dimmed. Peace is gone. No longer is the soul committed to Him in simple, perfect trust. The whole Christian life seems uncertain. *17LtMs, Ms 35, 1902, par. 14*

The moment that one loses sight of Jesus, darkness surrounds him. The eyes, no longer fixed steadfastly on Jesus, look on self and on the weakness of the spiritual character. The time that should be spent in holy communion with God is spent in dwelling upon the natural feelings. No longer is the Holy Spirit welcomed into the heart as a reprover and a comforter. *17LtMs, Ms 35, 1902, par. 15*

My dear young friends, ever keep Christ in view. Thus you keep the eye single to God’s glory. Jesus is your light and life and peace and assurance forever. By beholding Him you are changed from glory to glory—from character to character. *17LtMs, Ms 35, 1902, par. 16*

“If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, the whole body shall be full of darkness.” “Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the

whole shall be full of light, as when the bright shining of a candle doth give thee light.” [*Matthew 6:22, 23; Luke 11:35, 36.*] In Him is no darkness at all. *17LtMs, Ms 35, 1902, par. 17*

When we continually keep Christ in view, the bright rays of the Sun of Righteousness flood the chambers of the mind, and the light thus received from the Light of the World is reflected to others. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. The light of Christ in the soul temple brings peace. As we continue to behold Him, His image becomes engraved on the heart, and is revealed in the daily life by practical obedience to His will. *17LtMs, Ms 35, 1902, par. 18*

Saith the true Witness: “I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.” [*Revelation 3:8.*] *17LtMs, Ms 35, 1902, par. 19*

The youth who co-operate with Jesus Christ will find that their way is full of errors needing to be corrected. Brought into the character-building, these errors are as rotten timbers. Let no one allow these defects to remain. Let no one plead for the privilege of clinging to their imperfections, excusing themselves by saying, “It is my way.” *17LtMs, Ms 35, 1902, par. 20*

Beholding Christ, we are changed through the transforming power of the Holy Spirit. Anything short of this will be to us eternal loss. When this change takes place, the hand, the tongue, the feet will act in accord with the heart’s spiritual advancement. Faith will be as a shining light, shining more and more unto the perfect day. Then we shall never plead for our will to be done, or for our old ways and habits to be left undisturbed. The converting power of God upon character will mold us after the divine similitude—after the likeness of the One in whom “dwelleth all the fulness of the godhead bodily,” “in whom are hid all the treasures of wisdom and knowledge.” [*Colossians 2:9, 3.*] *17LtMs, Ms 35, 1902, par. 21*

Ms 36, 1902

Make Full Proof of Thy Ministry

NP

March 5, 1902 [typed]

Portions of this manuscript are published in *CTr 48*.

“Make full proof of thy ministry.” [2 *Timothy 4:5*.] *17LtMs, Ms 36, 1902, par. 1*

Enoch was an active worker for God. He did not seek ease and comfort. Nor did he spend his time in idle meditation or in striving to gain happiness for himself. He did not participate in the festivities and amusements constantly engaging the attention of the pleasure lovers of the antediluvian world. In his day the minds of many were absorbed in worldly pleasures—pleasures that tempted them to go astray. But Enoch was terribly in earnest. He did not idly saunter along the streets or linger near places of amusement, as if he were an indifferent worldling. He never engaged in common conversation with those who were corrupt, as if he were one of them. With the sinful and with the workers of iniquity he mingled only as God’s messenger, to warn them to turn with abhorrence from their evil ways and to repent and seek God. *17LtMs, Ms 36, 1902, par. 2*

Enoch lived an active, zealous life of self-denial. He walked with God in a world so corrupt that the Lord afterward destroyed it by the flood. And he walked with men as one among them, but not as one of them; as one whose purposes and works and hopes were based not only on time, but on eternity. He did not give the worldly-wise any reason to question his profession and his faith. By earnest words and by decided actions he showed that he was separate from the world. After periods of retirement he would mingle with the ungodly to exhort them to abhor the evil and to choose the good. As a faithful worker for God, he sought to save them. He warned the world. He preached faith in Christ, the Saviour of sinners, the sinner’s only hope. *17LtMs, Ms 36, 1902, par. 3*

Enoch was an Adventist. He carried the minds of men forward to

the great day of God, when Christ will come the second time, to judge every man's work. Jude tells us, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." [*Jude 14-16.*] *17LtMs, Ms 36, 1902, par. 4*

Like Enoch, we must walk with God, bringing the will into submission to His will. We must be willing to go where Jesus leads, willing to suffer for His dear sake. In seeking to save the souls for whom Christ has died, in conquering difficulties, and in keeping ourselves unspotted from the world, we reveal the genuineness of our religion. The faithful Christian does not seek the easiest place, the lightest burdens. He is found where the work is hardest, where his help is most needed. *17LtMs, Ms 36, 1902, par. 5*

The responsibility of each Christian is proportionate to his entrusted talents. Christ's true followers are fruit-bearing trees. They work as He worked, going about doing good. Thus they bear testimony that His Spirit is dwelling in their hearts. *17LtMs, Ms 36, 1902, par. 6*

Very many who claim to be Christians act as if they were in this world merely to please themselves. They forget that Jesus, their pattern, pleased not Himself. They forget that the self-denial and self-sacrifice that characterized His life must characterize their lives, else in the day of God they will be found wanting and will hear from His lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth!" [*Matthew 25:30.*] Fearful sentence! Let every professing Christian, by zealous activity in the Master's cause, seek to avert this fearful doom. *17LtMs, Ms 36, 1902, par. 7*

Like Enoch, we should earnestly proclaim the message of Christ's second coming. "The day of the Lord," the Scriptures declare, cometh "as a thief in the night. For when they shall say, Peace and

safety; then sudden destruction cometh upon them, ... and they shall not escape.” [1 *Thessalonians* 5:2, 3.] In these words is emphasized the importance of being constantly prepared for this great event. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye (those who in the light of the Scriptures are brethren) are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love (these attributes are always united); and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do. And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake. And be at peace among yourselves.” [Verses 4-13.] The whole of the *fifth chapter of first Thessalonians* should be read and heeded. Carried into practice, this Scripture would bring about a great change in the lives of those who now are inspired by the spirit that works in the children of disobedience. This chapter should receive more attention, and should be read in every church before, as well as during, seasons of prayer. Concerning his first letter to the Thessalonian church Paul wrote, “I charge you by the Lord that this epistle be read unto all the holy brethren.” [Verse 27.] *17LtMs, Ms 36, 1902, par. 8*

With this chapter should be connected the *first chapter of second Thessalonians*. Let the words of this Scripture sink deep into every heart. Notice especially the first few verses: “Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity (love) of every one of you all toward each other aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure.” [Verses 2-4.] The entire chapter is a lesson of greatest importance. *17LtMs, Ms 36, 1902, par. 9*

Let the following Scripture also be read in our churches: “Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no diversions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” [1 *Corinthians 1:1-10.*]17LtMs, Ms 36, 1902, par. 10

“Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints.” [1 *Thessalonians 3:11-13.*]17LtMs, Ms 36, 1902, par. 11

The ministers of the Word and the teachers in our schools are under the most solemn obligation to walk in harmony with these words. In these verses very much is comprehended. The character of a tree can be judged only by its fruit. All who are doers of the Word will bear evidence that they are co-laborers with Jesus Christ.17LtMs, Ms 36, 1902, par. 12

“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; and that ye study to be quiet, and to do your own business, and to work with

your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.” [1 *Thessalonians 4:9-12.*]17LtMs, Ms 36, 1902, par. 13

Let all take heed how they read and hear these words, and how they put them into practice. The gospel minister should be a faithful guardian of the truth. He should tenderly care for the flock entrusted to him, guarding them against falling into error.17LtMs, Ms 36, 1902, par. 14

To every minister and to every teacher is given the charge that Paul gave 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, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” [2 *Timothy 4:1-5.*]17LtMs, Ms 36, 1902, par. 15

The apostle Paul suffered from unworthy men. Pleading for true fellow laborers to be sent to him, he wrote: “Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. ... Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever.” [*Verses 9-11, 14-18.*]17LtMs, Ms 36, 1902, par. 16

We are not to think that in these last days we shall not pass through experiences similar to those through which Paul passed. Those who have the mind of Christ do not avoid difficulties. For His sake they go without the camp, bearing reproach and enduring hardness as good soldiers of Jesus Christ. They fight manfully for truth in places where the conflict is most trying. They labor in the closest sympathy with Him who came to seek and to save the lost; and they become trees of righteousness. Goodness and faithfulness is the fruit they bear. To every such worker Christ will say, "Well done, good and faithful servant; ... enter thou into the joy of thy Lord."
[Matthew 25:23.]17LtMs, Ms 36, 1902, par. 17

Ms 37, 1902

Of Some Have Compassion, Making a Difference

NP

March 9, 1902 [typed]

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“Of some have compassion, making a difference.” [*Jude 22.*]*17LtMs, Ms 37, 1902, par. 1*

My heart aches as I think of the work to be done in the Lord's vineyard. Night after night I lie awake, praying for help. At times I am so filled with grief and sorrow that I can only plead with the Lord not to cast off His undutiful, slothful children. Hour after hour in the night season I walk the floor of my room, thinking of how disappointed Jesus must be when He sees so few of His followers willing to wear His yoke and learn the lesson of humility and submission.*17LtMs, Ms 37, 1902, par. 2*

There is before us a great problem. How shall we work the Southern field? View after view has been given me of this field; but a description of this subject taxes my powers. A work that God approves has been done in the South. God has wrought with the workers. But there is much more to be done. Every movement made in this field must be made intelligently. There are men who can do acceptable service in the South. But it is impossible for those who have not visited this field, who have not gained an experience in working for those in the South, to understand what this work demands. The work will not be done by those who wait for all difficulties to be removed.*17LtMs, Ms 37, 1902, par. 3*

In the fear of the Lord, go to work for this neglected, unworked field. As you strive to do something, you will receive help from on high. You are not alone. Christ declares, “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.*]*17LtMs, Ms*

37, 1902, par. 4

“Go ye therefore, and teach all nations.” [Verse 19.] This means more than preaching an occasional sermon. All classes are to be taught by wise teachers, line upon line, precept upon precept, here a little and there a little. *17LtMs, Ms 37, 1902, par. 5*

“In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.” [Isaiah 6:1-4.] *17LtMs, Ms 37, 1902, par. 6*

“Then said I, Woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.” [Verses 5-8.] *17LtMs, Ms 37, 1902, par. 7*

“And he said unto them, Go ye into all the world, and preach the gospel to every creature. ... 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 16:15-20.] *17LtMs, Ms 37, 1902, par. 8*

These words outline the work of the members of the church of God. To him who co-operates with the great Medical Missionary is promised the presence of Christ in accomplishing His great work. *17LtMs, Ms 37, 1902, par. 9*

God's workers are not to center their forces in one place, as if establishing memorials for God in that one place were all that was required of them. Christ's word is, "Lo, I am with you alway. ... Go ye therefore, and teach all nations." [*Matthew 28:20, 19.*] The Saviour is to be lifted up in every city. Let those who feel the burden of the work make no delay. And let no one place hindrances in the way of the workers, causing them to stumble and lose courage.*17LtMs, Ms 37, 1902, par. 10*

To crowd the work into one place, as it has been crowded into Battle Creek, is not God's plan. This mistake is to be avoided in places in which in the future the work shall be established.*17LtMs, Ms 37, 1902, par. 11*

If those who claim to understand the Scriptures misinterpret them in practice, making but feeble efforts to press forward with the truth into new territory, they cannot expect to have God's blessing. The work of God has been so manifestly neglected by those claiming to be teachers that unless a change takes place, the Lord will greatly humble His people, who, as they have received a knowledge, have not gone forth as Christ has commissioned them.*17LtMs, Ms 37, 1902, par. 12*

When God's people are humble enough to wear the yoke of Christ, to learn from Him the lesson of meekness and lowliness of heart, He will give them success in their work for Him. When they have learned what it means to find rest in service, they will be able to say from experience, "Christ's yoke is easy, and His burden is light." [See *Matthew 11:30.*]*17LtMs, Ms 37, 1902, par. 13*

A mightier power than any power of earth works with those who give themselves unreservedly to the Lord. As they go forth with Him as their Companion, learning at every step how to reveal His meekness and lowliness, depending on Him for strength and efficiency, they receive power to do His work. To every consecrated, unselfish worker who goes forth realizing that he has a responsibility and an individuality of his own, and that Christ will supply his need, the promise is fulfilled, "Ye shall receive power." [*Acts 1:8.*] Of such workers, as of the first disciples, it is said, "And they went forth, and preached everywhere, the Lord working with

them, and confirming the word with signs following.” [Mark 16:20.]17LtMs, Ms 37, 1902, par. 14

Workers for God will have success only as they surrender themselves wholly to Him. Paul’s words to the Corinthians should be studied: “For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man.” [1 Corinthians 3:3-5.]17LtMs, Ms 37, 1902, par. 15

“I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither is he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For ye are laborers together with God; ye are God’s husbandry, ye are God’s building. According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man’s work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. If any man’s work abide which he hath built thereon, 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 6-15.]17LtMs, Ms 37, 1902, par. 16

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God.” This is most important instruction, to which we should all take heed. “Keep yourselves in the love of God.” Refuse to be contaminated by the sophistry of Satan’s insinuations. “Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.” [Jude 20, 21.] Do not depend on human aid. Only the mercy of Christ can keep you.17LtMs, Ms 37, 1902, par. 17

“And of some have compassion, making a difference.” [Verse 22.] Those who are wise in the wisdom born of God will see souls in need of help, souls who have been overcome, and who, though they have sincerely repented, would scarcely dare, without encouragement, to lay hold of hope. The Lord will put it into the hearts of those who are stewards of His grace to welcome these trembling, repentant souls to their loving fellowship. His true followers will not treat sinners as if they were beyond forgiveness. They will have compassion on those whose circumstances have been unfavorable and who have allowed Satan to lead them in forbidden paths. These souls have sinned against God, but if they repent and show the genuineness of their repentance by earnest efforts to serve the Lord, who shall dare forbid them? Encourage them. Give them an opportunity to regain what they have lost. Pride, covetousness, sensuality may have been their besetting sins. Point out their errors, but not in a way that will drive them from Christ. By words of loving compassion draw them to Him. However low they may have fallen, do not destroy their hope of pardon. Labor for them, pray with them, point them to the Redeemer. And when in repentance and contrition they come to Him, give them something to do for Him. If they desire to labor to save others from the pit of destruction from which they themselves were rescued, give them room to work. If possible, connect them with the work of God, that by association with believers, they may gain spiritual strength. Do not allow them to drift away. Set them at work winning souls to Christ. Fill their hearts and hands with work for the Master. Let them do all in their power to work for Christ. Do not set them apart from you as those you cannot trust. If they have learned their lesson of test and trial, they know how to pity those who are tempted as they were. *17LtMs, Ms 37, 1902, par. 18*

By earnest, Christlike efforts, men will be convicted and converted, and God will speak pardon to them. Let no one turn away a soul who leaves the service of Satan and asks Jesus for pardon. “Of some have compassion, making a difference.” [Verse 22.] When they give evidence that the Spirit of God is striving with them, present to them every encouragement for entering the Lord’s service. Do not discourage them by indifference, by drawing away from them with an air of, “I am holier than thou.” [*Isaiah 65:5.*] Those who act as Pharisees may not be guilty of exactly the same

sins they condemn in others, but they may be guilty of sins much greater in the sight of God. Each will be rewarded according to his work. Let those who condemn others take heed to themselves, lest they be condemned by God for Phariseeism.*17LtMs, Ms 37, 1902, par. 19*

Listen to Paul's charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing in His kingdom: Preach the Word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2 *Timothy 4:1, 2.*]*17LtMs, Ms 37, 1902, par. 20*

Ministers of the gospel have a most solemn work to do. They are to be wise in their work and earnest in their efforts. At the end of each year they should be able to look back and see souls drawn to Christ as the result of their labors. By the faithful practice of truth, and by self-sacrificing labor for those out of Christ, they are to show that they have received their credentials from heaven. The messenger of truth may show by his spirituality that his message is from God and that he is earnestly trying to do what Christ would do in his place. The attributes of Christ are his. The evils of sins are behind him and the victory before him.*17LtMs, Ms 37, 1902, par. 21*

Those to whom God gives a message understand the meaning of the assurance that God keeps His faithful servants steadfast amid all trials and gives them the victory over their enemies in the name of Jesus. Those who work for God will be placed in positions similar to that of Joseph in Egypt. They are to be wise as serpents and harmless as doves. They are to be quick to see and avoid the seductions of the enemy. Although they are not to be afraid of men, they are to beware of evil men who choose to continue in sin. In no case is the servant of God to give these men an opportunity to cover their wickedness by his sins. Some he is to save with fear, "pulling them out of the fire, hating even the garment spotted by the flesh," "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to denounce the gainsayers; for there are many unruly and vain talkers and deceivers." [*Jude 23; Titus 1:9, 10.*]*17LtMs, Ms 37, 1902, par. 22*

When a sinner is aroused, convicted, and converted, led by the Spirit of God to repent of his wrong course, shall God's followers take no part in encouraging and helping him? He has been rescued by the grace of God, the Lord has reached down and lifted him from his degradation, saying, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me" [*Isaiah 27:5*]; and shall his fellow beings draw apart from him, saying, "I have no faith in his reformation"? Great in the sight of God is the sin of those who refuse to help a fellow man in his dire necessity, refuse to guide his feet to the strait gate for which many are vainly seeking. *17LtMs, Ms 37, 1902, par. 23*

Let those who have been tempted restore such an one. They have themselves been in danger of dishonoring God by committing sin, and they should remove the stumbling blocks from his way by ridding their lives of all inconsistency. In His mercy, God has pardoned them, and by blameless conduct they are to lead the erring to Him. Remembering their mistakes and failures, they should have an intense sympathy for those who have stumbled and fallen; the strongest evidence they can give that they are truly converted is an intense desire to remove every stumbling block out of the way of the souls Satan is seeking to destroy. Remember that to the repenting sinner Christ says, "Thy sins are forgiven thee. Go in peace, and sin no more." *17LtMs, Ms 37, 1902, par. 24*

Let every one who has received the grace of God help others by revealing Christlikeness of character. Let them, by the influence of restraining grace and inspiring courage, help the poor souls who are trying to get out of the slough of sin and corruption. Those who manifest real goodness, showing kindness and courtesy to all, revealing love and compassion to the erring are the objects of God's favor. He gives them His richest blessings to impart to others. *17LtMs, Ms 37, 1902, par. 25*

When accused by the Pharisees of eating and drinking with publicans and sinners, Christ answered. "I came not to call the righteous"—the self-righteous—"but sinners to repentance." [*Mark 2:17.*] Those who work for Christ are to reveal the love He revealed for sinners. This love is to be shown much more plainly than it has been. Christians are to seek and save that which is lost. Sinners are

to be made witnesses for Christ. Those who have made mistakes are not to be thrown aside as hopeless. They are the ones whom those who are laborers together with God are to pull out of the fire, "hating even the garment spotted by the flesh." [*Jude 23.*] With hearts filled with the love of Christ, we are to labor for the erring, placing them where they can work for others, where they can show others the tenderness showed to them, revealing the grace that was the means of their conversion. *17LtMs, Ms 37, 1902, par. 26*

"The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] His word is as the leaves of the tree of life, which are for the healing of the nations. The Bible is God's word to us, and we are to receive it as such. From it we are to learn how to work in Christ's lines to seek and save the lost. When men and women are converted to the truth, they learn through the Word that to every man and to every woman is given his or her work. No one is to be idle, and no one is to keep busy merely to please and amuse self. There are works of usefulness to be done, requiring diligence and perseverance. *17LtMs, Ms 37, 1902, par. 27*

"What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*17LtMs, Ms 37, 1902, par. 28*

May the Lord help each one to realize that there is stern, earnest work to be done. May He help believers to remember that in the home, in the church, and in the world they are to work the works of Christ. Those who are commissioned to bear the messages of truth to the world are not to exalt self. They are not to seek to attach men to themselves nor to any other human leader. Ever they are to point men to Jesus, saying, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*17LtMs, Ms 37, 1902, par. 29*

We are not left to work alone. The angels are ministering spirits, sent forth to minister to those who shall be heirs of salvation. And Christ is our helper. Then draw harder and still harder, exerting every power in God's service. *17LtMs, Ms 37, 1902, par. 30*

"In all things it behoved Him to be made like unto His brethren, that

He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [*Hebrews 2:17, 18.*] "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." [*Hebrews 5:1, 2.*] "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 feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:14-16.*]*17LtMs, Ms 37, 1902, par. 31*

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord." [*Hebrews 12:12-14.*]*17LtMs, Ms 37, 1902, par. 32*

Those who receive Christ become by faith the sons and daughters of God. They are His obedient children, trained for the highest service. As stewards of His grace, they labor for the salvation of souls, and success crowns their efforts. But they realize that all their success comes from God, and that to Him belongs the glory. They show their fidelity by rightly imparting the truth. Filled with the love of Christ, they proclaim the truth in word and in deed.*17LtMs, Ms 37, 1902, par. 33*

Ms 38, 1902

Fruitful in Every Good Work

NP

March 10, 1902 [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.

“Fruitful in every good work.” [*Colossians 1:10.*]*17LtMs, Ms 38, 1902, par. 1*

The Lord has revealed to me that in carrying forward the work there should be an interchange of gifts. Men should be transferred from one Conference to another. It is not the best plan to keep ministers continually in one field of labor. If such a plan were followed, not so many additions would be made to the churches, and the church members would neither be strengthened nor would they gain an all-round experience in saving souls.*17LtMs, Ms 38, 1902, par. 2*

It is not God’s purpose that ministers should be expected and left to do the greatest part of the work of sowing seeds of truth. Hundreds of men and women now idle could work, if they were encouraged to do so. By carrying the truth into the homes of their neighbors and friends, faithful men and women of prayer can do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians who have the love of truth in the heart.*17LtMs, Ms 38, 1902, par. 3*

In laboring among the churches, the greatest wisdom should be exercised to develop talent. Men who are not called to the gospel ministry should be encouraged to labor for the Master according to their several abilities. Let them engage in special service for Him by doing house-to-house work. Sitting by the fireside, such men—if humble, discreet, and godly—can do more to meet the real needs of families than could a minister.*17LtMs, Ms 38, 1902, par. 4*

The holding of Bible readings, the opening of the Scriptures in

cottage meetings, will be a means of presenting the truth to a large number. In this manner men and women may do a great work. Some of those engaging in personal, house-to-house labor will by the improvement of their talents develop into workers capable of filling higher positions of trust. *17LtMs, Ms 38, 1902, par. 5*

Our sisters are inexcusable for allowing God-given talents to rust from inaction. It is not meet for us, my sisters, to wait for greater opportunities or holier dispositions. Christ asks, “Why stand ye here all the day idle?” [*Matthew 20:6.*] We should now consecrate all—soul and body—to Christ, believing in His power to save, and having confidence that He will use us as instrumentalities to do His will and to glorify His name. *17LtMs, Ms 38, 1902, par. 6*

We are not doing all that we might do to encourage continual simplicity in the Lord’s work. As workers for God, we must not allow our service be become formal. We must lay responsibilities upon humble, God-fearing men and women. If they consecrate themselves to Him, He will accept their disinterested efforts and work through them. If they place themselves in right relation to Him, light from the throne above will shine upon them, making them channels of blessing to others. All that they accomplish may not at once be seen, but they are sowing seed that will yield fruit unto eternal life. *17LtMs, Ms 38, 1902, par. 7*

Ms 39, 1902

The Spirit of Service

Refiled as *Ms 6, 1885*.

Ms 40, 1902

Diary/Unheeded Admonitions

Refiled as *Ms 156, 1901*.

Ms 41, 1902

The Location of the Sanitarium in Southern California

“Elmshaven,” St. Helena, California

March 14, 1902

This manuscript is published in entirety in *17MR 348-362*. +^{NoteOne} 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 visions of the night I have been writing letters, and I dare not put off longer the work to be done. Night after night I am awakened at eleven, twelve, and one o'clock with a message from the Lord, and I arise at once and begin to write, fearing that if I do not, I shall forget the instruction given me. Thus it was when I was at Los Angeles. In the night season I was in a council meeting, and the question under consideration was the establishment of a sanitarium in Southern California. One brother urged that it would be best to have the sanitarium in the city of Los Angeles, and he pointed out the objections to establishing the sanitarium out of the city. *17LtMs, Ms 41, 1902, par. 1*

There was among us One who presented this matter very clearly, and with the utmost simplicity. He told us that it would be a mistake to establish a sanitarium within the city limits. A sanitarium should have the advantage of plenty of land, so that the invalids can work in the open air. For nervous, gloomy, feeble patients, out-of-door work is invaluable. Let them have flower beds to care for. In the use of rake and hoe and spade, they will find relief for many of their maladies. Idleness is the cause of many diseases. *17LtMs, Ms 41, 1902, par. 2*

It need not to be thought that there will be any disadvantage in establishing the sanitarium outside the city. The establishment of a sanitarium ten, twenty, and even thirty miles from a city cannot fail to be an advantage in every way, not a drawback. The patients can visit the city when they wish, but they are not obliged to remain in its

smoke and dust and noise. When a sanitarium is established in the country, the sick can breathe the pure air of heaven. As they walk among the flowers and trees, joy and gladness fill their hearts. It is as if the smile of God were upon them, as they look upon the beautiful things He has created to bring joy to their sad hearts. *17LtMs, Ms 41, 1902, par. 3*

Life in the open air is good for body and mind. It is God's medicine for the restoration of health. Pure air, good water, sunshine, beautiful surroundings—these are His means for restoring the sick to health in natural ways. *17LtMs, Ms 41, 1902, par. 4*

The fact that in the country all these advantages can be obtained is a powerful incentive to the establishment of a sanitarium in the country. There the institution can be surrounded by flowers and trees, orchards and vineyard. The effect of such surroundings is as it were an elixir of life. *17LtMs, Ms 41, 1902, par. 5*

It is worth more than silver or gold to sick people to lie in the sunshine or in the shade of the trees. And whenever opportunity offers, let those in charge of them draw lessons teaching the love of God from the things of nature, from the lofty trees, the springing grass, and the beautiful flowers. Every opening bud and blossoming flower is an expression of God's love for His children. Point them upward to Him whose hand has made the beautiful things of nature. *17LtMs, Ms 41, 1902, par. 6*

Christ points us to the things of nature, saying, "Consider the lilies of the field, how they grow; they toil not; neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [*Matthew 6:28, 29.*] From the trees, the running brooks, the stones, there are lessons to be learned. Whenever it is possible, parents should have a piece of land connected with the home, that the children may learn to cultivate the soil. How many beautiful and valuable lessons may be drawn from preparing the ground, sowing the seed, and tending the growing plants. In learning these lessons, parents and children are benefited and blessed. *17LtMs, Ms 41, 1902, par. 7*

The plagues of the last days are to be poured out on the inhabitants of the world, who have shown marked contempt for the law of God.

God's people should seek to reach the people of the world, proclaiming the truth as it is found in His Word. But the time will come when they will have to move away from the cities and live in small companies by themselves. If our people regard God's instruction as of value, they will move out of the city, so that they will not be pained by its revolting sights, and so that their children will not be corrupted by its vices. Those who choose to remain in the cities, surrounded by the houses of unbelievers, must share the disaster that will come upon them. *17LtMs, Ms 41, 1902, par. 8*

When the Lord was about to smite Egypt with hail, He said to Moses, "Behold, tomorrow about this time I will cause it to rain a very grievous hail, such as had not been in Egypt since the foundation thereof until now. Send therefore now, and gather thy cattle, and all that thou hast in the field; for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die." [*Exodus 9:18, 19.*] *17LtMs, Ms 41, 1902, par. 9*

And before the destroying angel was sent to slay the first-born of Egypt, Moses was told to say to the children of Israel, "Draw out, and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through the land to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." [*Exodus 12:21-23.*] The blood on the door was to be the sign that the Israelites were God's people. He who failed to obey would suffer with the Egyptians. The Lord could not spare him. *17LtMs, Ms 41, 1902, par. 10*

Candid consideration is to be given to the matter of establishing the sanitarium in Southern California. One thing is certain: This sanitarium is not to be established in the city. This I have said repeatedly. Establish it where there is ground for cultivation, where the patients can have opportunity for healthful exercise. <Outdoor exercise, combined with hygienic treatment, will work miracles in

restoring health to the sick.> It is not according to the Lord's will for our sanitariums to be established in the city. It may sometimes be necessary to begin the work in the city, but in such cases, it should be carried on in rented buildings until a suitable location can be found outside the city. *17LtMs, Ms 41, 1902, par. 11*

In Eden each day's labor brought to Adam and Eve health and gladness, and the happy pair greeted with joy the visits of their Creator, as in the cool of the day He walked and talked with them. Daily God taught them His lessons. *17LtMs, Ms 41, 1902, par. 12*

The fruit of the tree of life in the garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man's disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. This was his test. He failed, and his transgression opened the floodgates of woe upon our world. *17LtMs, Ms 41, 1902, par. 13*

The tree of life was a type of the one great source of immortality. Of Christ it is written, "In Him was life, and the life was the light of men." [*John 1:4.*] He is the fountain of life. Obedience to Him is the life-giving, vivifying power that gladdens the soul. Through sin man shut himself off from access to the tree of life. Now, life and immortality are brought to light through Jesus Christ. *17LtMs, Ms 41, 1902, par. 14*

Christ declares, "I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." "Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. ... As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. ... The words that I speak unto you, they are spirit, and they are life." [*John 6:35, 54, 55, 57, 63.*] "To him that overcometh will I grant to eat of the tree of life, which is in the midst of the paradise of God." [*Revelation 2:7.*]*17LtMs, Ms 41, 1902, par. 15*

Why deprive the patients of the health-restoring blessing to be found in out-of-door life? I have been instructed that as the sick are

encouraged to leave their rooms and spend time in the open air, tending the flowers, or doing some other light, pleasant work, their minds will be called from self to something more health-giving. *17LtMs, Ms 41, 1902, par. 16*

Open-air exercise should be prescribed as a beneficial, life-giving necessity. The longer patients can be kept out of doors, the less care they will require. The more cheerful their surroundings, the more hopeful they will be. Surround them with the beautiful things of nature; place them where they can see the flowers growing and hear the birds singing, and their hearts will break into a song in harmony with the song of the birds. Shut them in rooms, and, be these rooms ever so elegantly furnished, they will grow fretful and gloomy. Give them the blessing of outdoor life; for thus their souls will be uplifted, unconsciously, and in a large sense, consciously. Relief will come to body and mind. *17LtMs, Ms 41, 1902, par. 17*

This return to God's original design is infinitely better than drug medication. All this was opened before me last night. I was awake from nine o'clock. Finding that I could not sleep, I dressed and asked the Lord to help me write out the instruction He had given me. *17LtMs, Ms 41, 1902, par. 18*

I was referred to Ezekiel's vision of the mighty river. "These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live. ... And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine." [Ezekiel 47:8, 9, 12.] <Let all physicians be wise to learn.> *17LtMs, Ms 41, 1902, par. 19*

Graves mistakes have been made in establishing sanitariums in the city. I was instructed that our sanitariums should be established in the most pleasant surroundings, in places outside the city, where by wise instruction the thoughts of the patients can be bound up with

the mind of God. Again and again I have described such places. But it seems that there has been no ear to hear. Last night in a most clear and convincing manner the mistakes now being made in our sanitarium work were presented to me. Again and again I have been shown the advantage of establishing our institutions, especially sanitariums and schools, outside the city. To place our sanitariums where they are surrounded by ungodliness is to counterwork the efforts made to restore the patients to health. Many times in the past this has been presented to me.*17LtMs, Ms 41, 1902, par. 20*

Our Redeemer is constantly working to restore in man the moral image of God. And although the whole creation groans under the curse, and fruit and flowers are nothing in comparison with what they will be in the earth made new, yet even today the sick may find health and gladness and joy in field and orchard. What a restorative this is! What a preventive of sickness! The leaves of the tree of life are for the healing of the believing, repenting children of God who avail themselves of the blessing to be found in tree and shrub and flower, <even marred as nature is by the curse>.*17LtMs, Ms 41, 1902, par. 21*

Great care should be exercised in regard to the food given to the patients in our sanitariums. Condiments, spices, flesh meat destroy the desire for pure, wholesome food and create an appetite for liquor. By the use of tobacco and strong drink, men are not only destroying themselves; they are robbing God, and they are leading their fellow men to follow their life-destroying practices. They are committing gradual but sure suicide; for the life forces cannot always bear the strain of such a violation of nature's laws. Sinew and muscle and nerve lose their power. The reasoning faculties grow weaker and weaker. The drunkard destroys himself, soul and body, and brings unhappiness and degradation to his family. His perceptions are deadened by self-indulgence, and he cares not that his children are loathsome in the sight of heavenly angels and in the sight of human beings. He cares not that they are unfed, ragged, and ignorant. With a lavish hand the Lord has bestowed His blessings on human beings. But drunkenness is depriving thousands and thousands of that which the Lord desires them to enjoy.*17LtMs, Ms 41, 1902, par. 22*

How much suffering would be saved if the highly seasoned food and a great variety of food were changed for a simple diet of grains and nuts and fruits. Such a change could not fail to restore health to those who have made themselves sick by overeating.*17LtMs, Ms 41, 1902, par. 23*

By returning to the food provided for man by God in the beginning—the fruits and grains produced by the earth—man’s mind is made clear, and he is filled with an earnest desire for a knowledge of the Word of God. By eating the flesh and drinking the blood of the Son of God, by receiving and believing His words, he grows to the full stature of a man in Christ Jesus.*17LtMs, Ms 41, 1902, par. 24*

I could say much more on the subject of the location of our sanitariums. We have not yet learned all that is to be learned in regard to the establishment of sanitariums. God calls for a reformation. We are to locate our sanitariums in places more favorable to sanitarium work. So far as possible, medical institutions should be established in quiet, secluded places, where opportunity will be afforded for instructing the patients concerning the love of God, and the Eden home of our first parents, which through the sacrifice of our Lord Jesus Christ is to be restored to man. It is the expressed will of God that our sanitariums shall be established as far from cities as is consistent.*17LtMs, Ms 41, 1902, par. 25*

We should make decided efforts to heed the directions the Lord has given in regard to the care of the sick. They should be given every advantage possible. All the restorative agencies that the Lord has provided should be made use of in our sanitarium work.*17LtMs, Ms 41, 1902, par. 26*

If we are to go to the expense of building sanitariums in order that we may work for the salvation of the sick and afflicted, we should locate these institutions where those we desire to help will be favorably situated. They pay their money for the healing of their bodily diseases; but I am instructed that while we should do all in our power to heal the body, we should make the healing of the soul of far greater importance. Those who come to our sanitariums as patients are in these institutions to be shown the way of salvation, <that they may repent and hear the words, “Thy sins are forgiven

thee; go in peace, and sin no more.”>*17LtMs, Ms 41, 1902, par. 27*

Those in charge of our sanitariums do not show wisdom when they take upon themselves so many responsibilities and engage in so many business enterprises that they neglect to educate and train the helpers in religious lines. There is danger of the workers carrying about them an impure spiritual atmosphere. In word and in deed they often reveal that their characters are unsanctified, unholy, impure. In the country, the education of patients and nurses can be carried on with far less labor than in the city. The atmosphere surrounding the soul will be more healthful. Through His workers, the Life-giver will present to the sick the leaves from the tree of life. The Lord has not abandoned the guilty, disobedient race. He is long-suffering and abundant in goodness and truth. His invitation of mercy is still sounding. The sick and suffering may come to Him and find life.*17LtMs, Ms 41, 1902, par. 28*

The Lord has presented to me the great advantages to be gained in building our sanitariums outside the cities in the most favorable locations. The time is not far distant when every city will be visited by the plagues of God. Those who suppose that the patronage to be gained in the congested cities would be of great advantage do not reason wisely. In this respect their reasoning is not inspired of God. Men should have less confidence in their finite wisdom.*17LtMs, Ms 41, 1902, par. 29*

The time has come when those who will be most benefited by our institutions understand by experience that a city is not the best place in which to establish a sanitarium. Then again, the outlay for buildings is to be far less than men in their own wisdom would decide. Offers of buildings at a low price will be received from men of the world who are favorable to medical missionary work. All these things should be taken into consideration. <Take advantage of favorable offers.> Often there are offered at a low price country places on which are buildings that could be utilized for sanitarium work. If the grounds are extensive, and if the surroundings are beautified by ornamental and fruit trees, we should consider these as strong reasons why we should secure such places for sanitarium work.*17LtMs, Ms 41, 1902, par. 30*

In attempting to advance the interests of the sanitarium in Los Angeles, Dr. Moran has recently made unwise movements. He has moved in accordance with his own judgment and the judgment of his immediate friends. But this hasty movement on his part is to be carefully considered, lest others should follow his example. *17LtMs, Ms 41, 1902, par. 31*

Christ's instruction is to be strictly followed: "Whosoever doth not bear his cross, and come after Me, cannot be My disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he be able to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is a great way off, he sendeth an embassy, and desireth conditions of peace." [*Luke 14:27-32.*] Dr. Moran has in view the building of a sanitarium, but he has not taken into consideration where the funds will come from to carry on his building enterprise. It is easy to work on suppositions, but it is not best to do so. It is not wise to launch out so suddenly. The bud must develop gradually into the full-blown flower. *17LtMs, Ms 41, 1902, par. 32*

In the first place, let all connected with the establishment of this sanitarium make a most thorough study of the object for which it is to be established. Is it to be in every sense a memorial for the Lord? Is it to be a means of awakening conviction in regard to the nature of sin? Is it to be a means of saving souls from death—souls who through conversion will show a reformation in the life-practice, thus answering the question, "What shall I do to be saved?" [*Acts 16:30.*] *17LtMs, Ms 41, 1902, par. 33*

Our first work is to be converted. We are individually to be born again. We are to be able to present in character the new life in Christ. The knowledge of God and of Jesus Christ whom He has sent is of primary importance; for Christ declares that it is eternal life to the believer. Those in positions of responsibility in our sanitariums should make sure that their lamps are trimmed and

burning. Men and women who are engaged in any line of God's work are to heed Christ's words, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [*Matthew 6:33.*] In building up a sanitarium, this is the first work to be done. The foundation is to be laid on Jesus Christ. *17LtMs, Ms 41, 1902, par. 34*

Let all the men of responsibility in our medical institutions search themselves honestly, thoroughly. Let each one inquire, "What is my relation to God? Do I love Him with my whole heart and soul and mind and strength? Can I give substantial evidence that I have entered the fold of Christ?" Let every one dig deep, laying a sure foundation upon the solid Rock. It is not enough to feel now and then a sense of self-satisfaction. Have you the faith that works by love and purifies the soul from every defilement? Can you in word, in practice, in disposition, bear the Bible test of character? Is your influence fragrant? Do you in your association with others in the daily life show that you have been regenerated? *17LtMs, Ms 41, 1902, par. 35*

In His interview with Nicodemus, an influential member of the Sanhedrin, Christ struck down deep to foundation principles. He said, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3.*] The new birth is the beginning of a new life, a new shining forth of light because of a change in the character. The old life of selfishness has died, and the Christ-life is revealed. This is the first preparation essential for men and women who desire to be laborers together with God in medical missionary work. *17LtMs, Ms 41, 1902, par. 36*

God has assured us that it is possible to serve Him in holiness: "Blessed be the Lord God of Israel; for He hath visited and redeemed His people, ... to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life." [*Luke 1:68, 72-75.*] *17LtMs, Ms 41, 1902, par. 37*

In Genesis the record is: "The angel of the Lord called unto

Abraham out of heaven the second time, and said, By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice.” [*Genesis 22:15-18.*]17*LtMs, Ms 41, 1902, par. 38*

God fulfils His promises in such a way as to bring the highest glory to Himself and the greatest good to His people. In order to be righteous in His sight, we must not only believe in Christ; but we must depend on Him for the realization of our highest hopes of success and of salvation, observing all His commandments and ordinances, and discharging with fidelity all the duties that devolve upon us as stewards of His grace. We shall be judged by the fruits that we bear. We do not strike deep enough, taking root in the best soil, the Word of the living God, that we may grow in strength and bear the fruits of the Spirit. In spirit, in word, and in action it is our privilege to be rich in good works.17*LtMs, Ms 41, 1902, par. 39*

We are to remember the exhortation, “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.*] By creation and by redemption we are the Lord’s property. God gave His Son as a sacrifice to save the human family, that they might live—not the life of Satan, but the life of Christ; for in Christ the divine nature was united with human nature. The Word, who “was in the beginning with God,” “was made flesh and dwelt among us.” [*John 1:2, 14.*] Christ was God manifest in the flesh. “Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” [*1 Timothy 3:16.*]17*LtMs, Ms 41, 1902, par. 40*

The Lord requires those who stand under His blood-stained banner to be faithful representatives of Him <in character.> He requires that those who undertake to fill any office in one of our sanitariums shall be of the number that are designated as His peculiar people. Concerning His children He says: “Ye are a chosen generation, a

royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His 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 evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 *Peter* 2:9-12.]*17LtMs, Ms 41, 1902, par. 41*

Let those who contemplate the establishment of a sanitarium be subject to the molding and fashioning of the Spirit of God. Such men will not represent Christ in the character-building. Let all who are in positions of trust use the holy oil of grace in spirit, in word, and in action. Let them do thorough work in purifying the soul-temple, that they may have an understanding of the work that they contemplate undertaking, and that they may be able to sow seeds of truth in many hearts. In one hand they are to carry the gospel for the relief of sin-burdened souls; and in the other hand they are to carry remedies for the relief of physical suffering. Thus they will be true medical missionaries for God.*17LtMs, Ms 41, 1902, par. 42*

Ms 42, 1902

The Health Food Question

NP

March 17, 1902 [typed]

Previously unpublished.

I must now give the instruction given me in regard to the health food question. The health food work is the property of God and is not to be made a financial speculation for personal gain. There are institutions to be established. There is a great work to be accomplished. The light that God has given and will continue to give on the food question is to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it up and prepare it to be eaten. So in the different countries of the world, health foods suited to these countries are to be prepared. *17LtMs, Ms 42, 1902, par. 1*

Mistakes may be made in following precisely every recipe given in our health journals. Let those in charge of these journals be more careful than they have been in the past in regard to publishing recipes for our people. *17LtMs, Ms 42, 1902, par. 2*

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the products of the earth so as to make simple, easily prepared health foods, which will take the place of flesh meat, so that people will have no excuse for eating flesh meat. *17LtMs, Ms 42, 1902, par. 3*

Those who are given an understanding of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. *17LtMs, Ms 42, 1902, par. 4*

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to learn how to prepare these foods. It is not the Lord's plan that the poor shall suffer for the necessities of life. The Lord calls upon His people in the different

countries to ask Him for wisdom, and then to use aright the wisdom He gives them. We are not to settle down in hopelessness and discouragement. *17LtMs, Ms 42, 1902, par. 5*

I am instructed to say that we must not look to any human being for power or experience, for strength or guidance. Christ says, "Look unto Me. I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." [*Isaiah 45:22; John 8:12.*] I speak to those who claim to be children of God. Is it not time that we knew the source of our strength and the source of our power? Shall we not, from the beginning of this year, make a record more pleasing to the Lord? Scenes are presented to me that I can find no language to describe. Trials will come that will humble hearts. Let no one feel that he is safe in following his own way, or in making man his trust. The Lord calls for men of experience, men who will carry responsibilities in His name and in His strength, men who will receive His grace to impart it to others. *17LtMs, Ms 42, 1902, par. 6*

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. ... That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [*John 1:1-4, 9-12.*] *17LtMs, Ms 42, 1902, par. 7*

It has been most distinctly presented to me that as a people we must now walk and work as men and women accountable to God. We must depend on Him, not on human beings. The Word of the living God is to be our guide. Each one is to realize his dependence on Him whose he is by creation and by redemption. Read and study the statements made in the *sixth chapter of John*. Pray for an understanding of these truths. I am alarmed as I see the spiritual weakness of those who have had such great light. Had they walked in this light, they would have been strong in the Lord. But they have not, and those who come into the truth through their efforts look to

human beings for wisdom, instead of looking to Jesus Christ, “the true Light, which lighteth every man that cometh into the world.” [John 1:9.] When those who claim to believe in Christ receive Him by faith, He will be to them their sanctification and their righteousness. *17LtMs, Ms 42, 1902, par. 8*

The Lord’s agencies, the men of His appointment, are individually to receive wisdom from Him. They are to see Him more distinctly as their sufficiency, their strength. *17LtMs, Ms 42, 1902, par. 9*

I wish to say that the Lord has placed Dr. Kellogg in an important position and that his brethren are to respect him and his work. Dr. Kellogg’s influence is to be a blessing as he works in connection with his brethren, and with the great Master-worker. But while Dr. Kellogg is to be respected and honored, while we are to recognize the fact that God has used him as a channel through which to communicate great light to His people, we are in no case to place him where God should be. This is the great danger. If this is done, the Lord will remove Dr. Kellogg. *17LtMs, Ms 42, 1902, par. 10*

Dr. Kellogg is doing three times as much work as he should do. It is not God’s will that he should do this, because by so doing, he is shortening his life. He is God’s property, and he should keep himself hid with Christ in God. *17LtMs, Ms 42, 1902, par. 11*

The Lord has reproved those who claim to believe present truth for failing to co-operate with Dr. Kellogg in walking in the light on health reform. Dr. Kellogg is to stand as God’s chosen physician. But if he is left to follow his own judgment in all things, he will make mistakes. Dr. Kellogg must not embrace so much in his plans as he has done in the past. His planning must be different. *17LtMs, Ms 42, 1902, par. 12*

I may lay off my armor at any moment. For weeks I have felt that I may not live long. I am instructed that rules and regulations are being brought in that God does not approve. Agreements are drawn up to be signed by those in our sanitariums that should never be presented to God’s people for signature. *17LtMs, Ms 42, 1902, par.*
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God does not require the signing of the documents presented to our sanitariums in this country and in foreign countries. This is not according to God's will. Dr. Kellogg is never to assume a power that God has not given him. He is not to place himself where people look to him instead of to God.*17LtMs, Ms 42, 1902, par. 14*

In the meeting held at College View in regard to the Bakery there, a transaction took place that dishonored and misrepresented Christ. This transaction was shown to me with the results that would surely follow. Thus saith the Lord, "I will not endorse any transaction of this character."*17LtMs, Ms 42, 1902, par. 15*

Some, who claim to understand the facts, justify Dr. Kellogg in what he did and help him to feel that he did right. Could they see this matter as God sees it, they would tremble for themselves and for Dr. Kellogg. That which was done on that occasion does not bear the approval of God. The spirit that prompted the action was not Christlike. God's rebuke is upon that action and upon every action of like character. Such things are a misrepresentation of the Lord's work.*17LtMs, Ms 42, 1902, par. 16*

Mistakes had been made, but they were not of a nature to deserve the result brought about by the methods followed in correcting them. Things might have been adjusted with equity and fairness, compassion and tenderness, had the right spirit been cherished. But both parties acted in a way that misrepresented the truth. Confusion was brought into minds as to what is right and what is wrong.*17LtMs, Ms 42, 1902, par. 17*

When matters are brought to a crisis similar to the crisis that came at College View, Dr. Kellogg is inclined to act in his own strength. He allows his natural and hereditary tendencies to control him. The Lord desires his spirit to be changed. Dr. Kellogg is to err on the side of mercy rather than on the side of oppression. It is not becoming in one who has been entrusted with such great responsibilities to act as if he were a ruler of the minds of men. Dr. Kellogg has been especially blessed and favored, and he is not justified in acting as he acted in the Board meeting at College View. The influence of such actions is always wrong.*17LtMs, Ms 42, 1902, par. 18*

Ms 43, 1902

The Southern California Sanitarium

“Elmshaven,” St. Helena, California

March 17, 1902

Portions of this manuscript are published in *MM 232-233; LLM 476*.

I am unable to sleep. My mind is much burdened in regard to the location of the sanitarium in Southern California. I learn that Dr. Moran has negotiated for property in Los Angeles. This was not a wise thing for him to do, seeing that the money for this investment would have to be hired. *17LtMs, Ms 43, 1902, par. 1*

There is a work to be done in California that has been strangely neglected. This work must now be done. As doors open for the proclamation of truth, these doors must be entered. Southern California is to be worked. But there are many, many fields that have been left unworked. These fields should now be entered. Let the neglect of the past be seen no longer. Men and women can do a good work for the Lord if they will consecrate themselves unreservedly to Him. But not half the energy has been brought into the management of the various lines of God's work that should be brought into them. *17LtMs, Ms 43, 1902, par. 2*

We seemed to be in a council meeting, and One of authority stood up among us and began to speak. He said to Dr. Moran: *17LtMs, Ms 43, 1902, par. 3*

You have moved inadvisedly. The question of the location of the sanitarium in Southern California is of great importance and is not to be settled by the judgment of one man or of several men who are all inclined to want the same thing. The judgment of other men is to be brought into the decision. The whole subject is to be carefully considered. *17LtMs, Ms 43, 1902, par. 4*

At the time when this matter was under consideration before, it was left unsettled because all did not agree. Your mind, Dr. Moran, was not in harmony with the mind of your brethren or with the mind of

God. And now, you make a hasty move and then expect your brethren to sign papers making the California Medical Association responsible for a large sum of money. This is not the way in which the work should begin or be carried forward. The King's business requires haste, but there is a zeal that is not according to knowledge. Moves that mean so much to the cause are not to be made until they have received full consideration. *17LtMs, Ms 43, 1902, par. 5*

The delay has been long, but this abrupt haste does not show wisdom. The move you have made is not to be endorsed without the full consent of those of your brethren who have an interest in the sanitarium work fully as deep as it is possible for you to have. They will be compelled to carry a part of the responsibility, and they should have a voice in the decisions made. Many are to have the privilege of considering the subject of the location of the sanitarium in Southern California. *17LtMs, Ms 43, 1902, par. 6*

Careful consideration is to be given to the business arrangements that mean so much to the work on the Pacific Coast and to the work in regions beyond. Wisdom is to be shown in all the movements made to advance the work of God. *17LtMs, Ms 43, 1902, par. 7*

The King's business requires haste, but there are times when "he that believeth shall not make haste." [*Isaiah 28:16.*] There is a time to pray, as well as a time to act. "Thus saith the Lord, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence shall be your strength. ... And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him. ... And thine ears shall hear a word behind thee, saying unto thee, This is the way; walk ye in it, when ye turn to the right hand, and when ye turn to the left." [*Isaiah 30:15, 18, 21.*]*17LtMs, Ms 43, 1902, par. 8*

"The Lord is a God of judgment; blessed are all they that wait for him." [*Verse 18.*] Waiting is highly commendable when circumstances are as they are in this case. Waiting may be the hardest kind of service, but there are times when it is wholly acceptable to the Lord. And at such times, it will yield the peaceable

fruits of righteousness. *17LtMs, Ms 43, 1902, par. 9*

The Lord is interested in every line of His work. He understands when men are prepared to take hold of the work in the right spirit, when they are prepared to carry it forward wisely; His way is the best way. *17LtMs, Ms 43, 1902, par. 10*

To the sick and suffering, Christ comes with the question, "Wilt thou be made whole?" [*John 5:6.*] He comes to them as a Physician who knows what they need. He comes to them as a Healer, a Redeemer. The help that He offers is sufficient for the greatest sorrow, the deepest grief. *17LtMs, Ms 43, 1902, par. 11*

The great Physician supplies the necessities of His children and bears their sorrows. He is acquainted with their griefs. "Surely He hath borne our griefs and carried our sorrows. ... He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." [*Isaiah 53:4, 5.*] He does not propose to do a half work, to bring partial relief. He will save to the uttermost all who come to Him. What a great work it is possible for those to do who co-operate with Him. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*]*17LtMs, Ms 43, 1902, par. 12*

Last night the same scenes passed before me that passed before me thirty-five years ago, when the light was given to establish a sanitarium that would be the means of educating many souls in regard to the right principles of living, and of bringing them to a knowledge of the truth. We must establish sanitariums for this purpose, and they must be so conducted that God can co-operate with the efforts made in them to relieve physical and spiritual suffering. God wants the sick and suffering to understand what it means to have the advantage of living in a sanitarium conducted in accordance with the principles of the gospel. Every worker connected with these institutions is to follow on to know the Lord, that he may know that His going forth is prepared as the morning. If our missionary spirit were stronger, if the love of Jesus filled the hearts of those in service for Him, many of the sick and suffering would be drawn to Jesus, led to the Tree of life, to take of its life-

sustaining, health-restoring power.*17LtMs, Ms 43, 1902, par. 13*

During the past three nights, light has been given me that in the medical missionary work we have lost great advantages by failing to realize the need of a change in our plans in regard to the location of sanitariums. It is the Lord's will that our sanitariums shall be established outside the city. These institutions are to be places in which those who conduct them and those who come to them for treatment will be given every opportunity for obtaining a rich spiritual experience.*17LtMs, Ms 43, 1902, par. 14*

The surroundings of a sanitarium should be as attractive as possible. Out-of-door life is a means of gaining health and happiness. As the sick look upon the beautiful scenery, as they see the flowers in their loveliness, they will venture to take a few steps outdoors to gather some of the flowers—precious messengers of God's love to His family in affliction here below. In flower garden and orchard, the sick will find health, cheerfulness, and happy thoughts.*17LtMs, Ms 43, 1902, par. 15*

All of these representations, and many more, passed as a living reality before me. I felt grateful to God, as I realized what an influence an outdoor life among the flowers and fruit-laden trees has upon those who are sick both in body and in mind. After they stay for a short time at a sanitarium situated in the midst of the beauties of nature, hope begins to take the place of despair. The heart is softened by the objects of beauty in nature that the great Master-artist has given to mankind as pictures in which are portrayed His goodness and love.*17LtMs, Ms 43, 1902, par. 16*

The night before last, so many things were presented to me that I arose about half past ten, saying, "I thank the Lord for thus teaching me that in our sanitariums we can do more than simply give treatment."*17LtMs, Ms 43, 1902, par. 17*

The sick should be taught that they are to surrender themselves, body, soul, and spirit to Christ, whose they are by creation and by redemption. Human beings have cost Him much, and they can draw upon His tender sympathies. When they surrender themselves to Him, they may expect to be relieved from worry.*17LtMs, Ms 43, 1902, par. 18*

Little things make up the sum of life. Christ will help all who are troubled by little cares and perplexities. Do you not think that Jesus knows that the enemy uses these to separate the soul from Him. Let the patients be educated to commune with Christ. He is the source of power and goodness. He is looking down on this world with pity, seeking to draw souls to Himself. *17LtMs, Ms 43, 1902, par. 19*

Let our medical institutions be established on extensive tracts of land, where the patients will have an opportunity for outdoor exercise. This will prove to be one means for their restoration to health. Encourage the patients to live out of doors. Devise plans to keep them outdoors where they will become acquainted with God through nature. As they take exercise in the open air, restoration will begin in body, mind, and soul. Life in the open air, away from the congested cities, is health-restoring. The pure air has in it health and life. As it is breathed in, it has an invigorating effect on the whole system. *17LtMs, Ms 43, 1902, par. 20*

The sanitarium should not be established in any city. Future developments will reveal this so plainly that all will understand the meaning of the words that the Lord has given me to speak to you. I have often been shown that Seventh-day Adventists, while living in the world, are to come out from the world and be separate. They are not to participate in the amusements and the alluring schemes of the world, neither are they to adopt worldly policies and practices. While living in the world, they are to labor with all their God-given ability to save perishing souls. *17LtMs, Ms 43, 1902, par. 21*

The whole book of Jude is a warning. "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, and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." [*Jude 1-3.*] After speaking of the corruptions that came into the church, he continues, "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." [*Verse 5.*] *17LtMs, Ms 43, 1902, par. 22*

The statement that follows is one that we need to consider carefully; for it teaches us that high position will not insure the salvation of any person, but rather will imperil his soul, because he is human, and human traits of character are ever seeking for recognition and for the mastery over man: "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." [*Verse 6.*]17LtMs, Ms 43, 1902, par. 23

"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. ... These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." [*Verses 11, 16-18.*]17LtMs, Ms 43, 1902, par. 24

This is the description of a class of persons that will be found living in every city. As there is no excuse for placing our sanitariums in the midst of cities, we should keep them out of these ungodly places. Work for the cities as the providence of God shall indicate; but keep our institutions away from them.17LtMs, Ms 43, 1902, par. 25

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever." [*Verses 20-25.*]17LtMs, Ms 43, 1902, par. 26

The world is one great lazar-house. On every hand are to be found the suffering. Those who are connected with our sanitariums should make every effort to encourage the patients to live an outdoor life,

so far as it is possible for them to do so. Nature is the great physician that will heal them of all their maladies, both spiritual and physical. Everything that can be done should be done to give those who come to our sanitariums for treatment the opportunity of living as much as possible in the open air. The patients should have the advantages that are given by natural surroundings. Nature is the great restorer of both soul and body. It would be wrong to erect a sanitarium in a city. The advantages to be gained by living outside the cities are to be regarded as medicinal; for through association with nature, the patients come into contact with the God of nature.*17LtMs, Ms 43, 1902, par. 27*

We long for the time to come when medical missionary workers will improve their opportunities to sow beside all waters, not knowing which shall prosper, this or that. A Paul may plant, an Apollos water; but God giveth the increase. Jesus expects those who believe in Him to give to the patients in our medical institutions the messages of God's Word as healing leaves from the tree of life. If this is not recognized as the purpose for which our sanitariums are established, let us stop and consider of what use it is to spend so much money in erecting buildings for use as sanitariums. If our medical institutions are simply for the purpose of healing bodily diseases, would it not be better to invest our means in the cause of missions.*17LtMs, Ms 43, 1902, par. 28*

I know that the plans Dr. Moran is making are not in the order of God. He must remember that it is the Conference that will have to be responsible for every dollar invested. Did his brethren tell him to go ahead as he has done? He is laying plans to establish a sanitarium in the city, when light has been given that we must get out of the cities; for in a short time they will be filled with confusion and distress.*17LtMs, Ms 43, 1902, par. 29*

A city is no place for a sanitarium, and the plan to invest fifty or sixty thousand dollars in a sanitarium to be established in Los Angeles is decidedly unwise. For three nights the need of establishing our sanitariums outside the cities has been presented to me. I have written out the instruction given me on this subject, and I hope my brethren will be able to see its importance.*17LtMs, Ms 43, 1902, par. 30*

Ms 44, 1902

Diary/God's Plan for the Location of Our Sanitarium

NP

March 12, 1902

Portions of this manuscript are published in *LLM 475-476*.

I am not able to sleep past twelve o'clock. And during every wakeful hour there is before me the sad realization that those who have had such great light are not letting this light shine forth as brightly as they should. O that those who have received the truth understood fully the significance of 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.*]*17LtMs, Ms 44, 1902, par. 1*

Some are filled with the desire to get into a place in the work of God where they can distinguish themselves. They think that if they were in the position of such and such a man, they would show how much better they could do the work. And how gladly, how earnestly they would take hold of the work; with what zeal they would labor for the advancement of God's cause. Such are deceiving themselves. Let them remember that God has placed them where they are to prove them, to see if they will bear small responsibilities with fidelity and perform small duties with exactitude, bringing Christlikeness into all they do. Let them remember that by good works they are to let their light shine forth, that they are to cultivate patience, learning of Christ His meekness and lowliness. He was the Majesty of heaven, but He came to a world marred by sin to work as the great Medical Missionary for the salvation of the souls and bodies of the fallen race. He clothed His divinity with humanity. He was a man of sorrows and acquainted with grief. "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." [*Isaiah 53:5.*] We are to follow in His footsteps.*17LtMs, Ms 44, 1902, par. 2*

March 13

I awake at an early hour, my heart drawn out in earnest prayer that the Lord will revive and strengthen me. I need the help and strength and grace that the Lord alone can give. I have many things to write. *17LtMs, Ms 44, 1902, par. 3*

There are troublous times before us, and while we can, we should place our work upon a proper basis, leaving the large cities and securing land in the country. Especially is it essential that our sanitariums be established in the country. Some of our brethren have a great desire to erect a sanitarium in Los Angeles, but this must not be. If the patients receive the help they should receive at such an institution, the institution must be where the patients will have opportunity to be much out-of-doors. *17LtMs, Ms 44, 1902, par. 4*

Why have our physicians so great a desire to be in the city? The very atmosphere of the cities is polluted, and when a sanitarium is in a city, the patients who have temptation to overcome on the point of appetite are not properly guarded. Take, for instance, patients who are victims of strong drink. In the city, saloons are so numerous that little can be accomplished in helping such patients to reform. A sanitarium established away from the city would be patronized by a class who would pluck up courage to give up eating flesh meat and, in so doing, would find themselves gaining strength to overcome the appetite for liquor. *17LtMs, Ms 44, 1902, par. 5*

Those conducting such an institution would themselves receive great benefit. Away from the din and confusion of the city, surrounded by the beautiful things of nature, breathing the pure air of heaven, they would find rest for body and mind. They would be strengthened and refreshed by thoughts of God and heaven. *17LtMs, Ms 44, 1902, par. 6*

“As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste.” [*Song of Solomon 2:3*] Oh, what wonderful spiritual lessons may be learned from the beautiful things God has made for His children. On the Sabbath, the Lord’s holy day, patients and helpers may assemble under the trees on the

lawn and listen to a half-hour's talk from the great Teacher through His messenger. And will not the sight of tree and shrub and flower make His Word more precious and call forth the grateful acknowledgement, "The Lord is good, and greatly to be praised"? [See *Psalms 96:4*.] Will not the attraction of the things of nature bring the soul into communion with God? Would we not show wisdom in studying the beautiful things God has given to delight our senses? We are to make nature our lesson book. The greatest Teacher the world has ever known called the attention of His hearers to the things of nature, illustrating the great truths of His kingdom by the objects of the natural world. He desired them to learn from the gifts of the Creator lessons of His goodness and love.*17LtMs, Ms 44, 1902, par. 7*

The Southern California sanitarium should be established away from the city, perhaps in or near Pasadena, or some other place favorable to the work to be done. Tourists and those who visit Southern California for their health care little for the din of the city. Those who plan to establish a sanitarium in a city do not understand what this involves, taking into consideration the present condition of the cities. Soon they will realize that there is a better choice to be made. Those who have true wisdom will plan to establish our sanitariums in the country, where the patients can have the benefits of out-of-door life, where they can sit in the sunshine, or, when the sunshine is too warm, under the shade of the trees. The patients are to be given the advantage of the Lord's health-giving remedies to be found out-of-doors. And the treatment given them in other lines is to be conducted on the same natural, health-restoring principles.*17LtMs, Ms 44, 1902, par. 8*

I am perplexed and troubled by the lack of discernment shown by those who fail to see the great advantage to be gained in establishing our sanitariums in the country. What great good this would bring to those coming from the cities to those institutions for treatment. They long for quiet and rest, for a change that will restore. How can this be found in an institution established in a crowded city, where the patients are obliged to stay much of the time within four walls?*17LtMs, Ms 44, 1902, par. 9*

How grateful to the weary—accustomed to city life, the glare of

many lights, the noise of the streets—is the quiet and calm of the country! How eagerly they turn aside to the scenes of nature! How glad they would be to go to a sanitarium in the country, where they could sit in the open air, rejoicing in the sunshine, and breathing the fragrance of tree and flower. There are health-giving properties in the balsam of the pine. *17LtMs, Ms 44, 1902, par. 10*

The things of nature are God's blessings, provided to give health to body, mind, and soul. They are given to the well to keep them well, and to the sick to make them well. Connected with water treatment, they are more effective in restoring health than all the drug medication in the world. *17LtMs, Ms 44, 1902, par. 11*

In the country, the sick find many things to call their minds away from themselves. They can be left sitting or lying in the sunshine or in the shade of the trees. They have only to lift their eyes, and they see above them the beautiful leaves of the trees. They wonder that they have not noticed before how gracefully the boughs bend, forming a leafy canopy over them, giving them just the shade they need. A sweet sense of restfulness and refreshing comes to them. The drooping spirits revive. There is healing in the sight of tree and flower and grass. The waning strength is recruited. Unconsciously, the mind grows peaceful. The pure, clear air is life-giving, and under its influence the fevered pulse grows more calm and regular. *17LtMs, Ms 44, 1902, par. 12*

Under such an influence, combined with the influence of good treatment and wholesome food, the sick find health. The feeble step recovers its elasticity. The eyes regain their brightness. The hopeless become hopeful. The once despondent countenance wears an expression of cheerfulness. The complaining tones of the voice give place to tones of content. The words express the belief, "God is a refuge and strength; a very present help in time of trouble." The clouded hope of the Christian is brightened. Faith returns. The word is heard, "Yea, though I walk through the valley and shadow of death, I will fear no evil; for Thou art with me; Thy rod, and Thy staff they comfort me." [*Psalm 46:1; 23:4.*] "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." [*Luke 1:46, 47.*] "He giveth power to the faint, and to them that have no might He increaseth strength." [*Isaiah 40:29.*] The

acknowledgement of God's goodness in providing these blessings invigorates the mind. God is very near and is pleased to see His gifts appreciated. *17LtMs, Ms 44, 1902, par. 13*

The sick and suffering cannot but be benefited and blessed in an institution carried on in God's order amid the wonderful works of His hands. Many, when the time comes for them to leave the institution, will be able to run without being weary, and to walk without fainting. *17LtMs, Ms 44, 1902, par. 14*

Ms 45, 1902

Laborers Together With God

NP

March 23, 1902

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.

“Laborers together with God.” *17LtMs, Ms 45, 1902, par. 1*

The workers in our sanitariums need an awakening. Many have but the faintest comprehension of what they should do and of what our sanitariums should be. They have little grasp of the reality of sanitarium work. They do not realize what there is to be done. They forget that they have more to do than to enlist the minds of men in some dream-like project. They fail to remember that sanitariums are built for something more than to entertain guests, as in a hotel. Many forget that those connected with our sanitariums are engaged in a holy warfare, and that they are to present the truth before minds in all its solemnity, yet with such Christlike simplicity and tenderness that souls will be drawn to Him. *17LtMs, Ms 45, 1902, par. 2*

There is work for all to do. United with the great Master-worker, we are to seek and save the lost. “We are laborers together with God.” [*1 Corinthians 3:9.*] This union means power and grace. Christ says, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*] His grace in the heart will make men wise in winning souls. *17LtMs, Ms 45, 1902, par. 3*

There is to be no controversy among Christ’s workers. When men produce their objections, take the affirmative, and move forward in the right way. When we submit to God’s way, the Lord Jesus guides our minds and fills our lips with assurance. We may be strong in the Lord and in the power of His might. If we receive Christ into the heart, we shall be clothed with power. An indwelling Saviour makes His power our property. The truth becomes our stock in trade. We

have words to speak to those who know not the truth. Christ's presence in the heart is a vitalizing element, strengthening the entire being. *17LtMs, Ms 45, 1902, par. 4*

We are to eat the flesh and drink the blood of the Son of God. Thus we obtain eternal life. As the blood circulates through the physical system, so Christ's life is to circulate through the spiritual system. *17LtMs, Ms 45, 1902, par. 5*

The faithful watchman keeps his eyes fixed on Christ. He prays and works, watching for souls as he that must give an account. The souls are worth saving that God brings into contact with truth and righteousness. *17LtMs, Ms 45, 1902, par. 6*

True Christians take a deep interest in suffering humanity. Those who combine efforts for the healing of the soul and the healing of the body are laboring together with God. *17LtMs, Ms 45, 1902, par. 7*

Every worker should be understandingly efficient, rooted and grounded in the faith once delivered to the saints. Then, in a high, broad sense, he can present the truth as it is in Jesus. As workers together with God, we are to give the sign of our order, showing plainly that we are on the Lord's side. *17LtMs, Ms 45, 1902, par. 8*

Our sanitariums have been specified by the Lord as a means whereby the sick and suffering are to be led to realize that they need a work done for the soul as well as for the body. Those who come to our sanitariums for treatment are to be given the advantage of every means for restoring physical health. And they should also be shown what it means to be blessed with the light and life of Christ, what it means to be bound up with Him. They are to be shown that the grace of God in the soul uplifts the whole being. Those connected with our sanitariums are to be rooted and grounded in the truth. Let them draw with Christ. Thus only can they do the great work God has given them to do. There is only One who has the power to take away the sin of the world. That One is Christ, the Sin-bearer. By His grace He can so uplift men that they are enabled to co-operate with Him. *17LtMs, Ms 45, 1902, par. 9*

The sin-pardoning Saviour wills man's salvation. Men will be saved

if they will to put their will on the side of Christ's will. Christ wills to make men steadfast and obedient, and to keep them so. John declares, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [John 1:12.]*17LtMs, Ms 45, 1902, par. 10*

"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. ... That was the true Light, which lighteth every man that cometh into the world." [Verses 14, 9.] "He that hath received His testimony hath set to his seal that God is true. He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him." [John 3:33, 34.] "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.]*17LtMs, Ms 45, 1902, par. 11*

Who is preparing to take hold understandingly of medical missionary work? By Christlike evangelistic work the image of Christ is to be impressed on the minds of those who come to our sanitariums for treatment. Men and women are to be taught to unite their weakness with God's strength. This is the work that is to be carried forward in our sanitariums. The knowledge of how men are to be educated for the future life is true science. Faith in Christ is the most powerful of all agencies in making men wise unto salvation and in preparing them to receive the truth. True knowledge comes through spiritual understanding. The mind expands and strengthens.*17LtMs, Ms 45, 1902, par. 12*

We are to be self-reliant in regard to our duty. By leaning on human help, we become religious dwarfs. Man must store his mind with truth. In the strength that God gives, he is to comprehend and hold the truth, that he may impart to others the grace he has received, teaching them to look and live. If we have a treasure house full of rich experience because the truth is implanted in the heart, and, as a holy thing, is tended and fed by the grace of God, we are rooted and grounded in the faith. We have a faith that works by love and purifies the soul. We are constantly receiving blessings; for the windows of the soul are closed earthward against the malarious atmosphere of the world, and are opened heavenward to receive the bright beams of the Sun of Righteousness.*17LtMs, Ms 45,*

1902, par. 13

I have been instructed to say to our people, You are laborers together with God. Leave the cities, and locate our sanitariums where there will be less to charm the senses and lead away from God; less to pervert the appetite and divert the mind from heavenly things. The less there is seen of the ensnaring amusements and attractions of the world, the better it is for the spiritual life. *17LtMs, Ms 45, 1902, par. 14*

We are to labor to restore to physical and spiritual health those who come to our sanitariums. Let us, therefore, make every preparation to draw them for a season apart from the world. Let everything be done that can be done to win them to Christ. Patiently, sympathetically, lead them to see their need of the truth and of the love of Christ. Tell them that He gives power to the faint and that to those who have no might He increases strength. Out-of-doors, surrounded by the beautiful things God has made, breathing the health-giving atmosphere, the sick can best be told of the new life in Christ. And in no better way can they learn of this life than by seeing it revealed in the lives of His followers. Here the Word of God can be taught. Here the sunshine of Christ's righteousness can shine into hearts darkened by sin. *17LtMs, Ms 45, 1902, par. 15*

We need to appreciate the words, "I sat down under His shadow with great delight." [*Song of Solomon 2:3.*] These words do not bring to our minds the picture of hasty transit, but of quiet sitting down—a position of calm rest. There are so many who are depressed. As believers in Christ, we need to cultivate in ourselves and encourage others to cultivate calmness and quietness in Christ. What is His invitation? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:28-30.*] The precious experience of finding rest will be ours if we comply with the conditions laid down. *17LtMs, Ms 45, 1902, par. 16*

Let us if possible turn from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love. Here we gain strength for toil

and conflict. Here we learn how to lessen our care and worry. Let the weary and heavy laden learn from Christ the lesson of quiet trust. We must learn to sit under His shadow if we would be possessors of His peace and enjoy His rich blessings. Comfort the soul with His promises. Bring into the life the hope and cheer of these promises. *17LtMs, Ms 45, 1902, par. 17*

Christ's promise is sure: "Come unto Me, ... and I will give you rest." [*Verse 28.*] Many professing Christians are so full of busy activity that they cannot find any time for resting quietly in the promises of God. They act as if they could not afford to have peace and quietness and rest. Let your soul take hold of eternal realities. On the wings of faith mount higher and still higher, reaching after the divine. By obedience you can conquer. *17LtMs, Ms 45, 1902, par. 18*

Christ came to this world to redeem those who believe in Him from its evil influences. Those connected with our sanitariums must realize what their appointed work is, and they must take hold of it as true medical missionaries. Our sanitariums are established as instrumentalities for the promulgation of truth. Those who act a part in them are to be true, faithful Christians. They are in no wise to hide the fact that they are Seventh-day Adventists, neither are they to force their belief upon any one. They are to treat all with kindness and courtesy. And ever, in word and deed, they are to keep the Saviour uplifted as the only hope of eternal life. Those who show true modesty and Christian courtesy will win their way. *17LtMs, Ms 45, 1902, par. 19*

The workers in our sanitariums will be exposed to temptation. They are obliged to come in contact with unbelievers, and those who are not sound in the faith will be harmed by the contact. Those who are abiding in Christ will meet unbelievers as He met them, refusing to be drawn from their allegiance, but always ready to speak a word in season; always ready to sow the seeds of truth. They will watch unto prayer, firmly maintaining their integrity and daily showing the consistency of their religion. The influence of such workers is a blessing to many. By a well-ordered life and a godly conversation, they draw souls to Christ. A true Christian constantly acknowledges Christ. He is always cheerful, and is always ready to speak words of

hope and comfort to the suffering. *17LtMs, Ms 45, 1902, par. 20*

“Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength.” [*saiah 26:3, 4.*]*17LtMs, Ms 45, 1902, par. 21*

I have penned these lines hastily, believing that the time has come to express myself decidedly. I leave them with you and with those connected with you. *17LtMs, Ms 45, 1902, par. 22*

Ms 46, 1902

Unity a Sign of Discipleship

NP

March 31, 1902 [typed]

Portions of this manuscript are published in *UL 104*.

“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.” [*Luke 10:27.*] Perfect love can proceed only from a perfect heart; therefore the state of the heart is shown by the love manifested in the life. We need the faith that works by love and purifies the soul. *17LtMs, Ms 46, 1902, par. 1*

The prayer of Christ is a lesson full of instruction that is infinite in importance. In this prayer He said: “This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent.” [*John 17:3.*] Through Christ humanity is connected with divinity. God expects human agencies to be in perfect harmony in the great, grand work of perfecting the love of God in their own hearts and revealing His love to others. By the cords of love they are to draw their fellow men into sacred union with Christ. When all believers, united by Christian fellowship, exemplify their love for one another, they evidence to the world that they are partakers of the divine nature. Thus they reveal the truth of God. *17LtMs, Ms 46, 1902, par. 2*

God is love. The love of the Father and the Son is an attribute of every believer. The Word of God is the channel through which divine love is communicated to man. God's truth is the medium by which the intellect is reached. The Holy Spirit is given to the human agent who works in co-operation with divine agencies. It transforms mind and character, enabling man to endure as seeing Him who is invisible. Perfect love can be enjoyed only through the belief of the truth and the reception of the Holy Spirit. *17LtMs, Ms 46, 1902, par. 3*

“Sanctify them through thy truth; thy Word is truth.” [*Verse 17.*]

“Thou art near, O Lord; and all thy commandments are truth.” [Psalm 119:151.] “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.” [John 17:19-21.] *17LtMs, Ms 46, 1902, par. 4*

Christ prayed that His disciples might realize the importance of the love that He expressed by giving His life for the world. He desired them to understand something in regard to His infinite sacrifice. If they had more fully understood His self-sacrificing love, they would never have engaged in alienation and strife. *17LtMs, Ms 46, 1902, par. 5*

I urge all who claim to believe present truth to practice the truth. If they do this, they will have a stronger and more powerful influence for good. The world will see that the love expressed by believers is the central and controlling principle of Christ's followers. Christlike love blends heart with heart. The truth draws men together. It brings into harmony and unity all who have an earnest, living faith in the Saviour. Christ designs those who believe in Him to develop and become strong by association with one another. All who work unselfishly in the Master's service bear credentials to the world that God has sent His Son to this earth. *17LtMs, Ms 46, 1902, par. 6*

Although a company of Christians united in church capacity have not all the same talents, yet it is the duty of every one to work. Talents differ; but to every man is given his work. All are dependent upon Christ in God. He is the glorious Head of all grades and classes of people associated through faith in the Word of God. Bound together by a common belief in heavenly principles, they are all dependent on Him who is the Author and Finisher of their faith. He has created the principles that produce universal oneness, universal love. His followers should meditate upon His love. They should not stop short of reaching the standard set before them. If the principles of Christianity are lived, they will produce universal harmony and perfect peace. When the heart is imbued with the Spirit of Christ, there is no quarreling, no seeking for the

supremacy, no striving to be reigning lords.*17LtMs, Ms 46, 1902, par. 7*

Our work in the service of God is to co-operate with Him in restoring harmony between men and the Creator. By the grace of God, we are influenced to consecrate heart, soul, strength, and mind to the fulfilment of His purpose in the great plan of redemption. As consecrated human agencies, we are to work with all the intensity of our God-given powers and influence. We are to eat the flesh and drink the blood of the crucified Redeemer. This means that we are to receive His words and repeat them; not as our words, but as His words—words that emanate from Him and flow through us to those who are thirsting after righteousness. We are to bear to the world the Word of God as leaves from the tree of life. All earthly ambitions and projects are of secondary importance. “Seek ye first the kingdom of God, and His righteousness; and all of these things shall be added unto you.” [*Matthew 6:33.*] The same Teacher who gave this instruction in the sermon on the mount instructed Moses, who, speaking of the commandments of the Lord, said, “Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.” [*Deuteronomy 12:28.*]*17LtMs, Ms 46, 1902, par. 8*

In His sermon on the mount, Christ instructed the people concerning prayer. He told them that they were not to make their prayers a mere form or repetition of words, “When thou prayest,” He said, “enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.” [*Matthew 6:6.*] Every believer who offers such prayers to God will be rewarded openly. Blessing shall follow the earnest petition of the sincere Christian.*17LtMs, Ms 46, 1902, par. 9*

With how much strength would those who claim to believe the Word of God be endowed, if they would do just as the Captain of their salvation has told them to do. “Light is sown for the righteous, and gladness for the upright in heart.” [*Psalms 97:11.*] I am instructed to say that there is a heaven of blessing awaiting the demand of the contrite and humble in heart. But is it praying to draw nigh to men

and tell them all your weakness?—No! Draw nigh to God. Converse with One who will help you, One who will “pour you out a blessing that there shall not be room enough to receive it.” [*Malachi 3:10.*] *17LtMs, Ms 46, 1902, par. 10*

Especially do those who are engaged in active service for the Master need to pray with the earnestness of spiritual soul-hunger. “When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask Him.” [*Matthew 6:7, 8.*] Read the *sixth chapter of Matthew* until you can make a practical application of its meaning to yourself. *17LtMs, Ms 46, 1902, par. 11*

In this same Scripture the Lord’s prayer is given. Repeat this prayer every day. Open your hearts to Christ’s grace and power. Be assured that if you feel your need, the Author of the prayer will hear you as you pray: “Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever. Amen.” [*Verses 9-13.*] *17LtMs, Ms 46, 1902, par. 12*

After giving this prayer, the Saviour declared, “If ye forgive men their trespasses, your heavenly Father will also forgive you.” In this Scripture a condition is enjoined: “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” [*Verses 14, 15.*] This is a decided statement and should come home to every heart. It is a promise of forgiveness to those who forgive men their trespasses and a refusal of forgiveness to those who do not forgive men their trespasses. *17LtMs, Ms 46, 1902, par. 13*

The One in whom the Deity and humanity were united stood before the people and gave the instruction recorded in this Scripture. Who will hear His words? Continuing His discourse, He said, “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through, and steal; but lay up (mark the words) for yourselves treasures in heaven, where neither

moth not rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also.” [Verses 19-21.] *17LtMs, Ms 46, 1902, par. 14*

“The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light.” [Verse 22.] How important it is that every soul shall have clear, sanctified eyesight, to discern between good and evil, truth and falsehood, selfishness and unselfishness, righteousness and idolatry. “But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!” [Verse 23.] It means very much to us individually whether our spiritual eyesight is clear and sanctified, or whether we have allowed the world to interpose between God and the soul’s eternal interest. Those who work in accordance with worldly theories and worldly policy cannot perceive the subtle working of Satan to becloud the spiritual discernment. *17LtMs, Ms 46, 1902, par. 15*

“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take not thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?” [Verses 24-27.] *17LtMs, Ms 46, 1902, par. 16*

Then Christ gave the object lesson of the lily, to teach His children to trust in Him. “Why take ye (anxious) thought for raiment? Consider the lilies of the field, how they grow (nder the watchful eye of the great Master-artist); they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [Verses 28, 29.] *17LtMs, Ms 46, 1902, par. 17*

This illustration is a lesson on simplicity. If men and women professing to be in the service of Jesus Christ do not work with an eye single to God’s glory, they become confused and allow eternal interests to be eclipsed by things of minor importance. “Wherefore,

if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" [*Verse 30.*]17LtMs, Ms 46, 1902, par. 18

This lesson is for every human being. It is not outward adornment that gives worth of character. God desires us to clothe ourselves in modest apparel. By devoting precious time to dress, we sacrifice golden opportunities for doing the work that He has given us to do. He wants us to receive the riches of the grace of the Holy Spirit and to have clear spiritual eyesight, that we may see the value of a meek and quiet spirit, rather than to seek to be arrayed in a worldly style of dress that to the unsanctified eye will appear attractive and beautiful. So He says: "Therefore take no (anxious) 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 (necessary) things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [*Verses 31-33.*]17LtMs, Ms 46, 1902, par. 19

There is a great lack of spiritual discernment, because the unsanctified eyesight is indulged. The desire for outward display leads many to spend for self-adornment precious time that should be spent in searching the Scriptures. Divine truth, the Word of the living God, is the medium through which He reaches the intelligence of man. Through the Word peace and joy are offered to the inhabitants of the earth to take the place of the unrest and sorrow in their disquieted minds.17LtMs, Ms 46, 1902, par. 20

Jesus Christ is the way, the truth, and the life. In the Scriptures are treasures that man is to possess. These should be prayed for as present and eternal necessities. The divine truths of God's Word will be revealed to those who will to serve the Lord Jesus Christ, ever looking to Him with the eye of faith. To those who understandingly believe the Word and eat the Word, it becomes life and salvation, circulating through the whole spiritual life-experience as the blood circulates through the human body. We should have an eye single to discern the value of the Word of the living God. It is of eternal consequence to practice its teachings.17LtMs, Ms 46, 1902, par. 21

None of us can ever understand a person with whom we are not in sympathy. To believe that Christ is our Friend is everything to us who profess to follow Him. Shall we not cease looking to human beings and exalting those who are in positions of trust? If you desire your fellow men to remain pure and sincere, do not lean heavily upon them, but lean wholly upon Jesus Christ. He can bear you and carry all your burdens. *17LtMs, Ms 46, 1902, par. 22*

“My son,” saith Wisdom, “if thou wilt receive my words, and hide my commandments with thee, ... then shalt thou understand the fear of the Lord, and find the knowledge of God.” [*Proverbs 2:1, 5.*] The promise is, “He shall know of the doctrine.” [*John 7:17.*] Will all turn their eyes Christward? Then those who have so largely devoted their time to outward display will be purified from the dross of frivolity. If any man willeth to do God’s will, says the divine Teacher, “he shall know of the doctrine.” *17LtMs, Ms 46, 1902, par. 23*

Looking unto Jesus, the author and finisher of our faith, the mind is enlightened to comprehend the deep truths of the Word of God, that to a diverted mind full of worldly devising would for ever remain a mystery, an offense, and a stone of stumbling, because the heart is not imbued with the Holy Spirit and cannot discern the rich treasures of the mysteries of godliness. *17LtMs, Ms 46, 1902, par. 24*

The talent of speech is a most valuable one. When our faces are turned Christward, we receive the bright beams of the Sun of Righteousness. The Son of God came to the earth with a life- and light-giving message to bear to all that were nigh and all that were afar off. By all people the Herald of truth was to be heard. God draws nigh unto those who draw nigh to Him. When men and women turn to Him, their prayers are indited by the Holy Spirit. As they come to Him with humbleness of mind, confessing their sins and praying sincerely for help, there is a fulfilment of 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.*] “Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.” [*Hosea 6:3.*]*17LtMs, Ms 46, 1902, par. 25*

Every one of us needs to do his best. We shall gain an experience of much value, if we take heed to the instruction of God's Word, lest at any time we should let it slip from the memory. We should carefully treasure the instruction given by Christ in the Word, from the beginning of the Old Testament to the close of the New Testament. Let us heed His instruction: "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?" "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him, as also Moses was faithful in all his house." [*Hebrews 2:2, 3; 3:1, 2.*] *17LtMs, Ms 46, 1902, par. 26*

In the Word are exhortations and warnings. Paul writes: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation, wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." [*Ephesians 4:1-6.*] Let all read the *fourth chapter of Ephesians*, receiving and putting into practice the instruction given. This Scripture is positive and decided. In it an abundance of light and grace is given. I exhort you to study this chapter and to work to bring unity into the church. There should be no half-way work done in establishing unity among professing Christians. *17LtMs, Ms 46, 1902, par. 27*

Our Lord Jesus Christ enjoins us to be united with one another: "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.*] "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.” [John 17:17-21.] This is the great object that is to be ever before us. The unity that He prayed might exist among His disciples gives evidence to the world that God has sent His Son into the world. *17LtMs, Ms 46, 1902, par. 28*

“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 (by this heavenly attribute of unity, which is divested from all worldly policy and sentiment, and which represents a perfection of character) 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.” [Verses 22-24.] “For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.” [*Ephesians 5:29-32.*]*17LtMs, Ms 46, 1902, par. 29*

Will those who claim to believe the Word of God govern their speech and their spirit by these positive and encouraging words? If this instruction were acted upon, we should reach a higher standard, and our unity would have a convincing influence upon the world. *17LtMs, Ms 46, 1902, par. 30*

I speak to the members of every Seventh-day Adventist church: Will you not only be Bible readers, but will you practice the truth in love as it is Christ Jesus? In unity is strength. Will every believer be so humble that he is able to claim the promise of the High and lofty One that inhabiteth eternity, whose name is Holy? He says: “I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” [*Isaiah 57:15.*]*17LtMs, Ms 46, 1902, par. 31*

While I write, my heart is deeply moved. Brethren and sisters, will you heed the words of God? I must tell you that the reason for your

lack of power is your lack of love for God, for your brethren, and for the souls ready to perish. Many professing Christians are in a worse spiritual condition than are worldlings; for unbelievers make no pretensions to godliness and piety. You have had an abundance of light, line upon line, precept upon precept; and yet you do not practice the virtues of Christ. Your words and actions put Him to open shame. Will you make a through reform?*17LtMs, Ms 46, 1902, par. 32*

“Be ye therefore followers of God, as dear children.” What a longing soul-desire is expressed in these words! Will you read them, and yet continue to abuse the great privileges presented to you? “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.” What entreaties are these to us, both as churches and as individuals! “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints.” [*Ephesians 5:1-3.*]*17LtMs, Ms 46, 1902, par. 33*

Is it not time for an advance movement to be made? Is it not time for a transformation of character to take place? Will you not put away thoughtless words? Will you not cease to cast reflections upon those who do not deserve your censure? God will rebuke your wrathful, bitter feelings; for they are unjust, unholy. Shall it be said of you in the heavenly courts, that you read the Bible, but do not practice its teachings? Study the Bible, and bring into the practical life the principles that it contains. Let the Word of God have free course in your hearts. Thus God will be glorified.*17LtMs, Ms 46, 1902, par. 34*

“Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. ... Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” [*Philippians 4:1, 8, 9.*]*17LtMs, Ms 46, 1902, par. 35*

Ms 47, 1902

Lessons From the *Eighteenth of Matthew*

NP

April 2, 1902 [typed]

Portions of this manuscript are published in *UL 106*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea.” [*Verses 1-6.*]¹⁷*LtMs, Ms 47, 1902, par. 1*

The disciples could not believe that Christ was not going to set up a kingdom on this earth, and they were disputing among themselves as to which of them would be the greatest in this kingdom. Calling a little child to Him, Christ set him in the midst of them, as an object lesson of the character of the kingdom He was to set up on the earth. Thus He sought to correct their false idea of His work. Thus He sought to lead them to understand that it is spiritual excellence of character that His believing people are to receive, not earthly display or splendor, wealth or position. None of these things constitute greatness in God's sight. None of them are of any weight with Him. A character bearing the semblance of Christ's spotless character is of value in God's sight. Such a character would make the disciples as a little child, eagerly desiring to take the hand of Christ, and be led in safe paths. They would cherish a submissive

spirit, willing to wear the yoke of Christ and learn of Him His meekness and lowliness. Thus they would be enabled to walk wisely in a perfect way. They would be changed into Christ's likeness. *17LtMs, Ms 47, 1902, par. 2*

Let us study this Scripture in the light of its far-reaching results. What is it upon which Christ insists? "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [*Verse 3.*] You must be converted. The pride, the ambition, the desire for worldly honor and position, which appeal so naturally to the unconverted heart, must be overcome. *17LtMs, Ms 47, 1902, par. 3*

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." [*Verses 10-14.*] *17LtMs, Ms 47, 1902, par. 4*

These are the words of Christ, plain, distinct, and easily understood by every heart susceptible to the influence of the Holy Spirit. *17LtMs, Ms 47, 1902, par. 5*

Not only for eminent believers does Christ intercede, but for those whom He calls "little ones." The weakest ones are to be looked after and encouraged. In their simplicity they may serve God most acceptably. They are so precious in His sight that Christ declares, "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." [*Verse 6.*] Thus Christ teaches us to walk and work in all humility of mind. In the Lord's kingdom, those who have served Him in humility and simplicity will be placed first. They will be especially honored because they trusted in Christ with the confiding simplicity of real

faith. The Good Shepherd gives the greatest care to the weakest of the flock.*17LtMs, Ms 47, 1902, par. 6*

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them.”
[*Verses 15-20.*]*17LtMs, Ms 47, 1902, par. 7*

This is Christ’s lesson for all who are connected in church capacity. What a change there would be if every church member would obey these words!*17LtMs, Ms 47, 1902, par. 8*

“Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother.” [*Verse 15.*] This is the way in which misunderstandings are to be settled. Speaking alone, and in the Spirit of Christ to the one who is in fault, will often remove the difficulty. Show Christlike love for your brother by seeking to adjust the difficulty “between thee and him alone.” Talk quietly together. Let no angry words escape your lips. Present the subject in a way that will appeal to his best judgment. And if he will hear you, you have gained him as a friend. Whatever the character of the offense may be, this does not change the plan God has made for the settlement of misunderstandings and personal injuries. Act out the Spirit of Christ. Take the recipe God has provided, and carry it to the spiritually diseased. Give him the remedy that will cure the disease of disaffection. Do your part to help him. Feel that it is a duty and privilege to do this, for the sake of the peace of the church, which is very dear to the heart of Christ. He does not want any

wound to remain unhealed on any member of His church. All heaven is interested in the interview between the injured member and the one who has been guilty of error. After settling the difficulty, pray together, and angels of God will come to you and bless you. There is music in heaven over this union. *17LtMs, Ms 47, 1902, par.*

9

As the erring one accepts the testimony borne, and gives evidence of true repentance, the sunshine of heaven fills his heart. Hearts are drawn together. The healing oil of love removes the disease and soreness of the wrong. The Holy Spirit binds heart to heart. *17LtMs, Ms 47, 1902, par. 10*

Those who have been united in Christian fellowship offer prayer to God and pledge themselves to deal justly, to love mercy, and to walk humbly with God. If they have wronged others, they continue the work of repentance, confession, and restitution; and the disease is healed. They are fully set to do good to one another. This is the fulfilling of the law of Christ. *17LtMs, Ms 47, 1902, par. 11*

Repentance, confession, and restitution are all required. But these cannot atone for the sin; for God has been wronged in the person of His saints. The Lord Jesus alone is able to atone for sin, by the application of His blood, shed for the guilt of the sinner. His blood cleanses from all sin. *17LtMs, Ms 47, 1902, par. 12*

“But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” [*Verse 16.*] Take those who are spiritually minded and talk with the one in error in regard to the wrong done. He may yield to the united appeals of his brethren. As he sees their agreement in the matter, his mind may be enlightened. *17LtMs, Ms 47, 1902, par.*

13

“And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto them as an heathen man and a publican.” [*Verse 17.*] When this has been done, then the church has cleared herself before God. These precautions are given to preserve the unity and purity of the church and to prevent the evil from becoming more public and more widespread. The evil must be made to appear as it is, and it must be removed; for the

health and purity of the church must be preserved, that she may stand unsullied in the garments of righteousness.*17LtMs, Ms 47, 1902, par. 14*

We need to understand the rules of church discipline and the duty that rests upon every church member to do the work that is to be done. All are to strive to preserve perfect harmony in the church, which is to be like a well-regulated family. In the church below, God's children are to be prepared for the great reunion in the church above. Those who here live in union with Christ may look forward to an endless life in the heavenly courts.*17LtMs, Ms 47, 1902, par. 15*

“Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.” [*Verses 19, 20.*]*17LtMs, Ms 47, 1902, par. 16*

Shall we not be Bible readers and Bible believers? Shall we not bring the teaching of Christ into the practical life?*17LtMs, Ms 47, 1902, par. 17*

“Then came Peter unto him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, Unto seven times! but until seventy times seven.” [*Verses 21, 22.*] This is an important part of what Christ has commanded His people to teach.*17LtMs, Ms 47, 1902, par. 18*

“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 19:16-18.*] “Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him.” You are in danger of being implicated in his guilt if you do not, as a faithful steward of the grace of Christ, seek to save him from his sin.*17LtMs, Ms 47, 1902, par. 19*

If your brother has displeased you, if he has injured you in any way, follow Christ's instruction in dealing with him. The Saviour's words are leaves from the tree of life, which you are to present to your brother, that the difficulty may be healed. Do not suffer resentment to ripen into malice. Do not allow the wrong to be like a wound that bleeds inwardly. Go to your brother, and tell him all about the matter. In humility and sincerity admonish him. Do not allow your thoughts and his to continue to be bitter. Do not let the wound fester and its poison break out in words that taint other minds. Do not watch to make your brother an offender for a word or a look. Do not rail against him. This hurts your influence and harms the members of the church. But do not suffer sin upon him. Correct him in the way laid down in the Word of God. Try to make him sensible of his wrong. Do not leave the wound unhealed until it is incurable. *17LtMs, Ms 47, 1902, par. 20*

Do not repeat wrongs. One person is told, and another, and then another, and continually the report grows, and the evil increases, till the whole church is made to suffer. Is it not best to follow a plain "Thus saith the Lord"? Settle the matter "between thee and him alone." [*Matthew 18:15.*] This is God's plan. Do not tell the matter to any one else. Seek to convince the one you think to be in the wrong, but do not expose him, and thus aggravate the difficulty, making the reproof look like a revenge. The wisdom that is from above is "first pure, then peaceable, gentle, and easy to be entreated." [*James 3:17.*]*17LtMs, Ms 47, 1902, par. 21*

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame. Debate thy cause with thy neighbor himself; and discover not the secret to another." [*Proverbs 25:8, 9.*]*17LtMs, Ms 47, 1902, par. 22*

Reason calmly about the matter. Do not exaggerate the wrong. If ye shall hear thee, thou hast gained thy brother. The controversy is ended, and friendship and confidence are restored. The angels of heaven rejoice that agreement has been brought about. *17LtMs, Ms 47, 1902, par. 23*

This is a most important subject, and I fear that I have but feebly represented its importance. The burden is upon me; for I have a

message from the Lord for His people. There is medical missionary work to be done in this line in every church that has been established among us. Shall we obey the words of our Lord, or shall we pass on, saying, "It does not matter." But it matters much to us whether we obey or disobey the words of Christ.*17LtMs, Ms 47, 1902, par. 24*

Christ's Prayer for Unity

Christ's last prayer before His trial was for the unity of His followers. He prayed for complete harmony. "That they may be one, even as we are one," He said. [*John 17:22.*] O that the importance of this prayer might be stamped on our hearts. O that we might be influenced and controlled by the spirit of this prayer!*17LtMs, Ms 47, 1902, par. 25*

"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 believe that thou hast sent me, and hast loved them, as thou hast loved me." [*Verses 20-23.*]*17LtMs, Ms 47, 1902, par. 26*

Unity of action is essential in the Lord's work. His followers are to be of one heart and one mind, speaking the same thing. "There is a variety of gifts, but the same spirit." [*1 Corinthians 12:4.*] In order for God's servants to improve every talent as thy should, they must unite with one another in Christian service. Some will labor in one way and some in another. Some will preach the Word, and others will use their ability in writing and translating books. Translations are to be made in every tongue. The gospel is to be preached to every creature.*17LtMs, Ms 47, 1902, par. 27*

Christ's prayer reveals God's purpose concerning our spiritual advancement. The heart of the Saviour is set upon His disciples

fulfilling God's purpose, in all its height and breadth. They are to be one in Him, even though they are scattered the world over. The prayer embraces all. And upon us lies the burden of its answering. God cannot make us one with Christ and with one another unless we are willing to give up our way for His way. *17LtMs, Ms 47, 1902, par. 28*

"That they may be one, even as we are one." [*John 17:22.*] O that the church may be animated by the Spirit of Christ. Then would His prayer be answered. Upon the virtue of Christ's sacrifice for us we are all agreed. His prayer for us is that we may be made perfect in one. Shall we, by doing the medical missionary work He has given us to do, make it possible for God to answer this prayer, or shall we, by discord and strife, make it of no avail? Shall we not, by co-operating with the divine agencies, enable God to answer this prayer? *17LtMs, Ms 47, 1902, par. 29*

Harmony and union existing among men of varied dispositions is the strongest evidence that can be borne that God has sent His Son into the world to save sinners. *17LtMs, Ms 47, 1902, par. 30*

While believers are distinct in individuality, while they differ in disposition, yet they are sanctified by the same spirit, and they are to be one in the things of God. They are different parts of the same great temple. *17LtMs, Ms 47, 1902, par. 31*

"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 them, 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 23-26.*] *17LtMs, Ms 47, 1902, par. 32*

Read the words over and over again, and then go to work upon God's plan, that hearts may be knit together, that the unity among God's followers may be even as the unity existing between the

Father and the Son. Ministers of the gospel are to strive earnestly and constantly to answer this prayer. This will be their defense against the attacks of Satan. It will give beauty and fragrance to the character. Let those who occupy responsible positions as church leaders take up this subject, that the unity for which Christ prayed may be seen among His followers. Let church members yield their will and their way to Christ. Let all tale-bearing cease. Clear away the difficulties, whether they be large or small. The Holy Spirit is given to purify the church of these annoyances. The Holy Spirit is given to dwell always with believers. Let confessions be made till the church is relieved of the sin that rests upon it and all grievances are settled. *17LtMs, Ms 47, 1902, par. 33*

Shall we not die to self? Shall we not make every effort to answer Christ's prayer? Think of the wonderful possibilities it contains. We are pointed to the most exalted position that it is possible for human beings to occupy. When divine and human agencies co-operate in the work of soul-saving, sinners will be converted and many souls will be saved. *17LtMs, Ms 47, 1902, par. 34*

It is our privilege to act a part in the great work outlined in Christ's prayer. But in order to do this, we must place ourselves under Christ's command. The tender regard the Saviour has shown for His church calls upon us to keep our souls in His love. Each one has something to do. Let us strive earnestly and untiringly to fulfil God's purpose for us, "till we all come in the unity of the faith, and of the knowledge of the Son of God," unto perfect men and women, "unto the measure of the stature of the fulness of Christ." [*Ephesians 4:13.*]*17LtMs, Ms 47, 1902, par. 35*

"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." [*Philippians 2:12-15.*]*17LtMs, Ms 47, 1902, par. 36*

As man works with all his capabilities, in all humility of mind, to

resist the evil working of the enemy to confuse and overthrow him, God works in him, to will and to do of His good pleasure. Thus God works with human minds; and under His guidance His servants, His instrumentalities, work in harmonious action. We must preserve unity. Thus we shall glorify God. *17LtMs, Ms 47, 1902, par. 37*

The love of God, cherished in the heart, and revealed in the words and actions, will do more for human beings than all the logic in the world. Without this love, the appeals that may be made will be without power to reach and subdue hearts. In the life of Christ, this love found full and complete expression. His great heart of infinite love yearns toward every soul. He longs to make us partakers of His nature. *17LtMs, Ms 47, 1902, par. 38*

On the cross of Calvary, Christ made a full and complete atonement for the fallen race. He died because of our sin. This was the only way in which we could be pardoned. Holiness is the fruit of Christ's infinite sacrifice in our behalf. It was not for His friends, but for His enemies, that Christ made this sacrifice, for those who He declared would not come to Him that they might have life, for those who chose earthly pleasures and earthly riches. He longs to save those who have given themselves up to the world. He calls upon them to choose His service, to give themselves wholly into His control, to wear His yoke, and learn of Him how to be meek and lowly, how to do God's will. "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 Himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." *[Verses 5-11.]17LtMs, Ms 47, 1902, par. 39*

There is a great difference between the spirit of the world and the Spirit of Christ. One leads to self-seeking, to striving for treasures that will be destroyed by the fires of the last day; the other leads to

self-denial and self-sacrifice, to striving for the treasure that never perishes. *17LtMs, Ms 47, 1902, par. 40*

The acceptance of truth is the means of sanctification. The more clearly we understand this truth, and the more faithfully we obey it, the more humble shall we be in our own estimation, and the more exalted we shall be in the estimation of the heavenly universe. The more unselfish our efforts for God, the more Christlike will be their influence, and the greater will be the good they will accomplish. *17LtMs, Ms 47, 1902, par. 41*

The Holy Spirit, received by faith, breaks stubborn hearts. This is the soul and power of the sanctification of the truth, the source of the faith that works by love and purifies the soul. All true exaltation grows out of the humiliation developed in the life of Christ, shown by the wonderful sacrifice He made to save perishing souls. He who is exalted by God must first humble himself. God has exalted Christ above every name that is named. But Christ first reached to the very depths of human woe, weaving himself into the sympathies of the race by His meekness and gentleness, His truth and righteousness. He has set an example that all who engage in His service are to follow. *17LtMs, Ms 47, 1902, par. 42*

“Learn of Me,” said the greatest Teacher that the world has ever known. “Learn of Me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” [*Matthew 11:29, 30.*] It is not enough for us to read the Word of God. The Scriptures are given for our instruction, and we are to search them carefully and diligently. We are to study the Word of God, comparing one portion with another. Scripture is the key that unlocks Scripture. As we read and pray and study, there will be beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God’s Word. *17LtMs, Ms 47, 1902, par. 43*

We are told to glorify God in our body and in our spirit, which are His, because we have been bought with a price. We are to do this by hearkening to His Word. We are to honor God and Christ by perfect obedience to this Word. *17LtMs, Ms 47, 1902, par. 44*

We are also to search our hearts carefully, to see if we really desire

to understand the teaching of the Word of God in regard to our daily duty. *17LtMs, Ms 47, 1902, par. 45*

We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His Word, who understand better than we do its application. *17LtMs, Ms 47, 1902, par. 46*

“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.*] *17LtMs, Ms 47, 1902, par. 47*

Thus Christ has pledged Himself to guide, comfort, sanctify, and sustain His people. He declares, “I will be with you in your work of teaching and persuading men and women to be My disciples. The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from selfishness to righteousness, from darkness to the living God. They will be with you as you teach all things that I have commanded you.” *17LtMs, Ms 47, 1902, par. 48*

The Lord Jesus will be with His people. It is upon His presence that their success depends. Those who obey the words of the great Teacher will receive blessings from Him, and, as they use these blessings in doing good, they will receive greater blessings. *17LtMs, Ms 47, 1902, par. 49*

Ms 48, 1902

What the Sales of *Christ's Object Lessons* Will Accomplish

St. Helena, California

April 6, 1902

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What the Sale of *Christ's Object Lessons* Will Accomplish^{17LtMs},
Ms 48, 1902, par. 1

My heart is made glad in the Lord as I hear of the result of the effort to sell *Christ's Object Lessons*. The sale of this book is the Lord's own plan, and His blessing is attending the effort being made to carry this plan to completion.^{17LtMs}, *Ms 48, 1902, par. 2*

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, *Christ's Object Lessons*, to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to save money to pay my debts, that I might be free from the burden of interest. But I could see no other way for the schools to be relieved than for me to give *Object Lessons* for this purpose, and I said, "It must be done." Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them if they would not share the gift with me by giving the work that must be done in the publication of the book.^{17LtMs}, *Ms 48, 1902, par. 3*

The plan was presented to me by the Lord as one that would be an all-round blessing. It was a plan by which leaders and people would be enabled to act a part and receive a blessing. Scene after scene was presented to me in which ministers were being aroused to act their part. Church members became interested, and whole families took part in the work. Angels of God united with the workers, opening doors for the canvassers to enter and tell the people of the work they were trying to do in selling *Object Lessons*.^{17LtMs}, *Ms*

48, 1902, par. 4

I saw that the book found ready sale. It was bought by thousands not of our faith; and some, after seeing the value of the matter it contained, bought several copies for distribution among their friends. *17LtMs, Ms 48, 1902, par. 5*

The workers gave their time, receiving nothing as far as money is concerned, but receiving a reward of infinitely greater value. *17LtMs, Ms 48, 1902, par. 6*

Individual action brought a consciousness of well-doing. Those who engaged in the work improved in health of body and health of mind. They gained an experience that made their hearts glad in the Lord. They had no time to speak needless words. Their one thought was, "The book must be sold; for the debt must be lifted from the schools." It seemed as if in every place prayer could be heard; and faith in the work constantly increased. A happy enthusiasm filled the hearts of the workers. *17LtMs, Ms 48, 1902, par. 7*

I was made very happy by the result of the plan. And those who engaged in selling the book were happy. They helped one another to make the work a success. *17LtMs, Ms 48, 1902, par. 8*

I saw that in selling *Object Lessons*, our people were learning how to handle larger books. They were being prepared to enter the canvassing field. The earnestness with which they took hold of the work showed that they appreciated the opportunity of learning how to canvass. Prejudice was removed. In becoming acquainted with the people, the workers gained a valuable experience. And as they were thus sinking fresh shafts, their example helped the church to see that all around them there was work to do. There were those in the church who needed the experience to be gained by telling others of the truth; and as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became His people's blessing. The pulpit became a place of power. *17LtMs, Ms 48, 1902, par. 9*

I saw that the sale of *Object Lessons* opened the way for the establishment of missions. In the church there was a revival of the missionary spirit. An earnest desire to learn how to work for the

Lord was shown. Small companies gathered for prayer and Bible study. All moved forward with harmonious action. Believers went to places where the people have no opportunity to hear the Word of God and gathered the children for Sabbath school. Efforts were made to help isolated families. Plans were laid for these families to meet with other families for Bible study. Thus the way was opened for light to shine forth from the Word of God.*17LtMs, Ms 48, 1902, par. 10*

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the results of selling *Christ's Object Lessons* before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done.*17LtMs, Ms 48, 1902, par. 11*

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. I have been shown that many of them have become rusty from inaction. The Lord, in His providence has now given them something to do, and has thus opened the way for them to help others to become acquainted with the special truths for this time. He has given them a work to do that will bring a great and grand result. In getting out of the easy chair of self-satisfaction, and going forth to give the light of truth to their fellow men, they will learn an excellent lesson. By selling *Object Lessons*, they are doing a twofold work—helping to lift the debt from our schools, and at the same time giving the precious light of truth to those who need it.*17LtMs, Ms 48, 1902, par. 12*

I hope that no one who can engage in this work will excuse himself and so lose the blessing that there is in it. This work is the means that the Lord has ordained for uniting the hearts of His people to one another by the same link that unites them to Himself. "We are laborers together with God." [*1 Corinthians 3:9.*] These words seem so appropriate to the work now being done.*17LtMs, Ms 48, 1902, par. 13*

There are many, many souls that the Lord Jesus desires to save. And He asks for our co-operation in this work. These souls cost Him

an infinite price. Let the question come home to us, "Are we willing to be workers together with God? Are we willing to go to those outside the faith and plant in their hearts the seeds of truth?" The work now being done with *Object Lessons* is a good beginning of the work the Lord desires to see carried forward by His people, because it calls for sacrifices and gifts, and because it enables all to act a part. It is a work in which old and young can engage. The Lord's plan has provided a way for all to do something. The more you do of this work, the less weary and the less perplexed you will be. As you go forth to sell the book the Lord has declared should be sold, you will realize that to you is spoken the benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." [2 *Corinthians* 13:14.] *17LtMs, Ms 48, 1902, par. 14*

The work of selling *Object Lessons* is to accomplish double and triple good in different lines. Those who purchase the book feel that they are doing something to advance a worthy cause. The work is done with an earnestness that appeals to their hearts. It is a lesson to them, and although they are not of our faith, they appreciate the effort that is being made. They are impressed with the earnestness of the workers. They realize that what they are doing is commended by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit will come through the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of the work done in canvassing for *Object Lessons*. *17LtMs, Ms 48, 1902, par. 15*

The Lord comes very near the workers, and angels go before them. My brethren and sisters, never forget whose company you are in. See by faith an angelic host around you. Believe that the Lord Jesus is by your side, that His glory enfolds you, that He is pouring upon you the refreshing showers of His grace. Speak and act to the glory of God. Say, "In thought, word, and deed I will be a blessing to those I meet. I will let light shine forth." Enter into conversation with the people. Become familiar with their experience, and from the book you are selling read passages that will help them. Take with you into their homes the sunshine of heaven. Outside of the truth, there is little enough of this sunshine now in the world. *17LtMs, Ms 48, 1902, par. 16*

As you seek to become acquainted with those who have no knowledge of the truth, as you strive to speak words in season, remember that you are God's helping hand, and that He will teach you to speak words which will cause light to shine into darkened minds. Doors will open for the work of soul-saving. Many who enter Christ's service at the eleventh hour will labor with great earnestness for Him. They will appreciate the wonderful truths of the Word of God and will bring these truths unto the daily life. *17LtMs, Ms 48, 1902, par. 17*

Let the workers remember that their spirit and their actions have a great influence on the minds of those they meet. Let them feel their dependence on God. It is only when we place ourselves in His hands, to be worked by His Spirit, that He can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work, they are to speak of the love of the Saviour, who, though He was rich, yet for our sake became poor, that we might be rich. He gave Himself to a life of lowliness, privation, and poverty, that He might know how to reach every suffering child of His. In all our afflictions He is afflicted. "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 us follow where He leads the way, denying self, and taking up the cross. As we share His humiliation in this life, partaking with Him in His suffering, we are preparing to share His glory in the future life. *17LtMs, Ms 48, 1902, par. 18*

I have never seen so good an opportunity for those who are willing to work, to give spiritual help to their neighbors and to strangers, as is presented in the work of selling *Christ's Object Lessons*. Let all engage in this work, striving, in the meekness of Christ and the love of God, to communicate the light of truth. Go forward, brethren and sisters, and in forgetfulness of self and unselfish effort for others you will receive a rich reward. Trust in the Lord for aid; remember that when with thankful hearts you do the very best you can, you are closely allied with the angels of heaven. There is sympathy and co-operation between divine and human agencies. The Lord will open ways for you. He does not limit His grace to any special time or special effort. Only have a heart to obey His Word, and your

example will make an impression in favor of the truth. Only be wide-awake to see your opportunities, and God will help you to improve them. Only do what you can, in humility and sincerity, and you will not lose the blessing the Lord has for you.¹⁷*LtMs, Ms 48, 1902, par. 19*

Ms 49, 1902

Noble Service for the Master

NP

April 17, 1902 [typed]

Previously unpublished.

“Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge.” [1 *Corinthians* 1:2-5.]17LtMs, Ms 49, 1902, par. 1

“According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” [*Ephesians* 1:4; 2:4-7.]17LtMs, Ms 49, 1902, par. 2

We are living in a time when Satan is working with all his power to discourage and defeat those who are laboring in God’s service. But we must not fail nor be discouraged. We must exercise greater faith in God, believing His promises, and trusting His living Word. Unless we as workers have a firmer hold from above, we shall never be able to cope with the powers of darkness that will be seen and felt in every department of the work. We are surrounded with missionary fields. God will use humble men, if they are daily learning in the school of Christ. Some men are inclined to overrate their own importance, and some are self-sufficient. Such men have not the strength that Jesus gives. And “without Me,” He says, “ye can do nothing.” [*John* 15:5.]17LtMs, Ms 49, 1902, par. 3

Especially in our schools we shall always need men possessing the missionary spirit, men whose hearts are softened and subdued by the grace of Christ. Many teachers lack wisdom and aptitude to deal properly with human minds. They fail to see in every student a soul to save. They forget that Christ has given His life in order that man should not perish, but have eternal life. The teacher who has the true missionary spirit will learn of Jesus and labor for the salvation of the souls under his charge as one who must give an account. In no better way can he express his love and gratitude to God than by engaging in earnest, devoted labor for the salvation of souls for whom Christ has died. When the harvest of the earth is reaped, the faithful teacher will bring in many of his students as sheaves to the Master. They will share with him the life that measures with the life of God. Life and immortality are brought to light through Jesus Christ. *17LtMs, Ms 49, 1902, par. 4*

God forbid that the teachers in our schools should fail of instructing students in the knowledge that pertains to their eternal welfare. But they must expect to engage in warfare; for Satan will bring his utmost powers to bear against every effort that they make. If they are not firm; if they are not determined, through faith and prayer, to win the crown of life, they will be defeated and will perish in their sins. *17LtMs, Ms 49, 1902, par. 5*

Let no selfish interest come in between God and a soul in need of help and salvation. Thus you would counterwork all your efforts for the tempted and sinful one. You must have trust—calm, strong, unchanging trust—in Jesus. He will co-operate with your efforts. If you plead for perishing souls as Moses pleaded for rebellious Israel, God will answer your prayers. But you need not expect that Satan will give up his prey without a desperate struggle. *17LtMs, Ms 49, 1902, par. 6*

The publishing houses are in need of the renovating power of God. The managers of these institutions need to cherish the pitying love of Christ. If the professing Christians working in our publishing houses in these last days had a living connection with God, they would no longer be in darkness, but would be the children of light. *17LtMs, Ms 49, 1902, par. 7*

“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 our sins; and in Him is no sin.” [*1 John 3:1-5.*] *17LtMs, Ms 49, 1902, par. 8*

John cannot find language to express the greatness of God’s love, and he calls upon the world to behold it. As men of the world look upon the people who have joined the army of the Lord, they will not see pride of appearance or outward display. They will see those who in the Lamb’s book of life are acknowledged as sons of God. The world knew not Jesus; for His deportment and His character were so different from the worldly standard as to be beyond their comprehension. The world cannot discern spiritual things. So far as Christian life and virtue are concerned, their estimate is false. If in war a man becomes a skilful general, men honor him and his nation lauds him. If he dies in battle, a monument is erected in his honor. But a man who works for the world as Christ worked, uplifting his fellow man from degradation and striving in every way possible to make him that which God designed he should be, is not noticed by the world. He may sacrifice his life in a great and noble work, but the world knows him not; for they knew not his Master. *17LtMs, Ms 49, 1902, par. 9*

The truly honorable are those who devote their lives to the uplifting of their fellow men to glorify God. The man who lays aside selfish interests in order to bring happiness to others; who binds up the broken-hearted, who brings life and immortality to light before those who know not Christ, who does all he can to benefit his fellow men, using his capabilities for God, is the man who will hear the “Well done” from the Master. [*Matthew 25:21.*] “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.*] *17LtMs, Ms 49, 1902, par. 10*

Men and women have scarcely begun to understand the true object of life. They are attracted by glitter and show. They are ambitious for conquest and worldly predominance. The real, true aims and objects of life are sacrificed. *17LtMs, Ms 49, 1902, par. 11*

Wealth is not a certain element of true greatness. Those to whom the Lord has entrusted money and territory often exercise their power to oppress their fellow men rather than to relieve their woes. *17LtMs, Ms 49, 1902, par. 12*

Birth and blood are not sure elements of true manliness. God will bless the man whose heart is humble, sensitive, and pure, who is not actuated by motives of self-aggrandizement, who gives those who are struggling for vantage-ground room to work and advantages with which to work. If by word and action a man oppresses and discourages his co-workers simply because he has the power to do so, the Lord will sometime cause him to pass over the same road and to go through a similar experience. *17LtMs, Ms 49, 1902, par. 13*

The man who follows on to know the Lord is a student of the Scriptures. Carefully and critically he examines what Christ has been to godly men in all ages and what He has done for them. By faith he garners up these precious evidences of Christ's care for His followers. He brings Christ into his own experience, believing that He will be to him the same Saviour that He has been to patriarchs, prophets, and apostles. He hears the testimony that these men bear in regard to Christ, and his faith gathers strength. Studying Christ's life and the lives of His followers, he becomes better acquainted with the excellency of the Majesty of heaven. Strengthened by all these assurances, he can say, with Paul: "Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words, which thou hast heard of me, in *faith* and *love* which is in Christ Jesus." [2 *Timothy 1:11-13.*] These words are of much import to every preacher of the gospel. Lightness in conversation is a sin; for by such words God is dishonored. God will acknowledge

every work that is done in co-operation with Jesus Christ. And Christ has invited you, burdened though you may be with trials, to come to Him and yoke up with Him. His 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." [*Matthew 11:28, 29.*] Many want to fashion a yoke that will fit their necks. Let those go to Jesus and allow Him to place His yoke on them. They will find rest unto their souls; for they will learn of Him who is meek and lowly in heart. By experience they will find that His yoke is easy and His burden light. The blessedness of serving Him will become a reality to them. *17LtMs, Ms 49, 1902, par. 14*

Let every minister, by his course of action, prove that he is honest before God. Those who engage in sacred work need not think that they can be laborers together with God, if they work in a bungling manner. Shall any professing Christian worker do less than when he was an alien from God's service? Surely no one desires to be found doing thus. Let every one prove his work, to see of what sort it is. Let every one show that he realizes that Christ is his Companion. The Saviour says, "Without Me ye can do nothing." [*John 15:5.*] He who is truly yoked up with Christ cannot fail of doing his best and of bearing witness to the world that companionship with Christ not only fits a man for service, but daily strengthens him to do most excellent work. *17LtMs, Ms 49, 1902, par. 15*

Ms 50, 1902

On Various Phases of Medical Missionary Work

“Elmshaven,” St. Helena, California

April 13, 1902

Portions of this manuscript are published in *2SM 306-308*, *5MR 177*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Report of a council meeting held in the interests of health food and restaurant work, at “Elmshaven,” St. Helena, California, 10 a.m., April 13, 1902. *17LtMs, Ms 50, 1902, par. 1*

Present: Mrs. E. G. White, W. C. White, N. C. McClure, M. E. Cady Brethren Loper, Boeker, Fulton, Bowen, Haynes, Morian, and others. *17LtMs, Ms 50, 1902, par. 2*

W. C. White: I esteem it a great privilege to meet together for counsel in regard to the Food Company. I know that Mother is weary, and yet I hope that the Lord will bless us. Here are Brethren Fulton and Haynes, from San Francisco; Brethren Cady, McClure, and Lashier, from Healdsburg; Brother Loper, from the Sanitarium; and Brethren Boeker, Bowen, and others, from the Food Company. In a very short time we shall enter meetings in which we ought to present to our people plans and ideals in regard to the work. Although we hope to learn from each other during our council, I believe it is our privilege also to ask and receive counsel and enlightenment from God. I feel like presenting an earnest petition that He will guide us, giving us instruction and wisdom. *17LtMs, Ms 50, 1902, par. 3*

(Prayer by Brethren McClure and W. C. White.) *17LtMs, Ms 50, 1902, par. 4*

W. C. White: Some of the matters that will come up this afternoon, brethren, we thought we might discuss to advantage this morning. Several of us have known that Mother has had light on some of

these questions. She has spoken on them at our camp-meeting and has written briefly concerning them; and so we have asked the privilege of having a council in her presence, so that she can give us any word of caution or encouragement or counsel that she feels free to give. Now shall we proceed to lay before her, or discuss among ourselves, the various propositions that are uppermost in the minds of the managers of the Food Company?¹⁷*LtMs, Ms 50, 1902, par. 5*

If I understand the matter correctly, we have come to believe that the Lord would be pleased to have us make the health food business a great missionary agency, a means of reaching the people with the truths and reforms of this generation. To do this, we must reach out and establish the business in as many localities as we can. A matter more important still, and perhaps of first importance, is to bring the right principles of dealing into our home work, so that our employees will be trained aright and be enabled to develop Christian character, so that when they go out, they will correctly represent a Christian enterprise.¹⁷*LtMs, Ms 50, 1902, par. 6*

In the development of plans, the managers of the Food Company have been studying how to place the foods in the hands of our people at prices that they can afford to pay—how to free the business from those high prices which are necessary when we give a large salary to the man who travels to sell the goods, and a good commission to the groceryman who sells them. To accomplish that, it has been proposed that we organize a business connected with the College, operating under the name of the Healdsburg College Food Company, or some similar name, and that instead of dealing with agents or grocerymen, we sell to our people direct at a net rate. We have discussed more or less the question of how the Food Company should connect with the College—whether we should ask the College to conduct this business upon plans that we could approve, or whether the Food Company should conduct the business on plans that the College could approve, or whether the two should unite hand in hand in a partnership.¹⁷*LtMs, Ms 50, 1902, par. 7*

Have you those propositions, Brother Boeker, that we were

considering?*17LtMs, Ms 50, 1902, par. 8*

A. Boeker: They will be brought over as soon as they are prepared.*17LtMs, Ms 50, 1902, par. 9*

W. C. White: Perhaps Mother may have something to say while we are waiting.*17LtMs, Ms 50, 1902, par. 10*

Mrs. E. G. White: I have before me a manuscript dated March 17, 1902, from which I shall read:*17LtMs, Ms 50, 1902, par. 11*

(Read portion of MS.)*17LtMs, Ms 50, 1902, par. 12*

W. C. White: One of the questions, Mother, that we have been considering is, What is our duty in the matter of establishing restaurants? We have heard you say in private and in public, and have read in what you have written, something with reference to the advantages to the cause in establishing vegetarian restaurants. Recently there have seemed to be some good openings. The difficulty that we have been considering is the expense. To establish a restaurant according to the plan on which they are usually conducted means an investment of from seven hundred to a thousand dollars.*17LtMs, Ms 50, 1902, par. 13*

When Dr. Kellogg was here last, he was much interested in our food stores. In the East they have not succeeded in that line so well as we have. I think the number of food stores in California is greater than the told number in the rest of the United States. The Doctor suggested that we consider the advisability of establishing restaurants in an inexpensive way in connection with our food stores. We have thought that such beginnings could be made for an outlay of two or three hundred dollars in a place. What would you think, Mother, of that plan?*17LtMs, Ms 50, 1902, par. 14*

Mrs. E. G. White: That would be a very small outlay, would it not? You could not limit the expenditure to that amount, could you? I should think that you would have to expend a little more than that.*17LtMs, Ms 50, 1902, par. 15*

W. C. White: If the restaurants succeed at all, they would grow and require more. That is the case with our children—as they grow

larger, and as we see them develop, we are ready to spend more time on them. The question is, whether it would be a right movement now to make the Food Company a little more independent, a little more self-reliant, than it has been in the past, and then encourage it to take up the restaurant business, and introduce restaurants in connection with its stores? Heretofore our restaurants have all been individual enterprises—one person here, one person there, or two persons in some place, or an agent of an association sent out to do this kind of work. Each one has had to work out all the problems by himself. In the establishment of food stores, one man has gone out and opened the stores, and all have been managed on a uniform plan. We have been thinking of letting the same Company undertake to establish small restaurants. They could have a number of them. If they grow too large to be accommodated in food stores, then another place could be found. But I have thought, Mother, that since you said that we should begin small and let things grow, perhaps it would be in harmony with right principles to follow the same plan in the establishment of restaurants.*17LtMs, Ms 50, 1902, par. 16*

Hygienic Restaurants

Mrs. E. G. White: I have much to say in regard to hygienic restaurants, sanitariums, and health foods. I am perplexed to know where to begin.*17LtMs, Ms 50, 1902, par. 17*

The light given me is that instead of presenting the subject of health reform abruptly to a congregation of unbelievers, our laborers should first reach their hearts by presenting Christ and Him crucified. Many unbelievers know no more of health reform than do babies. True, the laborers must dwell on reforms; but let them first endeavor to touch and make tender the hearts of the people and lead them to be converted. After conversion, men and women will be ready to receive instruction in regard to further reforms and will permit their teachers to lead them along step by step into the full light of present truth.*17LtMs, Ms 50, 1902, par. 18*

While in New York City last winter, I received light in regard to hygienic restaurants. Night after night the course that our brethren should pursue in that city passed before me. They were to go

forward in the establishment of other hygienic restaurants. Instead of resting satisfied with having only the one that had been opened, they were to open other restaurants in various sections of the city. The people living in one part of Greater New York do not usually know what is going on in other parts of the city; therefore it is necessary to establish many restaurants. As men and women eat at these places, they will become conscious of an improvement in health. Their confidence once gained, they are more ready to accept God's special message of truth.*17LtMs, Ms 50, 1902, par. 19*

Wherever there is a school, there should be some sort of hygienic restaurant. This would lift many burdens from the school management; for the results to the students would be beneficial. Students who eat wholesome food are able to study and advance, retaining that which they learn.*17LtMs, Ms 50, 1902, par. 20*

When in Los Angeles, I was shown that not only in various sections of that city, but in San Diego and in other smaller tourist resorts in Southern California, health restaurants and treatment rooms should be established.*17LtMs, Ms 50, 1902, par. 21*

If any one desires to ask questions, be free to speak.*17LtMs, Ms 50, 1902, par. 22*

N. C. McClure: Did that include the seaside resorts?*17LtMs, Ms 50, 1902, par. 23*

Mrs. E. G. White: Yes.*17LtMs, Ms 50, 1902, par. 24*

Boarding Houses

H. H. Haynes: Was that something after the order of a health boarding house, where people could board by the week, and perhaps room?*17LtMs, Ms 50, 1902, par. 25*

Mrs. E. G. White: The health boarding house?—I do not know that I could specify just how the work should be conducted. It would depend upon the circumstances.*17LtMs, Ms 50, 1902, par. 26*

H. H. Haynes: I do not mean from a financial standpoint.*17LtMs, Ms*

50, 1902, par. 27

Mrs. E. G. White: But I mean with reference to the public. That is what you mean?^{17LtMs, Ms 50, 1902, par. 28}

H. H. Haynes: Here is a question that has been asked me by a great many of our people within the last year. They say, "We could open a health boarding house; but would it be right do to this, and serve guests on the Sabbath, and have them around on that day as we should in an ordinary boarding house?"^{17LtMs, Ms 50, 1902, par. 29}

Mrs. E. G. White: I have had no special light in regard to its being the duty of our people to conduct boarding houses something after the order of hotels. Years ago the brethren began to work in that line at Battle Creek, but the Lord forbade them to continue.^{17LtMs, Ms 50, 1902, par. 30}

W. C. White: When was that, Mother? Where did it begin?^{17LtMs, Ms 50, 1902, par. 31}

Mrs. E. G. White: It began in the Sanitarium, before Dr. Kellogg came into the institution. Persons who came there to board and room brought in chess playing and many other amusements. This was not right, and the Lord rebuked the management. Our sanitariums are not to cater to the perverted tastes of worldly people. The same evils have existed in the Sanitarium here on the hillside. A few years ago, when Dr. Maxson was here, the managers made it more of a hotel than an institution for the healing of the sick. In the rooms of the guests could be seen the wine bottles that they had brought with them. The boarders indulged appetite for many harmful things. God was not at all pleased with the course pursued by the management in allowing such indulgence; for His purpose in the establishment of the institution was not being carried out. He sent light in regard to it, and the result was that Dr. Maxson withdrew. He would not remain because of the views he held in regard to the use of meat. He said, "If we refuse to serve meat, we cannot hold the patrons." But whether patronage increases or decreases, right principles must be upheld in the Lord's institutions. Patronage has nothing to do with duty to God.^{17LtMs, Ms 50, 1902, par. 32}

We are not building our sanitariums for hotels. Receive into sanitariums only those persons who desire to conform to right principles. Let them use the foods that we place before them. If we should allow them to have intoxicating liquors in their rooms, or should serve them with meat, how can we give them the help that they should receive in coming to our sanitariums? We must let them know that we have principle enough to keep such articles out of the institution. The same is true of our hygienic restaurants. I know that Brother Fulton and Brother Moran have on their restaurant tables as good food as the people need to have; for I have tasted it myself. We must be as true to right principles as the needle is to the pole. We have no time to dally. Do we not have a desire to see our fellow beings freed from disease and infirmity and in the enjoyment of health and strength?*17LtMs, Ms 50, 1902, par. 33*

Hygienic Restaurants in Connection With Treatment Rooms

To return to the question concerning boarding houses: I have not seen, and cannot now see, any light in opening a boarding house for the purpose of taking in every tourist that desires merely food and lodging. I have had light, however, that in many cities it is advisable for a restaurant to be connected with a small sanitarium. The two can work in harmony and uphold right principles.*17LtMs, Ms 50, 1902, par. 34*

W. C. White: I should like to ask a question, so as to be sure that we understand you. Our sanitariums are complete. They do not need any restaurant. They have their own regular dining arrangements.*17LtMs, Ms 50, 1902, par. 35*

Mrs. E. G. White: Yes.*17LtMs, Ms 50, 1902, par. 36*

W. C. White: But in some of your presentations of work in our cities, you have spoken about our having a restaurant and a bath house in connection.*17LtMs, Ms 50, 1902, par. 37*

Mrs. E. G. White: Well, that is a sanitarium, you may say; I call it a sanitarium.*17LtMs, Ms 50, 1902, par. 38*

W. C. White: Yes; but it is a little confusing, if you use that term,

because you tell us that our sanitariums should not be in the cities, but in the country.*17LtMs, Ms 50, 1902, par. 39*

Mrs. E. G. White: In the cities it is sometimes advisable to have places where we can take in the sick that have been living there. We are not to erect an immense building in which to care for the sick, because God does not want them to remain in the cities.*17LtMs, Ms 50, 1902, par. 40*

Dr. A. N. Loper: Such places as you refer to would be branches, would they not?*17LtMs, Ms 50, 1902, par. 41*

Sanitariums to be Established Outside the Cities

Mrs. E. G. White: According to the light that the Lord has given me, in a little while from now the great cities will be shaken down. No matter how large or strong a building may be, no matter how many safeguards against fire and storm have been taken, if God touches it, in a few moments or in a few hours it is in ruins. In the calamities that are now befalling immense buildings and large portions of cities, He is showing us what will soon come upon the whole earth. He has told us, "Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it (the coming of the Son of man) is near, even at the doors." [*Matthew 24:32, 33.*] The intemperance in eating and drinking, the extravagance in dress, the increase of crime, the many accidents and disasters of daily occurrence—all these are indications of the soon coming of the Son of man.*17LtMs, Ms 50, 1902, par. 42*

If a sanitarium is established in a city, the patients are, as it were, prisoners in their rooms. They are shut up within four walls; and if, perchance, they are able to look out of a window, they can see little else but houses, houses, houses. My husband frequently said that when he passed by a beautiful maple tree, he wanted to take off his hat in respect; but that when he saw a large house, he wanted to pass by as quickly as possible. Not the fine houses, but the beauties of nature, appeal to the soul.*17LtMs, Ms 50, 1902, par. 43*

An invalid confined within four walls is liable to brood over his

physical condition. He becomes tired and sick of looking at nothing but the walls of his room. Often he is poisoned to death by his own breath. These are some of the reasons why I have no faith in establishing great medical institutions in the midst of large cities. There may be small establishments in some of our great cities to serve as “feeders,” so to speak, to larger institutions in the country. In these small branches, patients could remain a day or two and then go on to the sanitarium. Usually if they are physically able to go to a sanitarium in a city, they are able to go a little further to a sanitarium in the country. *17LtMs, Ms 50, 1902, par. 44*

In the location of sanitariums, our physicians have missed the mark. They have not taken the advantage of nature that God desires them to take. God intends that the sick shall be placed in the midst of the beautiful objects of nature, where they will have opportunity to be in the warm sunshine and the pure air. Living out-of-doors most of the day, invalids will be in no danger of poisoning themselves to death by their breath, as they often do when confined in close rooms. *17LtMs, Ms 50, 1902, par. 45*

Let the places chosen for sanitarium work be beautiful. I regard this valley as a good location; but better places than this can be found. Let the patients be surrounded with everything that delights the senses. Nature is God’s physician. Outdoor life is the only medicine that many invalids need. Pure air, sunshine, beautiful flowers and trees, orchards and vineyards, outdoor exercise—these, combined, are a health-giving restorative, and elixir of life. *17LtMs, Ms 50, 1902, par. 46*

Placed in the midst of conditions so favorable, patients will not require half the care that they would if confined in a sanitarium in the city, <and closely watched by nurses>. Nor will they <in the country> be half so inclined to be discontented and to repine. They will be ready to learn lessons in regard to the God of nature—ready to acknowledge that the God who cares for nature so wonderfully is surely willing to care for the creatures formed in His own image. Thus opportunity is giving physicians and helpers to reach souls, uplifting the God of nature before all who are seeking restoration of health. *17LtMs, Ms 50, 1902, par. 47*

In the night season a view of a sanitarium was shown me. The institution was not so very large, but it was complete. It was surrounded by beautiful ornamental trees, and beyond these were orange groves. Connected with the place were gardens, in which the women patients, if they chose, could cultivate flowers of every description. *17LtMs, Ms 50, 1902, par. 48*

Outdoor exercise in these gardens was prescribed as a part of the regular treatment. *17LtMs, Ms 50, 1902, par. 49*

Thus I was instructed by the Lord. Scene after scene passed before me. In one scene I could see a number of patients who had just come to one of our sanitariums established in the country. In another scene I saw the same company, but oh, how transformed! They were walking about and talking and appeared happy. Disease had gone, the skin was clear, the countenance joyful, the body full of health. *17LtMs, Ms 50, 1902, par. 50*

Never did I prize the value of outdoor life as a means of restoring the sick to health, as I prized it after these scenes passed before me. I had always taught these principles, but never before had I so clearly seen the life-giving power in nature. Since these views were given me, I have felt intensely over the matter and have earnestly desired to give the light to all who are engaged in medical missionary work. *17LtMs, Ms 50, 1902, par. 51*

I was also instructed that as those who have been sick are restored to health in our sanitariums in the country and return to their homes, many will be favorably impressed by the transformation that has taken place in them. Those who have been benefited will be, as it were, living object lessons. Many of the sick and suffering will turn from the cities to the country. Refusing to conform to the habits and the customs, the fashions and the allurements, of city life, they will seek to regain health in one of our medical institutions in the country. Thus even if we are removed from the crowded cities, we shall be able to reach the people. Those who desire health will have opportunity to regain it under conditions the most favorable. *17LtMs, Ms 50, 1902, par. 52*

Personal Experiences in the Treatment of Disease

I know by experience the value of an outdoor life to those who are sick. Years ago, when living in Battle Creek, it was thought that I was dying. My friends said to my husband, "Brother White, your wife will not live long." "Yes," he answered one day, "she would not live long if she remained here; but she is going away with me today." Accompanied by my son Willie, we started in a phaeton for Greenville eighty miles north. As I could not sit up during the journey, I knelt on two cushions placed on the bottom of the phaeton, leaning my head on my husband's knees.¹⁷*LtMs, Ms 50, 1902, par. 53*

After reaching Greenville, my husband took me out to a strawberry bed and allowed me to work in the soil. He arranged everything for my convenience and brought out an easy chair. I was to set out the strawberry plants. This exercise in the open air seemed to take the poison out of my system. For some time I had coughed constantly—day and night. It seemed as if it were impossible to cease coughing. I could sleep but little. But after beginning to work in the soil, my cough left me. Although this outdoor exercise was the only medicine I took, I was rapidly restored to health.¹⁷*LtMs, Ms 50, 1902, par. 54*

Many years ago, while my husband was bearing heavy responsibilities in Battle Creek, the strain began to tell on him. His health failed rapidly. Finally he broke down in mind and body and was unable to do anything. My friends said to me, "Mrs. White, your husband cannot live." I determined to remove him to a place more favorable for his recovery. His mother said, "Ellen, you must remain and take care of your family." "Mother," I replied, "I will never allow that masterly brain to fail entirely. I will work with God, and God will work with me, to save my husband's brain."¹⁷*LtMs, Ms 50, 1902, par. 55*

In order to obtain means for our journey, I pulled up my rag carpets and sold them. Years before, when I was making these carpets, Father used to come in and begin to sing, "There'll be no rag carpets over there." But afterward, when the time came that I sold these carpets to get money to take him into the country, I told him

that it was these very rag carpets that made it possible for me to take him to a place where he could recover. With the money secured by the sale of the carpets, I bought a covered wagon and prepared for the journey, placing in the wagon a mattress for Father to lie on. Accompanied by Willie, a mere lad eleven years of age, we started for Wright, Michigan. *17LtMs, Ms 50, 1902, par. 56*

While on the journey, Willie tried to put the bits into the mouth of one of the horses but found that he could not. I said to my husband, "Put your hand on my shoulder, and come and put the bits in." He said that he did not see how he could. "Yes, you can," I replied. "Get right up and come." He did so and succeeded in putting the bits in. Then he knew that he would have to do it the next time, too. Constantly I kept my husband working at such little things. I would not allow him to remain quiet but tried to keep him active. This is the plan that physicians and helpers in our sanitariums should pursue. Lead the patients along step by step, step by step, keeping their minds so busily occupied that they have no time to brood over their own condition. *17LtMs, Ms 50, 1902, par. 57*

Often brethren came to us for counsel. My husband wanted to see no one. He must preferred to go into another room when company came. But usually before he could realize that any one had come, I brought the visitor before him and would say, "Husband, here is a brother who has come to ask a question, and as you can answer it much better than I can, I have brought him to you." Of course he could not help himself then. He had to remain in the room and answer the question. In this way, and in many other ways, I made him exercise his mind. If he had not been made to use his mind, in a little while it would have completely failed. *17LtMs, Ms 50, 1902, par. 58*

Daily my husband went out for a walk. In the winter a terrible snowstorm came, and Father thought he could not go out in the storm and snow. I went to Brother Root and said, "Brother Root, have you a <spare> pair of boots?" "Yes," he answered. "I should be glad to borrow them this morning," I said. Putting on the boots and starting out, I tracked a quarter of a mile in the deep snow. On my return, I asked my husband to take a walk. He said he could not go out in such weather. "O yes, you can," I replied. "Surely you can

step in my tracks.” He was a man who had great respect for women; and when he saw my tracks, he thought that if a woman could walk in that snow, he could. That morning he took his usual walk.*17LtMs, Ms 50, 1902, par. 59*

In the spring there were fruit trees to be set out and garden to be made. “Willie,” I said, “please buy three hoes and three rakes. Be sure to buy three of each.” When he brought them to me, I told him to take one of the hoes and Father another. Father objected, but took one. Taking one myself, we began work; and although I blistered my hands, I led them in the hoeing. Father could not do much, but he went through the motions.*17LtMs, Ms 50, 1902, par. 60*

It was by such methods as these that I tried to co-operate with God in restoring my husband to health. And oh, how the Lord blessed us! I always took my husband with me when I went out driving. And I took him with me when I went to preach at any place. I had a regular circuit of meetings. I could not persuade him to go into the desk while I preached. Finally, after many, many months, I said to him, “Now, my husband, you are going into the desk today.” He did not want to go, but I would not yield. I took him up into the desk with me. That day he spoke to the people. Although the meeting house was filled with unbelievers, for half an hour I could not refrain from weeping. My heart was overflowing with joy and gratitude. I knew that the victory had been gained.*17LtMs, Ms 50, 1902, par. 61*

After eighteen months of constant co-operation with God in the effort to restore my husband to health, I took him home again. Presenting him to his parents, I said, “Father, Mother, here is your son.” “Ellen,” said his Mother, “you have no one but God and yourself to thank for this wonderful restoration. Your energies have accomplished it.” After his recovery, my husband lived for a number of years, during which time he did the best work of his life. Did not those added years of usefulness repay me manifold for the eighteen months of painstaking care? I have given you this brief recital of personal experience in order to show you that I know something about the use of natural means for the restoration of the sick. God will work wonders for every one of us, if we work in faith, acting as we believe, that when we co-operate with Him, He is

ready to do His part. I desire to do everything I can to lead my brethren to pursue a sensible course, in order that their efforts may be the most successful. Many who have gone down into the grave might today be living, if they had co-operated with God. Let us be sensible men and women in regard to these matters.*17LtMs, Ms 50, 1902, par. 62*

The Sanitarium Work in Southern California

For many months I carried on my soul the burden of the medical missionary work in Southern California. Recently light has been given me in regard to the manner in which God desires us to conduct sanitarium work. We are to encourage the patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the lookout for cheap, desirable properties in healthful places suitable for sanitarium purposes. We are not to put all our means into one great, expensive medical institution. To do this would be to act selfishly toward other places where similar institutions should be established. True, some have a desire to secure as much means as possible in order to erect an immense building; but this is not a wise plan. When planning for a medical institution in one place, we should keep in mind the needs of other places. Let economy be practiced, so that it will be possible to give the people in other sections of the country similar advantages.*17LtMs, Ms 50, 1902, par. 63*

I have been instructed that the present is an opportune time to advance the sanitarium work in Southern California. In the vicinity of such tourist resorts as Los Angeles, San Diego, and Pasadena, we should become informed in regard to desirable properties that may be secured at low prices. Instead of investing in one medical institution all the means obtainable, we could establish smaller sanitariums in many places. Soon the reputation of the health resorts in Southern California will stand much higher than it now stands. The present NOW is our time to enter that field for the purpose of carrying forward medical missionary work.*17LtMs, Ms 50, 1902, par. 64*

(Discussion of openings in San Diego and Monrovia.)*17LtMs, Ms 50, 1902, par. 65*

Instruction on the Health-Food Question

In the early days of health reform, a few of our sisters in Battle Creek went every year to the fairground—the grove in which Dr. Kellogg's house now stands—to show the people how to prepare hygienic food. Setting up their stoves, they cooked and baked in the presence of visitors and served the food free. This required an expenditure of both time and means; but the result was well worth the effort. Many people sampled the foods and were pleased. "Everything tastes so good," they said. Then they would ask us how we prepared the various dishes. Their questions gave us opportunity to teach them. Thus began a work that has since grown to great proportions—the work of manufacturing health foods and of teaching the people how to prepare and use them.*17LtMs, Ms 50, 1902, par. 66*

Wherever the truth goes, the people should be given instruction in the making of health foods. God desires that in every place people shall be taught to use the products that can be readily obtained. Skilful teachers should show them how to prepare into healthful foods the products that they can raise or secure in their section of country. Thus the poor, as well as those in better circumstances, can learn to live healthfully.*17LtMs, Ms 50, 1902, par. 67*

For several years after the principles of health reform were revealed to us as a people, we used graham gems. Constantly we were teaching people how to make them. Often some perplexed sister has said to me, "Sister White, I tried to make gems, but they were not good. What was the difficulty?" I asked her how she made them, and she told me. Usually I found that she had not followed the directions in every detail. She did not put the gems into the oven at the right time, or she neglected to do something else just right, and consequently her gems were unfit for use. All the way along from the beginning we have found it necessary to educate, educate, educate.*17LtMs, Ms 50, 1902, par. 68*

God desires us to continue the work of educating the people. We are not to neglect this work because of the effect that we may fear it will have on the sales of the goods prepared in the health food factories. That is not the question. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring His image in themselves. In the effort to help them, difficulties will arise. Some have written to me about the recipes for using nut preparations, saying that the foods as prepared do not agree with some, and that they have written to the Sanitarium and to others, but have not learned the cause of the difficulty. In replying to such inquiries, I have suggested that only one-fifth part of the nut preparations called for in the recipes be used. In every instance of which I have knowledge, following this suggestion has removed the difficulty. *17LtMs, Ms 50, 1902, par. 69*

In the use of foods we should exercise good judgment and sound sense. When we find that something does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. We are to use our reason. Change the diet; use less of some of the foods; try other preparations. Soon we shall know what effect certain combinations have on us. *17LtMs, Ms 50, 1902, par. 70*

During my husband's illness I had experience in the proper use of food. He said to me, "I am a sick man, and sometimes in choosing my diet I have no judgment. When I stop to consider the matter calmly, I know what food is best for me. I want you to bring me certain kinds of food, in certain quantities. Sometimes I may protest; sometimes I may ask for more. I know you will feel sorry because you cannot comply with my requests; but no matter how much you pity me or desire to comply, do not relent in the least. Pay no attention to my complaints or pleadings." I did as he directed. Although it was very hard for me to refuse him, yet I allowed him to have nothing that in his better judgment I knew he would have refrained from eating. *17LtMs, Ms 50, 1902, par. 71*

There are persons who would be more benefited by abstinence from food for a day or two every week, than by any amount of medicine or treatment that they could take. To fast one day a week would be of incalculable benefit to them. It is foolish for one to keep

on eating day after day, and yet wonder why he is in so much distress. Let such an one relieve himself from distress by changing his diet or by eating less. If he will to do so, he can soon obtain relief.*17LtMs, Ms 50, 1902, par. 72*

I realize the necessity of the people's having healthful foods; and I know that God knows all about this matter. I have been shown that there is to be no binding about of the food question. Let no one say, "You must do this," or, "You must not do that." God never intended that the manufacture of health foods should be committed to any one man or set of men. Knowledge in regard to the preparation of healthful foods is not entrusted to a few men only, to be kept to themselves. God communicates to man in order that man may communicate to his fellow men. In saying this, I do not refer to the special preparations that it has taken Dr. Kellogg and others long study and much expense to perfect. I refer more especially to the simple preparations that all can make for themselves, instruction in regard to which should be given to those who desire to learn how to live healthfully.*17LtMs, Ms 50, 1902, par. 73*

There is one thing that some of our brethren have done, which has wrought great injury to the work. God has given us knowledge in the manufacture of foods as a means of helping to sustain the cause; yet there are those who have been so indiscreet as to disclose to worldly men secrets in regard to the preparation of health foods. Thus they have abused their God-given trust. They ought to have kept their own counsel and allowed the Lord to lead.*17LtMs, Ms 50, 1902, par. 74*

It is the Lord's design that in every place men and women shall have the privilege of developing their talents by preparing healthful foods from the natural products of their section of country. If the look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will learn how to teach the poor to prepare foods that will take the place of flesh meats. Those thus helped can in turn show others how to use the products of their section of country. Such a work will yet be done. If it had been done before, there would today be many more people in the truth than there are, and we should have had many more who could give them

instruction than we have. Let us learn what our duty is, and then do it.*17LtMs, Ms 50, 1902, par. 75*

In reform movements, too often our leaders do not take the people with them. My husband was very particular in regard to this point. He tried to move no faster than he could lead the people. He regarded it as beneficial to the cause to counsel with his brethren and sisters as we have met for counsel today. After laying his plans before the council, he would say, "We must now place these things before the people. The people support the work in the field, and we must bring these matters to their attention."*17LtMs, Ms 50, 1902, par. 76*

In connection with the food question, the Southern field was opened before me in a special manner. In some sections of the South the people will find it necessary to obtain some of the health foods from places outside of that field. But many of the products raised in the South may be utilized in making wholesome foods. In some parts of that field there is a good supply of fruit.*17LtMs, Ms 50, 1902, par. 77*

I cannot enter into the minutiae in regard to the preparation and use of health foods. The details must be worked out by others, and these must be men and women of consecration and common sense. Many ask, "What would you do in such and such a case?" My brethren and sisters, find out what to do after you come to the perplexity. You cannot learn everything at once. You must learn as you advance. Constantly there should be a gradual development. Learn from one another. Pray for divine enlightenment. God has skill and understanding for His people. He who gave manna to the Israelites for forty years, who kept their shoes and clothing from waxing old and worn, still has a care for His children. If we place ourselves in right relation to Him, and daily commune with Him, we shall be taught of Him and shall receive His blessing.*17LtMs, Ms 50, 1902, par. 78*

Ms 51, 1902

God's Unchangeable Law

NP

April 17, 1902 [typed]

This manuscript is published in entirety in *18MR 133-136*.

Throughout the ages God's law will endure. In His sermon on the mount Christ said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [*Matthew 5:17, 18.*] I have not come to destroy the law, but to show its immutability and the holiness of its claims. *17LtMs, Ms 51, 1902, par. 1*

God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature and have come to this earth to pass over the ground where Adam stumbled and fell. In humanity I will bear the test and proving of God. Satan has declared that man cannot keep the law. I will show that his statement is false, that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law that Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men the purity and spirituality of God's commandments. Not to introduce a new law have I come, but to establish the law which to all eternity will be the standard of obedience. *17LtMs, Ms 51, 1902, par. 2*

For the benefit of future generations, Christ made plain the meaning of the precepts of God's law. Himself the author of this law, He proclaimed its immutability, declaring that while God's throne remained, His law would also remain. Not the least part of it would ever be annulled. "One jot or one tittle shall in no wise pass from

the law, till all be fulfilled.” [Verse 18.] In these positive terms Christ declares the immutability of the law. His words leave no room for doubt or evasion. *17LtMs, Ms 51, 1902, par. 3*

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of Christ; for He declared, I came not to destroy the law. “Whosoever therefore shall break one of these least commandments,” He said, “and shall teach men so, he shall be called the least in the kingdom of heaven.” [Verse 19.] He is a rebel against God’s government. He is sinning himself and is leading others in the path of disobedience. “He shall be called least in the kingdom of heaven.” For him there will be no place in God’s kingdom. He is a transgressor of God’s law, and into the holy city no transgressors are admitted. *17LtMs, Ms 51, 1902, par. 4*

“But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” [Verse 19.] *17LtMs, Ms 51, 1902, par. 5*

God has given us a test by which all may be tried. “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.] *17LtMs, Ms 51, 1902, par. 6*

In the clear light of the Word of God, we may read plainly the meaning of sin. John declares that sin is “the transgression of the law.” [1 John 3:4.] Paul tells us that he had not known sin but by the law. When the commandment came home to his conscience, he saw sin in its true character, and he died to sin to live unto Christ. *17LtMs, Ms 51, 1902, par. 7*

Those who belittle the claims of the law are warring against Jehovah. Unless they repent, they will be dealt with as were the inhabitants of the old world. Those who array themselves against the law, array themselves against Christ, giving the lie to His positive declarations. They betray the Son of man while professing to exalt the gospel. *17LtMs, Ms 51, 1902, par. 8*

Cannot men see that to belittle the law of God is to reproach Christ? Why did He come to this world to suffer and die if the law is not

binding on men and women? Who could have spoken more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth?*17LtMs, Ms 51, 1902, par. 9*

False teachers are trying to lead men away from obedience to the law of God. Let all beware of whose voice they heed. God is calling His people into the path of His commandments.*17LtMs, Ms 51, 1902, par. 10*

Those who claim to be light-bearers, and yet take sides with Satan in putting human laws in the place of God's law, are the most dangerous of all rebels against God's government. They are Satan's most useful agents in leading souls into darkness. In their deception they carry with them a multitude of souls. There are those who hold up the difference between the law and the gospel. But between the law and the gospel there is no contradiction, but the closest union. They are in perfect harmony. One does not supersede the other. The law points to the gospel, while the gospel reflects its glory on the law, and on the whole Jewish economy, revealing Christ in every offering. The animals daily slain at the tabernacle—the victims of sin—pointed to the Lamb of God, who was to be slain for the sin of the world, not to save sinners in their sin, but from sin, and to lead them to loyalty to God's law.*17LtMs, Ms 51, 1902, par. 11*

One who has authority has borne testimony regarding the law of God. It is the word of Him who spake as never man spake. Throughout the universe His word is law. It is the end of all controversy in heaven and earth. Let God be true and every man a liar.*17LtMs, Ms 51, 1902, par. 12*

From every one, God demands perfect obedience. Of himself, man cannot obey God's law. Never could he have paid the debt incurred by transgression. The Redeemer came to the world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle

against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy. *17LtMs, Ms 51, 1902, par. 13*

In the day of judgment, those who are now uniting with the enemy in an effort to destroy the foundation of God's government are brought face to face with the false statements they have made. With what remorse they will look upon their work. *17LtMs, Ms 51, 1902, par. 14*

They will see what a fearful mistake they have made. God will ask, Who hath required this at your hands? Why have you placed this affront upon the Majesty of heaven? Why have you thrown down my memorial of creation, exalting in its stead a day I have not sanctified? What can they say in excuse for co-operating with the enemy to break the law of Jehovah? *17LtMs, Ms 51, 1902, par. 15*

Ms 52, 1902

Fragments

NP

April 18, 1902 [typed]

This manuscript is published in entirety in *18MR 146-152*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Go forward. "Go forward" was the word given by God to give to the children of Israel as they stood before the Red Sea, hedged in by inaccessible mountains and pursued by Pharaoh. In obedience to the command they moved forward. Then the Lord worked for them. The waters of the sea parted and stood on one side of them like a mighty wall, leaving before them an open path. "And the children of Israel went into the midst of the sea on dry ground." The enemy attempted to follow, but the arm that held back the waters was removed, and with resistless force the sea flowed on. "The waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh." [*Exodus 14:15, 22, 28.*]*17LtMs, Ms 52, 1902, par. 1*

Trial. Christians must not be discouraged by trial and hardship. These they will surely have. They are a part of their legacy. If the Master left His heavenly home to come to a world where He was despised and rejected, shall we complain when trial comes to us. Let us cheerfully partaker with Christ of His suffering. Then we shall be partakers with Him of His glory.*17LtMs, Ms 52, 1902, par. 2*

"Be pitiful, be courteous." [*1 Peter 3:8.*] He who is successful in his work for God must be courteous. Courtesy gains access to hearts. The worker for Christ must be to principle as firm as a rock, but at the same time, he is to reveal the Saviour's gentleness. He is to be

kind as well as true. He is to observe the weightier matters of the law, and he is also to observe the little proprieties of life. Christ desires our lives to be fragrant and refreshing, a blessing to others. The Christian is to be true and honest, and yet kind and forbearing, pitiful and courteous. *17LtMs, Ms 52, 1902, par. 3*

Sanctification. What does it mean to be sanctified? It means an unreserved surrender to God, to know and do His will. It means to be heavenly-minded, pure, unselfish, without spot or blemish. *17LtMs, Ms 52, 1902, par. 4*

“By their fruits ye shall know them.” [*Matthew 7:20.*] “Thou most upright dost weigh the path of the just.” [*Isaiah 26:7.*] “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits.” [*Proverbs 16:2.*] There is not a motive in the depths of the heart, not a secret in the recesses of the soul, that He does not read. *17LtMs, Ms 52, 1902, par. 5*

Think of the years we have passed in careless indifference, without thought of service to God—years of self-seeking, when life was one long struggle against God’s will and God’s way. *17LtMs, Ms 52, 1902, par. 6*

In one scale is the perfect, changeless law of God, demanding obedience; in the other, sin, disobedience, departure from righteousness. Shall it be said of us, Weighed in the balances, and found wanting? *17LtMs, Ms 52, 1902, par. 7*

Backbiting. There are those who cherish a spirit of envy and hatred against their brethren, calling it the Spirit of God. There are those who go up and down as talebearers, accusing and condemning, blackening character, inspiring hearts with maliciousness. They carry false reports to the doors of their neighbors who, as they listen to the slander, lose the Spirit of God. Not even the messenger of God, who bears to the people His truth, is spared. *17LtMs, Ms 52, 1902, par. 8*

This sin is worse than the sin of Achan. Its influence is not confined to those who cherish it. It is a root of bitterness, whereby many are defiled. God cannot bless the church till it is purged of this evil. *17LtMs, Ms 52, 1902, par. 9*

He who is renewed after the Spirit of Christ will not only love God; he will love his brethren also. Those who make mistakes are to be dealt with according to the directions given in the Word of God. "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.*] *17LtMs, Ms 52, 1902, par. 10*

Plainly and faithfully evil is to be reprov'd. But let the one who takes up this work first be sure that he is not himself separated from Christ by evil works. He must be able to restore the erring in the spirit of meekness. Unless he can do this, he should not attempt to correct or reprove his brethren; for he will make two evils in the place of curing one. *17LtMs, Ms 52, 1902, par. 11*

Let men be careful how they treat the purchase of the blood of Christ. Let them not forget the prayer offered by the Saviour just before He left His disciples for the long struggle in the garden of Gethsemane. Let them not forget the high estimate He has placed on human beings by purchasing them at the sacrifice of His life. There are many who seem willing to wound and bruise the hearts of their brethren. Are they following the example Christ has left them? Where in the record of His dealing with men do they find themselves sustained in showing so little forbearance and patience in dealing with their brethren? Have they forgotten the words, "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.*] That which distinguishes Christians from worldlings is the manifestation of Christlikeness, which by its pure influence cleanses the heart from selfishness. *17LtMs, Ms 52, 1902, par. 12*

Christ hates sin. From Him evil met with stern rebuke. But while He hates sin, He loves the sinner. Laying aside His riches and glory, He came to this earth to seek after us—sinful, erring, unhappy—

that He might lead us to heaven. He humbled Himself and took upon Him our nature, that He might make us like Himself, pure and upright, free from the defilement of sin. He suffered more than any of us will be called to suffer. He gave His all for you. What have you given Him?*17LtMs, Ms 52, 1902, par. 13*

The knowledge of God's truth has been committed to you, not for you to quarrel over, but to fit you to be light-bearers to the world. According to the ability given you will be the returns required by the Master. What have you done to persuade men to accept the precious truth. All around you are those for whom Christ has died, that they might be pure, holy, sinless. Has your life been filled with good works? Have you in meekness and faith sowed in the hearts of those with whom you are brought in contact seeds that will bring forth fruit unto righteousness?*17LtMs, Ms 52, 1902, par. 14*

How much more strength the Lord's people would have if they loved Him supremely and their neighbor as themselves! On how much higher ground they would stand if they followed on to know the Lord! They have many lessons to learn in the school of Christ before they will be prepared to enter heaven. Many are oppressive where they should be kind. Their sharpness makes them unskilful in dealing with minds.*17LtMs, Ms 52, 1902, par. 15*

Christ's life on earth was an expression of pure religion. He is the Way, the Truth, and the Life. Those who believe in Him receive power to become the sons of God. They are no more of the world; they have come out from the world. The world knows them not, because it knew not their Master. By blameless lives they show that they are sons of God. They are united with Christ as the branch is united to the parent stalk. They are living examples of Christlikeness. They are Christians, because they are like Christ, because they abide in Him. They are light-bearers to the world. Because they are willing and obedient, they are led into all truth.*17LtMs, Ms 52, 1902, par. 16*

Our words and works are to be channels through which the principles of truth are conveyed to the world. Those who do not cultivate personal piety cannot be lights in the world. Those who allow themselves to be dictatorial, who accuse and judge their

brethren, seeking with unsanctified heart and unholy temper to mend their wrongs, drive souls from God. Such believers are a source of weakness to the Lord's work; for they are not abiding in Christ.*17LtMs, Ms 52, 1902, par. 17*

Do not think that you show love for one another by allowing that which God condemns. Do not let sin strengthen in the church. God requires His servants to exercise faithful watchcare. But be sure to manifest Christ's love. Go the erring one, and pray with him. Draw him to Jesus. Press together, heart bound to heart in the love of Christ. Then will be seen in the church the mighty power of God. Then many souls will be brought to the truth.*17LtMs, Ms 52, 1902, par. 18*

Asking Help From God. When men in their human wisdom frame something new and strange to present to the churches, they show that they need to learn of Christ and obtain the knowledge that is according to the faith which is in Jesus Christ. What is the chaff to the wheat? Of what value are the theories of human production when compared with the truths of God's Word? Of what value are the words falling from lips untouched by a living coal from God's altar? There are those who present to the people of God fables and suppositions which they declare they must accept or perish in their sins. Let God's people pray to Him for clear spiritual discernment, that they may distinguish the theories of men from the Word of the living God. Let them study the Scriptures. Why do they not, with Bible in hand and on bended knee, ask for the presence of the Holy Spirit, that they may have wisdom and understanding? Precious will be the experience thus gained. It is the right of every soul to ask much of God. Do not make the words of men your standard. "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." [*James 1:5, 6.*]*17LtMs, Ms 52, 1902, par. 19*

He who asks help from God, and then, forgetting the Lord's promise, asks for human help, puts a slight on the Saviour. He

shows that he is not willing to trust himself in God's hands, that he does not believe that God will do as he has promised. He is like the restless waves, driven with the wind and tossed. *17LtMs, Ms 52, 1902, par. 20*

With the rich assurances of God's Word before us, let us ask in childlike faith, believing that we shall receive, because God's word is Yea and Amen in Christ Jesus. Are you a child of God? Then trust your heavenly Father. Believe that God means what He says. "Rejoice in the Lord always, and again I say rejoice." "Let your moderation be known unto all men." Do not doubt the Lord's Word because an answer is not immediately returned. Doubt not the promise, "The Lord is at hand." "Be careful in nothing, but in everything with prayer and supplication let your requests be made known unto God," remembering the word, "The Lord is at hand." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." [*Philippians 4:4-7.*]*17LtMs, Ms 52, 1902, par. 21*

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise." [*Hebrews 10:35, 36.*] Will those who have been tossed about by temptation and doubt remember these words? "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. ... 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. ... Do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." [*Colossians 3:12-15, 17, 23, 24.*]*17LtMs, Ms 52, 1902, par. 22*

Ms 53, 1902

Fragments

NP

April 18, 1902 [typed]

This manuscript is published in entirety in *18MR 137-145*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Work of God's Servants. God's true servants will not be ashamed of the banner of truth, however unpopular it may be. They will not hold their peace from proclaiming the truth in all places. Throughout the world they will herald the glad tidings of salvation. They will be missionaries for God, for the truth's sake facing danger, enduring privation, suffering reproach. The third angel is represented as flying swiftly through the midst of heaven, proclaiming his message with a loud voice. This representation symbolizes the work of God's agencies near the end of time. With joyful countenances and uplifted heads, with the bright beams of the Sun of Righteousness shining upon them, with rejoicing that their redemption draweth nigh, they go forth as soldiers of the cross. They make it manifested that they have tasted the power of the world to come, that they are not standing on sliding sand, but on the solid rock, that they cannot be easily moved away from the faith once delivered to the saints. They are strengthened by their Leader to cope with difficulty and are messengers of righteousness, representing Christ and revealing the triumphs of His grace.^{17LtMs, Ms 53, 1902, par. 1}

There are men and women of refinement and education who will throw the whole weight of their influence on the Lord's side, who, ignoring worldly interests and parting with friends, will go forth to proclaim the unsearchable riches of Christ. Their lives show the world that in Christianity there is a power that exalts the character in righteousness and true holiness. Through them the gospel is seen to be the power of God unto salvation.^{17LtMs, Ms 53, 1902, par. 2}

Heroes of Faith. From age to age, the heroes of faith have been marked by their fidelity to God. They have been brought conspicuously before the world in order that their light might shine forth to those in darkness. *17LtMs, Ms 53, 1902, par. 3*

Bending the Mind. You may bend a twig to almost any form you desire. Bend it, and let it grow bent, and soon it will resist all effort to straighten it. So it is with the mind. In childhood, easily bent in the right direction or the wrong, it is in manhood almost proof against change. The habits formed in childhood grow with the growth and strengthen with the strength. *17LtMs, Ms 53, 1902, par. 4*

The Christian's Winter. If we had perpetual summer, we should not value as we do now its bright days and beautiful flowers. Through the winter months we look forward to the time when summer with its beauty will once more gladden the earth. *17LtMs, Ms 53, 1902, par. 5*

So it is with the Christian Life. We are pilgrims and strangers on the earth. Our sojourn here is as it were the Christian's winter. But our faith and hope reach forward and upward to the better life, to the home that Christ has gone to prepare for those that love Him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [*1 Corinthians 2:9.*]*17LtMs, Ms 53, 1902, par. 6*

"To him that overcometh will I grant to sit with me in my throne, even as I also have overcome, and am set down with my Father on his throne." [*Revelation 3:21.*] There are many things to be overcome. Day by day the battle goes on. The struggle is lifelong; for Satan watches every opportunity to take advantage of us, that he may ensnare us to our ruin. *17LtMs, Ms 53, 1902, par. 7*

"Resist the devil." [*James 4:7.*] Be not seduced by his flattering presentations. Be strong in the Lord and in the power of His might. All the good resolutions we make in our own strength are as ropes of sand. But when we come to God in sincerity, and give ourselves

to Him, He will strengthen us to stand against the wiles of the enemy. In the power of Jesus Christ, resist the enemy, and he will flee from you. *17LtMs, Ms 53, 1902, par. 8*

In humble, trustful dependence make known your wants to your heavenly Father. Draw nigh to God, and He will draw nigh to you. Every step you take toward God is taken in response to the drawing of the Holy Spirit. *17LtMs, Ms 53, 1902, par. 9*

We are on test and trial. Satan is playing the game of life for our souls. No matter what may be our inherited or cultivated tendencies to wrong, we can overcome through the power that God gives. The Holy Spirit is our Helper. "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 1:15, 16.*]*17LtMs, Ms 53, 1902, par. 10*

The Scriptures declare, "Ye cannot serve God and mammon." [*Matthew 6:24.*] He who tries to serve God and the world is unstable in all his ways. He cannot be trusted. His words may be fair, he may be professedly righteous, but in heart he is deceptive and deceitful, a rebel against God. *17LtMs, Ms 53, 1902, par. 11*

"Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and your joy into heaviness." [*James 4:9.*] It is right to be cheerful and joyful. But words of jesting and joking, of lightness and trifling, show that the profession of Christianity is not genuine. The hearts of those who speak such words need to be purified. They need to show genuine sorrow for sin. What virtue is there in the religion that leads to the words, "Christ has pardoned my sins, and there is no need for me to resist temptation"? John declares, "He that hath this hope in him purifieth himself, even as he is pure." [*1 John 3:3.*]*17LtMs, Ms 53, 1902, par. 12*

Can a human being remove from his heart one stain of sin? No. Looking into the law of God, he sees himself a sinner; but he has no power to cleanse himself from sin. Only by faith in Christ can he be purified. He is the one who takes away the sin of the world. "He was wounded for our transgression; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." [*Isaiah 53:5.*]*17LtMs, Ms 53, 1902, par. 13*

Talents. The slothful servant hid in the earth the talent given him for wise improvement. Just what he did, many today are doing. He gave back to the Lord the talent he had received. But with this the Lord was not satisfied. He required more than this. He held the slothful servant accountable for the talents he might have possessed. Every provision had been made for him to increase in knowledge. But he did not recognize God's claim on his time, his influence, his capabilities. *17LtMs, Ms 53, 1902, par. 14*

It is God's purpose that the soul shall continually progress in knowledge and virtue. For this Christ clothed His divinity with humanity. For this He came to the earth and lived a life filled with suffering and privation. *17LtMs, Ms 53, 1902, par. 15*

The denunciation of God is not confined to the most revolting sins. So far is this from being the case, that in the day of judgment reference will not be especially made to the actual transgressions, but to the neglect of doing what might have been done, but what was not done because of a lack of the qualifications that Christ died to place within the reach of every one. *17LtMs, Ms 53, 1902, par. 16*

The servants and the talents belong to 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 his." [*1 Corinthians 6:19, 20.*] Your capabilities and powers are a purchased possession. You are to train the mind to think right thoughts, the tongue to speak right words, the eye to see right things. The heart is to be cleansed and purified, that it may be an abiding place for Christ. *17LtMs, Ms 53, 1902, par. 17*

Remember that God has given to every man according to his several ability. Whether his powers be few or many, they are to be devoted to God's service. The Lord expects every one to use his ability in doing good. He who does not improve his talents is regarded by the Lord as a slothful, untrustworthy servant, unworthy of admittance into the heavenly courts. The good he might have done, the good that Christ gave His life to make it possible for him to do, he did not do. He has disappointed the Master. Upon him must fall the penalty of failing to fulfil God's purpose. Busied during

his lifetime with the things of self, he forgot God.¹⁷*LtMs, Ms 53, 1902, par. 18*

Take the case of a man who claims to know the truth, but who neglects the duty plainly specified in the Word of God. He does not watch and pray. He does not make the Lord his counsellor. He becomes self-sufficient, acting as if his wisdom and strength and knowledge were sufficient for his needs. He fails to improve his talents, disqualifying himself for the sphere of usefulness he might have filled in the Lord's work. From him will be required the good he might have done but did not do. Through his unfaithfulness, souls are lost. God holds him responsible for the evil resulting from his neglect, for the souls he might have saved had he been faithful to his trust. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] The harvest is sure. No frost shall blight it, no palmerworm destroy it. The truth rejected becomes a savor of death unto death. Every hour spent in careless inaction, in indifference to God's claims, is an hour lost forever. Every opportunity allowed to pass unimproved means an eternal loss.¹⁷*LtMs, Ms 53, 1902, par. 19*

"Go forward." [*Exodus 14:15.*] Act your part as my stewards to prepare a people to stand in the great crisis just before us. Should not the man to whom the Lord speaks thus strive to make his words and deeds correspond with the trust laid upon him? Should he not strive constantly to reach the standard God has set before him, steadily advancing in the path of holiness and unswerving fidelity?¹⁷*LtMs, Ms 53, 1902, par. 20*

The Result of True Conversion. "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.*] *17LtMs, Ms 53, 1902, par. 21*

When true conversion takes place, there is a transformation of character. Christlikeness is seen. Pride no longer rules the heart. *17LtMs, Ms 53, 1902, par. 22*

To every son and every daughter of God some work has been assigned, some part of the Lord’s vineyard to cultivate. *17LtMs, Ms 53, 1902, par. 23*

Growth in grace is shown by an increased ability to work for God. He who learns in the school of Christ will know how to pray and speak for the Master. Realizing that he lacks wisdom and experience, he places himself under the training of the Great Teacher, knowing that only thus can he attain perfection in God’s service. And daily he becomes better able to comprehend spiritual things. Every day of diligent labor finds him at its close better fitted to help others. Abiding in Christ, he bears much fruit. *17LtMs, Ms 53, 1902, par. 24*

Jesus is a risen Saviour. He is our Advocate in the heavenly courts. As soon as the sinner sees his sin in the light of God’s Word and repents, seeking with contrition of soul for pardon, the Lord hears and answers. The clearer our view of Jesus, the clearer our view of our own weakness. Those who behold Him realize their inability to do anything good without His help. They say, “In my hands no price I bring; simply to Thy cross I cling.” They bow in adoration before God at the thought of the wonderful provision made to take away the sin of the world. *17LtMs, Ms 53, 1902, par. 25*

There is only one way to heaven. Christ declares, “I am the way.” [*John 14:6.*] When the Saviour spoke these words, He declared that the gulf between heaven and earth had been bridged, and that man, though he had wandered far from God, could return and be accepted in the Beloved. *17LtMs, Ms 53, 1902, par. 26*

Achan’s Sin. The standard of piety has been allowed to trail in the

dust. Those who claim to be followers of God are following their own way instead of the way of God. They are false signboards pointing in the wrong direction. *17LtMs, Ms 53, 1902, par. 27*

Achan thought it a very small matter to take the wedge of gold and the Babylonish garment—part of the spoil that the Lord had declared was to be utterly consumed. But what was to him a very small matter was in the sight of the Lord a very serious matter. He had sinned against the Lord, and because of his sin the anger of the Lord was kindled against Israel. The presence of the Lord was withdrawn from their armies; for God would not serve with sin. He permitted the enemy to triumph over them. *17LtMs, Ms 53, 1902, par. 28*

“The men of Ai smote of them about thirty and six men; for they chased them from before the gate even unto Shebarim, and smote them in the going down; wherefore the hearts of the people melted, and became as water. And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us; would to God we had been content, and dwelt on the other side Jordan. O Lord, what shall I say, when Israel turneth their backs before their enemies. For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth; and what wilt thou do unto thy great name. *17LtMs, Ms 53, 1902, par. 29*

“And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face! Israel hath sinned, and they have also transgressed my covenant, which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their back before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O

Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” [*Joshua 7:5-13.*]*17LtMs, Ms 53, 1902, par. 30*

The Lord desires to give Israel a lesson that they should never forget. “In the morning therefore ye shall be brought according to your tribes; and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come by man. And it shall be that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath; because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.” “And Achan ... was taken.” [*Verses 14, 15, 18.*]*17LtMs, Ms 53, 1902, par. 31*

“And Joshua said unto Achan, My son, I pray thee give glory unto the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.” [*Verse 19.*]*17LtMs, Ms 53, 1902, par. 32*

Had Achan been punished without making a confession of his guilt, the people, ever ready to rebel, would have charged God with being unmerciful and severe. They would have reproached Joshua with harshness and severity.*17LtMs, Ms 53, 1902, par. 33*

“And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel. ... When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth, in the midst of my tent, and the silver under it.” [*Verses 20, 21.*]*17LtMs, Ms 53, 1902, par. 34*

Let no one excuse his sin by saying, It will not matter; it is only a little thing. That sin, small though it may seem to you, may cause the loss of a soul.*17LtMs, Ms 53, 1902, par. 35*

“They have taken of the accursed thing, and have also stolen and dissembled.” [*Verse 11.*] Let not the people of God today covet the things He has appointed to destruction. These things are a snare to the soul. They are cursed of God; for they lead to vanity and pride

and self-exaltation. *17LtMs, Ms 53, 1902, par. 36*

The Need of Greater Earnestness. The work ought to have moved forward with a hundredfold more power than it has. Believers have themselves barred the way against its advancement by their lack of faith. They have limited the Lord God of heaven. Where there is now one at work, there should be hundreds, and there would be if men would trust God and obey His Word. *17LtMs, Ms 53, 1902, par. 37*

If all had been doers of the Word, a great work would have been done for the Master, zealously, faithfully, untiringly. Light has been given me that if the Lord's people do not strive more earnestly to make the truth of the Word of God more widely known, the Lord will raise up other instruments, who, in the spirit of John the Baptist, will do His work. Darkness has covered the earth and gross darkness the people. But the Holy Spirit can speak and will speak to the hearts and minds of men. Those God chooses are taught of Him. *17LtMs, Ms 53, 1902, par. 38*

The Bible Our Guide. The Bible is our guidebook showing the way to heaven. It is the revelation of God's will. The value of this Word is beyond estimate. It is the bread of life and the water of salvation to all who make it their study. What it means to be a Christian can be understood only by a careful and prayerful study of the Word of God. *17LtMs, Ms 53, 1902, par. 39*

In Christ's day the Gentiles had not the Word of God. Paul speaks of the Jews as having unmeasured advantage over the Gentiles, because to them had been committed the oracles of God. *17LtMs, Ms 53, 1902, par. 40*

Those who believe the Word of God as it reads are walking in the light; for the Bible is its own interpreter. *17LtMs, Ms 53, 1902, par. 41*

Many, without the help of any human being, will be converted by the teaching of God's Word. The great Teacher will impress their

minds. *17LtMs, Ms 53, 1902, par. 42*

Even men who profess to be infidels, who will not admit the inspiration of the Bible, admire the beauty of its teaching. The only means of purification is a knowledge of God. But how can we know Him if we do not study His Word? *17LtMs, Ms 53, 1902, par. 43*

Ms 54, 1902

How to Solve Perplexing Problems

NP

April 29, 1902 [typed]

Portions of this manuscript are published in *UL 133*.

Into the daily life there come many perplexing problems that we cannot solve. There are those who wish to adjust every difficulty, to settle every question, before they begin to work. Such will surely fail. In the end, the future will be just as indistinct, and the problems just as perplexing, as when they began to speculate. It is in following the light given that we receive greater light. Those who go forward in faith with their work find the solution of the problems that perplex them. *17LtMs, Ms 54, 1902, par. 1*

In the work to be done in educational lines, there are many questions and plans that do not seem clear, even to the most experienced and conscientious workers. But as the work God outlines is taken up, wisdom will be given. Light will shine on the pathway of the workers. God will go before them, giving them skill and understanding to do the work that needs to be done. Having committed themselves to the work, and having asked wisdom from God, let them trust in Him. They cannot carry alone the burden of their responsibility. This He does not ask them to do. He will carry, not a part, but the whole of the weight of their responsibility; for He is a mighty Saviour. *17LtMs, Ms 54, 1902, par. 2*

Move forward at the call of God. When He points out a work to be done, in His name and with full faith, take up that work. You may not see the end from the beginning. Perplexities may surround you. Your brethren may tell you of the lions in the way. But, nevertheless, go forward, saying, The Lord wants this work done, and I will not fail nor be discouraged. I will act my part. *17LtMs, Ms 54, 1902, par. 3*

For you to advance may not please some who, though they have plans and schemes for work, do not work. It is the tedious delays,

caused by those who refuse to move forward until they see their way clearly from the beginning to the end, that retards the work of God. There are critics who, if you listen to their words, will rob you of all heart and hope. Do not allow them to discourage you. Say, "God abideth faithful. He cannot deny Himself." [2 Timothy 2:13.] He has given to every man his work; and He calls upon all to begin to work just where they are. He cannot do what He desires to do until the human agent acts his part. *17LtMs, Ms 54, 1902, par. 4*

At times the arm of faith seems too short even to touch the Saviour's garment; but there stands the promise, with God behind it: "Then shalt thou call, and God shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of waters, whose waters fail not. And they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." [Isaiah 58:9-12.] *17LtMs, Ms 54, 1902, par. 5*

It is not our efforts that bring victory; it is seeing God behind the promise and believing and trusting Him. Grasp by faith the hand of infinite power. The Lord is faithful who hath promised. *17LtMs, Ms 54, 1902, par. 6*

Questions will arise that cannot be settled by any amount of thinking. Do not spend time trying to settle them. Take up the work waiting to be done, trusting in God as your wisdom. His righteousness will go before you, and the questions that have troubled you will answer themselves. *17LtMs, Ms 54, 1902, par. 7*

There are many who know little about what it means to have faith in God's leading, little about what it means to move forward at His command and leave the result with Him. They neither trust God nor man. They have learned to distrust, and their experience is filled with distrust, worry, and anxiety. The Lord desired us to trust Him

unquestioningly. Then we shall have confidence in our fellow workers. Distrust of God leads to distrust of men.¹⁷*LtMs, Ms 54, 1902, par. 8*

Ms 55, 1902

Diary

St. Helena, California

January 27, 1901

Portions of this manuscript are published in *UL 41; PH050 9-10*.
+NoteOne or more typed 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 Long-Sufferance of God

This morning as I write, I feel very solemn. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked."
[*Nahum 1:3.*] *17LtMs, Ms 55, 1902, par. 1*

The tendency of sin is to destroy truth and integrity. Entertained in the heart, sin destroys piety, equity, compassion, and genuine love. *17LtMs, Ms 55, 1902, par. 2*

How grateful we should be that the Lord is slow to anger! What a wonderful thought it is that Omnipotence puts a restraint upon His mighty power! But because the Lord is forbearing and long-suffering, the human heart often manifests a tendency to venture presumptuously to add sin to sin! If the retribution of God were to come quickly upon the transgressor, if wrongdoing were followed by sudden punishment, many would be deterred from sinning. If men and women would remember that punishment for every dishonest transaction, every evil practice, is as sure to follow as if it were executed immediately, many more would refrain from evildoing. But "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [*Ecclesiastes 8:11.*] Instead of God's patience hardening the sinner to continual transgression, it should lead him to determine to seek God's forgiveness, in order that the figures standing against his account in the heavenly record may be canceled. *17LtMs, Ms 55, 1902, par. 3*

The Young People in Battle Creek

Into the church and institutions in Battle Creek divine principles must be brought, else spiritual malformation will surely be the result of the spirit in which the work is now carried forward. Bible principles should be practiced. The understanding of many is in need, great need, of enlightenment. Not only should those who have the management of the work continually place their dependence upon God, but they should also give consideration to the control of appetite and passion. Let them take a firm stand for the right and make a wholehearted reformation. *17LtMs, Ms 55, 1902, par. 4*

In the place where so much light has been shining, many are still in darkness. Light unappreciated becomes darkness, which grows more and more dense. In Battle Creek are many youth who need help. How sad it is that those bearing responsibilities in the management of the work reveal so marked a lack of tact and skill to help such youth. In the homes of our people are sons and daughters whose dispositions are varied. Parents, deal faithfully with these youth. Many of them need to make decided efforts to reform. *17LtMs, Ms 55, 1902, par. 5*

Let the young men and young women determine to love God supremely and to do His commandments. Under circumstances the most trying, let them remain faithful to duty—especially in their attitude toward the principles of health reform. Instead of being halfhearted reformers, let them make a wholehearted reformation, in all things practicing chastity and temperance. Let none begin to reform and then stop. Resolve to overcome the wicked one. True victory is gained only when the repentant sinner pledges himself to unconditional obedience to God—only when he pledges himself to honor God in every word, every business transaction, every act of his life. Those who do this may be like the youth whom John addressed in the words: “I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.” [*1 John 2:14.*] It is possible for every youth to gain spiritual strength. Those who endeavor to

increase their strength will pass through severe struggles, which will test their sincerity of purpose; but by remaining faithful, they prove that their determination to do God's will is prompted by high and holy motives. In every sense of the word such youth are able to be overcomers; for Christ overcame in their behalf. Having overcome, they are brought into alliance with divine, unfailing resources. *17LtMs, Ms 55, 1902, par. 6*

Young men, young women, you are a spectacle to the world, to angels, and to men. By your determined efforts to be true and righteous, laying your foundation secure in faith, you may be able to provoke the older and more experienced brethren and sisters to love and good works. *17LtMs, Ms 55, 1902, par. 7*

Why should not the younger men and women form a Christian-endeavor society, for the purpose of encouraging one another to make an unqualified, instantaneous renunciation of every unchristlike, questionable habit, and to take a firm stand to be true to their obligations to God? "Behold, now is the accepted time; behold, now is the day of salvation." [2 *Corinthians 6:2.*] *17LtMs, Ms 55, 1902, par. 8*

The Power of Influence

Satan is the originator of evil. He swerved from his allegiance to God. Those who persisted in sympathizing with him in his disaffection were, with him, shut out of heaven. *17LtMs, Ms 55, 1902, par. 9*

Implacable hatred against God fills Satan's mind. Persistently he has used his influence to efface from the human family God's image and in its place to stamp his own satanic image. His effort to deceive our first parents was successful. Made in the image of God, the human family lost their innocence, became transgressors, and as disloyal subjects began their downward career. Satan gained control of man's power of action. Through the senses he influenced the mind. *17LtMs, Ms 55, 1902, par. 10*

Thus it has been from the beginning of the world. Instead of remaining under God's influence in order that he might reflect the moral image of his Creator, man placed himself under the control of Satan's influence and was made selfish. Thus sin became a universal evil. And what a dreadful evil is sin!*17LtMs, Ms 55, 1902, par. 11*

Yielding to Satan's suggestions, our first parents opened the floodgates of evil upon the world. The questionable principles of the father and the mother of the human race influenced some of those with whom they associated. The evil that began in Paradise has extended down through the ages. Although Adam and Eve related with sorrow to their children the sad story of the fall, their family became a divided family. Cain chose to serve Satan, Abel to serve God. Cain killed his brother Abel, because he would not follow his example.*17LtMs, Ms 55, 1902, par. 12*

That the world might not be destroyed because of its moral pollution, God undertook His great work of salvation, sending His Son to this earth to redeem mankind.*17LtMs, Ms 55, 1902, par. 13*

In order to do the service of heaven, those in positions of responsibility in institutions of God's appointment are required to cooperate with unseen, heavenly agencies.*17LtMs, Ms 55, 1902, par. 14*

Writing in regard to spiritual gifts, the apostle Paul says, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." [1 *Corinthians 12:8.*] Wisdom is a reception of the Word by practical obedience and by imparting the Word to others. Knowledge is an understanding of the pure doctrines of Christianity.*17LtMs, Ms 55, 1902, par. 15*

In the presentation of truth, those who have wisdom speak with tact and skill. Their spirit will create on the minds of others a marked impression.*17LtMs, Ms 55, 1902, par. 16*

Great harm can be done to our institutions by connecting with them men who will exert an influence in wrong lines. If men bearing responsibilities in our institutions have a living connection with God, they will, in their Christian experience, be a savor of life unto life; but if they are unsanctified, disobedient, selfish, depending on themselves for wisdom, they will be a savor of death unto death. In their determination to carry out their own will and purposes, they will reveal their true character. *17LtMs, Ms 55, 1902, par. 17*

Notwithstanding their detrimental influence, men are sometimes kept in positions of trust, where they are able to work out plans and to secure a power of influence that is not used to the glory of God in service for mankind. Such men wish to mold our institutions according to their human ideas. While claiming to be working from unselfish motives, they separate good men, successful physicians, from the very institutions that would be blessed by their help. This they do because these men will not subscribe to documents that would bind them to follow certain codes of manmade laws—laws stipulating that, in combination with other men, they are to use their influence in doing certain things concerning which the Lord says: “I have not planned these things; I have not endorsed them. Thus men are bound to pledges and asked to endorse documents that will work evil to the heritage I have purchased with My own blood. These documents taste strongly of human policy, which means exaltation of self, restriction of religious liberty, and a denial to men of their right to worship God as the conscience dictates. ‘If the Lord be God, follow Him: but if Baal, then follow him.’” [*1 Kings 18:21.*] *17LtMs, Ms 55, 1902, par. 18*

Ms 56, 1902

Written for Our Admonition

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When Christ came at the appointed time, He had a right to expect that the world would receive Him; for He came exactly as the prophets testified that He would come. Yet the people whom He had peculiarly favored refused to receive Him as the Messiah. He came in a manner that neither gratified their pride nor fulfilled their proud boast that He would come with power and great glory—as He will come at His second appearing in the clouds of heaven. Instead of coming as a King, He came as a babe, of poor parentage, without worldly honor or outward display. If in this age of the world He were to come again in this manner, would not the churches reject Him as did the Jews? In every age the human family is alike. *17LtMs, Ms 56, 1902, par. 2*

Christ was familiar with the history of sin. He had seen it originate; He knew its consequences. And oh, how His soul yearned to anoint with heavenly eyesalve the blinded eyes of men, that they might be opened to see the offensive character, the fatal consequences, of sin! *17LtMs, Ms 56, 1902, par. 3*

The Saviour’s sorrow over even one soul who perishes in sin is beyond comparison. What grief He must have suffered to see a whole nation perishing—a nation of human beings for whose salvation He had come to give His own life as a ransom! He, the innocent One, bore on His soul the guilt of every transgressor, because He alone could atone for the guilt of man. If the Israelites had chosen to come to Him in whom is life eternal, He could have saved to the uttermost every one in that guilty nation. *17LtMs, Ms 56, 1902, par. 4*

Wonderful had been the deliverance wrought in behalf of the Israel of God. To them had been granted a thousand years of privileges and blessings. But the history of this period is an unbroken record of grace resisted, privileges unappreciated, opportunities neglected, of hypocritical pretension and hollow formalism. God dealt with them as a loving father deals with a wayward son—willing to suffer for their sins, willing to bear their guilt. Faithful messengers bore to them His warnings, entreaties, and invitations. But the servants sent to receive the fruit of His vineyard were despised, their counsel mocked. His vineyard, trodden down, became a wasted wilderness. *17LtMs, Ms 56, 1902, par. 5*

In spite of the forgetfulness, backsliding, and rebellion of the chosen people, God had not yet given them up. His hand was still outstretched to save. But the period of probation mercifully granted them was drawing to a close. The cloud of vengeance was gathering. Because they refused to repent and come to their Saviour, God could no longer shield them against their enemies. They had received in trust the greatest blessings, in order that they might be a blessing to the surrounding nations, imparting a knowledge of God. But those who had been entrusted with a knowledge of God and with His sacred oracles of truth, became boastful, proud, pharisaical, unthankful, unholy. By their course of action they provoked to anger the nations that they should have brought to a saving knowledge of the truth. *17LtMs, Ms 56, 1902, par. 6*

When God's favored people refused His counsels and rejected the light given them, Satan readily found access to their hearts. He became their leader, taking the place of the divine Leader. Determinedly following their own wisdom, which was foolishness, they developed satanic attributes of character. Although in past generations the Israelites had been the bravest and noblest of light-bearers to the world, they became impenitent, proud, critical, envious. The priests and the rulers lost their love for God. Their understanding was darkened. They became more and more exclusive. Christ saw that even His disciples were affected by their words, their criticisms, their misstatements, their perversion of truth, their misapplication of Scripture. *17LtMs, Ms 56, 1902, par. 7*

The priests and rulers eagerly watched to find some accusation against Christ, so that they might not only warn the people against Him, but create a prejudice against His work. His miracles they could not deny; but they tried to lead the people to regard them as having been accomplished through the working of Satan's power. They declared, "He casteth out devils through Beelzebub, the chief of the devils." [*Luke 11:15.*] *17LtMs, Ms 56, 1902, par. 8*

Christ greatly desired to open the blinded eyes of His people, that they might see the uselessness of the multitudinous, traditional ceremonies that constituted their religion. He gave His lessons in parables; for this was the only way in which He could reach the people. *17LtMs, Ms 56, 1902, par. 9*

When God's chosen people refused to receive the warnings and the reproofs of His only begotten Son, Christ discerned that Jerusalem's day was ended. Beholding the city, He wept over it. The thought that pierced His soul was that all He might endure to win His people back to their allegiance to God would be in vain. *17LtMs, Ms 56, 1902, par. 10*

Before the incarnation of Christ, the loyal of Israel, with breaking hearts, had lamented the national apostasy. Jeremiah declared: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" "But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive." [*Jeremiah 9:1; 13:17.*] *17LtMs, Ms 56, 1902, par. 11*

What, then, must have been the bitterness of the tears of the world's Redeemer—the One who had seen the years of Israel's impenitence and murmuring; the One who had witnessed the murder of the prophets sent to reprove them of sin and to give messages of truth; the One who had so long endeavored to turn them from their self-ruinous course! *17LtMs, Ms 56, 1902, par. 12*

The tears of the Saviour, as from the crest of Olivet He viewed the city now doomed to destruction, were not for Jerusalem alone. The Jewish nation was a symbol of the people of all ages who scorn the pleadings of infinite Love. In the fate of Jerusalem Christ beheld the

destruction of the world. His tears over the chosen city were for the sins of all time. He wept not only because of the apostasy of the Jewish nation, but also because of the apostasy of the present time, when the Protestant world is departing from the principles of true Protestantism. Looking down the ages, He saw the churches whose spiritual declension is foretold in the prophecies. In this their day many will refuse to admit the parallel; nevertheless, I must bear my message. *17LtMs, Ms 56, 1902, par. 13*

The messages of reproof that God gave through His prophets to backsliding, apostate Israel did not lead them to repentance. Misrepresented, misunderstood, His messengers were as sheep in the midst of wolves. Many of them were cruelly put to death. *17LtMs, Ms 56, 1902, par. 14*

How scornfully the Jewish nation treated the message that the Lord gave to them through His prophet Jeremiah! Of his experience Jeremiah the prophet says: "O Lord, Thou hast deceived me, and I was deceived: Thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision, daily." [*Jeremiah 20:7, 8.*] *17LtMs, Ms 56, 1902, par. 15*

So strong was the opposition against Jeremiah's message, so often was he derided and mocked, that he said, "I will not make mention of Him, nor speak any more in His name." [*Verse 9.*] Thus it has ever been. Because of the bitterness, hatred, and opposition manifested against the Word of God spoken in reproof, many other messengers of God have decided to do as Jeremiah decided. But what did this prophet of the Lord do after his decision? Try as much as he would, he could not hold his peace. As soon as he came into the assemblies of the people, he found that the Spirit of the Lord was stronger than he was. The record is: "His word was in mine heart as a burning fire shut up in my bones, and I was weary with foreboding, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him." [*Verses 9, 10.*] *17LtMs, Ms 56, 1902, par. 16*

In this generation, when God's servants speak the Word of the Lord to reprove wrongdoers, to rebuke those who bring in wrong principles, have they not had an experience similar to that which Jeremiah had? When a course of action to pervert justice and judgment is introduced, the Word of the Lord must be spoken in reproof. In this our day we find the very same difficulties that the Lord's servants found in the days of ancient Israel when they were sent to expose existing evils that were corrupting in their influence. *17LtMs, Ms 56, 1902, par. 17*

Jeremiah's enemies did not prevail; for he says, "The Lord is with me as a mighty terrible One: therefore my persecutors shall stumble, and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten." [*Verse 11.*] These words were spoken by One who knows the hearts of all. He can never make a mistake. *17LtMs, Ms 56, 1902, par. 18*

History is being repeated. The same forgetfulness of God, the same backsliding, rebellion, and apostasy, the same formalism in religious matters, that existed in the time of Christ, exist today. Jehovah's law is still made void. Ministers declare that it has been abrogated. How does the Lord regard those who claim to be His people, and yet teach their families and the world that His law is no longer binding on the human race? In the garden of Eden, Satan made a similar assertion to Eve. Disobedience now is just as offensive to God as it was in the beginning. *17LtMs, Ms 56, 1902, par. 19*

Against the Jewish teachers Christ brought the charge, "Ye have made the commandment of God of none effect by your tradition." Ye teach "for doctrines the commandments of men." [*Matthew 15:6, 9.*] This same testimony applies in our time to those who claim to be Bible teachers, but who are "teaching for doctrines the commandments of men." Men turn away from the Word of God, satisfied to substitute fables in its place. *17LtMs, Ms 56, 1902, par. 20*

How many are now indulging in amusements, card playing, gambling, horse racing, and other worldly pleasures! How many are

actuated by selfish ambition! How many are desecrating churches by holding fairs, conducting theatrical plays, and engaging in the buying and selling of merchandise in houses of worship! The impiety now existing in the religious world will soon be as great as was the impiety that existed during Christ's ministry in the nation so highly favored by God. *17LtMs, Ms 56, 1902, par. 21*

Those who make a great profession, and do but little, will manifest the same aversion that the Jews manifested toward pure principles of truth. The world and the church are in a condition similar to the condition of the church during Christ's ministry. In infidelic sentiments they are now farther advanced. They present falsehoods for truth. Setting false tests before the people, they demand that the commandments of men shall be recognized. *17LtMs, Ms 56, 1902, par. 22*

That which Satan could not accomplish in heaven, he has sought to accomplish on this earth. He has led the Protestant churches to attempt to change Jehovah's law. The seventh-day Sabbath, instituted in Eden, is a memorial of God's creative power. By observing this day, man is ever to keep in mind that God made the world in six days, and rested the seventh day. But Satan has attempted to change the Sabbath from the seventh to the first day of the week—a common, unsanctified workday. Both in the day schools and in Sunday schools the youth are taught that Sunday is the Sabbath of the Lord. *17LtMs, Ms 56, 1902, par. 23*

Many who have had light concerning the living oracles of God, many who have heard a plain "Thus saith the Lord," have chosen the sayings of men. They have not been satisfied merely to show insult to the law of the Lord themselves, but they have been imbued with a spirit similar to the spirit manifested by Cain in slaying his obedient brother. They oppress others who choose to respect the words of Jehovah. They attempt to enforce the observance of a spurious Sabbath day—a day that bears not the signature of God. As Nebuchadnezzar set up an image of gold in the plain of Dura, so the churches of today have set up a false Sabbath in the place of the true Sabbath. They worship this their idol. Thus they trample under foot the law of God. *17LtMs, Ms 56, 1902, par. 24*

God's law never changes. Through Moses He has said: "Therefore thou shalt love the Lord thy God, and keep His charge, and His statutes, and His judgments, and His commandments, always." [*Deuteronomy 11:1.*]¹⁷*LtMs, Ms 56, 1902, 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 through 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 for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [*Exodus 31:12-17.*]¹⁷*LtMs, Ms 56, 1902, par. 26*

In His sermon on the mount Christ bore witness to the immutability of God's law. "Think not," He said, "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. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Matthew 5:17-20.*]¹⁷*LtMs, Ms 56, 1902, par. 27*

Today whose word shall be honored? Many men who should now be standing in their lot and place preaching the truth of God—a plain "Thus saith the Lord" from the Living Oracles—are presenting falsehoods for truth. Thus they mislead minds, stifle conviction, and turn people against truth. Those whom they lead astray also become co-workers with Satan, leading other souls to

perdition.*17LtMs, Ms 56, 1902, par. 28*

How many men make no difference between the sacred and the common! Principles are perverted; the standard of righteousness is torn down; God is dishonored. Men are following in the course of Nadab and Abihu, whose senses were so confused by wine that they could not discern between the sacred and the common. Dishonoring God, those princes in Israel were destroyed by the fire of His wrath. The men who are now teaching falsehoods for truth offend God in the highest sense. They will be punished not only for the sins that they themselves have committed, but for the sins that they have caused others to commit by leading them to accept falsehoods.*17LtMs, Ms 56, 1902, par. 29*

The Oracles of God speak of degrees of punishment. Every man will be judged and punished according to his deeds. Obedience or disobedience to the law of Jehovah will decide the destiny of every one. The enactments of God's government are such that it is impossible for man to escape the result of his own course of action. Cause is followed by effect. Even in this life are seen the consequences of each man's course of action. And ere long the judgment will sit, the books will be opened, and every man will be judged according to the deeds done in the body.*17LtMs, Ms 56, 1902, par. 30*

The people living in God's world are still enjoying His favors. Notwithstanding their impenitence, He continues to give them the sunshine, the dew, and the rain. Silently, by night and by day, He works His miracles. He causes seed to germinate and to bring forth fruit. All these blessings will bear witness against the unrepentant sinner in that day when God will call upon every one to render an account for the opportunities and privileges he has enjoyed. Every one will be awarded according to his works. How becoming it is for finite beings to walk softly before God!*17LtMs, Ms 56, 1902, par. 31*

Our Responsibilities in the Present Crisis

On us is shining the accumulated light of God's dealings with His people anciently as well as in our time. For our admonition a record has been kept of His reproofs of wrongdoing. We have a knowledge

not only of that which He condemns, but of the faithful, commendable work of those who have put their trust in Him. Because we have a history of these experiences, there rest on us in the present crisis great and solemn responsibilities. *17LtMs, Ms 56, 1902, par. 32*

In the providence of God a voice has proclaimed His truth in every age. And in this age faithful workers are unitedly to proclaim to the world with no uncertain voice the truth of God in all its bearings. We need to be of a ready mind, quick to discern and to avail ourselves of every providential opening to improve our facilities and to advance the prosperity of the cause. God's special message of truth for this time is to advance in accordance with His plans and His Word, not in accordance with human wisdom, human suggestions. *17LtMs, Ms 56, 1902, par. 33*

The Lord's people have a message to bear. By pen and by voice they are to give to the world the note of warning. Only a few will listen; only a few have ears to hear. Indulgence in games and worldly pleasures, gratification of perverted appetite, affect the perceptive organs of the brain. Wines, liquors, and the narcotic tobacco are doing their evil work, benumbing the senses. This is as Satan has artfully devised it should be. He has invented and put into active operation every conceivable device to hold men in his destructive power until it is too late. *17LtMs, Ms 56, 1902, par. 34*

The human family have become careless and presumptuous. In the place of serving God, they are serving idols. They do not profit by the warning, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting (intemperance in eating or in seeking for pleasures), and drunkenness, and cares of this life, and so that day come upon you unawares." [*Luke 21:34.*] *17LtMs, Ms 56, 1902, par. 35*

God's sentinels are constantly to be on the watchtower, faithfully performing their ministry of warning the church against the dangers that come in to weaken and injure the flock. *17LtMs, Ms 56, 1902, par. 36*

Those who place their names on the church book should do so with a full and intelligent understanding of what this action involves. It

means that you have solemnly pledged yourself to serve God. It means that you have made a full surrender of self to Him, in order that Christ may reign where self once reigned. It means that you have given up your pet ideas and policies and have yielded your mind to the mind of Christ. It means that your fixed purpose is to be one with God, one with His people; that you will exercise self-denial and self-sacrifice to advance the interests of His kingdom; that you will strive to overcome everything that hinders growth in grace. *17LtMs, Ms 56, 1902, par. 37*

The Lord leaves in darkness no man who has an ear to hear and a heart to understand. Let every one keep the eye single to God's glory. Be not led astray by the snares of the wicked one. "Let him that thinketh he standeth take heed lest he fall." [1 *Corinthians 10:12.*] Let the warnings that God has given in His Word be voiced by the watchmen on the walls of Zion and heeded by every soul in the Master's service. Every case will be tried; every soul will be proved. Let each one ask, "Am I an evil servant? Do I by precept and practice lead other souls in false paths?" Remember that your influence is affecting others for good or for evil. *17LtMs, Ms 56, 1902, par. 38*

I beseech the members of every church to seek now for the greatest blessing heaven can bestow—the Holy Spirit. If in faith you seek for a greater measure of God's Spirit, you will be constantly taking it in and breathing it out. Daily you will receive a fresh supply. Your every-day experience will be enriched by the rich current of God's love. Before you lie vast fields of truth, vast sources of power. Let the daily prayer be, "Take from us what Thou dost choose to take, but withhold not Thy Holy Spirit from us." We must have the gift of the Holy Spirit. *17LtMs, Ms 56, 1902, par. 39*

The truth of God is for us. The religion of Jesus Christ never degrades the receiver, but makes him pure, that he may see God. It gives him an intensity of desire to be like Jesus Christ, the One altogether lovely, the Chiefest among ten thousand. *17LtMs, Ms 56, 1902, par. 40*

Preparation for Service

Every true child of God prepares himself for service. Jesus said, "If thou wilt enter into life, keep the commandments." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. ... This do, and thou shalt live." [*Matthew 19:17; Luke 10:27, 28.*] These words mean much. Service to God includes all there is of man. Jesus Christ is the One altogether lovely, the Chiefest among ten thousand. Why should we not love Him and give Him our undivided service?*17LtMs, Ms 56, 1902, par. 41*

As were God's people anciently, so should we be prepared to advance when the cloud rises and moves forward, and to halt when the cloud hovers over a certain place. None can stand still, making no advancement. Those who attempt to stop where they are, will retrograde. We must adjust our movements to the guidance of God's Spirit. When His people watch to adjust themselves to His movements, they become linked with divinity, and are able to keep pace with Him in taking advance steps. In the place of following ways of their own devising, they move in harmony with Him. Thus humanity may co-operate with Omnipotence.*17LtMs, Ms 56, 1902, par. 42*

Individually we are to give ourselves to God's service. We need to set our affections on Christ alone, acknowledging no rival. This, God requires of every one of His followers. We need Christ as our Leader. In a crisis we should seize every opportunity for bearing the truth into new territory, thus blessing others.*17LtMs, Ms 56, 1902, par. 43*

In their habits the people of God should be simple, honest, pure, free from all iniquity. God requires perfect obedience, perfection of character. Great injury is brought upon His cause by those who, while claiming to be His followers, deny Him in character. "If thou wilt enter into life," He says, "keep the commandments." [*Matthew 19:17.*]*17LtMs, Ms 56, 1902, par. 44*

In order to be a Christian, it is not necessary for a man to have great talents. An earnest prayer offered from a contrite heart by one who desires to do the Master's will is of more value in God's sight than is eloquence of speech. The human agent may have no voice

in legislative councils; he may not be permitted to deliberate in senates or vote in parliaments; yet he has access to God. The King of kings bends low to listen to the prayer coming from a humble, contrite heart. God hears every prayer that is offered with the incense of faith. The weakest child of God may exert an influence in harmony with the councils of heaven. *17LtMs, Ms 56, 1902, par. 45*

It is always in answer to prayer that God revives His work. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [*Psalm 126:6.*] Oh, that every workman, ministers at home and ministers abroad, would arouse to stand in his allotted place in the crisis that has now come! If all would realize that it is their privilege to be laborers together with God, with what great solemnity would they labor! Wherever they are, they would manifest a spirit of greater devotion to missionary work—the work of enlightening the world. *17LtMs, Ms 56, 1902, par. 46*

God says, "Them that honor Me I will honor." [*1 Samuel 2:30.*] The Leader of the host of heaven is waiting for human agencies to enlist in His service. He will lead them forth, an exceeding great army, to the conquest of the world. With such a leader, we may, by fighting unitedly, gain victory in every conflict. *17LtMs, Ms 56, 1902, par. 47*

We have no breath to waste in controversy. We should watch, pray, believe, work, and wait. Let us proclaim the truth in its simplicity as it is in Jesus. Let us lift the Man of Calvary higher and still higher. *17LtMs, Ms 56, 1902, par. 48*

"For the grace of God that bringeth salvation hath appeared to all men (not merely enjoining them by the force of command, but communicating divine knowledge), 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 Savior 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.*] *17LtMs, Ms 56, 1902, par. 49*

Ambassadors for Christ

It is not the abundance of mercies and the many favors that men bestow upon one another that saves them. In and of themselves men have no power to become members of the royal family, children of the heavenly King. They are adopted as sons of God only because they 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.*]17LtMs, Ms 56, 1902, par. 50

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." [2 *Corinthians 5:20, 21.*]17LtMs, Ms 56, 1902, par. 51

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." [2 *Corinthians 6:1-10.*]17LtMs, Ms 56, 1902, par. 52

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine

unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; 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. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." [2 Corinthians 4:1-11.]*17LtMs, Ms 56, 1902, par. 53*

With the love of God in the heart, with an entire consecration of self to do His will, we can now have the Christian union that we so much need.*17LtMs, Ms 56, 1902, par. 54*

Ms 57, 1902

Sermon/"If ye then be risen with Christ ..."

St. Helena, California

April 19, 1902

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.

April 19, 1902

Sermon, Mrs. E. G. White, Sanitarium Chapel, St. Helena, California,

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God (we decide our own election), 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." [*Colossians 3:1-13.*]17*LtMs, Ms 57, 1902, par. 1*

If we should bear this instruction in mind, making it an actuating

principle in our lives, a much happier state of things would exist. This Scripture means much to us. Wonderful are the possibilities set before those who choose to be children of God. How important it is that we search the Scriptures diligently, lest we depart from the precepts which teach us how to live happily in this life! Daily learning to cherish the joys of heaven, we are preparing for the future immortal life—the life that measures with the life of God.*17LtMs, Ms 57, 1902, par. 2*

“And above all these things put on charity (love), which is the bond of perfectness.” [*Verse 14.*] Are we cherishing and cultivating the precious grace of love?*17LtMs, Ms 57, 1902, par. 3*

Christ’s Work for Mankind

Christians are engaged in a warfare. The church militant is not the church triumphant. In his onward march toward heaven, the follower of Christ must fight at every step. Our adversary is the one who once stood in the heavenly courts as the first of the covering cherubs. The ceaseless beams of glory enshrouding the eternal God once rested upon him continually. But, not content with his position, though honored above the heavenly host, he began to covet the glory with which the Father had invested the Son. Lucifer desired to be first in heaven. Thus he introduced sin into the universe. Why sin was permitted, no man can explain. A satisfactory reason for the existence of sin cannot be given. Nor can any reason be given for jealousy, evil surmising, covetousness, and idolatry. No man can reason out such things.*17LtMs, Ms 57, 1902, par. 4*

It was because of the existence of sin that Christ came to this earth. He covenanted with God to lay aside His kingly crown and royal robe, clothe His divinity with humanity, and come to the earth to stand at the head of humanity and bear testimony against the assertion of the price of darkness that man could not live without sin. The Majesty of heaven, the King of glory, descended step by step to the depths of humiliation.*17LtMs, Ms 57, 1902, par. 5*

If we should ask Isaiah who Jesus of Nazareth is, He would tell us that He is the first and the last. Of Him he declares: “Unto us a Child

is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.] Such are the titles of the One who came to our world to save the fallen race. *17LtMs, Ms 57, 1902, par. 6*

Christ came to subject Himself to all the temptations wherewith man is beset. In His human nature He suffered all the trials and disappointments, the humiliations and afflictions, that man suffers. In our behalf Christ took humanity upon Himself, and stood at the head of humanity. In His humanity He touched humanity; in His divinity He laid hold of the throne of God. *17LtMs, Ms 57, 1902, par. 7*

Christ came as the representative of His Father, to reveal to the world His Father’s character. *17LtMs, Ms 57, 1902, par. 8*

By giving Himself, Christ offered a complete sacrifice, so that we, by believing on Him, might become sons and daughters of the Most High. What are we willing to do in return for Christ’s infinite sacrifice? What sacrifice are we willing to make, that we may be sons and daughters of God, partakers of the divine nature, having escaped the corruption that is in the world through lust? *17LtMs, Ms 57, 1902, par. 9*

When I see men and women desirous of worldly pleasure and ambitious for worldly honor, I think of the One who sacrificed so much in order to show them what they may become through His grace and strength. Will those for whom He has died do what they must do to be saved? Will they learn from His life lessons in regard to the character that they must form in order to be prepared to unite with the loyal, holy family that shall rise from the grave and enter in through the gates into the city? *17LtMs, Ms 57, 1902, par. 10*

When the Pharisees asked the disciples why their Master ate with publicans and sinners, Christ, overhearing the question, turned to His accusers, and, in the dignity of His mission, said: “I am not come to call the righteous, but sinners to repentance.” [Matthew 9:13.] In His life He has given us a representation of what a repentant sinner may become. He was pure and undefiled. From His lips escaped no word that could leave a stain upon His

character. All through the Scriptures He has given us assurances of what we may become. *17LtMs, Ms 57, 1902, par. 11*

My brother, my sister, do you desire to be a member of the royal family, a child of the heavenly King? Do you desire to share in the final reward of the faithful? In order to become sons and daughters of God, we must begin work just where we are. It matters not what our surroundings are: if we look to Christ for counsel and strength, we shall be able to withstand every temptation. *17LtMs, Ms 57, 1902, par. 12*

“Set your affections on things above, not on things on the earth.” If the affections are set on earthly things, the life is tainted and corrupted. “For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” [*Colossians 3:2-4.*] Precious promise! *17LtMs, Ms 57, 1902, par. 13*

I am so thankful that Christ came in poverty. No one can say, “He knows nothing about the trials and hardships of poverty.” Although He knew that He was the Majesty of heaven and the Redeemer of the lost race, He worked for many years at the carpenter’s trade. From childhood He did His part toward sustaining a family living in poverty. And in His daily work He taught lessons in regard to the perfecting of character. In every detail of the work connected with the construction of buildings—in every stroke He made, in every piece He prepared and joined to other pieces—He showed the care and exactness with which character should be built. It is He who inspired Paul to declare, “Ye are God’s building.” [*1 Corinthians 3:9.*] *17LtMs, Ms 57, 1902, par. 14*

The companions of Jesus often said to Him: “Why need you be so particular? It is unnecessary to work in this way. You could just as well work <with less exactitude> and save time.” Instead of arguing with them, Jesus answered their criticisms by singing. He would begin to sing one of the Psalms in which David taught that faithfulness and integrity must mark the character. The spirit of the song affected the hearts of those who were with Jesus, and almost before they realized what they were doing, they caught the strain and joined with Him in singing. And when a quarrel arose, instead

of stopping to argue or to justify His course, Jesus began to sing. Soon His companions would forget their differences of opinion and their angry words. Those who a few moments before had felt provoked with Him or with one another, now joined in singing the hymn of praise. *17LtMs, Ms 57, 1902, par. 15*

By pursuing the same course, we may hide in Christ. Then we shall be partakers of the divine nature. *17LtMs, Ms 57, 1902, par. 16*

The *fifth of Romans* is full of instruction. We read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." [Verse 1.] If we do not have this peace, we are in danger of becoming irritable. Brethren and sisters, for Christ's sake I plead with you to cease fretting and scolding. In the name of Jesus of Nazareth, I beseech of you to stop and ask yourself, "Am I a Christian?" If you are fretting, scolding, cheating, or lying, you are not a Christian, but are exerting a counterinfluence. *17LtMs, Ms 57, 1902, par. 17*

The Lord desires that you shall be saved. He is willing to save to the uttermost all who come unto Him. It is through Him that "we have access by faith into this grace wherein we stand." [Verse 2.] Through Him we have access to heaven's treasure house. We have no semblance of an excuse for neglecting to draw supplies of grace from this treasure house. With faith centered in Christ, we, as the church militant, are able to stand unmoved by the assaults of the enemy. Continuing to resist the enemy, we shall gain strength and finally become the church triumphant. *17LtMs, Ms 57, 1902, par. 18*

"Stand, and rejoice." [Verse 2.] *17LtMs, Ms 57, 1902, par. 19*

In the daily life we come in contact with those who are full of pettishness. But there is a way to deal with such persons. We are enjoined to "stand, and rejoice." [Verse 2.] By obeying this injunction we shall be able always to gain the victory. When some one speaks fretfully, simply "stand, and rejoice." Do not speak one word in reply. If the lips are opened to speak a word or two, a whole volume of words will flow out. Keep silent. This is the easiest way to gain the victory. Silence will put to shame the one who is full of wrath. I know the worth of this advice. I have proved its value. Follow it, and you will find that you can greatly mortify Satan by

keeping the tongue with all diligence. When brought into contention with others, those who “stand, and rejoice,” will not dishonor God in word or action. *17LtMs, Ms 57, 1902, par. 20*

“Rejoice in hope of the glory of God.” [*Verse 2.*] We should always rejoice. When our way is crossed, when we meet with criticism and condemnation, or when the outlook is forbidding, let us sing, even if it be one of the simplest of songs. We can sing, “When the Mists Have Rolled Away,” or some other inspiring song that will lift the thoughts from self. *17LtMs, Ms 57, 1902, par. 21*

The talent of speech is a wonderful gift which should be used only to glorify God. Words spoken in reply to those who are angry usually act as a whip, lashing the temper into fury instead of soothing it. But a song will subdue feelings of anger. Heavenly angels will influence hearts and join in the song because of the victory gained. *17LtMs, Ms 57, 1902, par. 22*

Not only are we to rejoice, but we are to “glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly.” Wonderful, wonderful love! “For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him.” [*Verses 3-9.*] *17LtMs, Ms 57, 1902, par. 23*

The *sixth of Romans* is closely related in thought to the *third of Colossians*, where we read: “For ye are dead, and your life is hid with Christ in God.” “If ye then be risen with Christ, seek those things which are above.” [*Verses 3, 1.*] In *Romans* we read: “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. ... But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. 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?" [*Romans 5:12, 20, 21; 6:1, 2.*] Brethren and sisters, can you answer this? How can a man dead to sin live the life of a sinner?*17LtMs, Ms 57, 1902, par. 24*

"Baptized Into Jesus Christ"*17LtMs, Ms 57, 1902, par. 25*

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" This is a familiar symbol. "Therefore we are buried with Him by baptism into death." [*Verses 3, 4.*] We are not to be buried by baptism while we are alive to sin. We regard with horror the burial of a live person. But how many who have never died to sin have gone through the form of burial with their Lord in baptism!*17LtMs, Ms 57, 1902, par. 26*

Repentance, faith, and baptism are the three steps requisite to conversion. Christ Himself was baptized of John. When John forbade Him, saying, "I have need to be baptized of Thee, and comest Thou to me?" Jesus answering said unto him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." [*Matthew 3:14, 15.*]*17LtMs, Ms 57, 1902, par. 27*

The ceremony of baptism is a most solemn one. Men and women are baptized in the name of the Father, the Son, and the Holy Ghost. This signifies that the three greatest representatives of heavenly authority behold the baptismal service and hear the vows that are made by human agents to walk henceforth in newness of life.*17LtMs, Ms 57, 1902, par. 28*

In taking the baptismal vows, man unites with the highest powers in the heavenly courts. He covenants to live the life that Christ lived while on this earth. And Christ, on His part, fulfils every promise that He has made in His Word. He molds the character of every one who follows in His footsteps. Wonderful, wonderful is His work in behalf of sinners!*17LtMs, Ms 57, 1902, par. 29*

We are buried with our Lord in baptism, but we are not left in the grave. We "are buried with Him by baptism into 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." [*Romans 6:4.*]*17LtMs,*

Ms 57, 1902, par. 30

“If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” [*Verse 5.*] As Christ came forth from the rent sepulcher of Joseph, He proclaimed in triumph, “I am the resurrection and the life.” [*John 11:25.*] Never again is He to lie in the grave. To every believer, Christ is the resurrection and the life. This is typified in the baptismal ceremony. We are buried in the likeness of Christ’s death and raised in the likeness of His resurrection, henceforth to live a new life. And when at last we enter the portals of the city of God, we shall be welcomed by the One who prayed, “I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.” [*John 17:24.*]*17LtMs, Ms 57, 1902, par. 31*

In order to represent Christ aright, we must reach a high standard, “knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him.” [*Romans 6:6-8.*]*17LtMs, Ms 57, 1902, par. 32*

As I meditate on the privileges of the Christian life, I cannot refrain from exclaiming, “Oh, how precious they are!” I am so thankful to the Lord for His goodness. As I consider what we may escape and what we may become, I am amazed that so few choose to follow the Master.*17LtMs, Ms 57, 1902, par. 33*

To us the promise is: “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [*Matthew 7:7, 8.*] We have no excuse for giving way to doubt, despondency, and despair. In the gift of Christ all the treasures of heaven have been placed at our command. If we by faith lay hold of God’s promises, we shall be able to walk in the Saviour’s footsteps.*17LtMs, Ms 57, 1902, par. 34*

The Home Life

Today one great need of the world is home religion. As I have been writing on the subject of education, it has been plainly and unmistakably represented to me that the education of the child begins in the home. At the beginning of married life the church in the home is to be established. Parents stand in the place of God during the tender years of the children that they bring into the world. They are to mold and fashion the characters of their children after the divine pattern. In the highest sense of the term, Christian parents are to be educators. *17LtMs, Ms 57, 1902, par. 35*

Into the home life, parents are to bring rays of divine light. Not a word of censure or faultfinding should escape their lips, not a cross word should be uttered; for such words disturb their little children. At a much earlier age than is generally supposed, children are able to read the countenance and to understand words uttered in their presence. I know that, years ago, when spasms of pain crossed by countenance because of heart difficulty, the little one in my arms would quiver in sympathy and then burst into tears. It was the expression of my countenance that caused him to cry. As I placed my hand over my heart and revealed in my countenance the pain that I felt, he read my expression and understood its meaning. *17LtMs, Ms 57, 1902, par. 36*

The home can be made a place where God's Spirit loves to dwell. Every Christian who labors to this end is striving to place the religion of Jesus Christ upon the highest basis. Right principles will then be brought into the church. In dealing with their brethren and sisters, men and women will realize the necessity of following a course different from the course followed in the past. Until religion is practiced more in the home, there will be very little religion in the church. If difficulties often arise in the home, difficulties will constantly arise in the church. *17LtMs, Ms 57, 1902, par. 37*

Parents are under obligation to train their children from infancy as missionaries for God. And how far-reaching is this work! Parents, begin a work in your own home. Humble yourself before God; pray for His Spirit to come into your heart. Cultivate home religion. Learn how to deal with human minds. Never let a degrading, rough, or impure word escape your lips. Never indulge in jesting and joking. Bring into the home life heaven's purity and light and love. Thus you

will co-operate with Christ. A Christian cannot do otherwise than co-operate with the great Master-worker. Paul declares, "We are laborers together with God." [1 *Corinthians* 3:9.]*17LtMs, Ms 57, 1902, par. 38*

Fathers and mothers, never quarrel with your children or provoke them to anger. Train them to obey you to the letter. I know by experience that this can be done without provocation. I have taken charge of children that were said to be incorrigible, and at the close of the year I have told them that I should not ask them to obey me any better in the year to come than they had obeyed me during the past year. In dealing with them, never would I allow them to gain an advantage over me by causing me to lose my temper. I knew that the enemy wanted me to become angry when the children disobeyed; but I would always say to them: "Children, I shall leave you now to think over your course of action. In your excited, angry state of mind you are not prepared to see things in the right light. Tonight before you sleep we will talk the matter over together." Thus I gave them opportunity for calm reflection. When night came and we met together for worship, they were ready to break down and cry like babies. They would ask my forgiveness, and then we would kneel and ask God's forgiveness.*17LtMs, Ms 57, 1902, par. 39*

Let parents who regard their children as precious in their sight remember that their loved ones are so precious in the sight of Jesus Christ, that He bore the agony of the cross to make it possible for them to perfect a Christian character. Through His sacrifice it is possible for you to enter, an unbroken family, through the gates of the city of God. Every parent may then say, Here am I, Lord, and the children whom Thou hast given me. What a victory is <thus gained!>*17LtMs, Ms 57, 1902, par. 40*

How often men and women are so absorbed in the cares of this life that they fail of training their children aright! It would be far better to neglect business than to neglect to care for the precious treasures that God has placed in our hands. Let us begin to do the work that God desires us to do in our homes. Let us determine that henceforth we will not let Satan obtain the mastery over us. When the enemy gains a victory, the heart of Jesus is grieved. Let us work

together with God, pressing forward “toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:14.*] *17LtMs, Ms 57, 1902, par. 41*

This is the first time I have dared to speak to a congregation since my return from the East. While in New York City I labored very hard. <During my journey to the East> I did the work of two or three persons and had no rest. During the past ten years I have known nothing of extremely cold weather, as I have lived in mild climates. For this reason my visit to South Lancaster in the midst of winter was especially trying. Unaccustomed to the deep snow and the zero temperature, I took a severe cold, which affected my throat and lungs. I lost my voice. For a time I could utter no sound. I could not even take part in family worship or ask a blessing at the table. Sometimes I could speak a few words, but no more. This is why I have not been with you before. *17LtMs, Ms 57, 1902, par. 42*

The power of speech is just beginning to return to me. Thrice I have spoken to a few brethren and sisters—in Calistoga and near Santa Rosa—to test my voice; but this is the first time for many weeks that I have been able to speak to a congregation. I thank the Lord that He has restored my voice. Night after night I have prayed for this. In feebleness and infirmity I have been clinging to the hand of the Mighty One, pleading with Him to give me health and strength and courage and hope. I praise the holy name of the God of Israel that He has again given me my voice. *17LtMs, Ms 57, 1902, par. 43*

May the Lord bless you. May He especially bless the invalids who are here for treatment. How much they need comfort and strength and grace! The helpers are to have such a living connection with God that they will know how to give spiritual food in season. They are to flash rays of divine light upon the pathway of those before whom the way appears dark. They are to lead the patients into the fulness of God’s glorious light. How blessed it is to receive to impart! May the Lord bless this congregation! *17LtMs, Ms 57, 1902, par. 44*

Ms 58, 1902

The Making of Wills

NP

May 26, 1902 [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.

I have a message for my aged brethren and sisters. Soon your life history must close. What disposition are you making of the Lord's capital. May the Lord help you to make a right decision as to how you will dispose of the Lord's entrusted goods. If your children are able to gain a livelihood by their own efforts, do not in your will place on them responsibilities that they may not know how to manage. Lay your plans with reference to the advancement of the Lord's great missionary work. Then, though you may be called to rest, you will still have a part in the Lord's work; for your means will be helping to add new territory to His kingdom. You will still be the Lord's helping hand; for you will have placed the Lord's legacy to you where it will help to win souls to Him. Of you will be spoken the words, "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 to follow them." [*Revelation 14:13.*]*17LtMs, Ms 58, 1902, par.*

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Christ made everything subordinate to the building up of His Father's kingdom. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity and came to this earth to bring the riches of heaven to fallen, sinful human beings. He withheld nothing, but put his whole being into the accomplishment of the work entrusted to Him. The same devotion, the same self-sacrifice, the same unselfish love, that marked His life is to mark the lives of His disciples.*17LtMs, Ms 58, 1902, par. 2*

"He that loveth son and daughter more than me is not worthy of me." [*Matthew 10:37.*] Love for relatives is not to take the place of

love for God. But this caution is not to lead to a disregard for friends and relatives. But when we are called upon to decide between our relatives and our Saviour, we are without hesitation to accept Christ. To many this test has come. For the sake of their belief in Jesus of Nazareth, they have been called upon to sacrifice the ties of home and friendship, and they could but say, "He gave His life for me. He died that I might live. Shall I refuse to sacrifice for His sake?" *17LtMs, Ms 58, 1902, par. 3*

We are living in a most important and solemn time. On every side there stand open doors for the entrance of the truth. From every country is heard the call, "Come over and help us." [*Acts 16:9.*] There is a work to do in our large cities. The higher classes are to hear the message of warning. This work takes means. Hall rent is high, and there are many other expenses. But because of this, shall the work be left undone? Shall those of our people who own houses besides the one they occupy leave these houses unsold, when by selling them, and investing the means in the Lord's work, they could prepare the way for His coming? Shall we retain our possessions till the angel of mercy ceases to plead and the door is shut? *17LtMs, Ms 58, 1902, par. 4*

There are many in our world who are hungering and thirsting for the word of truth. God has His men of opportunity, who will go forth to give the message to the world when the way is opened before them. I call upon those who have property that they are not compelled to retain for homes to dispose of this property, and invest the proceeds in the Lord's work. The warning must be given. Soon we shall have to render before the bar of God an account of our stewardship. Soon it will be seen whether we have done good or evil to our fellow men, and our cases will be forever decided. It is now that we are to let our light shine forth to the world. *17LtMs, Ms 58, 1902, par. 5*

I urge those who are growing old to see the importance of making a wise disposition of their means. Freely return to the Lord that which is already His. "Sell that ye have and give alms; provide for yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." [*Luke 12:33.*] *17LtMs, Ms 58, 1902, par. 6*

“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 Timothy 6:17-19.] *17LtMs, Ms 58, 1902, par. 7*

We have no time to lose. There are those that have land that is increasing in value. Will you not show your appreciation of what the Lord has done for you by selling this land and investing the means in the Lord’s work? If there are those who have money lying idle, would they not show wisdom by putting this money into circulation to warn the world of its coming doom? *17LtMs, Ms 58, 1902, par. 8*

O how my heart aches as I think of the beautiful palaces of this earth with their costly furniture and how soon they are to be utterly destroyed by fire. How the possessors will wish then that they had invested their means in that which will endure forever. Remorse and anguish will fill their souls as they see the failure of their lifework. But it will be too late then for them to make wrong right. “The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall falter, and not rise again. And it shall come to pass on that day, that the Lord shall punish the host of high ones that are on high, and the kings of the earth upon the earth.” [Isaiah 24:20, 21.] *17LtMs, Ms 58, 1902, par. 9*

Let no one think that he can purchase heaven by making gifts to God’s work. No gift any human being might make, however large, could atone for his own sins or the sins of another. God’s grace is exercised to save to the uttermost all who come to Him. There is no point on which divine honor is more jealous or more uncompromising. “By grace are ye saved, through faith; and that not of yourselves; it is the gift of God.” [Ephesians 2:8.] *17LtMs, Ms 58, 1902, par. 10*

The Lord could accomplish His work without our gifts. But in His great love He has given us the privilege of giving, to enable us to prove the sincerity of our love and to show that we have

consecrated ourselves to His service.*17LtMs, Ms 58, 1902, par. 11*

The Lord calls upon His people to come close to His side, that they may learn how to work, how to present to the world the message of His boundless love. He calls for men who can present the plan of salvation in a way that will commend it to thinking men and women. He calls for workers who with zeal and devotion will labor for the teeming millions in our large cities. He calls for men who will present the arguments in favor of truth with such clearness and power that the closest critic will be compelled to acknowledge their force.*17LtMs, Ms 58, 1902, par. 12*

Ms 59, 1902

Our Attitude Toward the Southern Field and Its Workers

Nashville, Tennessee

December, 1901

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The Word of God Gives Spiritual Strength

“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.” [*John 15:1, 2*.] Those who claim to believe on Jesus Christ should gain an understanding of the *fifteenth chapter of John* and reveal its teachings in the daily life. *17LtMs, Ms 59, 1902, par. 1*

“Now ye are clean through the Word which I have spoken unto you.” [*Verse 3*.] It is through obedience to the Word that Christ’s disciples are made clean. Those who reject the Word, which is represented in the *sixth chapter* as the bread of life, remain unclean. *17LtMs, Ms 59, 1902, par. 2*

“Labor not,” Christ says, “for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed. Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. ... Verily, verily I say unto you, He that believeth on Me hath everlasting life. I am that bread of life. ... This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.” [*John 6:27-29, 47, 48, 50, 51*.] It is God’s work to cleanse hearts through His presented Word. Christ declared, “The bread that I will give is My flesh, which I will give for the life of the world.” [*Verse 51*.] The Lord gave His life in order that man might have a living connection with God. “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. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.” [Verses 52-56.] *17LtMs, Ms 59, 1902, par. 3*

It is not enough merely to read the Word. The Scriptures must also be believed, and carefully, prayerfully studied. In order to receive spiritual strength, those who read should have a mind and heart to obey. The Word, eaten, is food that supplies heart and mind with sanctified efficiency and power. *17LtMs, Ms 59, 1902, par. 4*

“The Word was made flesh, and dwelt among us.” [John 1:14.] This Word was “the true Light, which lighteth every man that cometh into the world.” [Verse 9.] O that all would see the importance of understanding the Word of Life! “He was in the world, and the world was made by Him, and the world knew Him not.” [Verse 10.] What a representation! The Majesty of heaven, sent to our world in the guise of humanity, was unrecognized, unacknowledged. Shall God’s people be as ignorant now of His working as were the people mentioned in this Scripture? Servants of the Most High are again preparing a people to know and understand Christ, uplifting Him before the people as the Lamb of God, who alone can take away the sin of the world. Shall we, by neglecting to obey the Word, allow our spiritual eyesight to become so blinded that we cannot discern the working of Jesus Christ by His Holy Spirit through His servants? *17LtMs, Ms 59, 1902, par. 5*

“He came unto His own, and His own received Him not.” [Verse 11.] What a statement is this! History is being repeated in our time. “But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” [Verses 12, 13.] The will of the human mind has but little influence. “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.” [Verse 14.] *17LtMs, Ms 59, 1902,*

par. 6

God's Instruction to the Workers

In the night season I was reading to persons who were not in harmony. Among other Scriptures, the *third* and *fourth chapters of First Corinthians* were presented before me, and I was calling the attention of the brethren to the subject matter of these Scriptures. I was awakened at one o'clock at night with these chapters impressed upon my mind. Especially was my mind forcibly impressed with the third chapter. The entire chapter, I was instructed, is applicable to the situation. *17LtMs, Ms 59, 1902, par. 7*

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building.” [1 *Corinthians 3:1-9.*] *17LtMs, Ms 59, 1902, par. 8*

Should not such words as these be carefully and prayerfully considered? They are of most solemn, weighty import to us. *17LtMs, Ms 59, 1902, par. 9*

The *second chapter of Ephesians* was also presented as containing instructive lessons for those who are not working in harmony. The apostle says: “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the

exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father. *17LtMs, Ms 59, 1902, par. 10*

“Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” *[Verses 4-22.]17LtMs, Ms 59, 1902, par. 11*

“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. *17LtMs, Ms 59, 1902, par. 12*

“There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the

gift of Christ. Wherefore He saith, When he ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.”
[*Ephesians 4:1-10.*] *17LtMs, Ms 59, 1902, par. 13*

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and 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. *17LtMs, Ms 59, 1902, par. 14*

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. *17LtMs, Ms 59, 1902, par. 15*

“Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to

give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Verses 11-32.*] *17LtMs, Ms 59, 1902, par. 16*

I am instructed to say to every worker: These inspired words are addressed to you. You have the Bible. Why do you persist in grieving the Holy Spirit? Inasmuch as you do not appropriate the Word of God for yourself, or believe it to mean just what it says, you are exerting an influence against the Word by a denial of its teachings in your daily life. You do not heed its warnings against strife and division—the very things of which you are guilty. You are not to set yourself up as a minister, to walk as a minister, dress as a minister, talk as a minister, or pray as a minister. You are to engage in humble missionary work as a laborer together with God. You are to help your brethren in the churches to be at agreement with one another. *17LtMs, Ms 59, 1902, par. 17*

Working humbly, such a minister will touch the hearts of the people, and they will say: "This man has not set himself up in his own ways. He is not above doing little acts of kindness in the homes where he is visiting. We will ask him to come home with us for dinner." Thus the minister who works in humility gains an entrance into the homes of the people. Under his ministrations, hearts are made tender. Many a person is thus prepared to open the door of the heart in response to the knocking of Jesus. The repentant one invites the Saviour to enter. *17LtMs, Ms 59, 1902, par. 18*

The work of soul-saving is more precious than any line of business in which you may engage. The heavenly intelligences suggest ideas and plans to those working for the salvation of a human soul. You may think that such ideas originate with yourself, but they are given by unseen agencies who are communicating to you the wisdom of heaven, which you are to communicate to many other human agencies. *17LtMs, Ms 59, 1902, par. 19*

Those who cultivate sincerity and fervent piety will not make grievous mistakes. They are ever looking unto Jesus and studying what He would do if He were in their place. They manifest a deep sympathy for the lost race for whose redemption Christ suffered and died. They weep with them that weep, and rejoice with them that rejoice. *17LtMs, Ms 59, 1902, par. 20*

Faultfinding

True piety is not straitened, bigoted, hard, or exacting. When our hearts are drawn out because of the necessities of the fallen race, wisely and mercifully we shall exercise painstaking care to do good to others. The care that we give to those who can be helped will take our minds from ourselves. This is a recipe for the cure of all unprofitable conversation. In the place of backbiting, falsely accusing, thinking evil, and acting as if the evil that we imagined were surely in existence, when it is not, we shall, by following this recipe, be identified with Christ in the work of uplifting our fellow men and restoring their God-given nobility. No longer shall we drop, as evil seed, words that will cause man persons to be filled with suspicion and to watch for evil. No longer shall we make another an offender for a word that is misconstrued and misrepresented as an evil thing. No longer shall we abuse the minds of our associates by burdening them with evil thoughts, to which our minds have given birth, and which, as evil seed, spring up and grow in other minds. In the place of speaking evilly, we shall speak words of encouragement, taking particular pains to be pleasant and agreeable. *17LtMs, Ms 59, 1902, par. 21*

The Lord desires men and women to behold Christ so constantly that they will be changed into His likeness, from glory to glory—from character to character. When they think that they see wrongs in a brother, they are to remember the instruction and warning given by Christ: “Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise.” [*Luke 6:27-31.*] If

you follow this instruction, it will keep you from speaking evil of those whom God is using, and whom, if your spiritual discernment were not beclouded by Satan's misrepresentations, you would know are engaged in a good work. *17LtMs, Ms 59, 1902, par. 22*

"If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father (in heaven) also is merciful." [*Verses 32-36.*] We recommend this recipe to those who claim to be sons and daughters of God and upon whom His light is shining. "Love as brethren." [*1 Peter 3:8.*]*17LtMs, Ms 59, 1902, par. 23*

"And why call ye Me Lord, Lord, and do not the things which I say?" "Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great." [*Luke 6:46-49.*]*17LtMs, Ms 59, 1902, par. 24*

In this Scripture two classes of persons are brought to view. These classes are in every place, in every church. Those who are building for time and for eternity, Christ represents by the house founded on the rock. The condition of each class is represented by this parable. Christ has pointed out the fate of those who fail of realizing the evil of what they are doing. Let all read and understand.*17LtMs, Ms 59, 1902, par. 25*

God has specified the work that must be done to prepare a people to stand in the great day of test and trial that shall come to every

one. Those who desire to perfect a Christlike character cannot be neutral. "He that is not with Me," says Christ, "is against Me; and he that gathereth not with Me scattereth abroad." [*Matthew 12:30.*] *17LtMs, Ms 59, 1902, par. 26*

God's servants are to work not only with their own energy, but with an energy imparted by the Holy Spirit. Co-operating with the Lord Jesus, they are to be "laborers together with God." [*1 Corinthians 3:9.*] Never are they to spend time in watching for defects to criticize and condemn in those who are endeavoring to put heart and mind and soul into the Master's service. There are men who are working in the very best way in which they know how to work. These men may make mistakes; but because of their mistakes, their brethren are not to stand by as idle spectators and condemn them. Those who do not try to co-operate with their brethren are spoiling their own experience and dwarfing their own character. The ones who are very free to express words of sharp reproof and discouraging criticism are doing a work that must sometime be repented of. By thus following Satan's plans, they create in themselves not only an appetite for the forbidden fruit of evil, but also a desire to give this objectionable knowledge to others. They suppose that a knowledge of evil is of advantage, but it is not. A knowledge of good only is essential. *17LtMs, Ms 59, 1902, par. 27*

Some men are carrying a very heavy load of criticism. They have taken on themselves burdens that they should not bear. They are going about as peddlers, offering their objectionable wares to others. My brethren, do not encumber yourselves with such forbidden wares as faultfinding and criticism. *17LtMs, Ms 59, 1902, par. 28*

God's Message to Faultfinders

So prevalent have objectionable, faultfinding traits of character become in the Church, that the Lord Jesus presents the Laodicean message to His people as an accurate description of their unsavory condition. In this message He gives the counsel that every church in the Southern field and all other fields should heed: "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot:

I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” [Revelation 3:14-16.] What a deception is upon them! But God gives the recipe that will change their condition: “Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.” [Verses 17-20.] Who will use this God-given recipe? To those who choose to make use of it, the promise is: “To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.” [Verse 21.] 17LtMs, Ms 59, 1902, par. 29

The time has now come when the faultfinders, the unthankful, and the unholy will make a final decision. If they are saved at last, they must now be converted. They must heed the message, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” [2 Corinthians 6:17.] 17LtMs, Ms 59, 1902, par. 30

“Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. And that, 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. Let us walk honestly, as in the day; not in rioting and drunkenness, not in bedchambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” [Romans 13:10-14.] 17LtMs, Ms 59, 1902, par. 31

“Judge not, and ye shall not be judged.” [Luke 6:37.] 17LtMs, Ms 59, 1902, par. 32

My brethren in the Southern field, I ask you, in the name of the Lord God of Israel, to “quit you like men.” [*1 Corinthians 16:13.*] Use your talent of speech to a worthy purpose. Cultivate pleasantness of voice and fragrance of speech. Teach God’s Word—present truth—to those who are in the darkness of error. No longer imperil the salvation of your souls and the souls of others by speaking words of condemnation. “Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” [*Luke 6:37, 38.*] Do you believe the words of a God too wise to err and too good to do us harm?*17LtMs, Ms 59, 1902, par. 33*

Often when a faultfinder asks forgiveness from his brother, he finds that he had no occasion for finding fault. Words misinterpreted, reports greatly exaggerated by those who carry them, result in estrangement between brethren. And when alienation creates an atmosphere so deleterious to spiritual health that some of the sufferers attempt to escape from the malarious atmosphere by asking the forgiveness of the one whom they have condemned, they discover that their brother is not guilty of the evils attributed to him. False reports had been passed from one to another, wrong impressions had been made, and at last the dish tasted so strongly of talebearing that it became nauseating.*17LtMs, Ms 59, 1902, par. 34*

He who cherishes a mischievous disposition and an unsanctified tongue, he who indulges his desire for criticism and talebearing, places himself in Satan’s power. He lives in darkness. His influence is of such a nature that many others are affected by the darkness surrounding his soul. Concerning such men Christ “spake a parable,” saying: “Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master.” Mark closely this lesson that Christ taught. He continued: “And why beholdest thou the mote that is in thy brother’s eye, but perceivest not the beam that is in thine own eye? ... Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote

that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good measure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." [*Verses 39-45.*] *17LtMs, Ms 59, 1902, par. 35*

I present to you these lessons. Will you be offended at Christ's words of instruction? *17LtMs, Ms 59, 1902, par. 36*

The words that I have quoted are the words of One who cannot err. Christ's instruction applies to every one of His followers. *17LtMs, Ms 59, 1902, par. 37*

A Warning Against Dissension

The Lord cannot work through those who give place to discord and strife. Those who think and speak evil scatter from Christ. He is ashamed to call them brethren. *17LtMs, Ms 59, 1902, par. 38*

Read the *twelfth* and *thirteenth chapters of First Corinthians*. Notice especially the instruction of the thirteenth chapter. Will you not believe and obey these words? What kind of a witness is borne to the truth when those who believe it separate into factions? Does such a witness testify to the power of the truth? *17LtMs, Ms 59, 1902, par. 39*

The teachers of truth must be wise men, very careful of their words and actions. They must be men who will give meat in due season to the flock of God; men who will not give the least sanction to the dissension so dishonoring to Him; men who have that faith which works by love and purifies the soul from all carnal thoughts and desires. *17LtMs, Ms 59, 1902, par. 40*

My brethren and sisters, remember that those who appreciate the truth will not exert an influence contrary to the truth by giving way to envy and jealousy. Many of you, by giving place to the enemy, have failed to gain the precious experience the Lord desired you to

[have]. If you would stop criticizing, if you would drink of the pure streams of Lebanon, instead of drinking of the murky waters of the valley, strength and peace and joy would come to you. The poisonous atmosphere with which you surround yourselves by engaging in contention brings physical and spiritual disease. Had you showed a united front, many would have been added to the church. *17LtMs, Ms 59, 1902, par. 41*

Controversy does no good. It leads to unrighteousness of thought and action. Let those who give way to angry feelings remember that silence will be their eloquence until they shall see their sin, and by repentance and confession prepare the way for God to forgive them, until they are born again, to live a new life in Christ. Then they will be able to speak words that will honor their Master. *17LtMs, Ms 59, 1902, par. 42*

“The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him.” [2 *Corinthians 5:14-21.*] *17LtMs, Ms 59, 1902, par. 43*

“We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. ... Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by the

Holy Ghost, in love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." [2 *Corinthians* 6:1, 3-7.]*17LtMs, Ms 59, 1902, par. 44*

The Word of God is precious. Will my ministering brethren take heed to it? Will they strive to be wise shepherds? Will they hide themselves in Christ?*17LtMs, Ms 59, 1902, par. 45*

Many of those who claim to believe the truth are walking and working contrary to the truth by cherishing a spirit of criticism. My faultfinding brethren, why do you not go out into the difficult, unworked fields and give a practical demonstration of what your principles of rightdoing are by engaging in faithful, hard work yourselves? Let those who are busybodies, who have no concern as to what mischief they may set in operation by unguarded words, repent before God and be converted. Let them talk and act like Christians. Unless a decided reformation takes place in their lives, God will cast them off forever.*17LtMs, Ms 59, 1902, par. 46*

Those who refuse to come into working order, who make it their aim to hinder those who will work, should be separated from the church. God will not serve with their sins. They are stumbling blocks over which sinners stumble and fall.*17LtMs, Ms 59, 1902, par. 47*

In God's service there is room for all. Every one may find abundance to do. Upon the platform of eternal truth, all can find standing room. God's servants are taken from the world and from churches of different denominations; but they are to work together in perfect unity, in a oneness surprising to the world.*17LtMs, Ms 59, 1902, par. 48*

Let none give up active service to pick flaws in the work of those who are trying to do something. Alienation and strife have had their day. Too long have they weakened the hands of God's people. Too long have they retarded His work. Would that we could say, A reform has taken place. No longer shall these evils find place among God's servants.*17LtMs, Ms 59, 1902, par. 49*

Our Trust

God has made His people the depositaries of truth. This truth they hold in trust for a world dead in trespasses and sins. Every truth they receive regarding the closing scenes of this earth's history places on them an added burden to communicate this knowledge to their fellow men. He in whose heart the truth abides will impart to others his knowledge of the truth. *17LtMs, Ms 59, 1902, par. 50*

Our work is aggressive. The world is to be warned. We cannot trifle with the message of mercy and warning to be given to our fellow men. The times of our ignorance, "God winked at." [*Acts 17:30.*] But now great light is shining upon the church, and God is waiting to see what they are going to do with this light. For the last thirty years, great light has been shining upon the pathway of God's people. But their practice has not been in harmony with this light. My brethren and sisters, what are you doing to save souls? You might have been years in advance of where you are now if you had given yourselves wholly to Christ. How long will you weary His patience? Oh, how much good you might have accomplished had you laid hold of the work with earnestness and zeal, ever learning of Christ! Not one-thousandth part is done of what might be done if those who know the truth would practice the truth. *17LtMs, Ms 59, 1902, par. 51*

Many of the ministers who hover over the churches instead of going forth into aggressive labor are as salt which has lost its savor. Their influence over the churches is not preservative. They are strengthless and spiritless because they have not been drinking of the pure streams of Lebanon, but of the murky streams of the valley. *17LtMs, Ms 59, 1902, par. 52*

The Lord has shown me that many of those sent forth to labor for the churches are not giving the churches any spiritual help. *17LtMs, Ms 59, 1902, par. 53*

A Neglected Work

The Southern work has been and is strangely neglected. There is today a dearth of workers and a dearth of means because God's work has not been carried on according to His plan. A great work should have been done in our cities. But the people in many, many

of these cities are still unenlightened in regard to the truth. And why?—Because those who know the truth have neglected and still are neglecting their work. They have not traded wisely on their talent of knowledge. They have criticized and condemned, but have not shown what can be done.*17LtMs, Ms 59, 1902, par. 54*

To all, God has entrusted the goods of heaven. All are required to be faithful in multiplying agencies for the advancement of God's work. No gift, however small, is to be lightly regarded. Every talent is the Lord's, to be improved and doubled by use. The gifts bestowed on each one are exactly proportionate to his ability to use them.*17LtMs, Ms 59, 1902, par. 55*

Every entrusted talent is to be traded upon. Were God's people to do this, able workers would be raised up to carry the last message of mercy to places where the truth has never yet had standing room. If those who have received the light of truth would give of their means to sustain His work in mission fields, where the work is hard and discouraging, there would be added to the church of such as should be saved—those who would represent Christ to the world, who would act their part in sustaining God's work in all its branches. This is God's design. But the barren, unworked condition of the cities testifies that God's people have not fulfilled His purpose for them. Why did not those who have been so ready to criticize others enter these neglected fields and show what could be done? How much better to do this than to block the wheels for those who are trying to work!*17LtMs, Ms 59, 1902, par. 56*

Long years of neglect make the work in the Southern field far harder than it would otherwise have been. Obstructions have been accumulating. Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with an earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay.*17LtMs, Ms 59, 1902, par. 57*

In the South there is much work that could be done by lay workers of limited education. There are men, women, and children who

need to be taught how to read. These poor souls are starving for the knowledge of God. Great responsibility rests upon those in the South in whose hands God has placed the torch of truth. Yet few of these have realized that to them has been given the work of carrying the light to those living in midnight darkness.*17LtMs, Ms 59, 1902, par. 58*

The history of the work in the Southern field, from its very beginning, has been opened before me. O what a history it is! When Brother Palmer and Edson White, in obedience to the impressions of the Spirit of God, took up the work in the Southern field, everything before them was uncertain, and the work was difficult and discouraging. Had their brethren encouraged them by their means and influence in doing the work God signified should have been done immediately after the emancipation of the colored people, then much more fruit would have been the reward of their self-denying efforts. How different would be the condition of the Southern work today had those believing the truth practiced the principles of truth! Many failed to endure His test and proving. They did not honor their absent Lord by giving His workmen the help they needed to do the work He had said should be done. They gave little encouragement to His work for souls so greatly in need of His love. Their practice did not correspond with their profession of faith.*17LtMs, Ms 59, 1902, par. 59*

Our churches have had the light of truth. From time to time they have been moved by the working of the Holy Spirit. But they have not walked in the light. For a little while they have practiced the holy principles of truth, and then because they did not impart, the impression made in their minds by the Spirit has faded; and they have fallen back into a listless, indifferent state. When the light first shone into the chambers of the mind, when their hearts were first warmed by the unspeakable love of Christ, they should have begun to work as laborers together with God. This was their opportunity to learn how to offer Him acceptable service.*17LtMs, Ms 59, 1902, par. 60*

When men co-operate with Christ, they become God's helping hand. They see the great work that is to be done, and with untiring earnestness they labor to present, to high and low, rich and poor,

the evidences of truth. They learn from Christ how to reach the unconverted. But those who neglect to impart what they receive soon lose their zeal and enthusiasm. They are described in the Word of God as those who have lost their first love. The self-sacrificing efforts made by others to advance the Lord's work fail to arouse them. They criticize, but refuse to help. God sees it all. He sees that they do not appreciate the precious truths of His Word, that they do not share the blessings so freely given them. They lose the sense of the blessedness that always comes to those who work beside Christ. *17LtMs, Ms 59, 1902, par. 61*

Edson White took up the work in the Southern field, because the Lord selected him and impressed him by His Spirit to do this work. He used time and strength and means and influence to make this work self-sustaining; and God went before him. He was often discouraged, but much of the time he could say, "The good hand of the Lord has been with me. The Lord has gone before me, preparing facilities wherewith I could work successfully." The Lord put it into the minds of unbelievers to supply at a low rate things needed for the work. *17LtMs, Ms 59, 1902, par. 62*

When he first entered upon his work in the South, the situation was forbidding. The unwillingness of his brethren to give attention to this neglected field caused him intense suffering. His fellow worker Brother Palmer was called away from him. What the object was in doing this—whether it was still further to discourage Edson—God, who knows all hearts, will one day reveal. Had the brethren passed over the ground that my son has passed over, their feelings with regard to his work would be altogether different. There were those who should have made themselves familiar with the condition and needs of the Southern field, but they passed by on the other side. How long will it require for men to understand the movings of the Spirit of God? *17LtMs, Ms 59, 1902, par. 63*

I have tried to encourage my son. He has been presented to me at times in what seemed to be utter discouragement. I have known of his sleepless nights passed in conjecturing what it could mean that men, professing to be called to the work of saving souls, had so little burden for the Southern field. I have seen his anguish of spirit. I have seen him grieved, bruised in spirit. The fact that his brethren

passed him by on the other side cut him to the heart. But angels of heaven were sent to lighten the darkness.*17LtMs, Ms 59, 1902, par. 64*

The Lord was not unmindful of His servants. Helpers were raised up. Brother Smouse and others helped as they could. And what blessing their assistance brought to the weary workers!*17LtMs, Ms 59, 1902, par. 65*

God has marked Edson White's efforts and his gratitude for the help he has received. At times he has made mistakes. But these mistakes, though causing him much disappointment, have taught him valuable lessons. He has been God's helping hand. He was sent by God to carry forward the work in the Southern field. All the way along he has been tried, and sometimes very severely tried; but the Lord has strengthened him by the assurance, "I will uphold thee with the right hand of My righteousness." [*Isaiah 41:10.*] The Lord God of heaven has blessed the work he has tried to do.*17LtMs, Ms 59, 1902, par. 66*

God gave His servants the opportunity of co-operating with Edson White. But the judgment will reveal how little encouragement has been given him. Those who might have given the work added strength by giving to it their talents of means and influence stood aloof, as if there were not thousands of men and women, both white and black, perishing in sin without God and without hope in the world. There were heathen at their very door; and yet there were ministers who looked upon the work undertaken to help these poor souls as a work that should be spoken of lightly and discouraged.*17LtMs, Ms 59, 1902, par. 67*

I was shown the lack of interest the believers in the Southern field manifested in this work of self-denial and self-sacrifice. They treated it as a strange work.*17LtMs, Ms 59, 1902, par. 68*

There are those who have educated themselves to criticize the work of others. They have stood on the negative side till criticism has become a part of their nature. They are quick to see something to find fault with, quick to bring up objections; but they do not present a better way. Two or three such critics can effectually block the way against advancement. Nothing can free such ones from the

terrible deception Satan has cast upon them, but receiving Christ into the heart. *17LtMs, Ms 59, 1902, par. 69*

God's displeasure rests upon those who have had the light of truth, but whose hearts are not filled with love for perishing souls. Believers who are so occupied with their own work that they bring no additions to the church, no souls to Christ, are held responsible by God for a neglected work. Against their names in the heavenly record are written the words, Unfaithful stewards. *17LtMs, Ms 59, 1902, par. 70*

Christ's true followers use their knowledge to make others the recipients of His grace. With their lamps filled with holy oil from the divine altar, they go forth to give light to those in darkness. Such workers see many souls turning to the Lord. New truths continually unfold to them, and as they receive, they impart. *17LtMs, Ms 59, 1902, par. 71*

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart, and have obtained answer to their yearning requests for righteousness, are never cold and spiritless. They realize that they have a part to act in the grand work of soul-saving. They watch and pray and work for the salvation of souls. Molded and fashioned by the Holy Spirit, they gain depth and breadth and stability of Christian character. They gain enduring spiritual happiness. Walking in Christ's footsteps, they become identified with Him in His self-sacrificing plans. Such Christians are not cold and unimpressible. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they grow up into the full stature of men and women in Christ Jesus. *17LtMs, Ms 59, 1902, par. 72*

Christ Our Only Dependence

Consider these words: "Every man shall receive his own reward, according to his own labor." [*1 Corinthians 3:8.*] Because we are often crossed in our expectations, we are not to be discouraged. Was not Christ often disappointed in work in our world? In patience

and hope we are to work together with God, devoting all we have and are to the advancement of His cause. Thus only can we be successful workers for Christ. Now we have the toil and hardship; by and by we shall share in the glorious reward.*17LtMs, Ms 59, 1902, par. 73*

We must make the principles of God's Word a part of the life. Only thus can we be rooted and grounded in the truth. If we depend on man, if we make flesh our arm, we shall surely fail. We need a Teacher who has a deeper, wider knowledge than man has. When we sit at the feet of Jesus and learn from Him how to be meek and lowly in heart, He can impart to us His treasures of truth, knowing that we shall be wise teachers. Not until Christ's life is a vitalizing power in our lives can we be strong to resist the temptations that assail us from within and from without. We need to press close to the side of Christ. We need to be sure that we are wearing His yoke of restraint and obedience. Then we shall be safe, because we are on the Lord's side. His truth is in our hearts, and we find His yoke easy and His burden light. We are strong in the Lord and in the power of His might. But without Christ's strength, we shall bend like the willow at every breath of criticism. Nothing but the power of Christ can make us and keep us true and steadfast. No one can stand firm who does not cherish in His heart the truth of God.*17LtMs, Ms 59, 1902, par. 74*

Ms 60, 1902

Fragments

NP

May 12, 1902 [typed]

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The Sermon on the Mount

Often before break of day, while the disciples were still sleeping, Christ arose to meditate and pray. He refreshed His spiritual strength by communion with God. On the morning of the day when He delivered the sermon on the mount, He was on the shores of Lake Gennesaret, near Capernaum. Long before daybreak He was engaged in meditation and prayer. *17LtMs, Ms 60, 1902, par. 1*

Although Christ loved retirement, He could not remain alone very long at a time. As soon as it was day, many people could be seen hastening to the lakeside. Why were they going there so early in the morning? They had learned where Jesus was. They were anxious to hear the word of truth. *17LtMs, Ms 60, 1902, par. 2*

Health Reform

Seventh-day Adventists are handling momentous truths. On the subject of temperance they should be in advance of any other people. *17LtMs, Ms 60, 1902, par. 3*

None can be fully aroused to see the evils resulting from an improper diet until they have an intelligent understanding of the principles of health reform. And even if, after seeing their mistakes, they have courage to change their habits, they will find that the

reformatory process requires a struggle and much perseverance. But when correct tastes are formed, men will realize that the articles of food concerning which they once said, "Oh, those things do not hurt me," were establishing in the stomach a condition that was laying the foundation for dyspepsia and other diseases. *17LtMs, Ms 60, 1902, par. 4*

Parents, in giving food to children, should use good, common sense. It is usually in the early years that the appetite is perverted. Children fail on the same point on which Adam and Eve failed in Eden. Many have educated their taste to relish certain foods that are injurious and that cannot make the best quality of blood. *17LtMs, Ms 60, 1902, par. 5*

Too great a variety of food at one meal causes a disturbance in the digestive organs. Weakly children who eat vegetables and fruit at the same meal often become fretful and peevish. These children are regarded as having a very bad disposition, when the real cause of their irritability is the food that is provided for them by their parents. *17LtMs, Ms 60, 1902, par. 6*

Soul Culture and Service for Others

We should be careful in regard to soul culture. If we use all the provisions made for us by heavenly agencies, we shall be co-laborers with God. *17LtMs, Ms 60, 1902, par. 7*

The Lord has given us moral susceptibilities. He has given us Jesus, who came into the world to show us in His life what our lives should be. He has given to us the same principles of truth that He gave to ancient Israel. These principles we are to follow in the formation of character. *17LtMs, Ms 60, 1902, par. 8*

In order to be made whole, we must connect with the Source of our strength. If the Lord in His mercy heals our infirmities and diseases, we are not to be presumptuous or to think that we can indulge perverted appetite, heedless of His message to abstain from fleshly lusts, which war against the soul. Let us not mock God by perversity

of spirit. When He works a miracle in our behalf to give us health, it is that we may devote our restored powers to His service.*17LtMs, Ms 60, 1902, par. 9*

Christ lived not to please Himself, but to glorify His Father. And this was God's purpose in delivering the Israelites. Moses declared: "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." [*Deuteronomy 14:2.*] If the Lord's ways had always been kept by His ancient people, in the history of nations there would never have been a record of the destruction of Jerusalem.*17LtMs, Ms 60, 1902, par. 10*

The Lord has a message for us at this time. The truths that have been given to us, we are to receive into the heart and reveal in the life practice. We are to be indeed channels of light to the world. The Lord has appointed us as His agencies to carry out His beneficent designs. His bounty has been lavished upon this world for the satisfaction and supply of all in need.*17LtMs, Ms 60, 1902, par. 11*

Gratitude to God

Men and women, by their ingratitude to God, reveal that their attachment and devotion to Him, in acknowledgment of His goodness and mercy, is less than that of the beasts of the field. The dumb animals possess more gratitude to God than do many of the beings who have been endowed with reason and capabilities. What a reproach to man is the superiority of the service of the beasts over the service of men!*17LtMs, Ms 60, 1902, par. 12*

Through Jeremiah the prophet the Lord says: "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 8:7-9.*] The entire

chapter is a presentation of things as they are.¹⁷*LtMs, Ms 60, 1902, par. 13*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*]¹⁷*LtMs, Ms 60, 1902, par. 14*

Idolatry

Satan’s work is to destroy. Idolatry is the masterful, powerful working of Satan against truth and righteousness, and therefore against God.¹⁷*LtMs, Ms 60, 1902, par. 15*

Satan’s last temptation of Christ, at the beginning of the Saviour’s ministry, was on the point of idolatry. Taking Jesus to an eminence, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The traces of evil were hidden. Christ’s eyes, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter’s voice was heard: “All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whosoever I will give it. If Thou therefore wilt worship me, all shall be Thine.” [*Luke 4:6, 7.*]¹⁷*LtMs, Ms 60, 1902, par. 16*

This was the most subtle and overpowering temptation that Satan could bring against Christ in His human nature to unsettle His faith in His heavenly Father and to separate Him from God.¹⁷*LtMs, Ms 60, 1902, par. 17*

Christ an Abiding Presence

The life of the true believer reveals an indwelling Saviour. The

follower of Jesus is Christlike in spirit, in temper, in his meekness and humility. His faith works by love and purifies the soul. His whole life is a testimony to the world [of] the power of the grace of Christ. The pure doctrines of the gospel never degrade the receiver, never make him coarse, or rough, or uncourteous. The gospel refines, ennobles, and elevates, sanctifying the judgment and influencing the whole life. In true believers of the gospel, Christ is revealed as an abiding Presence.*17LtMs, Ms 60, 1902, par. 18*

“Spare thy people.”*17LtMs, Ms 60, 1902, par. 19*

“Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” [*Joel 2:17.*] This is the prospect threatening us now.*17LtMs, Ms 60, 1902, par. 20*

“Then will the Lord be jealous for His land, and pity His people. Yea, the Lord will answer and say unto His people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen.” [*Verses 18, 19.*]*17LtMs, Ms 60, 1902, par. 21*

The Lord will work for His people, if they will work with Him in His way, and not in the way of their unsanctified hearts. “Can two walk together, except they be agreed?” [*Amos 3:3.*] The word to us is, Everything will be shaken that can be shaken.*17LtMs, Ms 60, 1902, par. 22*

Justice in Dealing With Others

“The Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy. Ye shall fear every man his mother, and his father, and keep My Sabbaths: I am the Lord your God.*17LtMs, Ms 60, 1902, par. 23*

“Turn ye not unto idols, nor make to yourselves molten gods: I am the Lord your God.” [*Leviticus 19:1-4.*] *17LtMs, Ms 60, 1902, par. 24*

The children of Israel were instructed not to oppress their brethren in any wise. They were to bear in mind that God’s gifts are to be shared. The gleanings of harvest field, orchard, and vineyard were to be regarded as the Lord’s portion, to relieve the necessities of the poor and the stranger. *17LtMs, Ms 60, 1902, par. 25*

“And 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 vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God. *17LtMs, Ms 60, 1902, par. 26*

“Ye shall not steal, neither deal falsely, neither lie one to another. *17LtMs, Ms 60, 1902, par. 27*

“And ye shall not swear by My name falsely, neither shalt thou profane the name of thy God: I am the Lord. *17LtMs, Ms 60, 1902, par. 28*

“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. *17LtMs, Ms 60, 1902, par. 29*

“Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord. *17LtMs, Ms 60, 1902, par. 30*

“Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbor. *17LtMs, Ms 60, 1902, par. 31*

“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. *17LtMs, Ms 60, 1902, par. 32*

“Thou shalt not hate thy brother in thine heart: thou shalt in any

wise rebuke thy neighbor, and not suffer sin upon him. *17LtMs, Ms 60, 1902, par. 33*

“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.” [*Verses 9-18.*] *17LtMs, Ms 60, 1902, par. 34*

“Ye shall keep My Sabbaths, and reverence My sanctuary: I am the Lord.” [*Verse 30.*] *17LtMs, Ms 60, 1902, par. 35*

“Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all My statutes, and all My judgments, and do them: I am the Lord.” [*Verses 35-37.*] *17LtMs, Ms 60, 1902, par. 36*

Our Responsibility in the Time of the End

On Calvary an infinite sacrifice was made to connect finite man with the infinite God and to unite earth with heaven. Christ, in coming to the earth, irradiated light sufficient to enlighten the whole earth. But, sad to contemplate, only a few have chosen to walk in this light. *17LtMs, Ms 60, 1902, par. 37*

Never before has there been a time when the responsibility resting upon men was so great, never before has the position of Christ's followers been so solemn, as at the present time. God's messengers are now bearing a testimony that condemns those who refuse to accept it. We are rapidly approaching the close of this dispensation. “When the Son of man cometh, shall He find faith on the earth?” [*Luke 18:8.*] As the end approaches, we look for sin and violence to increase. The present state of the world answers to the terrible word-picture Inspiration has given through the apostles. *17LtMs, Ms 60, 1902, par. 38*

In the time of the end, the world will be divided into two classes—those who follow Christ fully and those who are on the side of Satan. *17LtMs, Ms 60, 1902, par. 39*

We, as a people, profess to believe sacred truths. Are we happier and holier, more earnest, self-denying, and fervent, because of our belief in these truths than are the people of our denominations? What evidence do we give to the world that our faith is above that of the ordinary religionist of the day? We can estimate the influence that advanced truth and increased light have on us by the work that we do. "By their fruits," Christ declares, "ye shall know them." [*Matthew 7:20.*] Our words, our works, are the fruit we bear. Do our works correspond to the sacredness of our faith?*17LtMs, Ms 60, 1902, par. 40*

We have no time to allow indifference or carelessness to mark our actions. Satan is an untiring foe. Paul says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [*1 Peter 5:8.*] The fullest consecration, the most earnest devotion, is required of us. The world is to be warned. The masses will not heed God's solemn warning, nevertheless His message must be proclaimed to "every nation, and kindred, and tongue, and people." [*Revelation 14:6.*]*17LtMs, Ms 60, 1902, par. 41*

Living Water

At the Feast of Tabernacles, the most impressive ceremony, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn. At the first dawn of day the priest, in a most imposing manner, dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high in the presence of the people, ascended the broad steps of the temple and entered the court of the priests, where he poured the water out before the altar.*17LtMs, Ms 60, 1902, par. 42*

In the last year of His ministry, Christ witnessed this ceremony commemorating the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams to flow to all who are athirst. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. He declared that He was the

living Rock, of whom the rock in the wilderness was a symbol.*17LtMs, Ms 60, 1902, par. 43*

Not long since, Christ had pointed a Samaritan to the water of life. "Whosoever drinketh of the water that I shall give Him," He had said, "shall never thirst." [*John 4:14.*] But now it is not merely one whom He is inviting. The temple courts were crowded as Jesus suddenly lifted up His voice on "that great day of the Feast," and said: "If any man thirst, let him come unto Me, ... as the Scripture hath said, out of his belly shall flow rivers of living water." [*John 7:37, 38.*]*17LtMs, Ms 60, 1902, par. 44*

The condition of the people made this appeal very forcible. Many of those who heard Jesus were mourners over disappointed hopes; many were crushed and trembling in spirit; many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern from which they could not quench their thirst.*17LtMs, Ms 60, 1902, par. 45*

Christ could read the hearts of those before Him. He knew that notwithstanding the apparent joy of the throng, there had been nothing in the round of ceremonies to meet the want of the soul, nothing to satisfy its thirst for that which perishes not. He knew that many parched souls panted for something more satisfactory. The people were in need of spiritual food and drink.*17LtMs, Ms 60, 1902, par. 46*

Christ's Steadfastness

No threat could intimidate Him, no peril awaken His fears, no hardship exhaust His endurance, no temptation allure Him from duty.*17LtMs, Ms 60, 1902, par. 47*

The First Cleansing of the Temple

“After this He went down to Capernaum, and His mother, and His brethren, and His disciples; and they continued there not many days. And the Jews’ Passover was at hand, and Jesus went up to Jerusalem.” [*John 2:12, 13.*]*17LtMs, Ms 60, 1902, par. 48*

The Passover was the most impressive and important of the Jewish Feasts. The Jewish leaders had instructed the people that at Jerusalem they were to be taught to worship God. Here during the Passover week large numbers assembled, coming from all parts of Palestine, and even from distant lands. The temple courts were filled with a promiscuous throng. Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the outer court of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary.*17LtMs, Ms 60, 1902, par. 49*

The money-changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests. And the traders bought at low prices the animals and doves that were used for sacrificial offerings and sold them at exorbitant prices.*17LtMs, Ms 60, 1902, par. 50*

The morning before the Passover supper was to be eaten, Jesus mingled with the throng that filled the outer court of the temple. His righteous indignation was aroused when He found that within the enclosure, voices of praise and prayer were mingled with voices engaged in the contention of traffic.*17LtMs, Ms 60, 1902, par. 51*

With a voice of authority, Christ commanded: “Take these things hence; make not My Father’s house an house of merchandise.” [*Verse 16.*] He overthrew the tables of the moneychangers and cleansed the temple courts from unholy traffic.*17LtMs, Ms 60, 1902, par. 52*

Nicodemus was a witness of this scene. He greatly desired an interview with Jesus, but shrank from seeking Him openly. Learning by special inquiry the Saviour’s place of retirement in the Mount of Olives, he waited until night and then went to Jesus to learn more fully in regard to His mission and to seek for evidences that would

prove that Christ was indeed the promised One. This night interview was productive of rays of light that have had a powerful influence upon the world. *17LtMs, Ms 60, 1902, par. 53*

Ms 61, 1902

Instruction Regarding Church Discipline

“Elmshaven,” St. Helena, California

May 13, 1902

Previously unpublished.

I wish to address a few lines to the church in Healdsburg. Be very careful how you hear. Be sure that you understand correctly every word that is spoken by our ministers in regard to church discipline. We all need to sanctify our ears, that we may hear aright. *17LtMs, Ms 61, 1902, par. 1*

In dealing with erring church members, we should carefully follow the instruction of our Saviour as recorded in the *eighteenth chapter of Matthew*. No church officer should advise, no committee should recommend, nor should any church vote to strike from the church books the name of a wrongdoer before the instruction given by the Lord has been faithfully followed. *17LtMs, Ms 61, 1902, par. 2*

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established.” [*Verses 15, 16.*] *17LtMs, Ms 61, 1902, par. 3*

I had no knowledge that anything of this nature was troubling the Healdsburg church. But some weeks ago I wrote an article on this subject, which I shall send you with this. I think it will answer your questions. *17LtMs, Ms 61, 1902, par. 4*

It is evident that those in our churches are in danger of moving hastily in the matter of judging and condemning, giving the cold shoulder to those in error, and talking of separating them from church fellowship, thus driving them into discouragement. *17LtMs, Ms 61, 1902, par. 5*

Human beings are Christ’s property, purchased at an infinite cost.

They are His by creation and by redemption, bound to Him by the love which He and His Father have manifested for them. They were redeemed at a tremendous cost. How careful, then, we should be in our dealing with one another. Men have no right to surmise evil in regard to their fellow men. Church members have no right to follow their own impulses and inclinations in dealing with fellow members who have erred. They should not even express their prejudices regarding the erring; for thus they place the leaven of evil in other minds. Reports unfavorable to a brother or a sister in the church are communicated from one to another of the members of the church. Mistakes are made and injustice is done because of an unwillingness on the part of some one to do as the Lord Jesus has said should be done. *17LtMs, Ms 61, 1902, par. 6*

No one has any right to strike the name of a church member off the church books before the directions given by the Saviour have been followed to the letter. Go to the erring one, not in a hard, denunciatory spirit, not in a cold, unfeeling spirit, destitute of the grace of Christ, but in a loving, compassionate spirit. Talk kindly to him. Let him see that you have a real interest in him. Remember the words, "He which converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." [*James 5:20.*]*17LtMs, Ms 61, 1902, par. 7*

Study the parable of the lost sheep by which the Saviour illustrates His manner of working for sinners. Learn from it that the Saviour rejoices in the rescue of souls in peril. The way to reclaim the erring has been clearly pointed out by Christ. It is the only successful way of reclaiming them. Let Christ's servants follow His plan in dealing with those who have gone out of the way. *17LtMs, Ms 61, 1902, par. 8*

"If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established." [*Matthew 18:15, 16.*] Great care should be taken not to cast reproach on one who is not guilty. *17LtMs, Ms 61, 1902, par. 9*

“And if he neglect to hear them,” what then shall be done? Shall a few persons in a board meeting take upon them the responsibility of separating the erring one from the church? “If he shall neglect to hear them, tell it unto the church.” [*Verse 17.*] Let the matter be brought before the church. Let the church take action with regard to its members. *17LtMs, Ms 61, 1902, par. 10*

“And if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” [*Verse 17.*] If the erring one will not heed the voice of the church, if he refuses all the efforts made to reclaim him, upon the church rests the responsibility of separating him from church fellowship. His name should then be struck off the church books. His relatives and friends may not be willing to take action in the matter. This unwillingness to do right is not wisdom. They should not place themselves on the side of the wrongdoer if he refuses to change his course. *17LtMs, Ms 61, 1902, par. 11*

Paul writes, “I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ. ... Your obedience is come abroad unto all men. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil.” [*Romans 16:17-19.*]*17LtMs, Ms 61, 1902, par. 12*

“Verily I say unto you,” Christ continued, “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.” [*Matthew 18:18.*]*17LtMs, Ms 61, 1902, par. 13*

This statement holds its force in all ages. On the church has been conferred the power to act in Christ’s stead. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. All that the church does that is in accordance with the directions given in God’s Word will be ratified in heaven. *17LtMs, Ms 61, 1902, par. 14*

Matters of grave import come up for settlement by the church. God’s ministers ordained by Him as guides of His people, after doing their part, are to submit the whole matter to the church, that there may be unity in the decisions made. *17LtMs, Ms 61, 1902, par.*

God regards the church as His instrumentality for the preservation of order and discipline among His people. Upon it rests the responsibility of retaining in fellowship those who are worthy, and of excluding those who are unworthy, whose example would lead others in false paths, who by their disorderly conduct would bring dishonor on the church. *17LtMs, Ms 61, 1902, par. 16*

Then said Jesus unto His disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [*Matthew 16:24.*] "Let him deny himself"—abstain from all selfish indulgences, which are a snare to the soul, leading away from the path of righteousness. "And take up his cross," resisting every inclination to gratify wrong desires. *17LtMs, Ms 61, 1902, par. 17*

If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if it is necessary to disfellowship him, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And, however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place. *17LtMs, Ms 61, 1902, par. 18*

The Lord desires His followers to exercise great care in dealing with one another. They are to lift up, to restore, to heal. But there is to be in the church no neglect of proper discipline. The members are to regard themselves as pupils in a school, learning how to perfect a character worthy of their high calling. All are to strive earnestly to keep themselves in a condition of spiritual health, that they may be workers together with God. And let them never forget the word "together." [*1 Corinthians 3:9.*] *17LtMs, Ms 61, 1902, par. 19*

An Ever-Widening Work

In studying the Word of God, we find that the apostles carried a weight of responsibility to enlarge their sphere of labor, to proclaim

the truth in the regions beyond. From their example we learn that there are to be no idlers in the Lord's vineyard. His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, never less. The Lord's work is to widen and broaden until it belts the world. *17LtMs, Ms 61, 1902, par. 20*

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up and selecting men to unite with them in the work. Thus God's servants today are to labor, selecting and training worthy young men as co-laborers. God help us to sanctify ourselves, that others may be sanctified, enabled to do successful work in winning souls to Christ. *17LtMs, Ms 61, 1902, par. 21*

Ms 62, 1902

Christ's Sacrifice Our Inspiration

NP

May 14, 1902 [typed]

Portions of this manuscript are published in *TMK 81, 344*.

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” [*Romans 8:32*.] Could not the apostle who made this encouraging statement have asked also, Shall not we show our appreciation of the matchless Gift by showing that we realize that we are not our own, that we have been bought with a price, and that we are to glorify God in our body and our spirit, which are His?¹⁷*LtMs, Ms 62, 1902, par. 1*

Before this wonderful, priceless Gift was bestowed, the whole heavenly universe was mightily stirred in an effort to understand God's unfathomable love, stirred to awaken in human hearts a gratitude proportionate to the value of the gift. Shall we, for whom Christ has given His life, halt between two opinions? Shall we give God only a mite of the powers of our nature? Shall we return only a part of the capabilities and powers lent us by God? Can we do this while we know that He who was Commander of all heaven laid aside His royal robe and kingly crown, and, realizing the helplessness of the human race, came to this earth in human nature to make it possible for us to unite our humanity to His divinity? He became poor that we might come into possession of the heavenly treasure, a far more exceeding and eternal weight of glory. To rescue the fallen race, He descended from one humiliation to another, until He, the divine-human suffering Christ, was uplifted on the cross, to draw all men to Him. The Son of God could not have shown greater condescension than He did; He could not have stooped lower.¹⁷*LtMs, Ms 62, 1902, par. 2*

This is the mystery of godliness, the mystery which has inspired heavenly agencies so to minister through fallen humanity, that in the world an intense interest will be aroused in the plan of salvation.

This is the mystery that has stirred all heaven to unite with man in carrying out God's great plan for the salvation of a ruined world, that men and women may be led, by the signs in the heavens and in the earth, to prepare for the second coming of our Lord.*17LtMs, Ms 62, 1902, par. 3*

The Holy Spirit is the all-sufficient sanctifier of the heart. It is the efficiency of the Spirit that enables human agencies to be representatives of Jesus Christ in the work of saving souls. Thus we may co-operate with God in the bonds of unity as laborers together with Him.*17LtMs, Ms 62, 1902, par. 4*

Christ is the One after whom we are to pattern in our character-building. In His life upon the earth He plainly revealed the divine nature. We should strive to be perfect in our sphere, as He was perfect in His sphere. No longer are the members of the church to remain unconcerned in regard to the formation of right characters. Placing themselves under the molding influence of the Holy Spirit, they are to form characters that are a reflection of the divine character.*17LtMs, Ms 62, 1902, par. 5*

As the Head of the church, Christ is authoritatively calling upon every person who claims to believe on Him, to follow His example of self-denial and self-sacrifice in working for the conversion of souls whom Satan and his vast army are exerting every power to destroy.*17LtMs, Ms 62, 1902, par. 6*

God's people are not to cease the warfare now. They are still to go forward, never relaxing their vigilance against the wily foe. They are called upon to rally without delay under the blood-stained banner of Christ Jesus. Withholding nothing, they are to make an entire offering for the attainment of eternal, measureless results—the salvation of souls.*17LtMs, Ms 62, 1902, par. 7*

The Lord God is bound by an eternal pledge to supply power and grace to every one who is sanctified through obedience to the truth. Jesus Christ, to whom is given all power in heaven and on the earth, unites in sympathy with His instrumentalities—the earnest souls who day by day partake of the living bread, “which cometh down from heaven.” [*John 6:33, 50.*] The church on the earth, united with the church in heaven, can accomplish all things.*17LtMs,*

Ms 62, 1902, par. 8

Christ, in His mediatorial capacity, gives to His servants the presence of the Holy Spirit. Why, then, is the church weak and spiritless? Surely a post of duty has been assigned every member. There is no excuse for God's workers in America or in any other part of the world to lay off the armor. Christ's followers are to continue their warfare against the enemy, pressing the battle even to the gates. Every one should be willing to be or to do anything in this warfare. The one desire of every believer should be to cooperate with Christ in the great work of soul-saving. All are to keep in view the salvation of those who are ready to perish. To every man is given his work for the attainment of one end—the conversion of souls. *17LtMs, Ms 62, 1902, par. 9*

To human agencies is committed the work of extending the triumphs of the cross from point to point—the work of carrying the gospel message into new territory. Every one who is added to the ranks by conversion is to be assigned his place for service. Earnest workers have no time to dwell upon the defects of others. They behold the Pattern, Christ Jesus, and by beholding become changed into His likeness. When the church puts forth earnest effort to advance the message, it will live in the joy of the Lord and will meet with success. Triumph always follows decided efforts. *17LtMs, Ms 62, 1902, par. 10*

Satan, wise to do evil, has sadly corrupted the church. But there is hope for the sinner. Christ lays hold of those who are perishing in their sins—those who are trembling on the brink of the pit of destruction—and, cleansing them from iniquity, clothes them with the robe of His righteousness. Though His life of suffering and His crucifixion, He has made it possible for humanity to unite with divinity. *17LtMs, Ms 62, 1902, par. 11*

The men and women in every church are earnestly to inquire: "What is my work? What shall I do?" The Lord has told you what to do. His instruction is: "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] Worship no man, praise no man, exalt no man. Acknowledge no other god but the only true and living God. Humble yourselves before Him alone. He will give to you

His Holy Spirit, making you “a spectacle unto the world, and to angels, and to men.” [*1 Corinthians 4:9.*] *17LtMs, Ms 62, 1902, par. 12*

On the day of Pentecost the Infinite One revealed Himself in power to the church. By His Holy Spirit, He descended from the heights of heaven as a rushing mighty wind to the room in which the disciples were assembled. Words of penitence and confession of sin were mingled with songs of praise for sins forgiven. Words of thanksgiving and of prophecy were heard. All Heaven was bending low to behold and adore the wisdom of matchless, incomprehensible Love. The apostles and disciples were lost in wonder, and exclaimed, “Herein is Love!” [*1 John 4:10.*] They grasped the imparted gift. Their hearts were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. They were filled with an intense longing to add to the church of such as should be saved. They called on the believers to arouse and do their part, that all nations might hear the truth and the earth be filled with the glory of the Lord. *17LtMs, Ms 62, 1902, par. 13*

As the disciples went forth to proclaim the gospel, filled with the power of the Spirit, so God’s servants are to go forth today. All around us our fields white unto the harvest. These fields are to be reaped. We are to take up the work, filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief. God will move on the hearts of believers to carry forward His work to the regions beyond. No longer will the way be blocked by listless indifference; for the Holy Spirit has been received. *17LtMs, Ms 62, 1902, par. 14*

Ms 63, 1902

A Partial Outline of the Beginning of J. E. White's Work in the South
Nashville, Tennessee

December 4, 1901

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.

A heavy burden is resting on me in regard to the Southern field. Last night the greatness of the work to be done in the Southern field and the need for this work were presented to me. If this work is not done, the Lord will hold His people accountable. I was shown the indifference, of those who for so many years have had the light of truth, to this work which is so close to them and which is in such great need of help.*17LtMs, Ms 63, 1902, par. 1*

The Lord impressed Edson White and Brother Palmer, who were both reconverted by His Spirit, to take up the work in the Southern field. In obedience to the Lord's call, they went to this field to do a work that others felt no burden to do.*17LtMs, Ms 63, 1902, par. 2*

By means of a small steamer, they visited places to which they could not otherwise have obtained access. An excellent work was done. Men were employed to do the work that needed to be done on the steamer. Some of these men were unconverted when they took up the work on the boat. The Lord wrought in their behalf, and some were brought to a knowledge of the truth, in their turn becoming active missionaries. These souls are of more value in the Lord's sight than gold or silver or precious stones. He used them to reach other souls.*17LtMs, Ms 63, 1902, par. 3*

Sunday school was held on the boat for the colored people. Thus these people became interested in the truth, and they invited the missionaries to speak to them in their churches. Not only the white people, but the colored people were given an opportunity to hear the truth from the Word of God. In several places the way was opened for the further proclamation of the third angel's

message.*17LtMs, Ms 63, 1902, par. 4*

I am instructed to give this outline of the beginning of the work; for it was a beginning in harmony with the mind of the Lord. This was the best way in which these places could be entered.*17LtMs, Ms 63, 1902, par. 5*

The work was not always pleasant, or the way smooth. The work has been done under the most discouraging circumstances, because many who ought to have assisted, stood back, and did next to nothing. The struggle was hard and trying as the workers went from place to place, endeavoring to arouse an interest in the truth. But God was guiding and directing, and much good has been accomplished, though the work has been carried forward amid much discouragement.*17LtMs, Ms 63, 1902, par. 6*

God helped the workers in a special manner by arousing the interest of some of their brethren. Brother Smouse's interest was awakened, and his help was indeed a godsend. The Lord greatly blessed the numerous, small offerings sent by many through him. The gifts, great and small, that have been made to the work in the South, are all recorded in the books of heaven.*17LtMs, Ms 63, 1902, par. 7*

As the work advanced, churches were organized and schools established. A church was organized in Vicksburg, and a mission home and church building were erected. These are neat, commodious buildings. The basement of the church is utilized as a school room in which church school work is carried on.*17LtMs, Ms 63, 1902, par. 8*

On my way to the General Conference, I preached the dedicatory sermon of the Vicksburg church. All present felt the blessing of the Lord.*17LtMs, Ms 63, 1902, par. 9*

Later on, the work was started at Nashville. At this place there is now a little company of earnest workers who are striving with all their power to carry forward the Lord's work. A publishing house has been established in Nashville for the printing of literature suitable for the different classes of people in the Southern field. This work will need to be sustained for a time, by gifts and offerings, just

as the publishing work in Battle Creek and the publishing work in Oakland were sustained when they were first established.¹⁷*LtMs, Ms 63, 1902, par. 10*

Medical missionary work is to be carried forward in the Southern field. This work is more needed in this field than in any other part of America. A sanitarium has been opened in Nashville. This must be given support. Medical missionary work is indeed the helping hand of the gospel ministry. It opens the way for the entrance of the truth.¹⁷*LtMs, Ms 63, 1902, par. 11*

These newly established interests should receive help from our people. Those living in places where the work has been long established should remember the needs of the preparatory work to be done in Nashville. This place has been selected as a center because of the large educational institutions situated in and near it. In these institutions there are those who are doing a noble work for the people of the South. They must be given an opportunity to hear the message that is to prepare a people to stand in the day of the Lord.¹⁷*LtMs, Ms 63, 1902, par. 12*

I am instructed to say that slowly, but surely, the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly, and my reward is with me, to give every man according as his work shall be." [*Revelation 16:17; 22:11, 12.*]¹⁷*LtMs, Ms 63, 1902, par. 13*

Great and solemn events are about to take place; and the Lord says, "I will scatter; and I will also gather together a people to serve me." God's judgments are in the land. The warning message is to be proclaimed. With earnest effort, God's people are to strive to establish memorials for Him throughout the Southern States.¹⁷*LtMs, Ms 63, 1902, par. 14*

Ms 64, 1902

Diary/"Execute True Judgment"

Battle Creek, Michigan

April 28, 1901

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I retired at eight o'clock. It is now eleven. I am unable to sleep. My soul is in great distress. Will my brethren allow this Conference to end without making matters right? For years the Lord has been sending messages to this institution with regard to the way in which principles have been perverted and the injustice that has been done. He has declared that the crooked dealing should be made straight. But has this been done? No, no. There has been and is unjust dealing in regard to many things. Cannot those who act a part in these transactions see the influence of such dealing upon the whole work? Will they always be blinded in regard to the perversion of principle? The work of some has been of such a character that the rebuke of God rests on them for injustice. His rebuke rests on all who had any part in the misappropriation of the funds raised for the special purpose of helping the Southern work in its great need. In His mercy and longsuffering, He has given all an opportunity to make wrongs right. Why has not this been done?*17LtMs, Ms 64, 1902, par. 1*

The Lord stretched out His hand to save J. E. White. His brethren did not try to save him, but the Lord wrought for him. He was warned not to take up a certain work, because there were those who were watching his every movement, and who would make him an offender for a word, construing his actions into evil if they had the semblance of an excuse. They would magnify every supposed wrong. Things not in themselves objectionable would be made the subject of unkind criticism.*17LtMs, Ms 64, 1902, par. 2*

There were those who did not try to discover their own errors, but

exaggerated every seeming inconsistency in one who was trying to do the Lord's will. They hindered the work that they should have done their utmost to advance. God would have been better pleased had such ones been engaged in prayer instead of in criticism. *17LtMs, Ms 64, 1902, par. 3*

How many there are who seem anxious to detect something wrong in the words and actions of their brethren. *17LtMs, Ms 64, 1902, par. 4*

The debt on the Central Manufacturing Company should never have been incurred. But the reports made with regard to this debt were very different from the reality. The conclusion reached with regard to it were very much exaggerated. *17LtMs, Ms 64, 1902, par. 5*

I was very desirous that the work that Edson had begun in the South should be carried forward, and I thought that if I assumed the debt, it could not then be used as an excuse for oppressing Edson and hindering him in his work. I therefore took this debt upon myself, and the office agreed to hold me responsible until it is paid. *17LtMs, Ms 64, 1902, par. 6*

The Lord put it into J. E. White's mind to prepare a book for circulation in the Southern field, a book that could be used in schools as a textbook for younger children. The profits on the sale of this book were to be used for the advancement of the work in the South. But the matter was so managed by selfish men that J. E. White was not allowed to retain the ownership of this book. Thus he was deprived of an income that he had hoped to use to train workers for the Southern field. *17LtMs, Ms 64, 1902, par. 7*

The situation J. E. White was in made him powerless in the hands of those who were ready to take advantage of him. He was forced to do, in regard to his books, things that he would not have done had circumstances been different, things that he did with the greatest reluctance. *17LtMs, Ms 64, 1902, par. 8*

Matters might have been adjusted kindly, mercifully, without a vestige of oppression. There was no need to drive Edson into a hard place, where he would be obliged to assent to unjust

propositions. But sternness was shown. His brethren brought to bear on him an iron-like pressure, because they had the advantage, the power to do what they liked. God saw it all. He pronounced it injustice, underhand and merciless dealing. He says, "Shall I not judge for these things?" [*Jeremiah 5:9.*]*17LtMs, Ms 64, 1902, par. 9*

The whole matter was opened before me. I was shown the dishonest scheming, and the selfish, unholy principles lying at the foundation of this scheming. For many years wrong principles have been followed by some in connection with the Lord's work. What was looked upon as wise business management was in reality a dishonor to the Lord's institutions. The temple of God was defiled by robbery.*17LtMs, Ms 64, 1902, par. 10*

The whole chapter is a shameful record, which should never have been traced. Wrongs existed, but they were not such as should have produced the miserable history that will be seen when the record books of heaven are opened.*17LtMs, Ms 64, 1902, par. 11*

Sometimes I lie awake almost all night thinking of these things. Some nights I do not close my eyes, so burdened am I over the matter, feeling that I ought to write of the wrongs that have been done, yet fearing that any words I might write would be set aside as idle tales, and that it would be said that I had written them because J. E. White is my son. So heavy did the burden become that at last I made a solemn vow that I would vindicate the right, whether men would hear or whether they would forbear.*17LtMs, Ms 64, 1902, par. 12*

Edson has been represented in such a way that those who are not acquainted with the real facts in the case are filled with prejudice. They have judged him unjustly, to the hindrance of the work. He might have been much more useful, he might have been a much greater blessing, than he has been; but some of his brethren have put up bars against his progress. They thought they were doing God service. But their unfair dealing has made Him ashamed to call them brethren. May He pity them in their blindness. They will do in the case of others as they have done in Edson White's case. Let them remember that as they judge, so they will be judged.*17LtMs, Ms 64, 1902, par. 13*

The Lord desires His work no longer to bear the marks of defective management. Souls are too precious, they cost Christ too much, to be bruised and wounded, at the impulse of men who need to humble their hearts before God and repent of their sins. In spite of the failure of his brethren to give him encouragement, J. E. White took up the work the Lord gave him. I know there were those who wanted to drive him from his work in the South. If their hearts had been pure and holy, they would have encouraged Brother Palmer and J. E. White in this work, feeling that it was a blessing for them to take it up; and they would have encouraged others to join them. But how differently they acted. Brother Palmer was called away from the work at the very time that he was most needed, and Edson was left alone to manage as best he could. Selfishness was the root that bore this fruit. *17LtMs, Ms 64, 1902, par. 14*

The Lord has made this experience a great blessing to Edson. God has gone before him, and he has not allowed obstructions to drive him from the field. Notwithstanding all that has been done to weaken his hands, he has been given strength to hold on. A good work has been done by him and his fellow laborers. But this work is still in its infancy. *17LtMs, Ms 64, 1902, par. 15*

I asked Edson if he would not engage with me in the work of getting out my books. I feared that his health would give way. And the work the Lord gave him to do was made so hard by some of his brethren that I was afraid that he would fail because of discouragement. But not even to unite [with] his mother could he be prevailed [upon] to leave his field of labor. He refused to leave the work in the South; for the Lord has not released him. *17LtMs, Ms 64, 1902, par. 16*

God has been giving Edson an experience of great value. He has sent him forth as His messenger to proclaim present truth. He has given him helpers of more than ordinary ability. And now Brother Palmer, who, thought separated from the work in the South, has never lost his interest in it, feels that it is his duty to engage in this work once more, and to devote his energies to the establishment of the interests that the Lord has said should be built up in Nashville. *17LtMs, Ms 64, 1902, par. 17*

I dare not leave Nashville without presenting this message to those

who have engaged in the strange work of hindering the Lord's servants. Men have had it in their power greatly to help the work in the South by being men of principle—honest with their brethren and with God. What a different showing there would today be in the Southern field had they fulfilled God's purpose for them. The neglect of this field stands as a witness against them.¹⁷*LtMs, Ms 64, 1902, par. 18*

“The word of the Lord came to Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother; and oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagine evil against his brother in your heart. 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.”
[*Zechariah 7:8-14.*]¹⁷*LtMs, Ms 64, 1902, par. 19*

“Then I turned, and lifted up mine eyes, and looked, and behold a flying roll. And he said unto me, What seest thou? And I answered, I see a flying roll. ... Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts; and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.”
[*Zechariah 5:1-4.*]¹⁷*LtMs, Ms 64, 1902, par. 20*

This morning I talked with Brother Kilgore, Brother Palmer, and

Edson, and I said, Go, in the name of the Lord, to the Southern field. Move forward steadily, but do not become involved in debt. Establish the publishing work in Nashville, that suitable reading matter may be provided for the Southern field. You will find many sympathizers among unbelievers. Go to them, and ask them for help. Tell them what you wish to do for the colored people. Worldly honor, convenience, pleasure, sink into insignificance beside the work of saving souls. *17LtMs, Ms 64, 1902, par. 21*

Beside all waters we are to sow the seeds of truth. Among the white and the colored people of the South there are men and women of talent who will be brought into the truth to answer the many calls of the Lord for workers. They will go forth into the harvest field proclaiming the last message of mercy. *17LtMs, Ms 64, 1902, par. 22*

It is a terrible thought that there are so many in the South who are living in utter indifference to the claims of God. The Lord points His people to this neglected field and bids them spread abroad in it the knowledge of His love. Churches must be built and schools and sanitariums established. *17LtMs, Ms 64, 1902, par. 23*

God calls. Do you hear His voice? He calls upon human beings to unite with divine intelligences. Will you hear, and, denying self, take up the cross and follow Him? Those who give themselves up to love of ease and prosperity suffer an eternal loss. *17LtMs, Ms 64, 1902, par. 24*

Time is passing; the end is near. Every one has a work to do for the Master. God's people are to be channels for the communication of His grace to the world. *17LtMs, Ms 64, 1902, par. 25*

Ms 65, 1902

A Warning Against Covetousness

NP

May 18, 1902 [typed]

Previously unpublished.

I am instructed to say to those who have money that is tied up in banks or invested in houses or lands, "Is it not time for you to put this money into circulation for the advancement of the Lord's work? You cannot afford to allow His money to be idle when the cause of truth is in such great need of means." *17LtMs, Ms 65, 1902, par. 1*

Christ sees many closing the gates of the city of God against themselves by the love of earthly possessions, which give them power, as far as the world is concerned. Their inordinate desire for money, their determination to increase their wealth, is robbing them of the eternal riches. Covetousness is a disease that eats away spiritual sinew and muscle. Spiritual poverty is the sure result of selfishness. *17LtMs, Ms 65, 1902, par. 2*

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also." [*Matthew 6:19-21.*]*17LtMs, Ms 65, 1902, par. 3*

"Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest? Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass of the field, which

is today in the field, and tomorrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, neither be ye of doubtful mind; for all these things do the nations of the world seek after. ... But seek ye the kingdom of God, and all these things shall be added unto you.” [Luke 12:22-31.]*17LtMs, Ms 65, 1902, par. 4*

Line upon line, precept upon precept, our Lord gave His followers the lessons that He saw they needed. As He saw their danger, He realized the necessity of urging upon them the truth regarding the deceitfulness of riches.*17LtMs, Ms 65, 1902, par. 5*

In their effort to retain earthly possessions, many lose sight of the heavenly treasure. Covetousness takes possession of them. Then they practice dishonesty in order to get into their possession and control that which rightfully belongs to another. Through underhand means, which they understand better than any one else, they obtain that which they desire. Such scheming gives those who engage in it a mold of character which places them on the side of those who love and believe a lie. Many keep themselves in a state of continual worry by their anxiety in regard to their temporal possessions. They are in a constant perplexity as to how they shall make their property secure. Christ tells them how to do this. Place it in God’s control by using it as He has directed. Lay it up in heaven.*17LtMs, Ms 65, 1902, par. 6*

The possession of earthly riches affords a sense of fancied security. But what is bank stock worth in comparison with the favor of God. How often banks fail, and the money thought to be secure is lost forever! And how often, when such a calamity comes, the losers show that they have made a god of their money!*17LtMs, Ms 65, 1902, par. 7*

“And He said unto them, Take heed, and beware of covetousness; for a man’s life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my

fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided. So is he that layeth up treasure for himself, and is not rich toward God.” [Verses 15-21.] *17LtMs, Ms 65, 1902, par. 8*

The rich man had in his possession that with which he could greatly have glorified God. The Lord had heard the prayers of the needy, and of His goodness He had prepared for them. Abundant provision for the wants of many had been made in the blessings bestowed upon the rich man. All around him were the poor and suffering, but of these he had no thought. How gladly they would have received the store he could not use. What thankfulness to God his gifts would have inspired! What a precious experience he himself would have gained by imparting of his abundance to those in need of his surplus. *17LtMs, Ms 65, 1902, par. 9*

But instead of returning thanksgiving to God for the opportunity of taking comfort and happiness to the poor, he wondered how he could best store his goods. Closing his heart to the cry of the needy, he said to his servants, “This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” [Verses 18, 19.] *17LtMs, Ms 65, 1902, par. 10*

But “the wisdom of the world is foolishness with God.” [1 *Corinthians 3:19.*] The rich man looked forward to years of enjoyment, but the Lord had far different plans. The message came to this unfaithful servant, “Thou fool, this night thy soul shall be required of thee.” Here is a demand that money cannot supply. The wealth he has treasured can purchase no reprieve. In one moment that which he has toiled through his whole life to secure becomes worthless to him. “Then whose shall those things be which thou hast provided.” [Luke 12:20.] His broad fields and well-filled granaries pass from under his control. “He heapeth up riches, and knoweth not who shall gather them.” [*Psalm 39:6.*] *17LtMs, Ms 65, 1902, par. 11*

“So is he that layeth up treasure for himself, and is not rich toward God.” [*Luke 12:21.*] The picture is true for all time. To live for self is to perish. Covetousness, the desire to get benefit for self’s sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the Spirit of Christ to give, to sacrifice for the good of others.*17LtMs, Ms 65, 1902, par. 12*

God gives to all. To the just and to the unjust He sends His blessings. Sunshine and shower come alike to the good and to the evil. Thus God seeks to lead all to see the obligations resting on them to use their gifts for the advancement of the cause of righteousness.*17LtMs, Ms 65, 1902, par. 13*

God desires His people to make efforts to reach the rich men. They are to be given opportunity to gain eternal life by acknowledging their obligations to God. Life and death are set before every rich man. He may deny self, and live forever with the Lord, or he may indulge self, and meet with eternal death. If he will follow the path of self-sacrifice Christ has marked out, he will obtain an abundant entrance into His everlasting kingdom.*17LtMs, Ms 65, 1902, par. 14*

God will impress wealthy men with the need of rendering to Him His own, and He will open ways whereby they will be enabled to do great good with their wealth. Many will be turned from their love of money and will lay up for themselves treasure beside the throne of God.*17LtMs, Ms 65, 1902, par. 15*

Ms 66, 1902

Words to Christians

NP

May 23, 1902 [typed]

Previously unpublished.

“By the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.” [*Romans 3:20-22.*]*17LtMs, Ms 66, 1902, par. 1*

I am pained as I see so little faith among those who claim to be children of God. Nearly all carry a heavy load of unbelief. This darkens their Christian experience. They do not believe except where they can see. They walk by sight, not by faith. When difficulties arise, they do not go to God, asking Him to strengthen their faith and give them power to overcome. The Lord can do little for us because we have not faith in His power.*17LtMs, Ms 66, 1902, par. 2*

Self-exaltation, as well as unbelief, robs us of many blessings. The Lord would work for us in mighty power if we would humble our hearts before Him, and remain humble when we see of His salvation, giving the glory to Him, not to man. We have deprived ourselves of many blessings by being so ready to exalt self when the Lord has blessed us.*17LtMs, Ms 66, 1902, par. 3*

When we are closely united to Christ, our self-confidence and self-sufficiency will disappear. Our self-important words will be left unspoken. We shall humble ourselves under the mighty hand of God. We shall pray, we shall believe, we shall be kind, and true, and tender-hearted, loving one another as Christ has loved us. Unkind criticism will die when we live the truth.*17LtMs, Ms 66, 1902, par. 4*

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. and not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” [*Romans 5:1-5.*]17LtMs, Ms 66, 1902, par. 5

Shall we not strive to comprehend the fulness of the blessings offered to us? Why are we so far behind in our Christian experience? Why do we by our works deny our faith in Christ? Why do we by unbelief separate ourselves from God? Why do we allow trials to make us unkind and faultfinding.17LtMs, Ms 66, 1902, par. 6

Christianity means more than making good resolutions, more than a fitful, spasmodic experience. Our thoughts are to be brought into captivity to Christ. There must be a steady, persevering cultivation of Christlike thoughts. There must be earnest prayer. Weaken the hands of the enemy by wrestling with God in prayer. Pray in the name of Christ for what you need, and then answer your prayer by bringing your actions into harmony with it. Remember that unless you follow Christ in self-denial, your prayers will not reach the throne of God. Christ points you to the path of self-sacrifice, saying, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*] He has made abundant provision for the efficiency of those who will to do His requirements. As soon as He sees a child of His in contrite, persevering prayer, He comes to him with the words, “Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*]17LtMs, Ms 66, 1902, par. 7

To those who accept the heavenly gift, it is a savor of life unto life. To those who refuse this gift, it is a savor of death unto death.17LtMs, Ms 66, 1902, par. 8

Be assured that the Word of God contains a message to the intellect. Christianity is intended to take charge of the reason. God

designs us distinctly to recognize the fact that the only safe independence of thought is that which is given by the divine Mind. *17LtMs, Ms 66, 1902, par. 9*

Let us show that we are determined to be loyal to God, whatever may be the consequences. The Lord's directions to Moses, for the guidance of the children of Israel, show the importance that is attached to obedience. *17LtMs, Ms 66, 1902, par. 10*

"Now therefore, O Israel, hearken unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you. ... Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding nation. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we shall call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, all the days of thy life; but teach them to thy sons and to thy sons' sons." [*Deuteronomy 4:1, 2, 5-9.*] *17LtMs, Ms 66, 1902, par. 11*

"See, I have set before thee this day life and good, 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 shalt be drawn away, and worship other gods and serve them; I denounce you this day, that ye shall surely perish, and that ye shall not prolong your

days in the land, whither thou passest over Jordan to possess it. I call heaven and earth to record this day, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.” [*Deuteronomy 30:15-19.*] *17LtMs, Ms 66, 1902, par. 12*

The Lord is soon to come in the clouds of heaven, with power and great glory. If it was essential for the children of Israel to hear and obey His words, how much more essential it is for us to do this. We are nearing the heavenly Canaan. Only those who hear and obey will pass over into it. Life and death are set before us. We may obey or disobey. We are free to choose. But let us not forget that the penalty of disobedience is eternal death. *17LtMs, Ms 66, 1902, par. 13*

Ms 67, 1902

The Southern Work

NP

May 20, 1902 [typed]

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Nashville as a Center

Many have asked the question, Why did J. E. White and his associates select Nashville as a center for work? I answer, Because the Lord in His wisdom directed them to this place. It is His purpose that light shall shine forth from the memorials established for Him in and near Nashville. *17LtMs, Ms 67, 1902, par. 1*

There is no place in the South better suited than Nashville for the carrying forward of the publishing work. It is the best place in which to do the work that has been started there. *17LtMs, Ms 67, 1902, par. 2*

There is not in Nashville the bitter opposition to the work for the uplifting of the downtrodden colored race that exists in many other cities of the South. Much work is being done there to uplift the colored people; and the sentiment in favor of these efforts will be a security to our people in their work. *17LtMs, Ms 67, 1902, par. 3*

There are in Nashville large educational institutions for the colored people, in which much excellent work has been done and is being done for them. The teachers and students in these institutions are to be hear the message of present truth. It is for this reason that God has directed that different interests for the advancement of His work be established in Nashville. *17LtMs, Ms 67, 1902, par. 4*

The truth is also to be brought before those who have given of their means and influence for the benefit of the colored race, that their prejudice against the Bible Sabbath may be removed. They have taken a noble stand for the uplifting of this people. They are to see

a representation of our work that will be to them an object lesson. We are to do all we possibly can to remove the prejudice that exists in their minds against our work. If the efforts we put forth are in accordance with the will of God, many among them will be convicted and converted. The Lord works in a way that causes light to shine on the pathway of those who are seeking for light. *17LtMs, Ms 67, 1902, par. 5*

The Lord has a great work to be done in the Southern States of America—the most neglected and the most sinful part of His vineyard. It was in accordance with God’s purpose that the publishing work was started in Nashville. In His providence He has brought together in this place a company of workers who are to act their respective parts in the publishing house, standing as representatives of Christianity. This institution is to give character to our work in the South. It will be instrumental in establishing the faith of many in Bible truth. *17LtMs, Ms 67, 1902, par. 6*

A school for colored people should be established outside the city of Nashville, on land that can be utilized for industrial purposes. God Himself has wrought to bring together in Nashville workers who are specially fitted to reach the colored people, and raise them from their degradation. *17LtMs, Ms 67, 1902, par. 7*

In every place those who accept the truth are to be a light to those around them. The Lord says to us, “Ye are the light of the world. ... Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [*Matthew 5:14, 16.*]*17LtMs, Ms 67, 1902, par. 8*

The Work in Graysville and Huntsville

Nashville is within easy access of Graysville and Huntsville, where a beginning of great value to the work in the South has been made. God has answered the many prayers offered in behalf of these two places. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed, strengthened, and settled. Graysville and Huntsville are near enough to Nashville to strengthen the work

there and to be strengthened by it. *17LtMs, Ms 67, 1902, par. 9*

The schools in Graysville and Huntsville were established in the order of God. They are to do a work for Him. They are to become self-supporting by making the best use of their land, by raising those products best suited to the climate and soil of their locality. Various industries are to be established. The Lord will greatly bless these industries if the workers will walk in His counsel. If they will look to Him, He will be their wisdom and their righteousness. His wisdom will be seen in the work of those who follow His directions. *17LtMs, Ms 67, 1902, par. 10*

The interests in Graysville will grow in usefulness if the believers there will do their very best. Let each one connected with the school in that place remember that on him rests the responsibility of reflecting light to those in darkness. *17LtMs, Ms 67, 1902, par. 11*

A Call to Our Publishing Houses and Sanitariums

God had given our publishing houses opportunity to co-operate with Him by assisting the newly established publishing house in Nashville. *17LtMs, Ms 67, 1902, par. 12*

When a publishing plant is established in a new field, it must receive help and encouragement from the various plants already in operation, in order that it may develop into a strong, influential institution. Every new institution is to be regarded as a sister helper in the great work of proclaiming the third angel's message. *17LtMs, Ms 67, 1902, par. 13*

The publishing house in Nashville is now in need of several thousand dollars to establish its business on a firm basis and to enable it to do without delay the work that is to be done in its territory. We are instructed by the Lord to call upon the long-established publishing houses to favor the Nashville publishing house as they were favored years ago when in straitened circumstances. They are to act toward the Nashville institution the same part that was acted toward them in their early history. God

expects them to help their sister institution by gifts and offerings. *17LtMs, Ms 67, 1902, par. 14*

God has given our sanitariums an opportunity to set in operation a work that would be as a stone instinct with life, growing as it is rolled by an invisible Hand. Let this mystic stone be set in motion. If ever a place needed medical missionary work, it is the Southern field. Had this work been done for the colored people immediately after the proclamation of freedom, how different would be the condition of the Southern States today. Medical missionary work has not yet been done as God requires it to be done in this needy field. Sanitariums should have been established in many places. This would have opened doors for the entrance of Bible truth. It would have removed much of the prejudice existing against those who look upon the colored people as having souls as well as the white people. *17LtMs, Ms 67, 1902, par. 15*

To many of the colored people God has given rare ability. Many will be brought to a knowledge of present truth. But it will take untiring effort and God-given wisdom to break down the barriers that have been erected against the education of the colored race, barriers that for years have been growing stronger. *17LtMs, Ms 67, 1902, par. 16*

The Work Before Us

“Go ye into all the world, and preach the gospel to every creature,” is the commission Christ has given us. [*Mark 16:15.*] This is our great missionary charter. And Christ has declared, “Lo, I am with you always, even unto the end of the world.” “All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations.” [*Matthew 28:18-20.*] Success will reward obedience to this command. Go just where the Lord sends you, to bear His message and do His work. Souls are to be saved. How?—By being brought to a knowledge of the truth. “Sanctify them through thy truth,” the Saviour prayed. [*John 17:17.*] Acquaintance with God’s truth is the only means of sanctification. *17LtMs, Ms 67, 1902, par. 17*

During the time of the end, the activity of Satan's servants will greatly increase. The activity of God's servants is to increase proportionately. Christian is to unite with Christian, church with church, in the accomplishments of God's work; and all are to be under the guidance of the Holy Spirit. *17LtMs, Ms 67, 1902, par. 18*

Angels are ascending and descending the ladder of shining brightness, arrayed for the defense of God's people. They are commissioned to draw nearer and still nearer to those who are fighting in defense of their faith. *17LtMs, Ms 67, 1902, par. 19*

A good beginning has been made in the Southern field. Impressions favorable to the truth have been made, and prejudice has been removed. In the forward march of events, the Lord has wrought most wonderfully for the advancement of this work. Battles have been fought and victories won. The work is to be supported and vindicated; for God is in it. By His blessing many will see that it is being done in fulfilment of His purpose, and they will say, "It is of God. Let us not be found fighting against Him." *17LtMs, Ms 67, 1902, par. 20*

When God's people are willing to follow the path of providence, where Christ leads the way, their numbers will increase, and their boundaries will be enlarged. But as yet, the reformation that God requires has not taken place. The Lord has gone before His people, but unbelief has pressed in on every side. Not one-thousandth part of the work has been done that should be done for the people who need help more than any other people in America. *17LtMs, Ms 67, 1902, par. 21*

What excuse can be rendered to God for the awful condition of the colored people? God asks, Why are those living in this part of My vineyard left to become the sport of Satan's temptations? He calls for universal action. But no blind zeal is to be shown. Nothing is to be done in defiance of law, but the truth is to be proclaimed and lived. *17LtMs, Ms 67, 1902, par. 22*

Angels have hushed the music of their harps as they have looked upon a people unable, because of their past slavery, to help themselves. And yet those who have the torch of truth, kindled from the divine altar, have not carried the light to this sin-darkened field. I

present this subject to you as it has been presented to me. There are those who have turned from the work of rescuing the down-trodden and degraded. They have refused to help the helpless. Let the servants of Christ now act their part in the way that seems to open before them. Let them begin at once to redeem their neglect. Let the gospel message rings through our churches, summoning them to universal action, that the dark stain of neglect on their record may be wiped out. *17LtMs, Ms 67, 1902, par. 23*

Those who place themselves under God's control, to be guided and controlled by Him, will catch the steady tread of the events ordained by God to take place. A holy, consuming emulation will take possession of them. Let the church have increased faith, catching zeal from their unseen, heavenly allies, from the knowledge of their exhaustless resources, from the greatness of the enterprise in which they are engaged, and from the power of their Leader. Let them gain from God strength for the accomplishment of the great work that must be done for the most needy people in this Christian nation. *17LtMs, Ms 67, 1902, par. 24*

When God's people heed a "Thus saith the Lord," the dearth of means brought about by transactions that do not bear the stamp of divine approval will be removed. When they catch the spirit of Him who gave His life for the life of the world, they will no longer stand in impotency, pointing to what they cannot do. Putting on the armor of Christ's righteousness, they will go forth into the warfare, willing to do and dare for God, knowing that in His omnipotence He will supply their need. *17LtMs, Ms 67, 1902, par. 25*

Ms 68, 1902

The Misappropriation of Gifts

NP

May 20, 1902 [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.

There is need of a definite understanding in regard to the gifts and offerings made for the various lines of work in the South. Let it be understood that when a call is made for means to establish the work in a specific place, in a new field where the workers are in great need of funds, the money given in response is to go directly to the work in this place. Every offering should be used for the specific purpose for which it was given. But many offerings have never reached the places that the donors supposed they were helping. Calls have been made for means to open the work in destitute, unentered fields, but in some cases the money given in answer to these calls has gone to places where the work is already established. Those by whom the gifts were received in trust have sometimes used them elsewhere in the South than in the places for which they were intended by the donors. The gifts did not reach the places mentioned in the appeal. Money has thus been diverted from the work in Nashville to other places in the South.¹⁷*LtMs, Ms 68, 1902, par. 1*

Let no one try to bind about the work that is to be done in the Southern field by trying to conform it to the "regular lines." Clear the way. Remove the stumbling blocks that have been placed in the path of God's workers. Do something to help, my brethren, and do it now.¹⁷*LtMs, Ms 68, 1902, par. 2*

Congested Centers

God's principles are fixed and eternal. If His people form large, congested centers, as in Battle Creek, he will, after sufficient warning, turn and overturn, scattering them to places where their light will shine forth to those who are in darkness, who have not been given opportunity to hear and obey the message of present truth. *17LtMs, Ms 68, 1902, par. 3*

A Peculiar People

Concerning Israel, the Lord declared, "The people shall dwell alone, and shall not be reckoned among the nations." [*Numbers 23:9.*] To us, as well as to ancient Israel, these words apply. God's people are to stand alone. They are not to join any secret society or any other worldly confederacy. The observance of the seventh-day Sabbath is to be a sign between them and God, showing that they are His people. They are never to forget that they are to be a peculiar people, separate from the world in habit and practice. Through them God will work to gather from all nationalities a people for Himself. *17LtMs, Ms 68, 1902, par. 4*

The Right Use of Our Talents

Our Redeemer came to this earth to give His life for us. By creation and by redemption we are His. He gives to His servants varied abilities. To one He gives five talents; to another, two, and to another, one. Every talent bestowed by Him is to be used in the work of saving fallen humanity. His servants, as faithful almoners, are to use every entrusted gift in rescuing perishing souls from Satan's power. The Lord is calling upon His stewards to use their entrusted goods in advancing the work that has been begun in Nashville. Those who have deposited their means in banks, or have invested it in property, are to put into circulation the monies God has lent them to be used in His work. Thus their talent of means will be multiplied. My brethren, heed the instruction of Christ. He says, "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 12:33, 34.*]¹⁷*LtMs, Ms 68, 1902, par. 5*

Ms 69, 1902

The Grace of Courtesy

NP

May 26, 1902 [typed]

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Those who work for Christ are to be pure, upright, and trustworthy, and they are also to be tenderhearted, compassionate, and courteous. There is a charm in the intercourse of those who are truly courteous. Kind words, pleasant looks, a courteous demeanor, are of inestimable value. Uncourteous Christians, by their neglect of others, show that they are not in union with Christ. It is impossible to be in union with Christ, and yet be uncourteous.*17LtMs, Ms 69, 1902, par. 1*

What Christ was in His life on this earth, that every Christian should be. He is our example, not only in His spotless purity, but in His patience, gentleness, and winsomeness of disposition. He was as firm as a rock where truth and duty were concerned, but He was invariably kind and courteous. His life was a perfect illustration of true courtesy. He had ever a kind look and a word of comfort for the needy and oppressed.*17LtMs, Ms 69, 1902, par. 2*

His presence brought a purer atmosphere into the home, and His life was as leaven working amid the elements of society. Harmless and undefiled, He walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitude. He spoke a word of sympathy here, and a word there, as He saw men weary and compelled to bear heavy burdens. He shared their burdens and repeated to them the lessons He had learned from nature of the love, the kindness, the goodness of God.*17LtMs, Ms 69, 1902, par. 3*

He sought to inspire with hope the most rough and unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make

them manifest as children of God.*17LtMs, Ms 69, 1902, par. 4*

Though He was a Jew, Christ mingled with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices, He accepted the hospitality of this despised people. He slept under their roofs, ate with them at their tables, partaking of the food prepared and served by their hands—taught in their streets, and treated them with the utmost kindness and courtesy.*17LtMs, Ms 69, 1902, par. 5*

Jesus sat as an honored guest at the table of the publicans, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty souls His words fell with blessed, life-giving power. New impulses were awakened, and the possibility of a new life opened to these outcasts of society.*17LtMs, Ms 69, 1902, par. 6*

The love of Christ mellows the heart and smooths all roughness from the disposition. Let us learn from Him how to combine a high sense of purity and integrity with sunniness of temperament. A kind, courteous Christian is the most powerful argument in favor of the gospel that can be produced.*17LtMs, Ms 69, 1902, par. 7*

The conduct of some professing Christians is so lacking in kindness and courtesy that their good is evil spoken of. Their sincerity may not be doubted, their uprightness may not be questioned. But sincerity and uprightness will not atone for a lack of kindness and courtesy. Such ones need to realize that the plan of redemption is a plan of mercy set in operation to soften whatever is hard and rugged in human nature. They need to cultivate that rare Christian courtesy which makes men kind and considerate to all. The Christian is to be sympathetic as well as true, pitiful and courteous as well as upright and honest.*17LtMs, Ms 69, 1902, par. 8*

Men of the world study to be courteous, to make themselves as pleasing as possible. They study to render their address and manners such that they will have the greatest influence over those with whom they associate. They use their knowledge and abilities as skilfully as possible in order to gain this object. "The children of this world are in their generation wiser than the children of light."

[*Luke 16:8.*] *17LtMs, Ms 69, 1902, par. 9*

As you go through life, you will meet with those whose lot is far from easy. Toil and deprivation with no hope for better things in the future make their burden very heavy. And when pain and sickness is added, the burden is almost greater than they can bear. Careworn and oppressed, they know not where to turn for relief. When you meet with such ones, put your whole heart into the work of helping them. It is not God's purpose that His children shall shut themselves up to themselves. Remember that for them as well as for you Christ died. In your dealing with them, be pitiful and courteous. This will open the way for you to help them, to win their confidence, to inspire them with hope and courage. *17LtMs, Ms 69, 1902, par. 10*

The apostle exhorts us, "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 1:15, 16.*] The grace of Christ changes the whole man, making the coarse refined, the rough gentle, the selfish generous. It controls the temper and the voice. Its outworking is seen in politeness and tender regard shown by brother for brother, in kind, encouraging words and unselfish actions. An angel-presence is in the home. The life breathes forth a sweet perfume, which as holy incense ascends to God. Love is manifested in kindness, gentleness, forbearance, and long-suffering. The expression of the countenance is changed. The peace of heaven is revealed. There is seen a habitual gentleness, a more than human love. Humanity becomes a partaker of divinity. Christ is honored by perfection of character. As these changes are perfected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. *17LtMs, Ms 69, 1902, par. 11*

We should accustom ourselves to speak in pleasant tones; to use pure, correct language, and words that are kind and courteous. Kind words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips, that He might "know how to speak a word in season to him that is weary." [*Isaiah 50:4.*] And the Lord bids us, "Let your speech be always with grace" "that it may minister grace unto the hearers." [*Colossians*

4:6; Ephesians 4:29.]*17LtMs, Ms 69, 1902, par. 12*

Some with whom you are brought in contact will be rough and uncourteous, but because of this, do not be less courteous yourself. He who wishes to preserve his own self-respect must be careful not to wound needlessly the self-respect of others. This rule should be sacredly observed toward the dullest, the most blundering. What God intends to do with these apparently unpromising ones, you do not know. He has in the past accepted persons no more promising or attractive to do a great work for Him. His Spirit, moving upon the heart, has aroused every faculty to vigorous action. The Lord saw in those rough, unhewn stones, precious material, that would stand the test of storm and heat and pressure. God sees not as man sees. He does not judge from appearances, but He searches the heart and judges righteously.*17LtMs, Ms 69, 1902, par. 13*

Let us be self-forgetful, ever on the watch to cheer others, to lighten their burdens by acts of tender kindness and deeds of unselfish love. These thoughtful courtesies, beginning in the home, and extending far beyond the home circle, go far to make up the sum of life's happiness; and the neglect of them constitutes no small share of life's wretchedness.*17LtMs, Ms 69, 1902, par. 14*

Ms 70, 1902

Instruction Regarding the Southern Work

“Elmshaven,” St. Helena, California

May 28, 1902

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During the night season I have received instruction regarding the work in the South. Some days ago things were presented to me that I could scarcely understand, and that I could not explain by pen or voice. Again, on another day, the same things were presented to me. I had been feeling deeply distressed. My mind had been much troubled in regard to the light that had been given me concerning the work of my son J. E. White in the Southern field.¹⁷*LtMs, Ms 70, 1902, par. 1*

Last night it seemed that important matters were being discussed in a company of picked men gathered together for counsel. The business part of the work in the Southern field had been brought up for consideration. Changes were being made in the committees having charge of various parts of the work. The perplexities connected with the financial side of the work were presented. The brethren were trying to adjust matters of a most perplexing nature. Some changes had been made in the business arrangements.¹⁷*LtMs, Ms 70, 1902, par. 2*

One of the company arose, and going to the last seat in the room, placed his arms round J. E. White and led him to the front. He then rehearsed the facts concerning his labor in the South. He spoke of the efforts that he had made when he and Brother Palmer first went there. He went into the history, from point to point, of the publication of the little book *Gospel Primer*. This book—the only hope that seemed to present itself for the relief of the Southern field—was coveted by men who had no burden for that field. The author, driven

to extremities, felt that he was forced to sell the plates and copyright of his book.*17LtMs, Ms 70, 1902, par. 3*

The speaker referred to the continual efforts made by Edson White, and to the counter efforts made to frustrate the work—among these the calling of Brother Palmer from the work, the real purpose of which was to discourage Edson White, and to weaken his hands, so that he would be compelled to leave the field.*17LtMs, Ms 70, 1902, par. 4*

It was the steadfast purpose of Edson White to do a work for the Lord in the Southern field. And from time to time the Lord gave him words of encouragement and put into his mind plans and ways of managing so that he and his fellow workers would not, for lack of means, be forced to leave this the hardest of fields.*17LtMs, Ms 70, 1902, par. 5*

The Lord has looked with sadness upon that most pitiable of sights—the colored race in slavery. In our work for them, He desires us to remember their providential deliverance from slavery, their common relationship to us by creation and by redemption, and their right to the privileges of freedom.*17LtMs, Ms 70, 1902, par. 6*

The Lord has accepted all who have put forth unselfish effort for the uplifting of these, the most needy of His creatures. God desires men and women to labor for the colored people, keeping in view their essential good. He does not favor the most favored, to the neglect of the colored and white people who are of a lower grade. He does not leave those in need of assistance without help or notice.*17LtMs, Ms 70, 1902, par. 7*

The cross of Calvary should make the distinctions of society fade away and become contemptible. If the Lord is so gracious as to accept sinners from the white race, and to forgive their sins, holding out to them the assurance of the higher life, the hope of a place in the redeemed family when He comes in the clouds of heaven, and the righteous dead rise from their graves, to meet Him, will He not accept sinners from the black race, and will He not forgive their sins? Does He not hold out to them the same hope that He holds out to the white race? Will He not, if they believe on Him, receive them as His sons and daughters? Will He not raise them from

ignorance and degradation by the working out of His plan? Does He not, through the instrumentality of the more favored white race, who claim to be children of the same Father, wish to uplift and ennoble them?*17LtMs, Ms 70, 1902, par. 8*

All people, of whatever nationality, are amenable to the same law. All will be judged according to their deeds. All, both white and black, have the same offer of salvation. God has given to all the promise of the same heaven on the same terms. What right have we, then, to pass the colored people by without doing our best to save them?*17LtMs, Ms 70, 1902, par. 9*

And when God inspires in men and women the desire to help these poor, neglected, ignorant ones, to educate them, to establish schools, to teach them to be self-supporting, should we not encourage these workers? Should we not do all in our power to help those who work for the people of the South, both white and black, striving to instruct them, to lead them to have faith in Jesus?*17LtMs, Ms 70, 1902, par. 10*

Seventh-day Adventist have done something in this field. The work has been carried forward in hardship and difficulty, against the stress of poverty.*17LtMs, Ms 70, 1902, par. 11*

I cannot now write all that was said. The Speaker put His arm round Edson White, and said, "The Lord laid upon this man the burden to work for the people in the Southern States of America; and he accepted the charge. For years he struggled against innumerable difficulties and discouragements in trying to do this work. He carried on the work by means of a small steamer, on which meetings were held. Thus many heard the truth in its simplicity. He met the people where they were, and the Lord was with him. He was the Lord's mission worker, and some of those who worked with him in managing the boat were converted, and in their turn became missionaries, uniting with him in holding meetings. If one soul is worth more than the whole world, what then must these souls be worth?*17LtMs, Ms 70, 1902, par. 12*

"Edson White was taken by the Lord Jesus Christ and bidden to go forward in this work. His sins were pardoned, and then his work began. It began in deep poverty. Several had begun the work

among the colored people in the Southern field and, becoming discouraged, had left the field for a more promising one. *17LtMs, Ms 70, 1902, par. 13*

“From time to time the Lord sent Edson White the word, ‘You are not to fail or become discouraged. You are preparing the way of the Lord. You are learning how to meet difficulties and how to carry the work forward.’ *17LtMs, Ms 70, 1902, par. 14*

“The work was not always pleasant, or the way smooth. The efforts put forth have been made under the most discouraging circumstances, because many who ought to have assisted stood back and did next to nothing. The struggle was hard and trying as the workers went from place to place, endeavoring to arouse an interest in the truth. But God was guiding and directing, and much good has been accomplished, though the work has been carried forward amidst great discouragement. *17LtMs, Ms 70, 1902, par. 15*

“And now the work has begun in Nashville. This is in the order of the Lord. Nashville is the place for a beginning to be made in the publishing work. In this place there were buildings that could be secured at much less than the original cost. A building suitable for the work was purchased at a very low rate, and the work of publishing was commenced. The Lord provided excellent helpers. Some of these came of their own accord and gave themselves to the work. Who moved them to do this? The Lord Jesus Christ. He inspired them with a desire to engage in the work and prepared them for it. *17LtMs, Ms 70, 1902, par. 16*

“The workers have labored with unflagging determination for the advancement of the work, and the results achieved have been wonderful. The growth of the work has been rapid. The labors of J. E. White and his associates have been unremitting. They have planned and devised and wrestled. The result is seen in the work accomplished. God has blessed the almost superhuman efforts made to advance the work. *17LtMs, Ms 70, 1902, par. 17*

“But through unforeseen circumstances, trials have come that have brought about a condition of things not easily described. The present showing of the publishing work in Nashville is not as favorable as it should have been and might have been. It was taken

up with worthy aspirations and noble ambitions. The laborers have put the whole energies of body, mind, and soul into its upbuilding. But a murmuring, questioning, selfish spirit has been manifested by some in other places. This has made the work very hard, and because of it, less progress has been made than otherwise would have been made.” *17LtMs, Ms 70, 1902, par. 18*

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” [*Zechariah 3:1.*] Satan is an accuser of the brethren. Day and night he accuses them. He pointed to the failures and sins into which, by his deceptive power, he had led the people represented by Joshua. He declared that those who professed to be God’s servants were defiled by sin. He claimed them as his prey and demanded that they be given into his hands to be destroyed. *17LtMs, Ms 70, 1902, par. 19*

Then the Angel, who is Christ Himself, the Saviour of sinners, put to silence the accuser of His people, declaring, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire?” [*Verse 2.*] *17LtMs, Ms 70, 1902, par. 20*

Christ knew the truth in regard to Joshua, and He said to those that stood before Him, “Take away the filthy garments from him;” and to Joshua He said, “Behold, I have caused thine iniquity”—the sins thou hast committed—“to pass from thee, and I will clothe thee with a change of raiment.” “So they set a fair miter on his head, and clothed him with a change of raiment.” [*Verses 4, 5.*] “So they set a fair miter on his head, and clothed him with garments.” His own sins and the sins of his people were pardoned. Israel was clothed with “change of raiment”—the righteousness of Christ imputed to them. The miter placed on Joshua’s head was such as was used by the priests and bore the inscription, “Holiness to the Lord,” signifying that notwithstanding his former transgressions, he was now qualified to minister before God in His sanctuary. [*Exodus 28:36.*] *17LtMs, Ms 70, 1902, par. 21*

After thus solemnly investing him with the dignity of the priesthood, the Angel declared, “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.*]17LtMs, Ms 70, 1902, par. 22

The Lord may seem to have forgotten the perils of His people and the injury done to them by those who follow principles that He cannot endorse. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. Nothing so offends Him as injury done to those whom He died to save. His heart of love is grieved when the lame are turned out of the way by the crooked paths made by others.17LtMs, Ms 70, 1902, par. 23

As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, “Take away the filthy garment from them;” and the encouraging words are spoken, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” [*Verse 4.*]17LtMs, Ms 70, 1902, par. 24

Satan is determined to destroy the servants of God, but the Lord is engaged in making His grace effectual in their behalf. He rebukes Satan with the words, “The Lord rebuke thee, O Satan.” [*Verse 2.*] On one occasion, when Peter disputed His word, Christ said, “Get thee behind me, Satan. Let me come close to my zealous, tempted disciple.” [See *Matthew 16:23.*]17LtMs, Ms 70, 1902, par. 25

Joshua was accused as a criminal, but he was justified by Christ. Those upon whom God places responsibilities, who by His appointment minister before Him, may expect to meet with all the temptations that Satan’s subtily can invent. The Lord rebukes the enemy in their behalf. He makes a defense for those who are striving to the utmost of their ability to accomplish the work He gives them. In their zeal, they may make mistakes, they may err in judgment; but because of this, God does not cast them off. They have an Advocate with the Father, Jesus Christ the Righteous. He met and resisted all the temptations that Satan could bring against Him, and in His strength His servants may be more than conquerors.17LtMs, Ms 70, 1902, par. 26

The words were spoken: “God knows the objectionable features in the character of every one here assembled; and the Lord Jesus

covers His servants with a mantle of His righteousness. God judges righteously the motives of the workers He chooses. Man cannot read the heart of man; therefore many are misjudged. But in the end, men will be valued as they stand in the eyes of God, not as they appear to their fellow men. *17LtMs, Ms 70, 1902, par. 27*

“This man has labored most earnestly to advance the work among the colored people. In this work he has pushed the triumphs of the cross more decidedly than any other of the laborers in this field. He is not a fraud. He has not selfishly, knowingly, wilfully done wrong. The Lord is very jealous for those who have united with this His servant, and when occasion requires, He will work mightily for them. Mistakes have been made; but the Lord, the Creator, has in charge those who are striving valiantly to do the work that needed to be done. They are not shielded for their wrongs, but in His pity and kindness and love, the Lord has mercy on them. He knows all about every one of them. They have had to pass through the fire of affliction. They have exhausted their life energy in doing the breaking-up, pioneer work that others would not do. They are as gold tried in the fire. God will be glorified in those who have been laborers together with Him in breaking up the ground in fields that have never before been worked. *17LtMs, Ms 70, 1902, par. 28*

“The Lord throws His royal banner of love about this His servant. He has not divorced him from His work. Even when he let go the only hand that could sustain him, God would not allow him to pass into the hands of Satan. He would not allow the enemy to triumph. He snatched the brand from the fire; for He would use it as a light to shine amid the moral darkness. This man is a brand years ago plucked from the fire by a miracle of grace.” *17LtMs, Ms 70, 1902, par. 29*

Turning to Edson White, the Speaker said: “Stand among your brethren as one who can give counsel and receive counsel. Unite with them in the bonds of Christian fellowship, and by hard labor bind up the work.” “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.*] *17LtMs, Ms 70, 1902, par. 30*

Ms 71, 1902

Fragments

NP

May 29, 1902 [typed]

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Satan's Work

Satan works through human beings to weaken and destroy. He leads them to speak words of deception. Ever since the fall, he has been carrying on the work he began in Eden. He afflicts the bodies of men and women, and then through his agencies relieves them in a marked manner from his oppression, that he may have the glory. He brings sickness on them, then ceases to exercise his destroying power; and his agents declare that a miracle has been wrought. In their own wisdom, men cannot discern his falsehoods or the deception of his arts. *17LtMs, Ms 71, 1902, par. 1*

Through every divided heart, every unchristlike trait of character, every tendency to wrong, he works to confuse judgment and weaken faith. He misconstrues the Scriptures to serve his own purposes, applying them in a way that helps him to carry out these purposes. Through faith in Christ we may overcome his temptations, but if we attempt to do this in our own strength, we shall fall a prey to his devices. *17LtMs, Ms 71, 1902, par. 2*

Unconverted Believers

As in the parable there were tares among the wheat, so there are unworthy members in the church. The trials that, because of false brethren, come on those who are earnestly trying to do God's will are often very severe. There are those connected with our institutions who strive to bring in wrong principles. Their advice and

counsel are not in harmony with the Word of God. Some separate friends by their unkind criticism. Those who yield themselves to the control of Satan are sharp and cruel. Their leader was once an exalted angel in the heavenly courts. There he rebelled against God. So strong were his powers of deception that many of the angels joined him in rebellion. With his sympathizers, he was cast out of heaven, never again to occupy his holy, exalted position. He is still working with untiring energy against the government of God. Through the human beings who unite with him he carries out his schemes. *17LtMs, Ms 71, 1902, par. 3*

In the church there are converted men and women who do God's will in accordance with the word "It is written." There are those also who are not converted, who have not given themselves to God to carry out His purposes. These are always a hindrance to the church. If on boards or committees, such ones bring confusion into the meetings they attend by taking a negative position when they should stand on the affirmative side. They claim to be working for the upbuilding of the cause. They are so dull of perception that they cannot see that if their plans were followed, the spiritual tone of the Lord's institutions would be lowered. Their suggestions, if carried out, would undermine the principles which are the foundation of these institutions. *17LtMs, Ms 71, 1902, par. 4*

Knowing the trials that would come to His church through unconverted believers, Christ spoke the words of encouragement found in the *fourteenth, fifteenth, and sixteenth chapters of John*. These chapters are full of encouragement and hope. To those who study them, they impart a courage that will enable them to stand fast in the most trying hour. As long as time shall last, these chapters will bring to the true believer strength and assurance. *17LtMs, Ms 71, 1902, par. 5*

"Let not your hearts be troubled," Christ said; "ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:1-3.*]*17LtMs, Ms 71, 1902, par. 6*

Christ knew the terrible ordeal that awaited Him, but His thoughts were not of Himself. His words of comfort and consolation were spoken for His disciples. He knew how severely their faith and courage would be tried. He desired to strengthen them to endure without failing. *17LtMs, Ms 71, 1902, par. 7*

So simple are His words that all, even children, may understand them. But the words He spoke were contrary to the wishes and desires of the disciples. They could not comprehend them. Their beloved Teacher to be betrayed, scourged, and delivered up to death! It could not be! *17LtMs, Ms 71, 1902, par. 8*

Words to Parents

We, living far down the passage of ages, have the privilege of studying the Old Testament in connection with the New. Our faith and courage should be strong as we see prophecies fulfilling. But how many there are who are unbelieving. How many there are who reveal selfishness and unkindness in their dealings with one another. How many professing Christians seem never to be satisfied unless they are engaged in strife. How many home circles are broken because the members receive and act upon Satan's suggestions. *17LtMs, Ms 71, 1902, par. 9*

No unpleasant words are spoken in heaven. There no unkind thoughts are cherished. There envy, evil-surmising, hatred, and strife find no place. Perfect harmony pervades the heavenly courts. *17LtMs, Ms 71, 1902, par. 10*

Well does Satan know what heaven is, and what the influence of the angels is. His work is to bring into every family the cruel elements of self-will, harshness, selfishness. Thus he seeks to destroy the happiness of the family. He knows that the spirit governing in the home will be brought into the church. *17LtMs, Ms 71, 1902, par. 11*

Let the father and mother always be guarded in their words and actions. The husband is to treat his wife, the mother of his children, with due respect, and the wife is to love and reverence her husband. How can she do this if he treats her like a servant, to be

dictated to, ordered about, scolded, found fault with before the children. He is forcing her to dislike him and even to hate him. *17LtMs, Ms 71, 1902, par. 12*

May God help fathers and mothers to open the windows of the soul heavenward, and let the sunshine of Christ into the home life. Unless they do this, they will be surrounded by a mist and fog most injurious to spirituality. *17LtMs, Ms 71, 1902, par. 13*

Fathers and mothers, bring sweetness and brightness and hopefulness into the lives of your children. Kindness and love will work wonders. Never punish a child in anger. When you do this, you are acting like grown up children, who have not left behind them the unreasonableness of childhood. Will you strive earnestly to be able to say, "When I became a man, I put away childish things"? [*1 Corinthians 13:11.*] *17LtMs, Ms 71, 1902, par. 14*

Be sure, before correcting your child, to talk with your heavenly Father. When your own heart is so softened by sympathy, talk with the erring one. If the matter can be adjusted without the use of the rod, so much the better. *17LtMs, Ms 71, 1902, par. 15*

Ms 72, 1902

A It Was in the Days of Noah

NP

June 4, 1902 [typed]

This manuscript is published in entirety in *18MR 92-100*.

“As it was in the days of Noah.” [*Luke 17:26*.] *17LtMs, Ms 72, 1902, par. 1*

We are living in the very last days of this earth's history. The terrible calamities that have recently visited our country show that the judgments of the Lord are falling on the world. The destruction of these cities is a warning to us to prepare for what is coming upon the earth. In the future there will be broken thrones and great distress of nations with perplexity. Satan will work with intense activity. The earth will be filled with the shrieks of suffering, expiring nations. There will be war, war. The places of the earth will be in confusion, as from its bowels pour forth its burning contents, to destroy the inhabitants of the world, who in their wickedness resemble the inhabitants of the antediluvian world. *17LtMs, Ms 72, 1902, par. 2*

In that time, as in this, there were two classes, the righteous and the wicked. Enoch and others walked with God in uprightness. But the great majority of the inhabitants of the earth were given over to iniquity, and their wickedness rose before God. The earth “was corrupt before God, and the earth was filled with violence. ... The wickedness of man was great in the earth,” and “every imagination of the thoughts of his heart was only evil continually.” “And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.” “And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and creeping thing, and the fowls of the air; for it repenteth Me that I have made them.” “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 6:11, 5, 12, 6, 7, 13.]17LtMs, Ms 72, 1902, par. 3

God gave direction that an ark was to be built for those who desired to be saved from the coming destruction. He was about to speak in determined language against the wickedness that had grown to fearful proportions. He was about to clothe Himself with vengeance and execute His judgment against the transgressors of His law. He would arise out of His place to punish the inhabitants of the earth for their iniquity and bold transgression.17LtMs, Ms 72, 1902, par. 4

Christ declared that as it was in the days of Noah, so it would be in the day of His coming. [Luke 17:26.] And the war, the bloodshed, the wicked deeds of the old world, fill the world today.17LtMs, Ms 72, 1902, par. 5

Those who keep the law of God will, like Enoch and Noah, give to the world a message of warning. In Jude we read: “Enoch also, the seventh from Adam, prophesied of these things, saying, Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.” [Jude 14, 15.]17LtMs, Ms 72, 1902, par. 6

This whole chapter is a warning of the feeling that will exist in the world and that will increase in intensity to the close of time.17LtMs, Ms 72, 1902, par. 7

“These speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear, clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever.” [Verses 10-13.]17LtMs, Ms 72, 1902, par. 8

“These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men’s person in admiration because of advantage.” [*Verse 16.*] These words will be fulfilled. Selfish plans, for the uplifting of self, will be made and carried out. Men will strive, as did Nebuchadnezzar, to glorify self. *17LtMs, Ms 72, 1902, par. 9*

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever.” [*Verses 20-25.*]*17LtMs, Ms 72, 1902, par. 10*

The combat of wrong against right will be fierce and terrible. The forms of evil, nursed by rebellion against God, and strong with the growth of centuries, will show what lawless transgressors can do in connection with their leader. *17LtMs, Ms 72, 1902, par. 11*

Let Seventh-day Adventist remember that they are now to stand as men and women prepared for the issue. *17LtMs, Ms 72, 1902, par. 12*

The Love of Our Redeemer

Clothing His divinity with humanity, Christ came to this world to seek and save the lost. In every deed and word He was unselfish. His only motive was the love that He bore to the race, a love unsurpassed by any other love that has ever been shown. He came to show what human beings may become if they will unite their weakness with His strength. *17LtMs, Ms 72, 1902, par. 13*

Satan has declared to His synagogue that man could not keep God’s commandments. One soul saved would prove this statement

false. One soul saved would demonstrate the righteousness of God's law. Christ came to this earth, and by a life of obedience showed that man could obey. He canceled the guilt resting on the sinner. That the sinner might stand before God clothed with the robe of righteousness, Jesus clothed Himself with the robe of sorrow. *17LtMs, Ms 72, 1902, par. 14*

Satan in heaven had hated Christ for His position in the courts of God. He hated Him the more when he himself was dethroned. He hated Him who pledged Himself to redeem a race of sinners. From the manger to the cross he followed Him, striving constantly to gain the mastery over Him. He filled the hearts of the priests and rulers with hatred toward Him, till at last the Saviour stood in Pilate's judgment hall in the hands of a lawless mob, whose hearts were filled with the violence that Satan only can inspire. His agents, disguised in the robes of priests and rulers, joined hands with the lowest and most degraded in an effort to take the life of the Son of God. How could the beings He had created, the beings He loved so well that He left His heavenly home to come to this earth in their behalf, sink to such depths of wickedness that they would personate Satan in fighting against Him! *17LtMs, Ms 72, 1902, par. 15*

Stand before the cross, and learn from it the cost of redemption. With breaking heart, the Holy Sufferer looks up to God, and cries, "My God, My God, why hast thou forsaken Me?" [*Matthew 27:46.*] His heart was breaking under the thought of the woe that was to come upon the actors, under a sense of their ingratitude, under the weight of the sin He Himself must carry for them. No heart save His own could approach unto such sin-bearing. Amidst His agony there came from heart and lips the wonderful prayer, "Father, forgive them; for they know not what they do." [*Luke 23:34.*] *17LtMs, Ms 72, 1902, par. 16*

The angels of heaven sympathized with their loved Commander. Gladly would they have broken their ranks and gone to His assistance. But this was not God's plan. Our Saviour trod the winepress alone, and of the people there was none with Him. *17LtMs, Ms 72, 1902, par. 17*

“Behold what manner of love the Father hath bestowed on us, that we might be called the sons of God.” [1 *John* 3:1.] “Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins;” “and not for ours only, but also for the sins of the whole world.” [1 *John* 4:10; 2:2.] *17LtMs, Ms 72, 1902, par. 18*

Trees of Righteousness

Man is a tree planted by the hand of God in His own garden, brought under His own culture. It is His purpose that His people shall be trees of righteousness, bearing much fruit for Him. Of those who co-operate with Him in carrying out this purpose, it is written, “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.” [*Psalm* 1:3.] *17LtMs, Ms 72, 1902, par. 19*

Christ declared, “I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. ... Herewith 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* 15:1, 2, 8-11.] *17LtMs, Ms 72, 1902, par. 20*

What fruit does Christ expect from His disciples? The exerting of an influence like the influence exerted by the Redeemer. He expects us to follow His example of perfect goodness, living in obedience to all His commandments. Thus it is that we become Christlike. Only thus can we bear much fruit. *17LtMs, Ms 72, 1902, par. 21*

Justification is the reward of faith in the righteousness of Christ. His imputed righteousness brings every one who accepts Him as a personal Saviour into conformity to the will of God. His

righteousness goes before them. He leads the way, bidding us follow Him. He who follows Christ must live in obedience to the law of God. Sin and holiness cannot unite.*17LtMs, Ms 72, 1902, par. 22*

Christ's Legacy of Peace

“The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus unto them again, Peace be unto you; as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.” [*John 20:19-23.*]*17LtMs, Ms 72, 1902, par. 23*

Christ has left His peace as His legacy to His church. “These things have I spoken unto you,” He said, “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 14:25-27.*] The comfort that Christ gave to His disciples in that trying hour was that they should be under the guidance of the Holy Spirit.*17LtMs, Ms 72, 1902, par. 24*

To those who accept Christ by living faith, He gives power to become sons of God. They enter His school; they are His students. They need not be troubled or anxious; for He will ratify His promise to them. He will not restrict His Word, but will fulfil all His promises.*17LtMs, Ms 72, 1902, par. 25*

Christ came to this earth and suffered the sorrows, disappointments, and griefs of humanity, that man might stand on vantage ground before angels and before men, revealing to the

world the attributes of God. Let us put self out of sight and think more of Christ. People are longing to hear of the Saviour from those who have learned of Him His meekness and His lowliness, and who can therefore speak words of sincere experience. Such ones inspire faith and confidence. They show no coarseness of speech, no careless of attitude; for they realize that they are representatives of Christ. By loving one another as He has loved them, they bear witness of Him to the world. They eat His flesh and drink His blood, and this is to them eternal life. They are like Him in character, in manner, in dealing. They rely upon Him as their efficiency, realizing that their power for usefulness is derived from Him. Self is dead, because Christ's life is their life. In all their daily perplexities and conflicts they show a firm, unwavering confidence in his power. They have proved the truthfulness of the words, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." [*Isaiah 26:3.*] *17LtMs, Ms 72, 1902, par. 26*

God's Will, Not Ours, to Control

The Bible is the Word of God to man. In this Word God has revealed His will. Let us study this Word, that we may gain a fuller understanding of God's will. God has expressed His will. This will is not to be ignored as has so often been done. God's servants are not to present for signature by their brethren agreements that will give one man the least authority for ruling over his fellow men. No such documents must be signed. No yoke that Christ has not framed is to be bound upon the necks of God's people. Let those who have been wearing yokes of human devising cast them aside at any cost and take the yoke of Christ. This is the instruction that God has been giving me for the past years and has been repeating the past few days. *17LtMs, Ms 72, 1902, par. 27*

This day, June 3, 1902, I am instructed by the Lord to say that our great need now is to know that we are wearing Christ's yoke. His service brings rest to the soul. Are we, in the fullest sense of the word, heeding the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:28-30.*] By accepting this invitation, you commit your

soul to God as unto a faithful Creator. *17LtMs, Ms 72, 1902, par. 28*

Our heavenly Father knows how weak we are. He understands our necessities and our capacities. He has not left us to be guided or controlled by any human will. We are to follow the word, "It is written." We gain purity of soul through the blood of Jesus, which is efficacious to cleanse us from all sin. *17LtMs, Ms 72, 1902, par. 29*

"If ye know these things, happy are ye if ye do them." "He that doeth the will of God abideth forever." [*John 13:17; 1 John 2:17.*] Let us conform our wills to the will of God. *17LtMs, Ms 72, 1902, par. 30*

Remember that however great the wisdom a man may appear to have, if Christ does not abide in his soul, if he is not sustained by the life-giving power of the leaves of the tree of life, he will lead your feet in false paths. However great the capabilities and talents entrusted to a man, unless he is breathed upon by the Lord Jesus, unless the life-giving current from Christ circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive the sap from the parent stock, he is not, with all his endowments and intelligence, to be trusted as a safe guide for the people of God. *17LtMs, Ms 72, 1902, par. 31*

Each human being has a soul to save or a soul to lose. He must remember that under all circumstances he must be a conscientious Christian. If a man misappropriates his wisdom as did the one who was once covering cherub in the heavenly courts and places his judgment as supreme, be afraid of him, and turn from him to the living God. *17LtMs, Ms 72, 1902, par. 32*

Let every man now study the *fifty-eighth chapter of Isaiah*. What is the great work before us?—The proclamation of the gospel, with its life-saving principles, to every nation and kindred and tongue and people. Let no one remain in idleness because he cannot do the same class of work that the most experienced of God's servants are doing. Because you cannot be in the highest place, will you do nothing? Because you cannot trade upon pounds, will you refuse to trade upon the one pound? Because you have not five talents, will you put your one talent in a napkin and hide it in the earth? Because you cannot work for the multitude, will you refuse to work for individuals? Do the smaller duties waiting for you. Thus you will

help those who are bearing heavy responsibilities. Use your talents, be they ever so few. God has certainly given you a work to do for Him. And in all you do, keep the Lord Jesus ever before you. Do all to the glory of His name. You belong to God, and you must do His work. Your life is sustained by the Giver of life. Your every capability, therefore, is to be put to use in His service. By using your talents faithfully and wisely, you are gaining power to do better work, to bear heavier responsibilities. *17LtMs, Ms 72, 1902, par. 33*

Whatever you accomplish, be in little or much, leave it with God, remembering that it is not left for man to measure the work or the reward of his fellow men. The Lord Jesus will give you the wages that are your due. Your reward will be in accordance with the spirit in which your work was done. Purity of motive, an earnest desire to glorify God, will bring to the earnest worker the same reward that comes to the one who accomplishes more. It is the principles by which the worker is governed that determine the reward. *17LtMs, Ms 72, 1902, par. 34*

It is not alone by the man in high places of responsibility in the ministry or in any other lines of work, not alone by men holding positions on boards or committees or by the managers of our institutions and publishing houses, that the work is to be done that will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be done only by the whole church acting their part under the guidance and in the power of Jesus Christ. *17LtMs, Ms 72, 1902, par. 35*

Ms 73, 1902

The Value of Outdoor Life

NP

June 9, 1902 [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 great medical institutions in our cities, called sanitariums, do but a small part of the good they might were they located where the patients could have the advantages provided by out-of-door life. Instruction has been given me that sanitariums are to be established in many places in the country, and that the work of these institutions will greatly advance the cause of health and righteousness. *17LtMs, Ms 73, 1902, par. 1*

In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California to help those drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach those in the highways, and also their attendants. "Say not ye, There are yet four months, and then cometh harvest! Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." *[John 4:35-38.]17LtMs, Ms 73, 1902, par. 2*

The work outlined by the Lord for our sanitariums is now to be done. Much more good will be accomplished by it than by work for the degraded and besotted. In this latter work, the laborers may pull

some out of the fire, hating even the garment spotted by the flesh. But few of those who have given themselves to evil, whose lives have been spent in intemperance, ever learn to represent Christ. *17LtMs, Ms 73, 1902, par. 3*

It is not wise to erect mammoth institutions. I have been shown that it is not by the largeness of an institution that the greatest work for souls is to be accomplished. A mammoth sanitarium requires a great many workers. And where so many workers are brought together, it is exceedingly difficult to maintain the standard of spirituality that should prevail in the Lord's institutions. In a large institution, it often happens that workers are brought in to fill responsible places who are not spiritually minded, who do not exercise wisdom in dealing with those who, if wisely treated, would be awakened, convicted, and converted. Not one quarter of the work has been done in opening the Scriptures to the sick that might have been done in our sanitariums, and that would have been done if the workers had received thorough instruction in religious lines. *17LtMs, Ms 73, 1902, par. 4*

Where so many workers are gathered together in one place, management of a much higher spiritual tone is required than has been maintained in our larger sanitariums. If these institutions had been situated in the country, where they would have been surrounded by gardens and orchards, where the sick could everywhere look on the beautiful things of nature—the flowers of the field, and the fruit trees laden with their rich treasure—how much good would have been accomplished. As patients and visitors were given lessons from nature's great lesson book, how many diseased minds would have become healthy, and how much better prepared suffering bodies would have been to receive benefit from the ministrations of Christian physicians and nurses, who believe in the power of the One who gave His life for the life of the world. To those who have unquestioning faith in Christ's power to heal both soul and body will come, in physical, mental, and spiritual restoration, the evidence of His miracle-working power. *17LtMs, Ms 73, 1902, par. 5*

I am instructed to say to our sanitarium workers that unbelief and self-sufficiency are the dangers against which they must constantly

be on guard. The workers in these institutions are to carry forward the warfare against evil with such earnestness and devotion that the sick will feel the uplifting influence of their unselfish efforts. *17LtMs, Ms 73, 1902, par. 6*

And in the efforts made for the restoration of the sick to health, use is to be made of the beautiful things of the Lord's creation. Seeing the flowers, plucking the ripe fruit from the trees, hearing the happy songs of the birds, has a peculiarly exhilarating effect on the nervous system. From out-of-door life, men, women, and children gain a desire to be pure and guileless. By the influence of the quickening, reviving, life-giving properties of nature's great medicinal resources, the functions of the body are strengthened, the intellect awakened, the imagination quickened, the spirits enlivened, and the mind prepared to appreciate the beauty of God's Word. *17LtMs, Ms 73, 1902, par. 7*

Why should not the young men and young women who are seeking to obtain a knowledge of how to care for the sick have most liberally the advantage of nature's wonderful resources? Why should they not be most diligently taught to value and use these resources. *17LtMs, Ms 73, 1902, par. 8*

God helping us, let us do our utmost to show the life-giving power of sunshine and fresh air. When we as a people follow closely the Lord's plan in our sanitarium work, these things will be appreciated, and nature's resources will be utilized. Needless adornment will be laid aside as nurses and patients seek for that which God values—a meek and quiet spirit, which is in His sight of great price. *17LtMs, Ms 73, 1902, par. 9*

Those whose work it is to labor for the salvation of souls must keep themselves free from worldly policy plans. They must not, for the sake of obtaining the influence of some one who is wealthy, become entangled in plans dishonoring to their profession of faith. They must not sell their souls for financial advantage. They must do nothing that will retard the work of God and lower the standard of righteousness. We are God's servants, and we are to be workers together with Him, doing His work in His way, that all for whom we

labor, whether in school work or in sanitarium work, or in any other line of God's cause, may see that our own desire is to reach a higher standard of holiness. Those with whom we come in contact are to see that we do not only talk of self-denial and self-sacrifice, but that we reveal it in our lives. Our example is to inspire those newly come to the faith with an earnest desire to become better acquainted with the things of God. *17LtMs, Ms 73, 1902, par. 10*

There is to be no taint of self-seeking in our service. "Ye cannot serve God and mammon." [*Matthew 6:24.*] Lift Him up, the Man of Calvary. Lift Him up by living faith in God, that your prayers may prevail. Do we realize how near Jesus will come to us? He is speaking to us individually. He will reveal Himself to every one who is willing to be clothed with the robe of His righteousness. He declares, "I am He that holdeth thy right hand." [*Isaiah 41:13.*] Let us place ourselves where He can hold us by the hand, where we can hear Him saying with assurance and authority, "I am He that liveth and was dead; and, behold, I am alive forevermore." [*Revelation 1:18.*]*17LtMs, Ms 73, 1902, par. 11*

Ms 74, 1902

Unheeded Warnings I.

Refiled as *Ms 156a, 1901*.

Ms 75, 1902

Unheeded Warnings II.

Refiled as *Ms 156b, 1901*.

Ms 76, 1902

The Establishment of Sanitariums

NP

June 10, 1902 [typed]

This manuscript is published in entirety in *MM 154-156*.

At an early hour I am aroused by the word, Write out the things that I have presented to you. *17LtMs, Ms 76, 1902, par. 1*

In the building of the tabernacle, tact and skill were given to the Israelites. To His people today the Lord will give tact and skill to do His work. To all who have a part in His cause, He will impart wisdom. But they must depend wholly upon Him. They must be willing to be controlled and guided by Him. As a people we must walk and work as men and women accountable to God. *17LtMs, Ms 76, 1902, par. 2*

Some on their own responsibility have taken up sanitarium work. Some have entered into this work as a speculation, hoping to make money. Their principal aim was not so much to heal the bodies and souls of the sick as to make money. These have begun to learn that to engage in sanitarium work means much more than they anticipated. *17LtMs, Ms 76, 1902, par. 3*

Many unjust deeds are done in the hope of getting gain. The Lord has witnessed these deeds. No unrighteous act passes unnoticed. All that is gained in this way will be found to be loss, eternal loss. *17LtMs, Ms 76, 1902, par. 4*

Our sanitariums are God's instrumentalities, and they are to stand firmly in defense of the truth, making their influence a living demonstration of the power of the gospel. They are to be elevated, pure, holy, carrying forward the work in reformatory lines. Those connected with our sanitariums are to keep self in subordination, taking themselves to task, pruning from their practices all unrighteousness. Not a thread of selfishness is to be drawn into the web. But this has been done, and will continue to be done unless

God's professing people receive the new heart that makes the actions holy. Unless they reform, unless their characters are changed, they will be left outside the city of God; for within its gates can enter nothing that defiles. Only those who are without spot or wrinkle or any such thing will pass in the grand review. Unholy ambition will prove the ruin of many souls. This is the word that I am instructed to give to all who claim to believe present truth. *17LtMs, Ms 76, 1902, par. 5*

Men have entered into the sanitarium work for the purpose of gain more than from a desire to do missionary work for Christ. They have not realized their responsibility to labor as consecrated, devoted believers, seeking to impart light to those in darkness, showing the holiness that God accepts. They did not hold up the principles of health reform. Some were opposed to health reform; others were only half converted on the question of reform diet. *17LtMs, Ms 76, 1902, par. 6*

With some, the chief thought in undertaking sanitarium work has been to show "what I can do." They did not first sit down and count the cost, asking themselves whether, after taking up the work, they would be able to carry it forward acceptably and successfully in the fear and love of God. Instead of moving cautiously, exercising the strictest economy at every step, they made investments on borrowed capital. They felt sure that they could carry forward the work without loss and that their debts would soon be paid. They did not work out their plans with fear and trembling, and they brought trouble to the cause which their work was supposed to represent. *17LtMs, Ms 76, 1902, par. 7*

If our physicians could be willing to unite with men who have made a success of financial management; if they would cheerfully work in a humble way, until the earnings of their work enabled them to enlarge; if they could resolutely refuse to pile up debts, they would save themselves and their brethren from many sorrows. If they would depend on the help of God, putting their trust in Him and showing themselves willing to begin small and to let the merit of their work speak for itself; if they had sanctified motives; if they would make it their determination to exert a saving influence in the world, they would be blessed in their work, and many more

sanitariums would be established as representatives of the truth.*17LtMs, Ms 76, 1902, par. 8*

The Lord has instructed me to warn those who establish sanitariums in new places to begin their work in humility. They are to consecrate their abilities to God, to be used to the glory of His name.*17LtMs, Ms 76, 1902, par. 9*

The sanitariums established in the future are not to be immense, expensive buildings. Small local sanitariums are to be established in connection with our schools.*17LtMs, Ms 76, 1902, par. 10*

Many sanitariums are to be established in places outside the cities. Connected with them there are to be men and women of ability and consecration who will conduct themselves in the love and fear of God. These institutions are to be training schools. Those who act a part in them are not to feel that they are prepared for graduation, that they know all they need to know. They are to study diligently and practice carefully the lessons Christ has given.*17LtMs, Ms 76, 1902, par. 11*

Ms 77, 1902

Sermon/Lessons from the First Chapter of Second Peter

Petaluma, California

June 7, 1902

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“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 (notice this expression; we shall refer to it again) unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things (nothing is withheld) that pertain unto life (eternal 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”—mark carefully the language, because in the judgment every person who has ever had the privilege of hearing or reading these words will be held accountable for the way in which he has received them—“whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature”—partakers of divine power, divine grace, divine possibilities. [*2 Peter 1:1-4.*]*17LtMs, Ms 77, 1902, par. 1*

Is it possible for the fallen sons and daughters of Adam to stand on vantage ground, able to overcome?—Yes, this is the great privilege that is granted them. They may be “partakers of the divine nature, having escaped the corruption that is in the world through lust.” [*Verse 4.*]*17LtMs, Ms 77, 1902, par. 2*

The Christian life is a constant warfare. The church militant is not the church triumphant. Paul says, “We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high

places.” [*Ephesians 6:12.*] We must meet human beings of power and influence who are on Satan’s side of the controversy; and we must also meet unseen agencies of evil. Let us be found in the right position. *17LtMs, Ms 77, 1902, par. 3*

Working on the Plan of Addition

To those who are preparing for heaven I wish to say, In the Christian life we are to work upon the plan of addition. If we are faithful in working on this plan, God works for us on the plan of multiplication. We are not to deviate from virtue or fail to cherish and cultivate all the graces of the Spirit. To enable us to be partakers of the divine nature, God has given us exceeding great and precious promises. These promises are mentioned in the following verses: “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 *Peter 1:5-8.*]*17LtMs, Ms 77, 1902, par. 4*

“Add to your faith virtue.” *17LtMs, Ms 77, 1902, par. 5*

“Giving all diligence, add to your faith virtue.” [*Verse 5.*] Let not those who profess to have faith in Christ fail of having virtue. They are under obligation to place themselves where they will reveal to others the virtue of His character. *17LtMs, Ms 77, 1902, par. 6*

God has called us to glory and virtue. We have no right to assimilate with the world—dressing, talking, and living as worldlings do. God has given us a high standard to reach. To enable man to reach this standard, God sent into the world His only begotten Son. In our behalf Christ made an infinite sacrifice. He laid aside His kingly crown and royal robe, clothed His divinity with humanity, and came into our world to teach men and women the laws of life and salvation, which they must carry out to the letter in order to have everlasting life in the kingdom of glory. *17LtMs, Ms 77, 1902, par. 7*

Satan claimed that it was impossible for human beings to keep

God's law. In order to prove the falsity of this claim, Christ left His high command, took upon Himself the nature of man, and came to the earth to stand at the head of the fallen race, in order to show that humanity could withstand the temptations of Satan. On this earth He worked out the problem [of] how to live in accordance with God's standard of right. Bearing our nature, He was true to God's standard of righteousness, gaining the victory over Satan. He was tempted in all points like as we are, yet He was without sin.*17LtMs, Ms 77, 1902, par. 8*

Before Christ came in person to reveal His Father's character, Satan thought that he would have the whole world on his side. And today the enemy is still playing the game of life with every one. He seeks to bring in dissension and division. But if we are partakers of the divine nature, we must stand as a united whole. Let us not think that our churches can enjoy God's blessing while in a state of disunion. In this world we are to be representatives of Christ. He has called us to glory and virtue. As He represented the Father, so we are to represent Christ to the world; for in representing Him we are representing the Father.*17LtMs, Ms 77, 1902, par. 9*

We have a great work to perform for the Master. After Jesus has sacrificed so much in our behalf, giving His life for our salvation, shall we by our course <of action> make Him ashamed of us?*17LtMs, Ms 77, 1902, par. 10*

It is to the glory of God for Him to give us of His virtue. He desires to see us rise to the highest standard. When by living faith we lay hold of the power of a living Christ; when we plead His unfulfilling promises, and claim them as ours; when we seek for the power of the Holy Spirit, we are eating the flesh and drinking the blood of the Son of God. And "whoso eateth My flesh," said Christ, "and drinketh My blood, dwelleth in Me, and I in him. ... The words that I speak unto you, they are spirit, and they are life." [*John 6:56, 63.*]*17LtMs, Ms 77, 1902, par. 11*

"And to virtue knowledge."*17LtMs, Ms 77, 1902, par. 12*

"And to virtue knowledge." [*2 Peter 1:5.*] Oh, we can have a knowledge of God and His truth—a knowledge that is beyond expression! Tell me, what language can we find to express the

knowledge that comes to us when Christ reveals His presence to us and our hearts are softened and subdued by His power? Such knowledge is beyond expression. We cannot explain it, nevertheless we know that we possess it. Let those who claim to have a knowledge of God work in co-operation with Christ. Christ is depending upon every one to do his best. To every man and to every woman He has given a work. *17LtMs, Ms 77, 1902, par. 13*

God's promises are conditional. In order to make it possible for Him to bless us, we must do our part. We cannot expect that all His blessings will come to us naturally if we fold our hands in inactivity. We are to be laborers together with God. It is our privilege and duty to labor for souls ready to perish. *17LtMs, Ms 77, 1902, par. 14*

If you have a knowledge of God and have taken your position under the banner of Prince Emmanuel, remember that you are not to allow yourself to come under the control of the powers of darkness—the fallen angels. You are to keep in mind the promises that pertain to eternal life and godliness, and seek for divine power that is given to enable you to escape everything that would lead you astray. *17LtMs, Ms 77, 1902, par. 15*

“And to knowledge temperance.” *17LtMs, Ms 77, 1902, par. 16*

“And to knowledge temperance.” [*Verse 6.*] This is a point that every one of us should consider. The strength of natural appetites depends very much on the treatment they receive. Those who indulge appetite, eating and drinking with the drunken; those who practice gluttony, eating double the amount that they should eat, bring the system into such a condition that it is next to impossible for them to be partakers of the divine nature, because they do not escape the corruption that is in the world through lust. The temple of God, which should be kept holy, is polluted and defiled. *17LtMs, Ms 77, 1902, par. 17*

Think of all the wickedness that is committed as the result of the sale of liquor! The men who sell liquor are familiar with the evil effects that it produces. Not only the man who sells liquor, but also the man who buys and drinks it, is held accountable for the wicked deeds committed under its influence. God stands ready to give divine power to any sincere man to enable him to overcome

appetite for liquor; but oh, how much better it is for parents to teach their children from babyhood never to use a drop of intoxicating liquor! And parents, besides helping their children by setting an example of strict temperance, should shield them from the so-called friends who would lead them to indulge appetite.*17LtMs, Ms 77, 1902, par. 18*

The food that we eat has much to do with the question of temperance. Parents should take into account the relation of food to morals. The use of flesh meat animalizes the nature. There needs to be an awakening on this point. How can any one desire to live on the flesh of <dead> animals when they have the privilege of using the fruit, grains, vegetables, and nuts that God has given us in such abundance?*17LtMs, Ms 77, 1902, par. 19*

The enemy does everything in his power to gain control of the minds of men and women. He leads them to cultivate a perverted appetite, so that rather than to deprive themselves of injurious things, they go on in indulgence after indulgence. <Self-denial is a virtue.>*17LtMs, Ms 77, 1902, par. 20*

We hope that at this meeting those who understand the principles of health reform will exert a strong influence on the side of temperance. Let Christ's followers abstain not only from alcohol, tobacco, tea, and coffee, but also from every other harmful thing that beclouds the brain. The enemy has arranged matters so as to ensnare the greatest number. He leads men and women to use stimulating food, and food that beclouds the nerve-power of the brain, so that they are unable to distinguish between right and wrong, between good and evil. Parents, teach the members of your household that indulgence of appetite is the work of the enemy. Teach them to guard against his deceptions. Such instruction should be given by every one who takes the responsibility of bringing children into the world; and especially at this stage of the world's history, fathers and mothers should realize that their children are the property of God, and that He holds them accountable to bring up their children in the nurture and admonition of the Lord.*17LtMs, Ms 77, 1902, par. 21*

We are to practice temperance on every point; for we need all the

brain nerve-power that it is possible for us to have in order that we may be able to resist Satan's temptations. We are not to pamper appetite, diseasing our digestive organs by indulgence. God desires us to be true to the principles of health reform. Let us remember that we have a heaven to win and a hell to shun.*17LtMs, Ms 77, 1902, par. 22*

"And to temperance patience." [Verse 6.]*17LtMs, Ms 77, 1902, par. 23*

We are to realize that the divine Presence is constantly by our side. Christ has said, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Remember that He hears every unkind word, every harsh, cutting expression. Could you see Jesus standing by your side, would you speak such words? Then guard carefully every word and action. Walk in all lowliness of mind, cherishing a spirit of meekness and kindness. Live so that others may see that there is a difference between the disposition of a Christian and the disposition of those who make no claim to be Christ's followers.*17LtMs, Ms 77, 1902, par. 24*

Words that create heart-burnings and disunion should never escape the lips of Christ's followers. We must put on Christ; we must be Christlike in every word and action. Thus we shall be partakers of the divine nature. Only by partaking of the divine nature can we live the Christ-life.*17LtMs, Ms 77, 1902, par. 25*

Fathers and mothers, wherever you are, whether in your home or elsewhere, it is never right for you to speak one disrespectful word to each other. If you are harassed, say firmly, "This is from Satan. He wants me to perpetuate his words, his spirit, but I will not do it." Determine to speak in love—to cultivate patience, kindness, long-suffering, courtesy, and delicacy in dealing with one another. Why?—Because you are a Christian; because you are preparing for the society of the heavenly angels; for a home in the kingdom of glory, where no harsh, unkind, impatient words are ever spoken. Remember that it is Satan who leads men and women to speak unkindly to one another.*17LtMs, Ms 77, 1902, par. 26*

Never should parents scold their children. Never should they administer punishment while in a fit of passion. Children cannot be

trained aright in this manner. Angry parents need to be chastened by the rod themselves instead of chastening their children. Punishment in anger only hurts and provokes. Do you want a home in heaven? We are all desirous of reaching heaven. But does any one desire to reach heaven in order that he may fret and scold or punish in anger, and exercise arbitrary authority? On the other hand, do we not desire to reach heaven because peace reigns there; because on every side we shall hear the words, "thy gentleness hath made me great"? [*Psalm 18:35.*] *17LtMs, Ms 77, 1902, par. 27*

Mothers, take your rightful position as a loving teacher of your children. Remember that the hand that rocks the cradle is the hand that moves the world. Never give expression to words of anger. Keep a cheerful countenance. Children are very susceptible to expressions of joy and sorrow. I remember that sometimes when things which caused sorrow would be brought to me while I was holding one of my children in my arms, the change of expression on my countenance would be noticed at once by my child. Seeing the expression of sadness come over my face, the little babe only three months old would burst out crying and could hardly be pacified. At first I did not know what caused him to cry, but I soon learned. *17LtMs, Ms 77, 1902, par. 28*

Parents, let our countenances reveal constantly the peace and consolation of Christ. This is a missionary work that you are able to do at home. Missionary work begins in the home. Educate and train you children for the future immortal life. Lead them to give their hearts to God, that they with you may be numbered among His people. You can teach them to stand by you, to strengthen your hands in the missionary work; and in turn, you can strengthen them. *17LtMs, Ms 77, 1902, par. 29*

Parents, sanctify yourselves, that your children also may be sanctified. Sanctify your talent of speech. Words are a precious gift, capable of doing much good and accomplishing a great work for the Master. Let every word be such that you can have it written in the books of heaven without being ashamed to meet your record in the judgment. *17LtMs, Ms 77, 1902, par. 30*

Great blessings are lost because of discouraging and passionate words. Brethren and sisters, learn lessons of self-control. When some one speaks passionately to you, keep silent. Feelings of anger, when met in this way, die out very quickly. A hastily spoken reply only makes matters worse. *17LtMs, Ms 77, 1902, par. 31*

“And to patience godliness.” [2 Peter 1:6.] *17LtMs, Ms 77, 1902, par. 32*

Brethren and sisters, I beg of every one of you to make the most of this camp-meeting. If you have backslidden, I entreat you, for Christ’s sake, to return to Him. Be reconverted. Let the conversions begin today. Let parents confess to their children in regard to the points on which they have neglected their duty. Let them confess their negligence in regard to allowing their children to follow the fashions and to mingle in worldly society simply because they wanted to be like the world. It is impossible for us to be Christlike while we are worldly minded. We cannot separate ourselves from the world itself; we must remain in the world; but we should separate from its evil practices, its wrong ideas, its sinfulness. We should practice self-denial in everything, in order to have power by living faith in Christ to claim the richest promises given us in His Word. *17LtMs, Ms 77, 1902, par. 33*

Just before the first-born were slain in Egypt, the Lord instructed the Israelites to gather their children into their houses with them, and to strike the lintel and the two side-posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ’s followers and pass over them. *17LtMs, Ms 77, 1902, par. 34*

Today we must gather our children about us, if we desire to save them from the destructive power of the evil one. The conflict between Christ and Satan will increase in intensity until the end of this earth’s history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us. *17LtMs, Ms 77, 1902, par. 35*

Let the children receive the blessings of this meeting. If you try to help them by personal labor in your family tents, working with Christlike simplicity, the reviving, reformatory power of God will

come into your tents and enable you to pray in faith. Then you can ask for the Lord's richest blessings to rest upon the little company in your tent. *17LtMs, Ms 77, 1902, par. 36*

"He that lacketh these things is blind." *17LtMs, Ms 77, 1902, par. 37*

If we work diligently upon the plan of addition, we shall not be barren in a knowledge of Christ. We should, however, take heed to ourselves, lest we fall because we do not cherish and cultivate the Christian graces. "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [*Verse 9.*] This Scripture brings to view those who are in a divided state, those who talk as they please, those who indulge appetite <and passionate speech>—failing to take themselves in hand. Such persons have no moral strength to carry out the principles that would bring to them, as overcomers, the crown of life. They are like a man who has forgotten that he has been purged from his old sins. *17LtMs, Ms 77, 1902, par. 38*

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [*Verse 10.*] This is the only election that is spoken of in the Bible. Your election is dependent on your course of action. If you will to make your election sure, you can do so; if you will to make it uncertain by sinning while professing to be righteous, you can do so. You can become angry, you can be dishonest in trade, you can in other respects follow the course of the ungodly. But will it pay? I ask you, Will it pay? Will you not determine to make your calling and election sure, and not only for yourself, but for your children? Will you not strive to bind up your children with Christ? *17LtMs, Ms 77, 1902, par. 39*

An Eternal Life Insurance Policy

If you work out your own salvation with fear and trembling, you will never fall; "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [*Verse 11.*] This promise is an eternal life insurance policy, and it is offered to every one of us. *17LtMs, Ms 77, 1902, par. 40*

The apostle continues: "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." [*Verse 12.*] *17LtMs, Ms 77, 1902, par. 41*

To those who desire to make their calling and election sure, and to obtain this eternal life insurance policy, we would say, Remember that you are "laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] God is watching intently to see what kind of timbers parents and children put into their character building. *17LtMs, Ms 77, 1902, par. 42*

When the tiller of the soil sows seed, he apparently throws away his grain. Parents may think that in teaching their children the principles of kindness and patience, they are throwing away their time and efforts. But if they are faithful in training their children, they will reap an abundant harvest as surely as will the one who sows good seed in his field. *17LtMs, Ms 77, 1902, par. 43*

Parents, make your home a little heaven on earth. You can do this, if you so choose. You can make home so pleasant and cheerful that it will be the most attractive place on earth to your children. Let them receive all the blessings of the household. You can so relate yourselves to God that His Spirit will abide in your home. Come close to the bleeding side of the Man of Calvary. Those who are partakers with Him in His sufferings will at last be partakers with Him in His glory. *17LtMs, Ms 77, 1902, par. 44*

We are offered an everlasting life insurance policy that assures us a life which measures with the life of the infinite God. We are to make manifest that we are not working for earthly riches and honor, but for a far more exceeding and eternal weight of glory. When we have been offered so much, shall we not with every power of the being strive to be overcomers? If such an effort made men and women miserable, if it caused them to feel that they were under condemnation, we could not appeal so strongly to you to take up the cross and follow the Saviour. But we know that the effort to run with patience the race set before you will bring happiness into your face, the sparkle of glad satisfaction into your eyes, and nobility into your soul. In this light look at the Christian's race. Grasp the hand of

the Infinite reached down to save you. He says, "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." [*Isaiah 41:13.*] Remember that in God you have a mighty Helper. *17LtMs, Ms 77, 1902, par. 45*

The Improvement of Our Talents

In the parable of the talents, the servant who had five talents traded upon them wisely and in the day of reckoning was able to bring double that number to the Master. The one also who had two doubled his talents. But the man who had one talent hid it in a napkin and buried it in the earth. And when the master returned and reckoned with his servants, the sentence pronounced upon this slothful servant was, "Take therefore the talent from him, and give it unto him which hath ten talents." [*Matthew 25:28.*] *17LtMs, Ms 77, 1902, par. 46*

Brethren and sisters, what are you doing to prepare yourselves for a home in glory? Do you realize that to every one is given his work? God has not given all the same work. Some have a greater number of talents than others. Those who have five talents should faithfully trade upon them. To those who have two talents the Lord says, "Trade upon your talents, using and improving them to My glory." We are to use our talents according to our several ability. *17LtMs, Ms 77, 1902, par. 47*

Remember that you have at least one talent. Resolve by the grace of God to use your talent wisely, and see whether you can gain another one. Thank God that He has manifested His great love to you by entrusting you even with one talent. By word and action show that you appreciate this gift and that you regard it as a treasure greater in value than anything else you possess. Put your talent out to the exchangers. If you use it faithfully, you will gain another talent; and by a faithful use of these two talents, you will gain two more. *17LtMs, Ms 77, 1902, par. 48*

If you have received only one talent, instead of burying it, say, "I have but one talent, and I must make the most of it. I will be faithful in the little things, because the Word declares, 'He that is faithful in that which is least is faithful also in much.' I must use to the very

best advantage that which is given me. I must not waste one jot or tittle of my powers in the gratification of appetite or pride of appearance. In my family I must be a faithful teacher, training my children for the future, immortal life. I must teach them to be honest and truthful, kind and patient. I myself must be all that I desire my children to be; for in speaking of His disciples, Christ said, 'For their sakes I sanctify Myself, that they also might be sanctified.'" [John 17:19.] *17LtMs, Ms 77, 1902, par. 49*

If you have buried in the earth the one talent that God entrusted to you, I beseech you to improve it before He inquires, What have you done with the talent that I gave you? *17LtMs, Ms 77, 1902, par. 50*

Often the talent of means is buried. Money lying unused in banks is regarded by the Lord as a buried talent. God wants His followers to use the talent of means in His service. We should do our part to carry forward the different lines of work in all parts of the earth. A great work is to be done in the cities. Camp-meetings are to be held in many places. Those who have the talent of means may multiply it by using it [in] the work of giving to the world the message of truth for this time. When through the instrumentality of our one talent some one is brought into the truth, that one talent is doubled. And when this person brings others into the truth, there is a still further increase of talents. *17LtMs, Ms 77, 1902, par. 51*

To him who uses aright his one talent, the Master will say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Matthew 25:21.] The welldoer is not regarded in proportion to the number of his entrusted talents, but in proportion to the use made of that which he has, and the motive which prompts his action. *17LtMs, Ms 77, 1902, par. 52*

I tell you these things in order that you may individually feel that God desires to use you in His service. There is a place for you to fill in this world. If you fill this place faithfully, the Lord of heaven will work in your behalf, and you will see of the salvation of God. This is what we are so anxious for every one to see. In (*Isaiah 57:15*) we read: "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.” This Scripture describes the man whom God approves.*17LtMs, Ms 77, 1902, par. 53*

The Work Before Us

Christ is coming soon. He declared that when there would be wars and rumors of wars, when there would be famines, pestilences, and earthquakes in divers places, we might know that the time of His second appearing is near. “When these things begin to come to pass,” He declared, “then look up, and lift up your heads; for your redemption draweth nigh.” [*Luke 21:28.*]*17LtMs, Ms 77, 1902, par. 54*

Christ represented this time by the parable of the fig tree. “Behold the fig tree,” He said, “and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” [*Verses 29, 30.*] The wickedness, the turmoil, the disturbances on every side, should be regarded by us as signs that the day of God is at hand.*17LtMs, Ms 77, 1902, par. 55*

We are standing on the verge of the eternal world. We have no time to lose. It is high time to tell the people that Christ is coming. Let us warn them, visiting them at their homes, and talking and praying with them personally. By such efforts we shall win souls to Christ. If we come to God in faith, He will give us power and grace for every duty.*17LtMs, Ms 77, 1902, par. 56*

Let those who profess to believe present truth practice economy. God has use for every dollar that can be given to advance His work in the earth. The cities throughout America are to be worked. The Southern field in all its barrenness is staring us in the face. Who feels a burden to go there to labor? Perhaps you are inclined to find fault with those who are there; but can you not go there yourself to see what you can do in working wisely for souls ready to perish?*17LtMs, Ms 77, 1902, par. 57*

We have only touched upon this subject, and now we leave it with you. We greatly desire to have every one go to work. Cease to

criticize and find fault. If any one has aught against his brother, let him go to him in the spirit of Christ and settle the difficulty. Before the power of the Holy Ghost rested upon the disciples, they spent ten days before God in prayer and fasting and confession of sin. After they had come into unity, the heavens were opened, the glory of God was revealed, and the Holy Spirit came upon them. Then they went forth to proclaim the gospel with power, and under the influence of the Spirit five thousand were converted in one day.*17LtMs, Ms 77, 1902, par. 58*

Let us begin to look at these things as they are. The saving knowledge of the power of God should go forth from us as a lamp that burneth. Our tapers should be kindled from the divine altar.*17LtMs, Ms 77, 1902, par. 59*

One reason that there are not more conversions now is because you yourselves need to be converted. Just as soon as you receive the baptism of the Holy Spirit, you will see of the salvation of God. Let the breaking-up plow do its work in the heart. We desire to see every one drawing strength from Christ by eating His flesh and drinking his blood. May God help you. May He cleanse you from all unrighteousness, and let His light shine upon you. May we see the salvation of God before this meeting closes.*17LtMs, Ms 77, 1902, par. 60*

Ms 78, 1902

The Health Food Question

NP

June 16, 1902 [typed]

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I must now give to my brethren the instruction that the Lord has given me in regard to the health food question. By many the health foods are looked upon as of man's devising, but they are of God's originating as a blessing to His people. The health food work is the property of God and is not to be made a financial speculation for personal gain. The light that God has given and will continue to give on the food question is to be to His people today what the manna was to the children of Israel. The manna fell from heaven, and the people were told to gather it and prepare it to be eaten. So in the different countries of the world, light will be given to the Lord's people, and health foods suited to these countries will be prepared. *17LtMs, Ms 78, 1902, par. 1*

The members of every church are to cultivate the tact and ingenuity that God will give them. The Lord has skill and understanding for all who will use their ability in striving to learn how to combine the productions of the earth so as to make simple, easily prepared, healthful foods, which will take the place of flesh meat, so that people will have no excuse for eating flesh meat. *17LtMs, Ms 78, 1902, par. 2*

Those who are given a knowledge of how to prepare such foods must use their knowledge unselfishly. They are to help their poor brethren. They are to be producers as well as consumers. *17LtMs, Ms 78, 1902, par. 3*

It is God's purpose that health foods shall be manufactured in many places. Those who accept the truth are to learn how to prepare

these simple foods. It is not the Lord's plan that the poor shall suffer for the necessities of life. The Lord calls upon His people in the different countries to ask Him for wisdom and then to use aright the wisdom He gives. We are not to settle down in hopelessness and discouragement. We are to do our best to enlighten others. *17LtMs, Ms 78, 1902, par. 4*

I am instructed to say that we must not look to any human being for power or experience, depending on them for strength and guidance. Christ says, "Look unto Me. I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life." [*Isaiah 45:22; John 8:12.*] I speak to those who claim to be children of God. Is it not time that we know the source of our strength and the source of our power? Shall we not, from this time forward, make a record more pleasing to the Lord? Scenes are presented to me that I can find no language to describe. Trials will come that will humble all hearts that are lifted up. Let no one feel that he is safe in following his own way, or in making man his trust. The Lord calls for men of experience, men who will carry responsibilities in His name and in His strength, men who will receive His grace with a realization of their accountability to impart to others. *17LtMs, Ms 78, 1902, par. 5*

It has been most distinctly presented to me that as a people we must walk and work as men and women accountable to God. We must depend upon Him, not on human beings, for if we depend on human beings we shall be brought into bondage. The Word of the Living God is to be our guide. Each one is to realize his dependence upon Him whose he is by creation and by redemption. Read and study the statements made in the *sixth chapter of John*. Pray for an understanding of these truths. I am alarmed as I see the spiritual weakness of those who have had such great light. Had they walked in this light, they would have been strong in the Lord. But they have not, and those who come into the truth through their efforts look to human beings for wisdom, instead of looking to Jesus Christ, "the true Light, which lighteth every man that cometh into the world." [*John 1:9.*] When those who claim to believe in Christ receive Him by faith, He will be to them their sanctification, their righteousness, and their exceeding great reward. *17LtMs, Ms 78, 1902, par. 6*

The Lord's agencies, the men of His appointment, are individually to receive wisdom from Him. They greatly dishonor Him when they trust in human devising as assurance. They are to see Him distinctly as their sufficiency, their strength. *17LtMs, Ms 78, 1902, par. 7*

Are you representing Christ? Have you broken away from the spirit and influence of worldly policy plans and from human devising? Are you eating daily of the bread of life? *17LtMs, Ms 78, 1902, par. 8*

Pray that those who have been entrusted with the management of the work of God shall not allow worldly plans to gain the pre-eminence. Let the prayer come from unfeigned lips: "Make me to understand the ways of thy precepts; so shall I talk of Thy wondrous works." "Thy word have I hid in mine heart that I might not sin against thee." "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." [*Psalm 119:27, 11, 160.*] *17LtMs, Ms 78, 1902, par. 9*

Ms 79, 1902

The Manufacture of Health Foods, Part 1.

Cooranbong, Australia

March 10, 1900

This manuscript is published in entirety in *KC 133-135*. See *7T 124-126*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

The Manufacture of Health Foods, I. *17LtMs, Ms 79, 1902, par. 1*

During the past night many things have been opened before me. The production and sale of health foods will require careful consideration. This is a delicate subject and one that needs to be prayerfully and thoughtfully considered. *17LtMs, Ms 79, 1902, par. 2*

The Lord does not give to one man only the talent of preparing health foods. There are many minds in many places to whom the Lord will surely give knowledge of how to make foods that are healthful and palatable, if He sees that they will use this knowledge righteously. Animals are becoming more and more diseased, and it will not be long till the use of animal food will be given up by many besides our people. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat. The Lord will teach many in all parts of the world to combine fruits, grains, and vegetables into foods that will sustain life and will not bring disease. *17LtMs, Ms 79, 1902, par. 3*

Those who have not seen the recipes of how to make the health foods now on the market will make experiments with the food productions of the earth and will be given light regarding the use of these productions. The Lord will show them what to do. He who gives skill and understanding to His people in one part of the world will give skill and understanding to His people in other parts of the world. It is His design that the food treasures of each different country shall be prepared in such a way that they can be used in the countries for which they are suited. *17LtMs, Ms 79, 1902, par. 4*

As God gave manna from heaven to sustain the children of Israel, so He will give His people in different places skill and wisdom to use the productions of these countries in making foods that will take the place of meat. These foods must be made in the different countries; for to transport foods from one country to another makes them so expensive that the poor cannot afford to buy them. It will never pay to depend upon America for the supply of health foods for foreign countries. Men will find great difficulty in handling the imported goods without financial loss. *17LtMs, Ms 79, 1902, par. 5*

No selfishness is to be shown in this line of work. Every one is to work for the benefit of his fellow men. Unless men allow the Lord to guide their minds, untold difficulties will arise as God gives to different ones the knowledge of how to make health foods. When the Lord gives one skill and understanding, let that one remember that this wisdom was not given to him for his benefit only, but that with it he might help others. *17LtMs, Ms 79, 1902, par. 6*

No man is to think that he is the possessor of all knowledge regarding the preparation of health foods, or that he has the sole right to use the Lord's treasures of earth and tree in making health foods. The Lord will give skill and understanding to many minds. No man is to feel free to use according to his own pleasure the knowledge God has given him on this subject. It is our wisdom to prepare simple, inexpensive health foods. Many of our people are poor. Healthful foods are to be provided that can be supplied at prices that the poor can afford to pay. It is the Lord's design that the poorest people in every place shall be supplied with inexpensive, healthful foods. In many places industries for the manufacture of these foods are to be established. That which is a blessing to the work in one place, helping its advancement, will be a blessing in another place where money is very much harder to obtain. *17LtMs, Ms 79, 1902, par. 7*

God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. He will teach them how to make healthful foods. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be

used.*17LtMs, Ms 79, 1902, par. 8*

The profits on these foods are to come principally from the world, and not from the Lord's people. God's people have to sustain His work and cause by tithes and offerings. They have to enter new fields and establish churches. On them rest the burdens of many missionary enterprises. No yokes are to be put upon their necks, and to them no oppression is to be manifested. To His people the Lord is a present help in every time of need.*17LtMs, Ms 79, 1902, par. 9*

Some of the specially prepared foods now being made can be improved, and our plans regarding their use will have to be modified. Some have used the nut preparations too freely. Great care should be exercised by those who prepare the recipes for our health journals.*17LtMs, Ms 79, 1902, par. 10*

Many have written to me, "I cannot use the nut foods; what shall I use in the place of meat?" One night I seemed to be standing before a company of people telling them that nuts are used too freely in their preparation of nut foods, and that if they were used more sparingly the results would be more satisfactory; for the system cannot take care of them as combined in some recipes given.*17LtMs, Ms 79, 1902, par. 11*

The Lord desires those living in countries where fresh fruit can be obtained during a large part of the year to awake to the blessing they have in this fruit. The more that we learn to depend upon the fresh fruit just as it is plucked from the tree, the greater the blessing it will prove to be.*17LtMs, Ms 79, 1902, par. 12*

Some, after adopting a vegetarian diet, return to the use of flesh meat. In this they are foolish indeed; for the animal creation is becoming more and more diseased. But in many cases the reason for this is that they do not know enough about true health reform to substitute proper food in the place of meat.*17LtMs, Ms 79, 1902, par. 13*

Cooking schools, conducted by wise instructors, are to be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet.*17LtMs, Ms 79, 1902, par. 14*

Ms 80, 1902

The Manufacture of Health Foods, Part 2.

St. Helena, California

February 16, 1901

This manuscript is published in entirety in *KC 135-137*, see *7T 127-131*.

The Manufacture of Health Foods, II. *17LtMs, Ms 80, 1902, par. 1*

Last night I seemed to be speaking to our people telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God's people must strive to reach the very highest standard of excellence. *17LtMs, Ms 80, 1902, par. 2*

I have a most earnest desire that in every place the work shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. As we advance we shall have to meet very difficult problems of human invention which will bring much perplexity. *17LtMs, Ms 80, 1902, par. 3*

With great skill, and with painstaking effort, Dr. Kellogg and his associates have prepared a special line of health foods. Their chief motive has been to benefit humanity, and the blessing of God has rested upon their efforts. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. In some respects improvements can be made in the health foods sent out from our factories. The Lord will teach His servants how to make food preparations that are more simple and less expensive. There are many whom God will teach in this line if they will walk in His counsel and in harmony with their brethren. *17LtMs, Ms 80, 1902, par. 4*

Our Brethren in All Lands

The Lord has instructed me to say that He has not confined to a few persons all the light on the best preparations of health foods. He will give to many minds in different places tact and skill that will enable them to prepare health foods suitable for the countries in which they live. *17LtMs, Ms 80, 1902, par. 5*

God is the Author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of healthful foods. And when He does this, the making of these new foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar. God will take ordinary men and will give them skill and understanding in the use of the fruit of the earth. He deals impartially with His workers. Not one is forgotten by Him. He will impress businessmen to establish industries that will provide employment for His people. And He will teach His servants to prepare less expensive health foods which can be purchased by the poor. *17LtMs, Ms 80, 1902, par. 6*

In all our plans we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. This business is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere. *17LtMs, Ms 80, 1902, par. 7*

An Evil Work

Some of our brethren have done a work that has wrought great injury to the cause. The knowledge of how to manufacture health foods, which God gave to His people as a means of helping to sustain the cause, these men have disclosed to worldly business men who will use this knowledge as a means of personal gain, giving none of the glory to God. Those who have thus disclosed the secrets in their possession in regard to the preparation of health foods have abused a God-given trust. As they see the result of this betrayal of trust, some will sorely regret that they did not keep their own counsel and wait for the Lord to lead His servants and to work out His plans in His own way. *17LtMs, Ms 80, 1902, par. 8*

The health food business should not be borrowed or stolen from those who by its management are endeavoring to build up and advance the cause. Dr. Kellogg, with the help of others, has, at a large outlay of means, studied out the processes for the preparation of certain foods and has provided expensive facilities for their manufacture. This work has taken a great deal of precious time; for many experiments have had to be made. Is it not right that those who have thus labored and invested their means should be allowed to reap the fruit of their labor? Should not Dr. Kellogg, as the Lord's steward, be allowed to control a reasonable income from the special products that he, by the blessing of God, has been enabled to produce? I understand that Dr. Kellogg has entered into agreement with our medical institutions in various places that they may handle the foods in their localities for the benefit of sanitarium work. I understand that the profits on some lines of foods are used for the support of such benevolent institutions as the Orphans' Home and The Old People's Home at Battle Creek¹⁷*LtMs, Ms 80, 1902, par. 9*

Under these circumstances, how unreasonable it is for some of our brethren to follow the course that they are following. They take up the preparation of these special foods and sell them for personal profit, while at the same time they give the impression that they are working in harmony with those who in the first place prepared these foods for sale. No one has a right to engage in the manufacture of the health foods in any such way.¹⁷*LtMs, Ms 80, 1902, par. 10*

I have a warning for those who have a knowledge of the methods of manufacturing health foods. They are not to use their knowledge for selfish purposes, or in a way that will misrepresent the cause. Neither are they to make the knowledge of how to prepare these foods a public matter. Let the churches take hold of this and show these brethren that such a course is a betrayal of their trust and that it will bring reproach upon the cause.¹⁷*LtMs, Ms 80, 1902, par. 11*

Let not those who have been and are employed in the work of making the health foods first prepared by Dr. Kellogg, or by any other pioneer in this work, open up all that they know; for thus they defraud the cause of that which should be used for its advancement. I beseech you, my brethren, to make straight paths

for your feet, lest the lame be turned out of the way. Do not place information in the hands of unbelievers—persons who from lack of conscientious regard for health reform may place impure articles on the market under the name of health foods.*17LtMs, Ms 80, 1902, par. 12*

Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practices. Those who take up the preparation and sale of health foods for personal profit are taking a liberty to which they have no right. Thus great confusion is brought into the work. Some manufacture foods professing to be health foods which contain ingredients which health reform condemns. Then again, the foods are often of such an inferior quality that much harm is done to the cause by their sale—those who buy them supposing that all health foods are similar.*17LtMs, Ms 80, 1902, par. 13*

No one has any right to take advantage of the business arrangements that have been made in regard to health foods. Those who handle these foods should first come to an understanding with Dr. Kellogg, or others who are working in harmony with him, and learn the best methods of handling the health foods. He who enters selfishly into this work, at the same time giving his customers the impression that the profits on the goods he sells are used to aid benevolent enterprises while in reality they are used for personal interest, is under the displeasure of God. By and by their business will fail, and they will get things into such a tangle that their brethren will have to buy them out to save disgrace [from] being brought on the cause.*17LtMs, Ms 80, 1902, par. 14*

The Lord is greatly displeased when His service is dishonored by the selfishness of those engaged in it. He wills that every part of His work shall be in harmony with every other part, joint connecting with joint.*17LtMs, Ms 80, 1902, par. 15*

The Lord wants His people to stand far above selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple,

preparing each piece to fit closely to the other so that the building will be perfect and complete, wanting nothing.¹⁷*LtMs, Ms 80, 1902, par. 16*

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above.¹⁷*LtMs, Ms 80, 1902, par. 17*

Ms 81, 1902

Medical Missionary Work in the Cities of California

San Francisco, California

December 12, 1900

This manuscript is published in entirety in *KC 138-140*. See *7T 110-114*.

There is work to be done in California that has been strangely neglected. Let this work be no longer delayed. As doors open for the presentation of truth, let us be ready to enter. Some work has been done in the large city of San Francisco, but as we study the field, we see plainly that 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.*17LtMs, Ms 81, 1902, par. 1*

In San Francisco a hygienic restaurant has been opened; also a food store and treatment rooms. These are doing a good work, but their influence should be greatly extended. Other restaurants similar to the one on Market Street should be opened in San Francisco and in Oakland. Concerning the effort that is now being made in these lines of work, we can say, Amen and amen. And as soon as possible other lines of work, that will be a blessing to the people, will be established. 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.*17LtMs, Ms 81, 1902, par. 2*

Where are the working forces? There are precious souls to be won to Christ. Thoroughly converted men and women of discernment and keen foresight should act as directors of this work. To do this special work, good judgment must be exercised in employing persons who love God and who walk before Him in all humility—persons who will be effective agencies in God's hand for the accomplishment of the object He has in view: the uplifting and

saving of human beings.*17LtMs, Ms 81, 1902, par. 3*

Medical missionary evangelists will be able to do excellent 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.*17LtMs, Ms 81, 1902, par. 4*

The physician and the minister should realize that they 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.*17LtMs, Ms 81, 1902, par. 5*

Physicians whose professional abilities are above those of the ordinary doctor should engage in the service of God in the large cities. They should seek to reach the higher classes. Something is being done in this line in San Francisco. But much more should be done. Let there be no misconception of the nature and the importance of this work. San Francisco is a large and an important portion of the Lord's vineyard. Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow workers. The efforts put forth by these workers are not to be limited to the poorer classes. The higher classes have been strangely neglected. In the higher walks of life will be found many who will respond to the truth because it is consistent, because it bears the stamp of the high character of the gospel. Not a few of the men of ability thus won to the cause will enter energetically into the Lord's work.*17LtMs, Ms 81, 1902, par. 6*

We are to do a special work for those who are in high positions of trust. The Lord calls upon those to whom He has entrusted His precious gifts to use in His service their talents of intellect and 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 the large cities.

Our workers should present before these men a plain statement of our needs, letting them know what they need in order to help the poor and needy and to establish this work on a firm basis. *17LtMs, Ms 81, 1902, par. 7*

Shall we not do all in our power to advance the work in 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 remember that the Lord Jesus Christ said to His disciples, "Ye are the light of the world. A city that is set on a 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.*]*17LtMs, Ms 81, 1902, par. 8*

In our cities interested workers will be led to offer themselves for 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 studying, always experimenting, that they may make progress in the preparation of 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 the smaller places. But in every place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members, in their turn, should impart to the people of their neighborhood the light they receive on this subject. *17LtMs, Ms 81, 1902, par. 9*

The students in our schools should be taught how to cook. Let tact and skill be brought into this branch of education. With all deceivableness of unrighteousness, Satan is working to turn the feet of the youth into paths of temptation that lead to ruin. We must strengthen and help them to withstand the temptations that are to be met on every side regarding the indulgence of appetite. To teach them the science of healthful living is the Master's missionary work. *17LtMs, Ms 81, 1902, par. 10*

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 to them 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. *17LtMs, Ms 81, 1902, par. 11*

I saw also 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 upon them. Teach them to make every improvement that they can in the preparation of food, that they may teach others. *17LtMs, Ms 81, 1902, par. 12*

The Lord Jesus will work miracles for His people. In the *sixteenth 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. *17LtMs, Ms 81, 1902, par. 13*

From the record of the Lord’s miracles in providing wine at the wedding feast and in feeding the multitude, 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. *17LtMs, Ms 81, 1902, par. 14*

Our workers should exercise their ingenuity in the preparation of healthful foods. None are to pry into Dr. Kellogg’s secrets. Yet I have been shown that the Lord is teaching many minds in many

places to make healthful foods. There are many products which, if properly prepared and combined, can be made into foods that will be a blessing to those who cannot afford to purchase the more expensive 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. The work of combining fruits, grains, and roots into wholesome foods is the Lord's work. *17LtMs, Ms 81, 1902, par. 15*

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. But let every one do his God-appointed work in combining natural products to make healthful foods. *17LtMs, Ms 81, 1902, par. 16*

Ms 82, 1902

On the Location of Sanitariums

NP

June 11, 1902 [typed]

This entire manuscript is drawn from *Ms 41, 1902* and *Ms 43, 1902*.

From MS dated March 17, 1902 [*Ms 41, 1902*].

During the past three nights light has been given me that in the medical missionary work we have lost great advantages by failing to realize the need of a change in our plans in regard to the location of sanitariums. It is the Lord's will that our sanitariums shall be established outside the city. These institutions are to be places in which those who come to them for treatment will be given every opportunity for obtaining a rich spiritual experience.¹⁷*LtMs, Ms 82, 1902, par. 1*

The surroundings of a sanitarium should be as attractive as possible. Out-of-door life is a means of gaining health and happiness. As the sick look upon the beautiful scenery, as they see the flowers in their loveliness, they will venture to take a few steps out of doors to gather some of the flowers—precious messengers of God's love to His family in affliction here below. In flower garden and orchard, the sick will find health, cheerfulness, and happy thoughts.¹⁷*LtMs, Ms 82, 1902, par. 2*

All of these representations, and many more, passed as a living reality before me. I felt grateful to God as I realized what an influence an outdoor life among the flowers and fruit-laden trees has upon those who are sick both in body and in mind. After they stay for a short time at a sanitarium in the midst of the beauties of nature, hope begins to take the place of despair. The heart is softened by the objects of beauty in nature that the great Master Artist has given to mankind as pictures in which are portrayed His goodness and love. Angels come near to make impressions on the hearts of the afflicted.¹⁷*LtMs, Ms 82, 1902, par. 3*

The night before last, so many things were presented before me that I arose at about half-past ten, saying, "I thank Thee, Lord, for thus teaching me that in our sanitariums we can do more than simply give treatment." *17LtMs, Ms 82, 1902, par. 4*

The sick should be taught, line upon line, precept upon precept, that they are to surrender themselves, body, soul, and spirit, to Christ, the great Physician, whose they are by creation and by redemption. Human beings have cost Him much, and they can draw upon His tender sympathies. When they surrender themselves to Him, they may expect to be relieved from worriment. *17LtMs, Ms 82, 1902, par. 5*

Little things make up the sum of life. Christ will help all who are troubled by little cares and larger perplexities. Do not you think that Jesus knows that the enemy uses these to separate the soul from Him? Let the patients be educated to commune with Christ. He is the source of power and goodness. He is looking down on this world with pity, seeking to draw souls to Himself. *17LtMs, Ms 82, 1902, par. 6*

Let our medical institutions be established on extensive tracts of land, where the patients will have opportunity for outdoor exercise. This will prove to be one means for their restoration to health. Encourage the patients to live out-of-doors. Devise plans to keep them outdoors, where they will become acquainted with God through nature. As they take exercise in the open air, restoration will begin in body, mind, and soul. Life in the open air, away from the congested cities, is health-restoring. The pure air has in it health and life. As it is breathed in, it has an invigorating effect on the whole system. *17LtMs, Ms 82, 1902, par. 7*

The world is one great lazar house. In every land are to be found the suffering. Those who are connected with our sanitariums should make every effort to encourage the patients to live an outdoor life, so far as it is possible for them to do so. Nature is the great physician that will heal them of all their maladies, both spiritual and physical, if they will believe in Christ. Everything that can be done should be done to give those who come to our sanitariums for treatment the opportunity of living as much as possible in the open

air. The patients should have the advantages that are given by natural surroundings. Nature is the great restorer of both soul and body. ... The advantages to be gained by living outside the cities are to be regarded as medicinal; for through association with nature, the patients come in contact with the God of nature.*17LtMs, Ms 82, 1902, par. 8*

We long for the time to come when medical missionary workers will improve their opportunities to sow beside all waters, not knowing which shall prosper, this or that. A Paul may plant, an Apollos water; but God giveth the increase. Jesus expects those who believe in Him to give to the patients in our medical institutions the messages of God's Word as healing leaves from the tree of life. If this is not recognized as the purpose for which our institutions are established, let us stop and consider of what use it is to spend so much money in erecting buildings for use as sanitariums. If our medical institutions are simply for the purpose of healing bodily diseases, would it not be better to invest our money in the cause of missions?*17LtMs, Ms 82, 1902, par. 9*

From MS dated March 12, 1902 [*Ms 43, 1902*].

Those who have true wisdom will plan to establish our sanitariums in the country, where the patients can have the benefits of out-of-door life, where they can sit in the sunshine, or, when the sunshine is too warm, under the shade of the trees. The patients are to be given the advantage of the Lord's health-giving remedies to be found out-of-doors. And the treatment given them in other lines is to be conducted on the same natural, health-restoring principles.*17LtMs, Ms 82, 1902, par. 10*

How grateful to the weary—accustomed to city life, the glare of many lights, the noise of the streets—is the quiet and calm of the country. How eagerly they turn aside to the scenes of nature! How glad they would be to go to a sanitarium in the country, where they could sit in the open air, rejoicing in the sunshine, and breathing the fragrance of tree and flower. There are health-giving properties in the balsam of the pine.*17LtMs, Ms 82, 1902, par. 11*

The things of nature are God's blessings provided to give health to body, mind, and soul. They are given to the well to keep them well and to the sick to make them well. Connected with water treatment, they are more effective in restoring health than all the drug medication in the world. *17LtMs, Ms 82, 1902, par. 12*

In the country the sick find many things to call their minds away from themselves. They can be left sitting or lying in the sunshine or in the shade of the trees. They have only to lift their eyes, and they see above them the beautiful leaves of the trees. They wonder that they have not noticed before how gracefully the boughs bend, forming a leafy canopy over them, giving them just the shade they need. A sweet sense of restfulness and refreshing comes to them. The drooping spirits revive. There is healing in the sight of tree and flower and grass. The waning strength is recruited. Unconsciously, the mind grows peaceful. The pure, clear air is life-giving, and under its influence the fevered pulse grows more calm and regular. *17LtMs, Ms 82, 1902, par. 13*

Under these influences, combined with the influence of good treatment and wholesome food, the sick find health. The feeble step recovers its elasticity. The eyes regain their brightness. The hopeless become hopeful. The once despondent countenance wears an expression of cheerfulness. The complaining tones of the voice gives place to tones of content. The words express the belief, "God is a refuge and strength; a very present help in time of trouble." [*Psalm 46:1.*] The clouded hope of the Christian is brightened. Faith returns. The word is heard, "Yea. Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod, and Thy staff they comfort me." [*Psalm 23:4.*] "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." [*Luke 1:46, 47.*] "He giveth power to the faint, and to them that have no might He increaseth strength." [*Isaiah 40:29.*] The acknowledgement of God's goodness in providing these blessings invigorates the mind. God is very near and is pleased to see His gifts appreciated. *17LtMs, Ms 82, 1902, par. 14*

Ms 83, 1902

Locating Sanitariums

NP

June 11, 1902 [typed]

Portions of this manuscript are published in *7T 88-89*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Locating Sanitariums: Not Among the Most Wealthy

Where shall we locate our sanitariums? We who cannot read the future may make plans—which for the present appear altogether consistent in our finite, human judgment—the very plans which should be made. But we cannot discern the future perplexities that may be involved in our selection of a locality. It is best to consider this matter candidly and carefully on all sides, asking counsel of God and exercising great caution; for God weighs all things in His scales of eternal justice. *17LtMs, Ms 83, 1902, par. 1*

In deciding this question we are to choose with the thought ever in mind that we are looking for the restoration of the moral image of God in man. Christ came to our world for this purpose. He came to show [how] we could live in order to secure eternal life. The price paid for our redemption brought the Commander of the heavenly hosts from the royal courts. The infinite sacrifice made by our Father in giving His Son to our world is a lesson we do not fully comprehend. Our minds need to be refined, purified, and sanctified, in order that we may take in this great mystery. God has not yet abandoned the earth. Sinners are to be converted to Him. *17LtMs, Ms 83, 1902, par. 2*

Our institutions are not to be crowded together in any one locality. God never designed that the light of truth should be thus centered and bound up in one place. For a time the Jewish nation was required to worship at Jerusalem. But Jesus said to the Samaritan

woman, "Believe Me, the hour is coming when ye shall neither in this mountain nor at Jerusalem worship the Father. Ye worship ye know not what. We know what we worship; for salvation is of the Jews. But the hour cometh and now is, when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth." [John 4:21-24.] This is the work that is to be done. Truth is to be planted in every place to which we can possibly gain access. God's truth is to be carried to regions that are barren of truth and righteousness. The reception of the truth as it is in Jesus will make melody to God in the heart. Men will be blessed in receiving the One in whom their hopes of eternal life are centered. *17LtMs, Ms 83, 1902, par. 3*

From the light the Lord has given me, our sick should be cared for away from the bustle of the cities, away from the noise of trams and the constant rattling of carts and carriages. People who come from country homes will appreciate a quiet place, and in retirement patients will be more favorably impressed, and their minds will be more easily influenced by the Spirit of God. It was not in His purpose that people should be huddled together in cities. Sin has marred God's purposes. Sin has brought into the world all the want and suffering, the care and anguish, that are found in our large cities. *17LtMs, Ms 83, 1902, par. 4*

If possible, locations should be secured for our sanitariums where there is good air and plenty of room, and where ground can be obtained for cultivation. The garden of Eden, where man was first placed, was very beautiful. The flowers were lovely and fragrant. The trees bore their burden of precious fruits for the use of man. On every tree the birds caroled songs of praise. Adam and Eve in their untainted purity delighted in their surroundings and in the glad songs of the birds. Similar sights and sounds are to delight our eyes and ears. They are just the surroundings that God would have man rejoice in today. To locate our sanitariums amid the scenes of nature would be to follow God's order; and the more closely His order is followed, the more wonderfully will He work to restore suffering humanity. For the educational and medical work, places should be selected where without obstructions the Son of Righteousness can arise and shine with healing in His

wings. *17LtMs, Ms 83, 1902, par. 5*

God created mankind for happiness, not to be kept in continual worry. The Lord's people are to be a joyous people, because they can repose in Him, realizing His goodness, mercy, and love. *17LtMs, Ms 83, 1902, par. 6*

It might seem to be the very best thing we could possibly do to select a site among the wealthy; that this would give character to our work and secure patronage. But this is seeing things only from a human point of view. "God seeth not as man seeth." [*1 Samuel 16:7.*] Man looks at the outward appearance, as did Lot. God looks at the heart. The fewer grand buildings there are around our institutions, the less vexation we shall experience. Irreligious and irreverent are many of those wealthy property owners. Worldly thoughts fill their minds. Worldly amusement, mirth, and merriment occupy their time. Extravagance in dress and living use their means. The heavenly intelligences are not welcome to their houses as divine messengers. They want God afar off. Humility is a hard lesson for humanity to learn, and it is so especially for rich, self-indulgent men. Those who do not regard themselves as accountable to God for all the goods they possess are tempted to exalt self, as if the riches comprehended by land and bank stock made them independent of God. Full of pride and conceit, their characters are estimated by themselves and the world according to their wealth. But their riches would be much less if they distributed to the poor and relieved suffering humanity. This would make them of value in God's sight because they would be rich in good works. *17LtMs, Ms 83, 1902, par. 7*

There are many rich men upon whom God has His searching eye. In their acquirement and use of means, He has seen robbery of Him. They have neglected the great Proprietor of all and have not used the means entrusted to them to relieve the suffering and oppressed. In this way they have been laying up for themselves wrath against the day of wrath; for God will reward every man according as his works shall be. These men do not worship God; self is their idol. They are unfaithful stewards, and every unfaithful steward will surely supplant and intrigue. He will put justice and mercy out of his mind, replacing it with avarice and strife. God says,

“Shall I not judge for these things? I love righteousness, but hate iniquity.” [See *Jeremiah 5:9; Hebrews 1:9.*] *17LtMs, Ms 83, 1902, par. 8*

God would not be pleased to have any of our institutions permanently located in a community of this character, however great its apparent advantages; for persons of this class have a molding influence upon other minds, and the enemy would work through them to hedge up our way, so that success would not attend the Lord’s work. Evil associations are always detrimental to piety and devotion, and principles that are approved by God may be undermined by unfavorable circumstances. God would have none of us like Lot, who chose his residence without reference to his associations. Lot went into Sodom rich; he left with nothing, led by an angel’s hand, while messengers of wrath waited to pour forth the fiery blasts which were to consume all the inhabitants and blot out the entrancing beauty of that highly favored city and its suburbs, making bleak and bare a place which God had once made very beautiful. *17LtMs, Ms 83, 1902, par. 9*

If our sanitariums are not near the houses of rich men, they will not be led to look on them as an innovation and an eyesore, and to comment unfavorably upon them because it is understood that they receive suffering humanity of all classes. Pure and undefiled religion makes those who are children of God one family, bound up with Christ in God. False reasoning alone is proud, partial, exclusive, favoring only a few. In those who have this spirit, the lowly awaken little sympathy. But Christ binds men to Himself, to God, and to one another. True, sanctified judgment makes all human element in Christ one. It builds up no wall of separation between man and his fellow man. Through Christ men and women have been adopted into the divine family as sons and daughters of God. They are given every advantage of the Saviour’s power and redeeming love. *17LtMs, Ms 83, 1902, par. 10*

In erecting our buildings, we must keep away from the great men of the world, and let them seek the help they need by withdrawing from their associates into more retired localities. Let their attention be drawn to a people who love and fear God. We shall not please God by building our sanitariums among people extravagant in dress

and living and who are attracted to those who can make a great display. This use of money, while it displeases God and brings reproach upon the sacred work we are handling, does not make us any happier. *17LtMs, Ms 83, 1902, par. 11*

It is not ostentation, outward show, which gives a correct representation of the work we should do as God's chosen people who bear His sign, of which no one should be ashamed. All should bear the sign as the Lord's peculiar people. "Verily My Sabbaths ye shall keep," the Lord declares; "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [*Exodus 31:13.*] The Lord Jesus Christ redeemed Israel from the land of bondage, delivering them with a strong hand and an outstretched arm. He displayed great signs and wonders in Egypt, showing His command over all the natural world and over the powers which the Egyptian oppressors worshiped. He exalted this people by His favor, setting them apart from the world to observe the Sabbath of the fourth commandment as a sign between Him and them. He designed that if they obeyed Him, they should stand throughout their generations as a hope, a light, and a deliverance to the end of time. *17LtMs, Ms 83, 1902, par. 12*

The Sabbath is still the sign which is to distinguish the obedient, commandment-keeping people of God from the disobedient. Those who read their Bible and then misinterpret the Word of God to suit their friends and worldly associates, who transgress the Sabbath command after light has come will be cut off from among His people. Thus God reveals the great law of His divine plan. *17LtMs, Ms 83, 1902, par. 13*

As God's commandment-keeping people, we must leave the cities. Like Enoch, we must work in the cities, but not dwell in them. We should keep away from the residences of the rich and of the rulers of the land. Men may possess houses and lands of great money value; they may have obtained these honestly or dishonestly, but none of these things can make them happy and contented, sweet-tempered or self-controlled. They may at the same time be estranged from God by sin, their minds controlled by error and superstition. Under a false interpretation of events they think that the calamities that fill the land are the result of Sunday-breaking.

Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest day higher and still higher, compelling obedience to the spurious Sabbath, they are doing God's service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them who are themselves disloyal, because they are trampling under foot the Sabbath originated in Eden. *17LtMs, Ms 83, 1902, par. 14*

The Lord expects His people to have faith in the living God who made all things. His chosen people will be proved and tried before they are announced good and faithful servants, worthy to inherit eternal life, with its endowment of heavenly riches. "Unto you who believe, He is precious," the apostle writes, "but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner." [*1 Peter 2:7.*] Thus the world, by rejecting the true Authority of all laws and placing their authority above Jehovah's law, take sides with the great rebel. Those who believe in Christ will be exalted with their great Head. But to those who do not appreciate Christ, He is a stone of stumbling and a rock of offense. The reason is given—they are disobedient. Addressing the obedient, the apostle says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light." [*Verse 9.*] The Lord brought Israel out of bondage, desolating the fertile land of Egypt, to accomplish His purpose, to teach them the first and the highest lesson—that God was their God, the only true and living God, and that in Him they must trust. *17LtMs, Ms 83, 1902, par. 15*

We are to have faith in the living God, who made the world and all things that are therein, and who overrules all events to His own name's glory. We are to be examples to the world, as those who uphold the everlasting principles of truth, justice, and purity. We are to have faith in Christ, faith in His power to redeem the soul and keep it in perfect peace. The world's Redeemer will draw us to Himself with the cords of a man, with bands of love. This is riches beyond estimate. This faith must be the great element in the power which rules the characters of God's people. *17LtMs, Ms 83, 1902, par. 16*

When as God's peculiar people we take heed to His words, then will every one of us be able to say: "Our soul waiteth for the Lord. He is our help and shield; our heart shall rejoice in Him because we have trusted in His holy name." "I will bless the Lord at all times; His praise shall continually be in my mouth. ... I sought the Lord and He heard me, and delivered me from all my fears. They looked upon Him and were lightened, and their faces were not ashamed." "Blessed are the people who hear the joyful sound; I will create Jerusalem a rejoicing and her people a joy." [*Psalm 33:20, 21; 34:1, 4, 5; 89:15.*] *17LtMs, Ms 83, 1902, par. 17*

Extracts from Testimony, June 5, 1899, regarding the Sydney, N. S. W., Sanitarium. *17LtMs, Ms 83, 1902, par. 18*

No means is to be spent extravagantly. Every shilling is to be dedicated to the work of providing healthful rooms, healthful surroundings, and healthful food. The furniture is to be comfortable and convenient, but not costly. Men of common sense appreciate comfort above elegance or display. All the surroundings, inside and outside the institution, must be in harmony with the teaching of Christ and the expression of our faith. ... *17LtMs, Ms 83, 1902, par. 19*

Let all the buildings be prepared for health and happiness, being so arranged that every unnecessary step shall be saved. Let the sanitarium be so located that the patients will have the benefits of the sunlight. ... The rooms should be furnished with comfortable chairs, not all made after the same pattern. The results will be far more satisfactory if the precision of the furniture is broken up. God has given us a plan for this in the variety of form and color seen in the things of nature. Means must be expended to obtain comfortable, restful articles of furniture. Patients will be much better pleased with them than if the furniture were all precisely the same. *17LtMs, Ms 83, 1902, par. 20*

Ms 84, 1902

The Sanitarium—Where Shall It Be Located?

Refiled as *Ms 85a, 1899*.

Ms 85, 1902

Report of Council About Medical Missionary Work, I

“Elmshaven,” St. Helena, California

April 13, 1902

Portions of this manuscript are drawn from *Ms 50, 1902*, and it is published in entirety in *KC 140-146*.

The Health Food Work

Present: Mrs. E. G. White, W. C. White, N. C. McClure, M. E. Cady Brethren Loper, Boeker, Fulton, Bowen, Haynes, Morian, and others.¹⁷*LtMs, Ms 85, 1902, par. 1*

W. C. White: I esteem it a great privilege that we may meet together for counsel in regard to the work of the Food Company. I know that Mother is weary, and yet I trust that the Lord will bless us with instruction that has been given to her. Here are Brethren Fulton and Haynes from San Francisco; Brethren Cady, McClure, and Lashier from Healdsburg; Brother Loper from the Sanitarium; and Brethren Boeker, Bowen, and others from the Food Company. In a very short time we shall enter meetings in which we ought to present to our people plans and ideals in regard to the work. It is certainly our privilege to ask and receive counsel and enlightenment from God.¹⁷*LtMs, Ms 85, 1902, par. 2*

(Prayer by Brethren McClure and W. C. White.)¹⁷*LtMs, Ms 85, 1902, par. 3*

W. C. White: If I understand the matter correctly, we have come to believe that the Lord would be pleased to have us make the health food business a great missionary agency, a means of reaching the people with the truths and reforms of this generation. To do this, we must reach out and establish the business in as many localities as we can. A matter of first importance is to bring right principles of dealing into our home work, so that our employees shall be trained aright and be enabled to develop Christian character, so that when they go out they may correctly represent a Christian

enterprise.*17LtMs, Ms 85, 1902, par. 4*

In the development of plans, the managers of the Food Company have been studying how to place the foods in the hands of our people at prices which they can afford to pay—how to free the foods consumed by our people from those high prices which are necessary when we give a liberal salary to the man who travels to sell the goods, and a commission to the groceryman who retails them. To accomplish this, it has been proposed that we organize a business connected with the College, operating under the name of the Healdsburg College Food Company, or some similar name, and that instead of dealing with agents or grocerymen, we sell to our people direct at a net rate. We have discussed more or less the question of how the Food Company should connect with the College—whether we should ask the College to conduct this business upon plans which we could approve, or whether the Food Company should conduct the business on plans which the College could approve; or whether the two should unite hand in hand in a partnership.*17LtMs, Ms 85, 1902, par. 5*

Here are the propositions prepared for consideration:*17LtMs, Ms 85, 1902, par. 6*

First: That we organize a department of the food business for the direct supply of the manufactured health foods, also fruits, nuts, legumes, health appliances, literature, etc., to all members of the California Medical Missionary and Benevolent Association, stockholders of Healdsburg College and Pacific Press, and the members of the Adventist Church generally.*17LtMs, Ms 85, 1902, par. 7*

Second: That for this work we organize under the name of the “Healdsburg College Food Company,” said Company to be an equal partnership of the St. Helena Food Company and the Healdsburg College.*17LtMs, Ms 85, 1902, par. 8*

Third: (a) That we encourage the St. Helena Sanitarium Food Company to incorporate under the supervision of the Pacific Medical Missionary Association. (b) That we encourage the Food Company to undertake the establishment of vegetarian restaurants in connection with its food stores and in other places as may seem

advisable. (c) That we encourage the Food Company to establish food stores in the principal cities on the Coast. *17LtMs, Ms 85, 1902, par. 9*

Fourth: That we establish in San Francisco a purchasing and supply agency for the assistance and convenience of our various missionary enterprises, food stores, restaurants, etc. *17LtMs, Ms 85, 1902, par. 10*

In the afternoon meeting these plans were discussed and approved. *17LtMs, Ms 85, 1902, par. 11*

W. C. White: Another question, Mother, that we have been considering is, What is our duty in the matter of establishing restaurants? We have heard you say in private and in public, and have read in what you have written, something with reference to the advantages to the cause of establishing vegetarian restaurants. Recently there have seemed to be some good openings. The difficulty that we have been considering is the expense. To establish a restaurant according to the plan on which they are usually conducted means an investment of from seven hundred to a thousand dollars. *17LtMs, Ms 85, 1902, par. 12*

When Dr. Kellogg was here last, he was much interested in our food stores, and the Doctor suggested that we consider the advisability of establishing restaurants in an inexpensive way in connection with these stores. We have thought that such beginnings could be made with an outlay of two or three hundred dollars in a place. What would you think of that plan? *17LtMs, Ms 85, 1902, par. 13*

Mrs. E. G. White: That would be a very small outlay, would it not? Could you limit the expenditure to that amount? I should think that you would have to expend a little more than that. *17LtMs, Ms 85, 1902, par. 14*

W. C. White: If the restaurants succeed at all, they would grow and require more. That is the case with our children—as they grow larger, and we see them develop, we are ready to spend more on them. *17LtMs, Ms 85, 1902, par. 15*

There is a question in our minds as to whether it would be right to make the Food Company more independent, more self-reliant, than it has been in the past, and then encourage it to take up the restaurant business and introduce restaurants in connection with its stores. *17LtMs, Ms 85, 1902, par. 16*

Heretofore our restaurants have been separate enterprises—often established by individuals—one person here, one person there, or two persons in some place, or by an agent of an association sent out to do this kind of work. Each restaurant had to work out most of the problems for itself. *17LtMs, Ms 85, 1902, par. 17*

In the establishment of food stores, one man has gone out and opened the stores, and all have been managed on a uniform plan. We have been thinking of letting the same company undertake the establishment of small restaurants. It could have a number of them. If they grew too large to be operated to advantage in connection with the food stores, then another place could be found. We have thought that as you said we should begin small and let things grow, perhaps it would be in harmony with right principles to follow this plan in the establishment of restaurants. *17LtMs, Ms 85, 1902, par. 18*

Hygienic Restaurants

Mrs. E. G. White: I have much to say in regard to hygienic restaurants, sanitariums, and the health foods. I am perplexed to know where to begin. *17LtMs, Ms 85, 1902, par. 19*

The light given me is, that instead of presenting the subject of health reform abruptly to a congregation of unbelievers, our laborers should first reach the hearts by presenting Christ and Him crucified. Many unbelievers know no more of health reform than do babies. True, the laborers must dwell on reforms; but let them first endeavor to touch and tender the hearts of the people and lead them to be converted. After conversion, men and women will be ready to receive instruction in regard to further reforms and will permit their teachers to lead them along step by step into the full light of the present truth. *17LtMs, Ms 85, 1902, par. 20*

While in New York last winter, I received light in regard to hygienic restaurants. Night after night the course that our brethren should pursue in that city passed before me. They have a vegetarian restaurant in Brooklyn. They should go forward in the establishment of other hygienic restaurants. Instead of resting satisfied with having only the one that has been opened, they are to open other restaurants in various sections of the city. The people living in one part of Greater New York do not usually know what is going on in the other parts of that great city; therefore it is necessary to establish many restaurants. As men and women eat at these places, they will become conscious of an improvement in health. Their confidence once gained, they are more ready to accept God's special message of truth. *17LtMs, Ms 85, 1902, par. 21*

Whenever in our large cities there is a strong educational missionary work being carried forward, there should be some sort of hygienic restaurant established, which shall demonstrate to the people right methods in the selection and preparation of food. *17LtMs, Ms 85, 1902, par. 22*

When in Los Angeles, I was shown that not only in various sections of that city, but in San Diego and in smaller tourist resorts of Southern California, health restaurants and treatment rooms should be established. Our efforts should include the great seaside resorts. *17LtMs, Ms 85, 1902, par. 23*

H. H. Haynes: Here is a question that has been asked me by a great many of our people within the last year. They say, "We could open a health boarding-house; but would it be right to do this and serve guests on the Sabbath, and have them around on that day as we should in an ordinary boarding house?" *17LtMs, Ms 85, 1902, par. 24*

Mrs. E. G. White: I have had no special light in regard to its being the duty of our people to conduct boarding houses something after the order of hotels. Years ago the brethren began to work in that line in Battle Creek, but the Lord forbade them to continue. *17LtMs, Ms 85, 1902, par. 25*

It began in the Sanitarium before Dr. Kellogg came into the institution. Persons who came there to board and room brought in

chess playing and many other amusements. This was not right, and the Lord rebuked the management. Our sanitariums are not to cater to the perverted tastes of worldly people. The same evils have existed in the Sanitarium on the hillside. A few years ago the managers made it more of a hotel than an institution for healing the sick. In the rooms of the guests could be seen the wine bottles that they had brought with them. The boarders indulged appetite for many harmful things. God was not at all pleased with the course pursued by the management in allowing such indulgence; for His purpose in the establishment of the institution was not being carried out. He sent light in regard to it, and the result was that some in leading positions withdrew. They said, "If we refuse to serve meat, we cannot hold the patrons." But whether patronage increases or decreases, right principles must be upheld in the Lord's institutions. In all our work we are to show the advantage of a health-reform diet. Between us and the world there is to be a distinct line of demarcation.*17LtMs, Ms 85, 1902, par. 26*

We are not building sanitariums for hotels. Receive into sanitariums only those persons who desire to conform to right principles. Let them use the foods that we place before them. If we should allow them to have intoxicating liquors in their rooms, or should serve them with meat, how can we give them the help they should receive in coming to our sanitariums? We must let them know that we have principle enough to keep such articles out of the institution. The same is true in the hygienic restaurants. We must be as true to principle as the needle to the pole. We have no time to dally. Do we not have a desire to see our fellow beings freed from disease and infirmity and in the enjoyment of health and strength?*17LtMs, Ms 85, 1902, par. 27*

Hygienic Restaurants in Connection With Treatment Rooms

To return to the question concerning boarding houses: I have not seen, and cannot now see, any light in opening a boarding house for the purpose of taking in every tourist that desires merely food and lodging. I have had light, however, that in many cities it is advisable for a restaurant to be connected with treatment rooms. The two can work in harmony and uphold right principles. In connection with our treatment rooms and restaurants in the cities, it

is sometimes advisable to have rooms where we can provide lodgings for the sick. But we are not to erect in the cities immense buildings in which to care for the sick, because God does not want them to remain in the cities. *17LtMs, Ms 85, 1902, par. 28*

Instruction on the Health Food Question

In the early days of health reform among our people, some of our sisters were on the alert for opportunities to show the people how to prepare hygienic foods. On the occasion of large gatherings, some in Battle Creek, thirty years ago, went to the fairground—the very place where Dr. Kellogg's house now stands—and, setting up their stoves, they baked and cooked in the presence of the people and served the food free of charge. This cost time and money, but the result was well worth the effort. Many sampled the foods, pronounced them good, and asked how they were prepared. Gladly they were taught how to prepare the various dishes. *17LtMs, Ms 85, 1902, par. 29*

Wherever the truth goes, the people should be given instruction in the preparation of healthful foods. God desires that in every place the people shall be taught to use the products that can be readily obtained. Skilful teachers should show the people how to prepare the products that they can raise or secure in their section of the country. Thus the poor, as well as those in better circumstances, can learn to live healthfully. *17LtMs, Ms 85, 1902, par. 30*

All the way along from the beginning, we have found it necessary to educate, educate, educate. God desires us to continue the work of educating the people. We are not to neglect this work because of the effect we may fear it will have on the sales of the goods prepared in the health food factories. That is not the most important matter. Our work is to show the people how they can obtain and prepare wholesome food, how they can co-operate with God in restoring His moral image in themselves. In the effort to help them, difficulties will arise. Some have written to me about the recipes for using the nut preparations, saying that the foods as prepared do not agree with them and that they have written to the Sanitarium and to others, but have not learned the cause of the difficulty. In replying to such inquiries, I have suggested that they use only one-fifth part of

the nut preparations called for in the recipes. This is the instruction given me. It would be a blessing if our cook books were pruned of some of the recipes appearing in them.*17LtMs, Ms 85, 1902, par. 31*

In the use of foods we should exercise good judgment and sound sense. When we find that something does not agree with us, we need not write letters of inquiry to learn the cause of the disturbance. We are to use our reason. Change the diet; use less of some of the foods; try other preparations. Soon we shall know the effect that certain combinations have on us. We are not machines; we are intelligent human beings; and we are to exercise our common sense. We can experiment with different combinations of foods.*17LtMs, Ms 85, 1902, par. 32*

There are persons who would be more benefited by abstinence from food for a day or two every week than by any amount of medicine or treatment or medical advice. To fast one day a week would be of incalculable benefit to them. It is foolish for one to keep on eating day after day and yet wonder why he is in distress. Let such an one relieve himself from distress by changing his diet or by eating less. If he wills to do so, he can soon obtain relief.*17LtMs, Ms 85, 1902, par. 33*

God never intended that the manufacture of health foods should be committed to any one man or set of men. Knowledge in regard to the preparation of health foods is God's property and has not been entrusted to a few men only to be kept to themselves. God communicates to man in order that man may communicate to his fellow men. In saying this, I do not refer to the special preparations that it has taken Dr. Kellogg and others long study and much expense to perfect. I refer especially to the simple preparations that all can make for themselves, instruction in regard to which should be given to those who desire to live healthfully, and especially to the poor.*17LtMs, Ms 85, 1902, par. 34*

There is one thing that our brethren have done which has wrought great injury to the work. God has given us knowledge in the manufacture of foods as a means of helping to sustain the cause; yet there are some who have been so indiscreet as to disclose to

worldly men secrets in regard to the preparation of health foods. Thus they have abused their God-given trust. They ought to have kept their own counsel, and allowed the Lord to lead.*17LtMs, Ms 85, 1902, par. 35*

It is the Lord's design that in every place men and women shall have the privilege of developing their talents by preparing healthful foods from the natural products of their section of the country. No man is to forbid them. If they look to God, exercising their skill and ingenuity under the guidance of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to prepare foods that will take the place of flesh meat. Those thus helped can in turn instruct others. Such a work will yet be done. If it had been done before, here would today be many more people in the truth than there are, and we should have had many more who could give instruction than we have. Let us learn what our duty is and then do it. We are not to be dependent and helpless, trusting in human beings.*17LtMs, Ms 85, 1902, par. 36*

In reform movements, too often our leaders do not take the people with them. My husband was very particular in regard to this point. He tried to move no faster than he could lead the people. He regarded it as beneficial to the cause of truth to counsel with his brethren and sisters, as we have met for counsel today. After laying his plans before the council, he would say, "If you all agree to these plans, we will place them before our people. They support the work in the field, and we must bring these things to their attention, that we may all move understandingly, working to one point."*17LtMs, Ms 85, 1902, par. 37*

In connection with the food question, the Southern field was opened before me in a special manner. In some sections of the South the people will find it necessary to obtain some of the health foods from places outside of that field. But many of the products raised in the South may be utilized in making wholesome foods. In some parts of that field there is a good supply of fruit.*17LtMs, Ms 85, 1902, par. 38*

I cannot enter into the minutiae in regard to the health food

business. The details must be worked out by others, and these must be men and women of consecration and common sense. Many ask, "What would you do in such and such a case?" My brethren and sisters, find out what to do when you come to the perplexity. You cannot learn everything at once. You must learn as you advance. Constantly advance. There should be a gradual development. Learn from one another. Pray for divine enlightenment. God has skill and understanding for His people. He who gave manna to the Israelites for forty years, who kept their shoes and clothing from waxing old and worn, still has a care for His children. If we place ourselves in right relation to Him, and daily commune with Him, we shall be taught of Him, and shall receive His blessing. *17LtMs, Ms 85, 1902, par. 39*

"Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. ... 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, 10, 11.*] Into every department of God's work there is to be brought hope and courage and joy—the joy of Christ. Then spiritual things will be spiritually discerned. The joy of the Lord is as far above every other joy as holiness is above unholiness. It gives strength to the physical, mental, and spiritual powers. *17LtMs, Ms 85, 1902, par. 40*

Ms 86, 1902

Report of Council About Medical Missionary Work, II

“Elmshaven,” St. Helena, California

April 13, 1902

Portions of this manuscript are drawn from *Ms 50, 1902* and are published in *7T 78-79, 82-83*.

Sanitariums Not to Be in Cities

Mrs. E. G. White: Our sanitariums should not be established in the large cities. According to the light that the Lord has given me, in a little while from now, these cities will be terribly shaken. No matter how large or how strong a building may be, no matter how many safeguards against fire have been provided, if God touches it, in a few moments or in a few hours, it is in ruins. Let our sanitariums workers remember that those who establish sanitariums in cities do not reveal wisdom. The besom of destruction is to sweep away these ungodly cities. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will soon come upon the whole earth. He has told us, “Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it (the coming of the Son of man) is near, even at the doors.” [*Matthew 24:32, 33.*] The intemperance in eating and drinking, the extravagance in dress, the increase of crime, the many accidents and disasters of daily occurrence—all these are indications of the soon coming of the Son of man. *17LtMs, Ms 86, 1902, par. 1*

If a sanitarium is established in a city, the patients are largely prisoners in their rooms. They are shut up within four walls; and if, perchance, they are able to look out of a window, they can see little except houses, houses, houses. *17LtMs, Ms 86, 1902, par. 2*

An invalid confined within four walls is liable to brood over his physical conditions. He becomes weary of looking at nothing but the

walls of his room. Often he is poisoned by his own breath. These are some of the reasons why I have had no faith in establishing great medical institutions in the large cities. There may be small establishments in some of our great cities to serve as “feeders,” so to speak, to larger institutions in the country. In these small branches, patients could remain a day or two and then go on to the sanitarium. Usually if they are physically able to go to a sanitarium in a city, they are able to go a little farther to a sanitarium in the country.*17LtMs, Ms 86, 1902, par. 3*

In the location of sanitariums, our physicians have missed the mark. They have not taken the advantage of nature that God desires them to take. He intends that the sick shall be placed in the midst of the beautiful objects of nature, where they will have opportunity to be in the warm sunshine and the pure air.*17LtMs, Ms 86, 1902, par. 4*

Let the places chosen for sanitarium work be beautiful. Let the patients be surrounded with everything that delights the senses. Nature is God’s physician. Outdoor life is the only medicine that many invalids need. Pure air, sunshine, beautiful flowers and trees, orchards and vineyards, outdoor exercise—these combined are health-giving, an elixir of life.*17LtMs, Ms 86, 1902, par. 5*

Placed in the midst of conditions so favorable, patients will not require half the care that they would if confined in a sanitarium in the city and closely watched by nurses. Nor will they in the country be so much inclined to be discontented and to repine. They will be ready to learn lessons in regard to the God of nature—ready to acknowledge that He who cares for nature so wonderfully is willing to care for the creatures formed in His own image. Thus opportunity is given physicians and helpers to reach souls, uplifting the God of nature before those who are seeking the restoration of health.*17LtMs, Ms 86, 1902, par. 6*

In the night season a view of a sanitarium was shown me. The institution was not so very large, but it was complete. It was surrounded by beautiful ornamental trees, and beyond these were orange groves. Connected with the place were gardens in which the women patients, if they chose, could cultivate flowers of every description, each patient selecting a special plot for which to care.

Outdoor exercise in these gardens was prescribed as a part of the regular treatment.*17LtMs, Ms 86, 1902, par. 7*

Thus I was instructed by the Lord. Scene after scene passed before me. In one scene there were a number of suffering patients who had just come to one of our country sanitariums. In another I saw the same company, but oh, how transformed. They were walking about, and talking, and appeared happy. Disease had gone, the skin was clear, and the countenance joyful; body and mind seemed full of health.*17LtMs, Ms 86, 1902, par. 8*

Never did I value outdoor life as a means of restoring the sick to health as I valued it after these scenes had passed before me. I had always taught these principles, but never before had I so clearly seen the life-giving power in nature. Since these views were given to me, I have felt intensely over the matter and have earnestly desired to give the light to all who are engaged in medical missionary work.*17LtMs, Ms 86, 1902, par. 9*

I was also instructed that as those who have been sick are restored to health in our sanitariums in this country, and return to their homes, many will be favorably impressed by the transformation that has taken place in them. Those who have been benefited will be, as it were, living object lessons. Many of the sick and suffering will turn from the cities to the country. Refusing to conform to the habits, customs, and fashions of city life, they will seek to regain health in some of our medical institutions in the country. Thus even if we are removed from the cities twenty or thirty miles, we shall be able to reach the people. Those who desire health will have opportunity to regain it under conditions most favorable.*17LtMs, Ms 86, 1902, par. 10*

God will work wonders for us if we work in faith; when we cooperate with Him, He is ready to do His part. Everything in my power I desire to do, that my brethren may be led to pursue a sensible course, and that their efforts may be most successful.*17LtMs, Ms 86, 1902, par. 11*

The Sanitarium Work in Southern California

For months I carried on my soul the burden of the medical missionary work in Southern California. Recently light has been given me in regard to the manner in which God desires to conduct sanitarium work. We are to encourage the patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the lookout for cheap, desirable properties in healthful places suitable for sanitarium purposes. *17LtMs, Ms 86, 1902, par. 12*

Under no circumstances are we to put all our means into one great, expensive medical institution. To bring together a large number of people in one place is not favorable to the securing of the best results in physical and spiritual restoration. And besides this, to establish such an institution would be to rob other places where health institutions should be established. Wherever we work, some will desire to secure as much means as possible in order to erect a large building; but this is not the wisest plan. When planning for a medical institution in one place, we should keep in mind the needs of other places. Let economy be practiced so that it will be possible to give the people in other sections of the country similar advantages. *17LtMs, Ms 86, 1902, par. 13*

I have been shown that the present is an opportune time to advance the sanitarium work in Southern California. In the vicinity of such tourist resorts as Los Angeles and San Diego, we should become informed in regard to desirable properties that may be secured at low rates. Instead of investing in one medical institution all the means obtainable, we ought to establish smaller sanitariums in many places. Soon the reputation of the health resorts in Southern California will stand higher than now. NOW is our time to enter that field for the purpose of carrying forward medical missionary work. *17LtMs, Ms 86, 1902, par. 14*

Ms 87, 1902

Sermon/On the Training of Children

Petaluma, California

June 8, 1902

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“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 (pruneth) it, that it may bring forth more fruit. Now ye are clean through (obedience to) the Word that I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.” [*John 15:1-6*.] *17LtMs, Ms 87, 1902, par. 1*

“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” [*Verse 7*.] This promise is given with no conditions excepting those which Christ has made. Whosoever abides in Him asks for the things that are in harmony with His will and always receives an answer to his petitions. *17LtMs, Ms 87, 1902, par. 2*

“Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.” The bearing of good fruit is the proof of true discipleship. Those who abide in Christ have the mind of Christ, and of such He declares, “So shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love.” [*Verses 8, 9*.] *17LtMs, Ms 87, 1902, par. 3*

The privilege of abiding in Christ is given on the condition of obedience to His Word. He says, “If ye keep My commandments, ye shall abide in My love; even as I have kept My Father’s

commandments, and abide in His love.” [Verse 10.] This is a wonderful statement. When I take into consideration all the words that Christ has given us in regard to the things essential for our salvation, I often wonder what excuse we could render to God for our neglect of His Word and our failure to obey its teachings. Those who prayerfully study the Word are eating the flesh and drinking the blood of the Son of God. And Christ declares that those who eat His flesh and drink His blood have eternal life.*17LtMs, Ms 87, 1902, par. 4*

“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.” [Verses 10-14.]*17LtMs, Ms 87, 1902, par. 5*

The Fruits of Righteousness to Be Borne in the Home Life

Christians fathers and mothers are to bear the fruits of righteousness in the home life. A most solemn responsibility rests upon them. The home of every Christian should be a little church, a representation of the heavenly home, from which others may learn what a family can become in this world through obedience to God’s Word. Heaven is much nearer to the earth than many realize. The angels of God are ascending and descending the ladder of shining brightness that Jacob saw. God is above this ladder, and His glory, flushing the threshold of heaven, is shining upon every round.*17LtMs, Ms 87, 1902, par. 6*

God desires parents to bear much fruit by training and disciplining their children aright. Such work requires tact and skill; for different minds are differently constituted. In order to be successful in this work, parents should engage in it prayerfully and intelligently, beginning with themselves.*17LtMs, Ms 87, 1902, par. 7*

The husband and the wife are to bear with and respect each other. The husband is the priest of the household. The wife is to lean upon

his large affections, and his arm is to strengthen and sustain her in carrying the burdens. Both should learn to use much discretion in the management of human minds. In dealing with their children they should depend upon the guidance of the Holy Spirit.*17LtMs, Ms 87, 1902, par. 8*

The First Obligations of Parents

Parents often ask me what they ought to do for their children. While I was laboring in Australia, many wrote to me from America on this point. One sister, the mother of six children, desired to learn whether it were her duty to leave home in order to labor for the conversion of other children. In my reply to this mother, I said, The first obligation resting upon you is the care of the children that are a part of yourself. First show that you have the wisdom and grace of Christ to work upon the material in your own home. Help your own little ones before trying to help others. Bring them up in the nurture and admonition of the Lord, so that they will be converted to Him and become useful in His service. Your ability to lead your children to yield themselves to the Lord will be the evidence that you have the tact and ingenuity, through the power of God's Spirit, to manage other human minds and turn them to Jesus. If you cannot manage your own children, do not think of going elsewhere.*17LtMs, Ms 87, 1902, par. 9*

Study the Child's Temperament

Fathers and mothers, ask in faith for wisdom to deal with your children in the fear of God. They are a part of your flesh and blood and have inherited your temperament. When you see them acting as you would act were you not under the control of the Spirit of God, how patiently you should deal with them! Notwithstanding your mistakes and failures, Christ has dealt kindly and patiently with you.*17LtMs, Ms 87, 1902, par. 10*

If you desire to learn what course to take with your children, make their peculiar temperaments your constant study. All children cannot be managed alike. You may need to manage one child differently from the way in which you manage another. Go to God, telling Him your perplexity. He will teach you how to deal with human minds.

When you learn lessons from the Source of wisdom, when you manifest an earnest desire to save the souls of those who are of your own flesh and blood, when you show a determination not to let them go but to hold on to them, you will be able to bring them up in the fear of God. *17LtMs, Ms 87, 1902, par. 11*

Methods of Training

We have much to learn in regard to child training. When teaching the little ones how to do things, we must not scold them. Never should we say, "Why did you not do this?" Say, "Children, help mother do this;" or, "Come, children, let us do this." Be their companion in doing these things. When they finish their work, praise them. *17LtMs, Ms 87, 1902, par. 12*

Years ago the children in my home were learning how to knit. One of them asked me, "Mother, I should like to know whether I am helping you by trying to do this knitting-work?" I knew that I should have to take out every stitch, but I replied, "Yes, my child, you are helping me." Why could I say that they were helping me? Because they were learning. When they did not make the stitches as they should have made them, I took out every stitch afterward, but never did I condemn them for their failure. Patiently I taught them until they knew how to knit properly. *17LtMs, Ms 87, 1902, par. 13*

The mother is the queen of the home. She must not allow her children to treat her as a slave. Many a mother has gone down into the grave with a broken heart, because she made a slave of herself, doing things that she should have taught her children to do. Let every mother teach her children that they are members of the family firm and must bear their share of the responsibilities of this firm. Every member of the family should bear these responsibilities as faithfully as church members bear the responsibilities of church relationship. Let the children know that they are helping father and mother by doing little errands. Give them some work to do for you, and tell them that afterward they can have a time to play. *17LtMs, Ms 87, 1902, par. 14*

Dress your children neatly in simple clothing, and allow them to spend much time out-of-doors. You can furnish them with cartloads

of sand in which to play. By playing in the sunshine and the fresh air, children will gain health and strength of mind and body. They will be benefited both spiritually and physically. *17LtMs, Ms 87, 1902, par. 15*

The Lord recognizes every such effort. The spiritual education of the child begins in the home. The mother, as the first teacher, should teach her children how to pray by having them repeat a simple prayer after her. The Saviour dwells in the homes of those who teach their children to pray for His blessing to rest upon them. The saving power of the grace of God will be given to such fathers and mothers. *17LtMs, Ms 87, 1902, par. 16*

After the children have learned to write, encourage them to keep a record of the occurrences of the day, noting the points on which they have overcome through the grace of Christ, and also the points on which they have failed. During the evening hour of prayer have a blessed season of confession, and of praise and rejoicing. I am sorry that we do not have more praise services in our homes, sorry that we are so slow to learn to praise Him from whom all blessings flow. *17LtMs, Ms 87, 1902, par. 17*

The Influence of Cheerfulness

Are you sick at times? If so, do not let a gloomy expression come over your countenance. Such an expression hurts not only yourself, but also those who are with you. Bear good fruit by showing that the power of Christ enables you to endure uncomplainingly the afflictions that sometimes must be endured in the home life. *17LtMs, Ms 87, 1902, par. 18*

Let us keep ourselves in a cheerful frame of mind. It is our privilege, through faith, to have the mind of Christ, and to abide in Him. I especially beseech mothers to remember that it is their privilege to have the mind of Christ. Never lose control of your temper. You cannot afford to do this; for thus you would sow in the hearts of your children seed that, sooner or later, would produce the fruits of unrighteousness. Such seed sowing is represented as laying wood, hay, and stubble upon the foundation stone. How much better it is to use gold, silver, and precious stones in the character building by

being compassionate, considerate, charitable, and long suffering in every word and deed! When you have learned to control yourself, it will be easy for you to bind your children to you with the silken cord of love. This is true religion. Thus you give a true representation of Christ. Thus you can take your children with you in the way of righteousness, following Christ at every step.*17LtMs, Ms 87, 1902, par. 19*

Methods of Government

Some parents make the grave mistake of allowing children to have their own way until they are old enough to reason for themselves. By this course they place their children beyond the reach of their help. Let every mother begin the training of her children while they are in babyhood. Some battles will have to be fought, it is true, but no parent can afford to wait until the children are older.*17LtMs, Ms 87, 1902, par. 20*

If your child reaches out to take some forbidden thing, say kindly, but firmly, "No, do not touch it," and you will find after telling him this two or three times that he will learn to obey. Touch the hand a little severely, if necessary. When he reaches after the forbidden object again, say, "No, no! No, no! Mustn't touch! Mustn't touch!" Time and again I have seen this method followed successfully in dealing with little children who wanted to grasp everything that their hands could handle while sitting at the dining-room table. Such children should be restrained. Tell them that there are things which they must not touch. If thus trained in their babyhood and early childhood, they will learn to obey while very young.*17LtMs, Ms 87, 1902, par. 21*

In the government of children there must never be a difference of opinion between the parents.*17LtMs, Ms 87, 1902, par. 22*

Parents, remember that impulsive movements in disciplining children are liable to place them on Satan's ground. By indiscretion you can arouse the very worst feelings of the human heart. You can manage your children in such a manner that from babyhood they will virtually manage you. But God has given you reasoning faculties. Determine that by His infinite power you will be obeyed in your house. Never let your love and patience interfere with the

requiring of perfect obedience. Children respect a mother who rules firmly in love as the queen of the home. *17LtMs, Ms 87, 1902, par. 23*

The mother who governs in the fear of God will not allow her child to throw himself upon the floor in a fit of passion, kicking and screaming in rage. If he attempts to do this, she will make him understand that such actions must never be repeated. If the mother does not control, Satan will. With prayer and patience the mother should strive to direct aright the minds of her children, leading them in the way of righteousness. When my children were very young, I determined that they should never, never gain an advantage over me by disturbing my feelings. I never let them see that they could annoy me. When they disobeyed, I did not shake them roughly or strike them. Instead of punishing them at once, I said to them, We will say nothing about this matter before evening worship; then we will talk it over and settle it. When evening came, they were subdued, ready to ask forgiveness. Thus I avoided many difficulties. *17LtMs, Ms 87, 1902, par. 24*

What is the use of blistering the tongue with words of scolding and fretfulness? The gift of speech is a precious talent. Glorify God by speaking right words. *17LtMs, Ms 87, 1902, par. 25*

The Work of Parents During Camp-Meetings

When attending a camp-meeting, keep your children by your side unless some special provision is made for them. Do not permit them to stroll about the grounds when they should be with you. If your children are unconverted, you should say to them, "Children, we have come here to be converted." Leave nothing in the way of their conversion. If anything in your life is standing in their way, make confessions to them. If you have been speaking unkindly to them, say, "Children, I have determined to cease speaking harshly and unkindly. Will you do the best you can to help your mother to reform?" Then make a covenant with God by sacrifice to reform. If necessary, sign a pledge that henceforth, the Lord helping you, you will always be a faithful mother. *17LtMs, Ms 87, 1902, par. 26*

Oh, that mothers should neglect the great salvation that has been

offered to them and think perhaps that they were doing a praiseworthy thing if they did not fight against the truth! Christ says, "He that is not with Me scattereth abroad." [See *Matthew 12:30.*] Those who are not united with Christ are exerting an influence against Him, even if they do not openly oppose Him. God is calling upon the mothers who have not awaked before, to awake during this meeting. He holds you accountable for the souls of your children. Many of you are students of the Scriptures and are familiar with a theory of the truth, but every day you are neglecting the great salvation offered you. Even if you do not openly oppose the truth, yet if you neglect to respond to the overtures of Mercy, you are fighting against God. Notwithstanding Christ's complete sacrifice, many who hear the truth and are familiar with its teachings still neglect the great salvation offered them. Mothers, can you afford to remain out of the ark of safety? If you remain outside, how can you expect your children to enter?*17LtMs, Ms 87, 1902, par. 27*

We are not to shut ourselves up to ourselves, thinking that we have nothing to do in our own church or elsewhere. Christ has commissioned us to carry the gospel to the world. Not only should we cherish and teach the principles of truth in our homes; we should bring them into the church and exalt them before the world.*17LtMs, Ms 87, 1902, par. 28*

Never should we act so that our children will have cause for saying, "My parents do not act as Christians should." If our actions are inconsistent with our profession of Christianity, we are laying stumbling blocks before the feet of our children. Parents, arouse! Be afraid to neglect longer the great salvation offered you. Be converted on this camp-ground. Make diligent work, determining that under all circumstances you will be Christians.*17LtMs, Ms 87, 1902, par. 29*

"Suffer little children to come unto me."*17LtMs, Ms 87, 1902, par. 30*

Jesus loves little children. He gave His life not only for the salvation of fathers and mothers, but also for the salvation of children. During His ministry one mother with her child desired to find Him, in order that He might lay His hands upon the child. This mother felt that she

must take her little one to Jesus for His blessing. She thought of it for some time; for Jesus was not near her, and it seemed too great an undertaking to go to Him. But Jesus came nearer and still nearer, until He was near enough for her to reach Him. She started on her journey, and on the way another mother joined her with her children, and afterward still others, until several mothers with their children were in the little company that came to the disciples and made known their request. *17LtMs, Ms 87, 1902, par. 31*

Thinking to do Christ a favor, His disciples sent the mothers away. But when Jesus saw that they were being sent away disappointed, He rebuked His disciples, saying, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." [*Mark 10:14.*] *17LtMs, Ms 87, 1902, par. 32*

Christ saw those children leaving their homes. He saw the little company coming along the dusty way, increasing in number as they journeyed on. And when the children came to Him, He took them in His arms and blessed them. Some of the weary little ones fell asleep in His arms, resting their heads upon His bosom. The burdened mothers were comforted. They returned with light hearts, strengthened and blessed, carrying with them the Saviour's blessing, which ever afterward they cherished in their humble homes. *17LtMs, Ms 87, 1902, par. 33*

Let us pray for the blessing of Christ's abiding presence in our homes. Let us take more time to teach our children lessons of faith and trust in Him. We may think that by so doing we are neglecting our business, but are we? We never lose in business transactions by taking time to seek God for His blessing; for those who receive His blessing receive the vivifying power of His Spirit, which revives them in health and strengthens them for their work. *17LtMs, Ms 87, 1902, par. 34*

"Seek those things which are above." [*Colossians 3:1.*] *17LtMs, Ms 87, 1902, par. 35*

We took our baptismal vows in the presence of the three highest authorities of the heavenly courts—the Father, the Son, and the Holy Ghost. We solemnly pledged ourselves before all Heaven to die to sin and to walk in newness of life. Have we been working out

our own salvation with fear and trembling? or have we been living a worldly life, indulging in sin? The apostle's instruction is: "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [*Verses 1-4.*] *17LtMs, Ms 87, 1902, par. 36*

Mothers, you have made a covenant with Jesus and claim to be His children. Have you lived the Christ-life? Have you been seeking those things which are above? When you took your baptismal vows, were you dead to sin and to the world, or were you buried in baptism while you were still alive? It is an awful thing to be buried alive. *17LtMs, Ms 87, 1902, par. 37*

Those who are dead to sin and to the world are dead to fashion and pride. They are careful in the expenditure of means. When the gospel messengers enter new fields to carry the truth to those who have never heard it before, those who have died to the world contribute liberally for the support of these messengers. They give to this work every dollar that they can save. They spend nothing for selfish gratification or for the adornment of their children. *17LtMs, Ms 87, 1902, par. 38*

Christian parents, never allow your children to dress as worldlings dress. You may say, "My children do not profess to be converted, and therefore I cannot refuse them;" but this reason does not excuse you. Let them understand that your money is the Lord's money and must not be used in indulging them in the fashions and pleasures of the world. Dress them neatly and tastefully, but refuse to sustain them in any effort to follow the fashions. Do not allow their minds to control yours. *17LtMs, Ms 87, 1902, par. 39*

As God-fearing parents, you should lead your children to give their hearts to God when very young. Tell them your desire to see them converted and baptized, and then work to this end. *17LtMs, Ms 87, 1902, par. 40*

My brother, my sister, it has been your privilege to sanctify yourself wholly to God's service. You will be sustained by ministrations of heavenly angels. The Holy Spirit will help you in every emergency,

enabling you to remain sanctified in mind and heart. Why?— Because you are dead, and your life is bound up with the life of Jesus Christ. You live in Him; He abides in you; and you are united as one. You are actuated by His mind, and you think right thoughts and speak right words. Forgetting not that you have been cleansed from sin, you grow in grace, adding “to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” [2 Peter 1:5-8.]17LtMs, Ms 87, 1902, par. 41

“Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things’ sake the wrath of God cometh on the children of disobedience.” [Colossians 3:5, 6.] If you have been obedient since taking your baptismal vows, none of these sins is clinging to you; for you pledged yourself before God to die to sin. After your burial in the water in the likeness of Christ’s death, you arose in the likeness of His resurrection. Over the rent sepulcher of Joseph He declared, “I am the resurrection and the life.” [John 11:25.] He will keep His pledge, if you keep yours to remain dead to the world and alive in Him. “If ye then be risen with Christ, seek those things which are above. ... 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.” [Colossians 3:1, 12-14.]17LtMs, Ms 87, 1902, par. 42

“In all points tempted like as we are.” [Hebrews 4:15.]17LtMs, Ms 87, 1902, par. 43

In Hebrews we read: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His

person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.” [*Hebrews 1:1-3.*]17LtMs, Ms 87, 1902, par. 44

To save the fallen race, Christ laid aside His kingly crown and royal robe, clothed His divinity with the robe of humanity, and came to this earth. Without leaving heaven and taking the nature of man, He could not pay the ransom for our salvation; therefore He left His high command in the heavenly courts and assumed the weaknesses of humanity, sacrificing all in our behalf. He came to this earth and stood at the head of humanity, to work out for you and for me a faultless character by obedience to God’s law. He “was in all points tempted like as we are, yet without sin.” [*Hebrews 4:15.*] The temptations that He withstood were as much stronger than ours as His nobility and majesty are greater than ours. Having been tempted so strongly on every point, He is able to succor every one whom Satan is now tempting. And today it is the privilege of men and women to gain the victory over temptation through the merits of the crucified and risen Saviour, who is familiar with every trial of humanity.17LtMs, Ms 87, 1902, par. 45

“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 feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly (resolutely) unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [*Verses 14-16.*]17LtMs, Ms 87, 1902, par. 46

“How much owest thou unto my lord?” [*Luke 16:5.*]17LtMs, Ms 87, 1902, par. 47

In connection with God, Christ created the heavens and the earth and all that is therein. He made and has kept in place the great powers in the heavens—the sun, the moon, and the stars—to give light and gladness to the earth, to give the dew and the rain, and to cause vegetation to flourish. All these blessings He has given to the just and to the unjust.17LtMs, Ms 87, 1902, par. 48

In return for these blessings, what are we doing for the Master? Have we been true to Him since our baptism? If we have not, let us

seek for reconversion and henceforth be faithful to our baptismal vows. Let us take up our long-neglected duties, and bear fruit to the glory of God. Those who remain faithful to the end will receive a rich reward. To every overcomer God has promised a crown of glory and a home in heaven. *17LtMs, Ms 87, 1902, par. 49*

“How much owest thou unto my lord?” [*Verse 5.*] In order to produce the fruits of the earth, you must co-operate with Him. True, you can sow the seed; but it is God who sends the sunshine and the showers to cause the seed to spring up and grow, “first the blade, then the ear, after that the full corn in the ear.” [*Mark 4:28.*] Thus it is in cultivating the fruits of righteousness in the heart. We must co-operate with God. Paul says, “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] Even in working for our temporal sustenance we are working for God’s glory. And He has instructed us to work also for the salvation of the soul. “Work out your own salvation,” He says, “with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure.” [*Philippians 2:12, 13.*] *17LtMs, Ms 87, 1902, par. 50*

Those in whom Christ is abiding will never neglect the duties that they owe to their children. Fathers, mothers, come to the foot of the Cross, saying, “Lord, forgive me for failing to serve Thee and to render grateful praise to Thee for Thy loving-kindness to me. O Jesus, pardon me, and I will begin to live a new life, henceforth serving Thee alone.” *17LtMs, Ms 87, 1902, par. 51*

Remember that your children are not your own, but that they, too, have been “bought with a price,” and that they are to be prepared for a home in heaven. [*1 Corinthians 6:19, 20.*] A crown of glory will be placed upon the head of every victorious parent and every victorious child. The gates of the beautiful city will be opened for the entrance of both faithful parents and obedient children. In that day it will be the privilege of faithful parents to say, “Behold I and the children which God hath given me.” [*Hebrews 2:13.*] *17LtMs, Ms 87, 1902, par. 52*

Ms 88, 1902

A World-Wide Work

NP

June 18, 1902 [typed]

Portions of this manuscript are published in *MM 252-253, 322; UL 183*. +NoteOne or more typed 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 much burdened in regard to the work in America. Not one-hundredth part is being done that might be done. There are many, many openings to be filled. *17LtMs, Ms 88, 1902, par. 1*

Looking upon the unpromising fields of Samaria, Christ said to His disciples, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [*John 4:35, 36*.] Christ had been talking with the Samaritan woman. The result of the words spoken to her is told in the following words: "Many of the Samaritans of the city 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 because of His own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world." [*Verses 39-42*.] *17LtMs, Ms 88, 1902, par. 2*

The experience of Christ and His disciples on this occasion will be often repeated in this age of the world. *17LtMs, Ms 88, 1902, par. 3*

The closing words of the book of Revelation point out our work: "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the spirit and the bride say, Come. And let

him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation 22:16, 17.*]*17LtMs, Ms 88, 1902, par. 4*

The Need of Medical Missionary Work

For many years the Lord has kept before our people the value of medical missions. Medical missionary work is the means that the Lord uses to prepare the way for the presentation of other points of truth. The Lord has given Dr. Kellogg special power to see and appreciate the value of medical missionary work in preparing the way, in connection with other Christian agencies, for the proclamation of the first, second, and third angels' messages to go to a world that is fast becoming as wicked as the world that was destroyed by the flood.*17LtMs, Ms 88, 1902, par. 5*

Dr. Kellogg has acted his part well, as far as striving to carry forward medical missionary work is concerned. But his ministering brethren have not co-operated with him in the line of health reform. They should have shown far greater respect and sympathy for Dr. Kellogg and his earnest efforts to advance the truths so important for this time.*17LtMs, Ms 88, 1902, par. 6*

Some have questioned whether medical missionary work may not have been carried too strongly. Some claim that the doctor and his associates have placed undue importance on the work with which they are connected.*17LtMs, Ms 88, 1902, par. 7*

The doing of this work is the doctor's special talent. It has been the labor of his life; and none too much importance has been given to this phase of God's work. But the efforts that have been put forth have not always been proportionately distributed.*17LtMs, Ms 88, 1902, par. 8*

Intemperance has filled our world, and medical missions should be established in every city. By this I do not mean that expensive institutions should be established, calling for a large outlay of means. These missions are to be conducted in such a way that they will not be a heavy drain on the cause; and their work is to prepare the way for the establishment of present truth. Medical missionary

work should have its representative in every place in connection with the establishment of our churches. The relief of bodily suffering opens the way for the healing of the sin-sick soul. This is the work that will need to be established in the Southern field. Let our people awake to the importance of this work. *17LtMs, Ms 88, 1902, par. 9*

Not one word too much has been said in vindication and praise of genuine medical missionary work. Connected with other lines of gospel work, medical missionary work is the instrument by which the ground is prepared for the sowing of the seed of truth, and the instrument also by which the harvest is reaped. If all our ministers had received and practiced the light that God had given on health reform, the needy and the outcasts would be embraced in every evangelistic effort to a much larger extent than they have been. With medical missionary work acting as the helping hand of the gospel ministry, the sick would be restored to health, and many souls would be lead into the light. *17LtMs, Ms 88, 1902, par. 10*

But while medical missionary work is a most necessary and important work, it is to be carefully guarded. There is a limit to the work that we are to do for the outcasts, those who are deeply sunken in vice. We are not to put all our talent and means into this class of work, which consumes without producing. It brings into the truth few who can properly represent Christ. It does little to impart power and force to the truth that is to belt the world. *17LtMs, Ms 88, 1902, par. 11*

Medical missionary work is not to be carried in the way that it has been carried in Chicago. There are other places where plants should be made, other places that should have the privileges and blessings of the truth. All parts of the vineyard are to be worked. *17LtMs, Ms 88, 1902, par. 12*

The gospel of Christ is to be bound up with medical missionary work, and medical missionary work is to be bound up with the gospel ministry. The world needs the efforts of medical missionaries who are bound up with the gospel message. The ministers of the gospel cannot spend their time and strength in doing the work that needs to be done in this line, but by the influence of pen and voice they can strengthen this work. They are to look upon it as the

helping hand of the gospel, regarding it with great appreciation as the means of preparing hearts for the sowing of the seed of truth and of bringing many to Christ. *17LtMs, Ms 88, 1902, par. 13*

The minister will often be called upon to act the part of a physician. He should have a training that will enable him to administer the simpler remedies for the relief of suffering. Ministers and Bible workers should prepare themselves for this line of work; for in doing it, they are following the example of Christ. They should be as well prepared by education and practice to combat disease of the body as they are to heal the sin-sick soul by pointing to the great Physician. They are fulfilling the commission Christ gave to the twelve and afterward to the seventy, "Into whatsoever city ye enter, ... heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you." [*Luke 10:8, 9.*] Christ stands by their side as ready to heal the sick as when He was on this earth in person. *17LtMs, Ms 88, 1902, par. 14*

God's Greatness

"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.*] Then what is our work? It is to be fully converted to the principles that Christ has laid down and to carry these principles into earnest work for Him. *17LtMs, Ms 88, 1902, par. 15*

The Lord has a place for every man and every women, whether young, middle-aged, or old. When men and women find their place, there will be a work done for the Lord that has not yet been done. Great weakness has come upon the people of God because they have left the Lord Jesus, because they have lost out of their lives His Spirit, His love, His rich grace. They have lifted up their souls unto vanity and have planned in human wisdom, supposing human talent to be their strength. Thus they bring upon themselves weakness and perplexity. In their dependence on humanity, they forget that men and women are finite, erring, naturally selfish, and that their planning is sure to be mingled with dross. *17LtMs, Ms 88, 1902, par. 16*

The most gifted of human beings, men and women of the broadest

minds and deepest comprehension, those most highly cultured and most highly educated, those who stand in the world as rulers, are infants in comparison with God in their understanding of the things of eternity. And because they have so limited a knowledge of Him, because they know so little of His ways, His mind, His character, they are in danger of making themselves gods. Can we wonder that the inspired writer asks, "What is man, that Thou art mindful of him? and the son of man that Thou visitest him?" [*Psalm 8:4.*] The Lord has brought this subject to my mind in a most forcible manner. Language is not adequate to express it. It is a subject as high as heaven and as broad as the world.*17LtMs, Ms 88, 1902, par. 17*

Those who are not conscious of God's greatness, His Omnipotence, will intrude themselves as great and wise; but they are mere nothingness. In God's sight they are as little children that cannot walk alone, yet they feel fully competent to handle the greatest problems. They suppose that if they can unite and consolidate their talents, they will make a grand success. But the greater the number united, the greater will be the failure unless they seek to know and understand God. It is not numbers combined in unions that brings man into harmony with heaven.*17LtMs, Ms 88, 1902, par. 18*

There are many, very many, who, inexperienced and unreasoning, suppose themselves wise enough to do anything they may wish to do. With God, their wisdom is foolishness. They need to remember that they are only children in wisdom, and that before they can know themselves, they must learn of God.*17LtMs, Ms 88, 1902, par. 19*

God is our Father, and He will teach all who come to Him, realizing that their human wisdom is foolishness. As they take hold of His strength and make peace with Him, living by His word, He will unite His strength with their weakness, His knowledge with their ignorance, making them strong in Him. He will give them the care adapted to their necessities. Those who trust in Him as their Teacher will not stumble or fall.*17LtMs, Ms 88, 1902, par. 20*

In His treatment of His children, God does not flatter them, but leads them on step by step into the fulness of His light. He does not

always give them all they crave. He does not grant their wishes if He sees that to withhold what they desire would be for their best good. Often, did God grant what they desire, it would prove their ruin. Man is a bundle of inconsistencies, and if the Lord does not hold him in restraint, he acts in a way that brings mortification and trial to him and to others. *17LtMs, Ms 88, 1902, par. 21*

Ms 89, 1902

Choosing a Site for a Sanitarium

NP

June 26, 1902 [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.

Great care should be taken in the selection of a site for a home. Careful consideration should be given to the influence the surroundings will have on mind and body. We are to think of the influence of the surroundings on spirituality. We should not expose our children to disagreeable sights and a confusing jargon of sounds.*17LtMs, Ms 89, 1902, par. 1*

The home must be chosen with a view to the aid it will be in fitting the members of the family for the home that Christ has gone to prepare for His children, the home of which He says, "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." [*John 14:1-3.*]*17LtMs, Ms 89, 1902, par. 2*

These words contain a grand, holy assurance, which is to be kept prominent in the lessons given to children. In the preparation for the home, our children must be kept in physical health. They must be placed where they can breathe pure air. They must be shown how to use brain, bone, and muscle in such a way that the machinery of the body will be kept in working order.*17LtMs, Ms 89, 1902, par. 3*

The care that is shown in choosing a site for a home is necessary also in choosing a site for a sanitarium. The sick need to be taken out of the congested cities into the country where in striving to regain health they will have the aid of nature's great medical resources. There are thousands of sick people suffering for the

want of the blessings of the country. *17LtMs, Ms 89, 1902, par. 4*

Think of how much better it is for those who are sick to breathe the pure air of heaven than to breathe air contaminated by chimney smoke. Instead of being in a sanitarium in the city, where there is little opportunity for the cultivation of flowers and trees, where they hear continually the noise of the streets, how much better for them to be where they can see the flowers and trees, hear the songs of the birds, and enjoy the health-giving sunshine. How much better than drugs are nature's remedies! *17LtMs, Ms 89, 1902, par. 5*

In a sanitarium in the country, the sick would not require one third of the care that they require in the city. And the cost of caring for them would be much less. *17LtMs, Ms 89, 1902, par. 6*

The influence of outdoor life is powerful to heal the sickness brought by fashionable life, which weakens and destroys the physical, mental, and spiritual powers. *17LtMs, Ms 89, 1902, par. 7*

In nature—the Lord's garden—there is always something to divert the minds of the sick from themselves. They are entertained, and at the same time they learn most precious, spiritual lessons. Lying in hammocks or sitting in easy chairs, surrounded by the wonderful works of God, their minds are lifted from the things that are seen to the things that are unseen. The beauty of nature leads them to think of the matchless charms of the earth made new, where there will be nothing to mar the loveliness, nothing to taint or destroy. *17LtMs, Ms 89, 1902, par. 8*

Ms 90, 1902

God to Control His Heritage

Refiled as *Ms 51, 1895*.

Ms 91, 1902

Christ's Sacrifice for Us

NP

June 26, 1902 [typed]

Portions of this manuscript are published in *UL 191*.

The Lord created man pure and holy. But Satan led him astray, corrupting his mind, perverting his principles, and turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt. *17LtMs, Ms 91, 1902, par. 1*

Christ saw man's fearful danger, and He determined to save him by a sacrifice of Himself. He became a man that He might accomplish His work for the race. He, the Redeemer, the Restorer, desires by the Holy Spirit's power to sanctify and purify the mind of man, that He may accept him as His co-laborer. He desires to make the mind of man a power that will draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity, that He may use them as instruments to show the world that God has sent His Son into the world to become bone of our bone, flesh of our flesh. *17LtMs, Ms 91, 1902, par. 2*

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." [*Hebrews 2:9, 10.*] *17LtMs, Ms 91, 1902, par. 3*

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to

God, to make reconciliation for the sins of His people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” [*Verses 14-18.*]17LtMs, Ms 91, 1902, par. 4

“As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.” [*Colossians 2:6-10.*]17LtMs, Ms 91, 1902, par. 5

Christ might, because of our guilt, have moved far from us. But instead of moving farther away from us, He came and dwelt among us, filled with all the fullness of the Godhead, to be one with us, that through His grace we might attain to perfection. By a death of shame and suffering He paid man’s ransom. What self-sacrificing love is this! From the highest excellency He came, His divinity clothed with humanity, descending step by step to the very depths of humiliation. No line can measure the depth of this love.17LtMs, Ms 91, 1902, par. 6

Christ has shown us how much God can love and our Redeemer suffer in order to secure our complete restoration. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind.17LtMs, Ms 91, 1902, par. 7

Christ, our Saviour, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ lifted on the cross was the means devised in heaven of awakening in the repenting soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness.17LtMs, Ms 91, 1902, par. 8

Through the agency of the Holy Spirit, a new principle of mental and

spiritual power was to be brought to man, who, through association with divinity, was to become one with God.*17LtMs, Ms 91, 1902, par. 9*

To break down the barriers that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God's living in human flesh and sacrificing Himself to save fallen man. What wonderful love! As I consider it, I weep to think that so many of those who claim to believe the truth are encrusted with selfishness. Living for self, they know not their Saviour. O that they had more faith, more love! If they entered into the work in the spirit of Christ, if they knew the power of His grace, they would be imbued with a zeal that is far in advance of the tameness now revealed. They would work earnestly to give the Lord's workmen in needy, difficult fields every possible advantage. With their prayers and with their means, they would compass sea and land to establish memorials for God.*17LtMs, Ms 91, 1902, par. 10*

It is because the divine influence has not imbued Christ's followers that there is so little unselfish work done. A message must be borne to the world that will impart new, sanctified impulses to those who are corrupted by sin. By those nigh and afar off the message must be heard.*17LtMs, Ms 91, 1902, par. 11*

My soul is filled with sorrow as I see those professing to be children of God bringing their sinful habits and tendencies into the Christian life. Self gains the mastery, and Christ is dishonored. I marvel that professing Christians do not grasp the divine resources, that they do not see the cross more clearly as the medium of forgiveness and pardon, the means of bringing the proud, selfish heart of man into direct contact with the Holy Spirit, that the riches of Christ may be poured into the mind and the human agent be adorned with the graces of the Spirit, that Christ may be commended to those who know Him not.*17LtMs, Ms 91, 1902, par. 12*

Ms 92, 1902

Report of Council Meeting, Part 1

St. Helena, California

June 22, 1902

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.

Report of Council Meeting held in the Sanitarium Chapel, St. Helena, Cal., 6 a.m. *17LtMs, Ms 92, 1902, par. 1*

Elder A. T. Jones in the chair. *17LtMs, Ms 92, 1902, par. 2*

Present: Members of the Pacific Union Medical Missionary and Benevolent Association and the California Medical Missionary and Benevolent Association, Mrs. E. G. White, Judge J. Arthur, W. C. White, J. N. Loughborough, W. R. Simmons, J. E. Caldwell, the physicians in the employ of the St. Helena Sanitarium and its branches, the employees of the St. Helena Sanitarium Food Company, and a few of the Sanitarium helpers. *17LtMs, Ms 92, 1902, par. 3*

Sister White took part in the season of prayer at the opening of the meeting, praying as follows: *17LtMs, Ms 92, 1902, par. 4*

Heavenly Father, we ask that Thou wouldst renew Thy grace to us this morning. We desire to receive a large portion of the Holy Spirit. It is not in our power to specify everything that we need; but we place ourselves in the attitude of obedience and ask Thee to teach us in regard to what we should do in the lines of work that Thou hast committed to us. Work through us by the Holy Spirit. We desire that which is essential for every one in Thy service—an eye single to Thy glory. We do not desire to have our spiritual eyesight obscured by any selfishness or covetousness. Keep us from the sin of self-exaltation. We desire to be humble and contrite in Thy sight, so that Thou canst safely teach us Thy will and Thy way. *17LtMs, Ms 92, 1902, par. 5*

Help us this morning, because we need Thy help. Help us, because we can do nothing without Thee. Thou hast told us, “Without Me ye can do nothing” [*John 15:5*]; and therefore we plead for Thy presence to abide with us during our council meeting here this morning. May this be a meeting in which Thou canst impress and lead human minds. May we learn to put our trust in eternal realities. We do not want to be separated from Thee. Be with those who remain here today, and also with those who depart. *17LtMs, Ms 92, 1902, par. 6*

My heavenly Father, we see much, very much, that we can do only by Thy guidance. We need wisdom from Thee; and we remember that Thou hast said, “If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” [*James 1:5, 6*.] Today, Lord, we must have wisdom that cometh from Thee. *17LtMs, Ms 92, 1902, par. 7*

We ask Thee, our heavenly Father, to come near us this morning. We open the chambers of the mind, and we ask that Thou wouldst illuminate them by the light of Thy presence today. Sweep back every mist and every cloud of darkness, and let the sunshine of Thy glory in. May we today have a greater sense of Thy presence than we have ever had before. May we this very day draw closer to Thee. *17LtMs, Ms 92, 1902, par. 8*

We have seen enough of that which this world calls perfection. We find that human perfection is stained with selfishness. We desire to have Thy perfection, Thy grace, Thy tender compassion. Melt us over, cleansing us from all dross. We desire to be refined and purified. We desire to receive Thy gifts—gifts more precious than gold and silver—in order that we may impart them to others whose minds need to be enriched by Thy grace. *17LtMs, Ms 92, 1902, par. 9*

I ask Thee, Lord, that Thou wouldst take us into Thy kind keeping. Encircle us in Thy arms of mercy and love. O may we see of Thy salvation, we ask for Christ’s sake. Amen. *17LtMs, Ms 92, 1902, par. 10*

Sister White first read and commented upon a manuscript relating to the manufacture of health foods. The following is the entire manuscript, with the remarks made at the time of reading:*17LtMs, Ms 92, 1902, par. 11*

The Manufacturing of Health Foods, II*17LtMs, Ms 92, 1902, par. 12*

February 16, 1902

St. Helena, California

“Last night I seemed to be speaking to our people, telling them that as Seventh-day Adventists we must cultivate love, patience, and true courtesy. Jesus will strengthen the leaders of His people if they will learn of Him. God’s people must strive to reach the very highest standard of excellence.”*17LtMs, Ms 92, 1902, par. 13*

Let us ever bear this in mind. Let us never erect for ourselves a standard lower than the standard that Christ erected for us. “Be ye therefore perfect,” He said, “even as your Father which is in heaven is perfect.” [*Matthew 5:48.*]*17LtMs, Ms 92, 1902, par. 14*

“I have a most earnest desire that in every place the work of God shall be carried forward in accordance with His commands. I see trouble as high as mountains ahead for our people in the way in which some things are now being done, and especially in regard to the health food business. As we advance, we shall have to meet very difficult problems of human invention, which will bring much perplexity.”*17LtMs, Ms 92, 1902, par. 15*

“With great skill, and with painstaking effort, Dr. Kellogg and his associates have prepared a special line of health foods. Their chief motive has been to benefit humanity, and the blessing of God has rested upon their efforts. If they walk in the counsel of God, they will continue to advance; for God will give skill and understanding to those who seek Him unselfishly. In some respects, improvement can be made in the health foods sent out from our factories.”*17LtMs, Ms 92, 1902, par. 16*

Those who manufacture the health foods are not to be content to follow on always in the old original line. In every way possible they should strive to improve the products manufactured. And those who use these foods should exercise much judgment in their preparation for the table. *17LtMs, Ms 92, 1902, par. 17*

It seems so strange to me that many of our people do not know how to prepare health foods properly for the table use. Many have said to me, "I followed the recipe for the making of such and such a food, but that which [I] prepared does not agree with my family. What am I to do?" I replied, "Has not God given you a mind? Can you not change the recipe, experimenting until you succeed in preparing something that is wholesome and palatable? Believe that God is standing reading to direct your mind, giving you wisdom in regard to the preparation of healthful foods." Brethren and sisters, do not feel that a certain recipe must be followed without variation. Your common sense ought to tell you whether the recipe given produces a dish suited to your necessities. I wish that some of the recipes printed in our health books had never seen the light of day. *17LtMs, Ms 92, 1902, par. 18*

"The Lord will teach His servants how to make foods that are more simple and less expensive. There are many whom God will teach in this line if they will walk in His counsel and in harmony with their brethren. *17LtMs, Ms 92, 1902, par. 19*

"To Our Brethren in All Lands *17LtMs, Ms 92, 1902, par. 20*

"The Lord has instructed me to say that He has not confined to a few persons all the light on the best preparations of health foods." *17LtMs, Ms 92, 1902, par. 21*

Let us remember that God gives to men and women talents according to their several ability. He is acquainted with the capabilities of every mind, and He does not entrust to every person ten talents or even five talents. He gives to each person the number of talents that he can use. Those who receive but one talent may double it by putting it out to the exchangers. God desires us to improve every talent He gives us. *17LtMs, Ms 92, 1902, par. 22*

"He will give to many minds in different places tact and skill that will

enable them to prepare health foods suitable for the countries in which they live.”*17LtMs, Ms 92, 1902, par. 23*

They will use the products of these different countries to make various kinds of health foods.*17LtMs, Ms 92, 1902, par. 24*

“God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of healthful foods.”*17LtMs, Ms 92, 1902, par. 25*

While you are making the foods, suggestions will come to you.*17LtMs, Ms 92, 1902, par. 26*

Some persons desire to know every detail in regard to the preparation of these foods before they begin to use them. To such I would say: Use all the light you have. Keep advancing; and as you advance you will have light to go still further. You cannot see the end from the beginning; but if you start on the right course, the Lord will open up ways before you as you advance. You must make a beginning. Remember that Christ is not only the Author, but also the Finisher, of your faith.*17LtMs, Ms 92, 1902, par. 27*

“God is the author of all wisdom, all intelligence, all talent. He will magnify His name by giving to many minds wisdom in the preparation of healthful foods. And when He does this, the making of these new foods is not to be looked upon as an infringement of the rights of those who are already manufacturing health foods, although in some respects the foods made by the different ones may be similar.”*17LtMs, Ms 92, 1902, par. 28*

This is easily understood. The same God who has given instruction to one mind can give similar instruction to a hundred minds yielded to Him and under His control.*17LtMs, Ms 92, 1902, par. 29*

“God will take ordinary men and will give them skill and understanding in the use of the fruits of the earth. He deals impartially with His workers. Not one is forgotten by Him.”*17LtMs, Ms 92, 1902, par. 30*

God called Amos, a herdsman of Tekoa, from the ordinary work that he was doing and sent him with a warning message to His chosen

people. Today God will work in the same way. He will lead and instruct ordinary men who will allow Him to work through them to His glory, who stand ready to receive every word that He may speak to them.*17LtMs, Ms 92, 1902, par. 31*

“He will impress businessmen who are Sabbathkeepers to establish industries that will provide employment for His people.”*17LtMs, Ms 92, 1902, par. 32*

Some have said to me, “Sister White, why do you write that you are desirous of securing tracts of land in the country? Have you not told us to heed the Scripture, ‘Sell that ye have, and give alms?’ [*Luke 12:33.*] How do you harmonize these things? We cannot understand them.” I reply that one reason why God wants us to sell the houses and lands that we do not need is that we may be in a position to secure these secluded places for those who now are in the crowded cities. We must take our children away from the constantly increasing corruption of the cities, and surround them with that which is pure and elevating. Whenever I see a favorable place offered at a low price, how I long for means to take advantage of the opportunity!*17LtMs, Ms 92, 1902, par. 33*

“And He will teach His servants to prepare less expensive health foods, which can be purchased by the poor.”*17LtMs, Ms 92, 1902, par. 34*

He will suffer no one to starve for want of nourishing food.*17LtMs, Ms 92, 1902, par. 35*

“In all our plans, we should remember that the health food work is the property of God and that it is not to be made a financial speculation for personal gain. This business is God’s gift to His people, and the profits are to be used for the good of suffering humanity everywhere.”*17LtMs, Ms 92, 1902, par. 36*

“But,” says one, “am I not to have the privilege of supporting my family?” Certainly; your family as well as others must live. God desires to see your family as favorably situated as others should be. He does not ask you to allow your family to suffer in order that you may benefit “suffering humanity everywhere.” “If any provide not for his own,” the Scripture says, “and especially for those of his own

house, he hath denied the faith, and is worse than an infidel." Let no one take a narrow view of this matter and think that he is not to have any care for his personal interests. Certainly we are to support our families; but we are not to pile up riches or live so expensively that we have nothing with which to help others. May God help us to learn the lesson of Christian simplicity. *17LtMs, Ms 92, 1902, par. 37*

"An Evil Work *17LtMs, Ms 92, 1902, par. 38*

"Some of our brethren have done a work that has wrought great injury to the cause. The knowledge of how to manufacture health foods, which God gave to His people as a means of helping to sustain the cause, these men have disclosed to worldly businessmen who will use this knowledge as a means of personal gain, giving none of the glory to God. *17LtMs, Ms 92, 1902, par. 39*

"Those who have thus disclosed the secrets in their possession in regard to the preparation of health foods have abused a God-given trust. As they see the result of this betrayal of trust, some will sorely regret that they did not keep their own counsel and wait for the Lord to lead His servants and to work out His plans in His own way. *17LtMs, Ms 92, 1902, par. 40*

"The health food business should not be borrowed or stolen from those who by its management are endeavoring to build up and advance the cause of God. Dr. Kellogg, with the help of others, has, at a large outlay of means, studied out the processes for the preparation of certain foods and has provided expensive facilities for their manufacture. This work has taken a great deal of precious time; for many experiments have had to be made. Is it not right that those who have thus labored and invested their means should be allowed to reap the fruit of their labor? Should not Dr. Kellogg, as the Lord's steward, be allowed to control a reasonable income from the special products that he, by the blessing of God, has been enabled to produce? *17LtMs, Ms 92, 1902, par. 41*

"I understand that Dr. Kellogg has entered into agreement with our medical institutions in various places that they may handle the foods in their localities for the benefit of sanitarium work." *17LtMs, Ms 92, 1902, par. 42*

This is my understanding of the matter. Is it correct? (Voices in congregation) “Yes; it is correct.” *17LtMs, Ms 92, 1902, par. 43*

“I understand that the profits on some lines of foods are used for the support of such benevolent institutions as The Orphans’ Home and The Old People’s Home at Battle Creek.” *17LtMs, Ms 92, 1902, par. 44*

“Under these circumstances, how unreasonable it is for some of our brethren to follow the course they are following. They take up the preparation of these special foods and sell them for personal profit, while at the same time they give the impression that they are working in harmony with those who in the first place prepared these foods for sale. No one has a right to engage in the manufacture of health foods in such a way. *17LtMs, Ms 92, 1902, par. 45*

“I have a warning for those who have a knowledge of the methods of manufacturing health foods. They are not to use their knowledge for selfish purposes or in a way that will misrepresent the cause. Neither are they to make the knowledge of how to prepare these foods a public matter. *17LtMs, Ms 92, 1902, par. 46*

“Let the churches take hold of this matter, and show these brethren that such a course is a betrayal of their trust, and that it will bring reproach upon the cause.” *17LtMs, Ms 92, 1902, par. 47*

The great difficulty is that many think that they can save money by using cheaper materials. They use saleratus and other harmful materials and continue to send out their products as foods exactly like the Battle Creek Sanitarium health foods, when, in fact, their foods are adulterated and inferior in quality. *17LtMs, Ms 92, 1902, par. 48*

“Let not those who have been and are employed in the work of making the health foods first prepared by Dr. Kellogg, or by any other pioneer in this work, open up all that they know; for thus they defraud the cause of that which should be used for its advancement. I beseech you, my brethren, to make straight paths for your feet, lest the lame be turned out of the way.” *17LtMs, Ms 92, 1902, par. 49*

In everything we do, let us remember that there are those who are lame in moral power and who are easily turned out of the way. Let us not take one step in a crooked path, lest these weak ones follow in our footsteps. Sometimes a long train of evil is the result of one crooked step.*17LtMs, Ms 92, 1902, par. 50*

“Do not place information in the hands of unbelievers—persons, who from a lack of conscientious regard for health reform, may place impure articles on the market under the name of health foods.*17LtMs, Ms 92, 1902, par. 51*

“Stand on the side of righteousness in all your transactions; then you will not appear to disadvantage before God or man. Do not enter into any dishonest practices.*17LtMs, Ms 92, 1902, par. 52*

“Those who take up the preparation and sale of health foods for personal profit are taking a liberty to which they have no right. Thus great confusion is brought into the work. Some manufacture foods professing to be health foods which contain ingredients that health reform condemns.”*17LtMs, Ms 92, 1902, par. 53*

The health foods are supposed to meet the highest standard of purity. But some persons are liable to say, “What is the use of being so particular? We will put in less expensive ingredients. This will be a real saving.” They do not realize that the apparent saving will ultimately result in loss.*17LtMs, Ms 92, 1902, par. 54*

“Then again, the foods are often of such an inferior quality that much harm is done to the cause by their sale, those who buy them supposing that all health foods are similar.”*17LtMs, Ms 92, 1902, par. 55*

Those who discover the adulterations in such foods will charge our entire health food work with dishonesty. Just as the levity or improper conduct of a minister places, in the minds of some, more or less suspicion on all other ministers as a class, so the adulteration of health foods leads some persons to question the purity of all the products of our health food factories. This point should be carefully considered.*17LtMs, Ms 92, 1902, par. 56*

“No one has any right to take advantage of the business

arrangements that have been made in regard to health foods. Those who handle these foods should first come to an understanding with Dr. Kellogg or others who are working in harmony with him.”*17LtMs, Ms 92, 1902, par. 57*

Let them see that you are desirous of drawing with them in even lines. It is exercising good, common sense and fulfilling the duty that brother owes to brother to co-operate with those who first carried the burden of the food work.*17LtMs, Ms 92, 1902, par. 58*

“He who enters selfishly into this work, at the same time giving his customers the impression that the profits on the goods he sells are used to aid benevolent enterprises, while in reality they are used for personal interests, is under the displeasure of God.”*17LtMs, Ms 92, 1902, par. 59*

Such a person forgets all about Ananias and Sapphira, does he not? They gave the impression that they had sold their possessions for a certain sum, when in reality they received more. They selfishly kept back for themselves a part of the price, yet they desired their brethren and sisters to think that they had made a full surrender to God. They acted a lie and met with sudden punishment for their sin. Those who deceive today will surely meet with the same fate in the day of final reckoning.*17LtMs, Ms 92, 1902, par. 60*

“By and by their business will fail, and they will get things into such a tangle that their brethren will have to buy them out to save disgrace [from] being brought on the cause.*17LtMs, Ms 92, 1902, par. 61*

“The Lord wants His people to stand far above selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish the material for His temple, preparing each piece to fit closely to the other, so that the building will be perfect and complete, nothing wanting.*17LtMs, Ms 92, 1902, par. 62*

“Heaven is to begin on this earth. When the Lord’s people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will

make a heaven below in which to prepare for heaven above." *17LtMs, Ms 92, 1902, par. 63*

(For conclusion of report of this meeting, see manuscript No. 93.) *17LtMs, Ms 92, 1902, par. 64*

Ms 93, 1902

Report of Council Meeting, Part 2

St. Helena, California

June 22, 1902

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.

Conclusion of Report of Council Meeting held in the Sanitarium Chapel, St. Helena, Cal.*17LtMs, Ms 93, 1902, par. 1*

Mrs. E. G. White: I have before me another manuscript, not yet copied, a portion of which I will read:*17LtMs, Ms 93, 1902, par. 2*

“April 8, 1902

“To my brethren in responsible positions in the medical missionary work,—*17LtMs, Ms 93, 1902, par. 3*

“I have this night been passing through a severe conflict. In the night season I was in an assembly where important business was being transacted. Words were spoken in regard to the rebuilding of the Battle Creek Sanitarium. A paper on this subject was read before believers and unbelievers. I listened attentively to all that was spoken and read.*17LtMs, Ms 93, 1902, par. 4*

“One point was mentioned that I wish to notice particularly. It was in regard to the profits, accruing from the working of the Battle Creek Sanitarium, not being used outside the State of Michigan.*17LtMs, Ms 93, 1902, par. 5*

“One of authority stood before the company and spoke words to which all listened with the deepest interest. A most solemn impression was made by what He said. He spoke of the mistakes that had been made in the past by similar resolutions regarding the income of the Sanitarium. He said that these restrictions were not inspired by God, but were of human devising. The means coming to

the Sanitarium was brought by people from all parts of the world and should not be used in one state only. God never made provision that His money should be thus localized. Grave mistakes have been made by following resolutions that are contrary to the mind of God.”*17LtMs, Ms 93, 1902, par. 6*

(Close of reading.)

The Principles Underlying the Establishment of the Battle Creek Sanitarium

In the providence of God, my husband and I were largely instrumental in founding the Battle Creek Sanitarium. The Lord instructed us to establish this institution. To get the work started, we called for mean from every quarter. We told the people that if they gave of their means to establish this institution, they would have a voice in its management and would receive of its profits. Afterward it was thought best not to pay dividends on the stock; and to this we agreed.*17LtMs, Ms 93, 1902, par. 7*

But from the light given me at the beginning of the sanitarium work, we were led to encourage the people to believe that after they had helped to establish the Battle Creek Sanitarium, it would in time repay them by assisting them establish similar institutions in difference parts of the country. Time and again we have stood before congregations and made this promise, pleading with them to help us firmly establish this institution and assuring them that in turn it would help them when they were ready to establish institutions in other places. No one now has a right to change this plan so well understood at that time.*17LtMs, Ms 93, 1902, par. 8*

The Lord has given special instruction that whenever a sanitarium or a school is firmly established, it is the duty of the strong institution to help a sister institution that is weak and sickly.*17LtMs, Ms 93, 1902, par. 9*

The Medical Missionary Work in Australia

In order to establish the medical missionary work in Australia, our workers made many sacrifices and endured much privation and disappointment. When Brother Semmens opened treatment rooms

in Sydney, he was greatly embarrassed for want of facilities. In relating his early experiences, he has said, "If only I could have had some of the old instruments that have been laid aside by the Battle Creek Sanitarium as useless, how rich I should have felt! But I came barehanded into an unworked field. We studied and planned in every way to begin the work that we had been sent to do." *17LtMs, Ms 93, 1902, par. 10*

Thus the sanitarium work was begun in Australia. While we were trying to establish this work, I told the brethren in America that we had scarcely anything with which to carry forward the work. At first we had a very small constituency there to depend upon for support, and hence we called upon our brethren in America to help us. We received some means from this source. Several liberal offerings were sent from California, and we thank God for them. I do not know what we should have done without them. *17LtMs, Ms 93, 1902, par. 11*

But years ago we should have had a fully-equipped sanitarium in Australia. The managers of the Battle Creek Sanitarium should not have rested until the workers in that new field were supplied with the necessary means to build a medical institution. I do not say that this burden was placed upon Dr. Kellogg; for he had his hands full. But it did rest upon the managers of the institution, and they should have felt the burden. Within two years after we landed in Australia, we should have had a sanitarium in operation there. What an impression a well-equipped medical institution would have made on the people during all this time! True, we have had a small sanitarium in Sydney, but that is now closed—before the new building at Wahroonga is completed. *17LtMs, Ms 93, 1902, par. 12*

Brother and Sister Burden and their co-workers have opened in Sydney a hygienic restaurant which is well patronized and is doing much to remove prejudice. We are now very anxious to open to the public the large, new sanitarium near Sydney so that the people can better comprehend the nature of the work that we are doing for the sick. If we had had such an institution years ago, we should have found our way into places that are now closed to the entrance of truth, and which may forever remain closed. *17LtMs, Ms 93, 1902, par. 13*

I have had to guard my brethren carefully against making mistakes in this work. When they were searching for a building site for the Sydney Sanitarium, some thought that it would be well for them to build in a section of the city where the most wealthy lived. I saw no light in this proposal, for we could not help the wealthy so much by being near them as we could by placing our sanitarium several miles out in the country, where they would have to come to us, instead of our going to them. If we located among the wealthy, and should undertake to help the worthy sick of all classes, some of those standing high in the social world would be fearful of lowering their social standing by coming to us for treatment. Besides, it is not best for us to be situated where the framers of laws can watch us closely and be in a position to prosecute us readily for Sunday labor, if in some respect we do not exactly meet their mind. *17LtMs, Ms 93, 1902, par. 14*

I have closely watched point after point in the various steps leading up to the building of the Sydney Sanitarium. The brethren found a beautiful spot for the institution. It is out in the country, a few miles from the city, and is just the kind of a place that the Lord wants our brethren to choose for such institutions. On this place is a large orchard, which will yield an abundant supply of fruit. The sanitarium building is a plain, simple structure. The Doctors Kress, Brother and Sister Burden, and others have put into this institution all the means that they could spare, giving to their utmost. The builders have worked for the lowest wages. But for a time all work had to stop. The brethren could go no further on account of lack of means, when in this country means that was lying idle could have been sent them just as well as not. *17LtMs, Ms 93, 1902, par. 15*

Our sanitarium in Australia is not yet in running order; but we thank God that after so many years of hard struggling and privation, we are now able to say that the Sydney Sanitarium will be opened very soon. Our brethren there have succeeded in securing, at a low rate of interest, money sufficient to finish the building and partially equip it. *17LtMs, Ms 93, 1902, par. 16*

The Duty of the Battle Creek Sanitarium to Establish the Medical Missionary Work in Australia

At the beginning we used our influence in every possible way to make the Battle Creek Sanitarium succeed. Years later, when it had become prosperous, and when in Australia I was struggling to establish a similar institution there, the Lord said to me, "Call upon the Battle Creek Sanitarium to divide some of its facilities with the sanitarium to be established in Australia." I called upon them to do it. Did I get anything from them?—Not a thing.*17LtMs, Ms 93, 1902, par. 17*

W. C. White: Nothing from the institution. You received something from individuals—from Dr. Kellogg and from his brother.*17LtMs, Ms 93, 1902, par. 18*

Mrs. E. G. White: Yes, we received some gifts from individuals; but I was calling for gifts from the institution, not individuals. I did not want personal gifts. I asked that the long-established institution strengthen the weak, sickly institution that with tottering steps was just beginning to walk. This was just what the Lord instructed me to do.*17LtMs, Ms 93, 1902, par. 19*

The Battle Creek Sanitarium, blessed with a large patronage, should have been anxious to help to establish sister institutions in needy fields. Its managers, from a study of their Bibles, should have understood their duty, and should have been forward to act an unselfish, noble, generous part to others less favorably situated. Some have said, of course, that the Sanitarium could not do this, because it has been in debt; but this does not excuse it from establishing new sanitariums; and there is no good reason why it should be in debt. The patronage was sufficient to enable the institution, with wise management, to pay its debts.*17LtMs, Ms 93, 1902, par. 20*

It is not just for the institution that has been established for years to refuse to help the institutions in foreign fields which have nothing with which to establish and carry forward the same line of work in a successful manner. Too often God's workers have been allowed to go barehanded into places where Seventh-day Adventists are unknown, to attempt unaided to establish an institution, with practically no means with which to carry forward their work. These workers have been encouraged to press the work just as rapidly as

possible, but they have been given nothing with which to advance. Our God does not work in any such way. I hope these things will never be repeated. Never again do I want to walk the floor night after night, night after night, for months, in an agony of distress over the thought of what the results of these refusals to act will be upon the persons bearing responsibility, and upon our people and work. *17LtMs, Ms 93, 1902, par. 21*

The Restrictions Under Which the Battle Creek Sanitarium is now Working

W. C. White: I have here copy of the findings of the citizens of Battle Creek who investigated the management and affairs of the Battle Creek Sanitarium. The paragraph relating to the use of the funds of the institution may throw some light on the attitude of the Battle Creek Sanitarium toward the Sydney Sanitarium. It reads as follows: *17LtMs, Ms 93, 1902, par. 22*

“It has been clearly demonstrated to us that no profits to the institution can ever accrue or be lawfully paid to any private party or parties whatsoever; that no funds of the institution can be lawfully sent outside the State to build or support other enterprises of any kind; that any and all revenue of the institution must be devoted to the philanthropic and charitable work, and to developing and extending the facilities of the institution itself, and for these purposes only; that all the property of the institution is held in trust for the above philanthropic and charitable purposes only; that title to any of the property of the institution can never be passed to any private party or parties whatsoever, but can only be transferred at the expiration of the statutory limit of the corporation to the trustees of another corporation organized for the same purposes and under similar restrictions.” *17LtMs, Ms 93, 1902, par. 23*

Mrs. E. G. White: Did God devise these restrictions? This is not the way in which He works. Again and again it has been presented to me that not one thread of selfishness is to be drawn into God’s work, because it misrepresents Him and makes it appear as if the defection rested upon Him. *17LtMs, Ms 93, 1902, par. 24*

God’s mercy is unbounded. There is no limit to His charities and His benevolence. And there are to be no restrictions placed upon the

charities and benevolence of our sanitariums. A sanitarium that God supports should have power to divide its blessings with a sister institution in need of facilities to do a similar work.*17LtMs, Ms 93, 1902, par. 25*

I suppose this restriction in regard to the use of funds explains why nothing was sent from the Battle Creek Sanitarium to help us. The Lord does not design that His work shall be confined to any one place. He is constantly turning the wheel of His providence. We cannot foresee the circumstances under which we may be placed in the future. Those who bind themselves with a single yoke or a single cord are in need of divine enlightenment. The Lord is not pleased to have His people bound by any such yokes. He wants every yoke broken, every cord severed. His work is one in all parts of our world. In the early days of the message, my husband and I worked on an entirely different basis. I remember when we secured a little home in Battle Creek, Father said to me, "Mother, we must economize in every way we can until every minister in this Conference has a house as good as ours." We tried to work upon this plan. For years my husband always carried a little passbook containing a subscription list for some minister's home. When one laborer was provided for, he would begin to work for another. This illustrates the principle of unselfishness with which God desires flourishing institutions to deal with those which are less fortunate. To draw away from this principle just as we have reached the borders of the promised land is utterly contrary to the spirit that characterized our work in the beginning; and in the name of the Lord, I forbid it.*17LtMs, Ms 93, 1902, par. 26*

W. C. White: I should like to ask Judge Arthur if that clause was not inserted at the time when our brethren were trying to get free from taxation? Was not that provision made more as a means of securing favor from the State Legislature, and of becoming free from taxation, then it was to represent the real desires of the managers of the institution?*17LtMs, Ms 93, 1902, par. 27*

Judge Arthur: I think, Brother White, that is true. I do not think that the brethren understood, when they incorporated the Association, that the Act under which it was being done provided that its means should not be used outside the State. That, I think, was not

understood and realized until after the institution was organized. And when Dr. Kellogg's and the Board's attention was called to the fact, I think they would gladly have corrected it, if it had then been possible. I remember when the appeal came for the Sanitarium to assist in establishing a sanitarium in Australia, that this prohibitory clause stood in the way of the managers doing anything directly in that behalf, and an effort was made to see whether it were not possible in some way to circumvent this statutory restriction and let the Sanitarium send five thousand dollars to Australia. The Sanitarium at that time had charge of a trust fund of five thousand dollars, which it was thought might possibly be transferred to the International Medical Missionary and Benevolent Association, and perhaps in that way, and through that institution, it could be sent to Australia. This fund is now controlled to some extent by the International Medical Missionary and Benevolent Association, and an effort is being made to find some way, if possible, to construe the term of the trust so as to let that particular fund go to the Sanitarium in Australia. *17LtMs, Ms 93, 1902, par. 28*

And effort has been made in recent amendments to the charter of the International Medical Missionary and Benevolent Association, to enlarge its scope of work, so that, if possible, means contributed to that institution could be given to the work in Australia. All parties concerned were anxious to have assistance sent forward without delay. The only difficulty in the way of the Sanitarium's doing so was this statutory restriction. *17LtMs, Ms 93, 1902, par. 29*

Mrs. E. G. White: Is not that a yoke? *17LtMs, Ms 93, 1902, par. 30*

Judge Arthur: It limits the usefulness of that institution to such an extent that I think Dr. Kellogg now recognizes the fact that it ought to be reorganized. I am strongly in favor of reorganizing it. It is the only one of our medical institutions, except St. Helena Sanitarium, that is not organized under the general plan adopted by the General Conference at South Lancaster for the organization of our sanitariums. *17LtMs, Ms 93, 1902, par. 31*

I recognize the evil, and I think we ought to try to remedy it. When this question came up after the fire, and the condition of the institution was being investigated by the Committee of Citizens of

Battle Creek, this restriction was one of the things that was unearthed, and it was noticed that according to the provisions of the Act under which it was incorporated, none of the funds of the institution could be used outside the State.*17LtMs, Ms 93, 1902, par. 32*

I think an effort should be made, if it is possible to do it, to reorganize that institution on a basis entirely different from the one on which it now rests. In times past I have had several talks with Dr. Kellogg on the advisability of such reorganization so that it might be freed from some of these restrictions. Until recently he has not been able to see the necessity for doing so under circumstances then existing. I had a talk with him, however, about this same matter just before he left for Europe, and I am sure he has begun to realize the necessity of such reorganization, and to see that as now organized the Sanitarium at Battle Creek is entirely too circumscribed and limited in its powers.*17LtMs, Ms 93, 1902, par. 33*

Mrs. E. G. White: I hope it will be reorganized, because it does not now stand right in the sight of God.*17LtMs, Ms 93, 1902, par. 34*

Judge Arthur: I am satisfied myself that you are right. There is not a question about it in my mind. To tie up that big institution by the restrictions with which it is now tied up was a fatal mistake, and I think Dr. Kellogg now recognizes that there should be some change. In his talk with me about it just before leaving for Europe, he stated that we must do something to widen its scope and enable it to enlarge its usefulness, and that both it and the St. Helena institution be brought into line with the other sanitariums.*17LtMs, Ms 93, 1902, par. 35*

W. C. White: My purpose was, first, to call attention to the fact that our brethren there did not intentionally shape the policy of the institution this way; and, second, to emphasize the importance of those who are organizing a Christian work, not only to have liberal plans, but to make sure that these plans are not circumscribed and crippled by legal limitations.*17LtMs, Ms 93, 1902, par. 36*

Judge Arthur: That is one of the difficulties we are constantly having to contend with. We have not in the past paid enough attention to those things which belong to Caesar. While in this world, we must

look to these things. I think you are exactly right, and I am glad that that light has come to you, and that you are now looking into that feature of the work; for we are continually being hampered and crippled in our work by trying to do things without paying proper regard to the restrictions that the State puts upon us.¹⁷*LtMs, Ms 93, 1902, par. 37*

Mrs. E. G. White: I am so glad that Judge Arthur is with us at this time. I have great respect for his judgment. God has wrought for Judge Arthur. He surrendered himself to God, and God wrought for him; and I believe that he is living in the light of God's countenance; and therefore I feel pleased to have him with us today.¹⁷*LtMs, Ms 93, 1902, par. 38*

The Disadvantages of Large Sanitariums

It is an abomination in the sight of heaven for any man to take the control of an institution that should be under the control of God. If God is not allowed to use the Battle Creek Sanitarium to His glory, He will not preserve it, even if men make it the largest medical institution that the world has ever seen. It will be preserved only on the condition of being conducted on right plans.¹⁷*LtMs, Ms 93, 1902, par. 39*

The light that has been given me for years is that instead of devoting our energies to the upbuilding of one mammoth medical institution, we should establish several smaller ones. It is almost impossible to find talent to manage an immense sanitarium in the way in which it should be managed. The workers are not under the control of the Spirit of God as they should be. His Spirit and grace are lost sight of, and a worldly spirit comes in.¹⁷*LtMs, Ms 93, 1902, par. 40*

I have been shown that our institutions are to stand in the world as witnessed for God. By them the third angel's message is to be proclaimed. There are two classes in our world—the obedient and the disobedient. Many of the sick and the afflicted who come to our sanitariums have long been disobedient, but they have high ideas in regard to the presence of God's abiding in the institution that they visit. And they are very susceptible to the spiritual influences that

prevail. *17LtMs, Ms 93, 1902, par. 41*

If all the physicians, nurses, and helpers are walking circumspectly before God, they have more than human power. The power of God rests upon every institution whose helpers are consecrated. But when an institution becomes so large that it cannot be properly managed, one half or two thirds of its influence is gone. *17LtMs, Ms 93, 1902, par. 42*

A Distribution of Facilities

Instead of erecting—I am glad that Brother Arthur can hear me say this—instead of erecting such an immense Sanitarium in Battle Creek, in addition to all the other buildings that are already erected there, how much better it would be for our brethren to take thirty thousand dollars, and still another thirty thousand dollars, from the amount they are planning to invest in the large building, and use this means in establishing other medical institutions in more needy places! God is able to make up to them that which it is their privilege to impart of the Lord's own gifts to assist in establishing the medical missionary work in other fields. *17LtMs, Ms 93, 1902, par. 43*

If the Battle Creek Sanitarium had been removed to a salubrious climate, where, surrounded by ample grounds, it could have been a sanitarium in every sense of the word, the change of location would have been pleasing to God, and this step would have led to the establishment of similar institutions in many other places. This would have been better than the keeping up of a mammoth institution in one place. This is the way the matter has been laid before me again and again. *17LtMs, Ms 93, 1902, par. 44*

Many plants should have been made in the cities of America, especially in the Southern cities, where as yet nothing has been done. God desires His stewards to move wisely in the investment of means. In the erection of new buildings, He desires His servants to count the cost, to see whether they have enough with which to finish. He also expects them to remember that they should not gather up all the means possible to invest in one institution, but that they should work with reference to other institutions that must be

established in other places. *17LtMs, Ms 93, 1902, par. 45*

The Lord is working impartially for every part of His vineyard. It is men who disorganize His work. He does not give to His workers in any one place the privilege of gathering in so much means to establish an institution that there will be nothing left with which to establish a similar institution in the next place where one should be established. *17LtMs, Ms 93, 1902, par. 46*

From the light given me, the managers of newly established sanitariums are to study carefully the necessity of economy in the expenditure of means, because they should be in a position to help other sanitariums that shall be established in other parts of God's great field. Even if they have a large amount of money in the treasury, they should bind about their expenses. Every expenditure made should be made with reference to the needs of similar institutions that are to be established in places where the third angel's message is yet to be proclaimed. *17LtMs, Ms 93, 1902, par. 47*

For months the Spirit of God has been impressing my mind with these things. Many nights I have been unable to sleep more than a very few hours. Constantly I have been writing and working; for the burden has been placed upon me, and I cannot lay it down. The worldwide field must be worked. We are not only to see the fields that are nigh; but we are to lift up our eyes, and behold the fields afar off that are ripe unto the harvest. *17LtMs, Ms 93, 1902, par. 48*

In Los Angeles the brethren were following the example of the brethren in Battle Creek. They planned to pay a large price for a site in the business part of the city. They did not realize that they should built with reference to the next medical institution that should be built. God is impartial. All who work in accordance with His Spirit will work impartially. Threads of selfishness drawn into the web spoil the figure. Every portion of the Lord's vineyard is to be worked unselfishly. God is watching every movement. We have no time now to lose; for we are on the verge of the eternal world. *17LtMs, Ms 93, 1902, par. 49*

W. C. White: May I ask a question about the Los Angeles proposition? Our brethren say it is their intention to get into the country and have a country sanitarium; but for some months no progress has been made because of the hope of a gift of land near Oak Knoll. Recently railway president Harriman has been purchasing in that neighborhood. The question arose in my mind whether the same principle that kept us from locating at the end of Albert St., in Stanmore, N. S. W., where George Reid, the Premier, and other wealthy and influential men lived, would not lead us to question the propriety of locating in Pasadena, right by the side of the wealthy men in that section?*17LtMs, Ms 93, 1902, par. 50*

Mrs. E. G. White: I fear that it should. We do not want to place ourselves in a position where we can be closely watched by those who with their manmade laws can make it hard for us if they so choose. Nor should we ever, whatever our position, give unnecessary cause for complaint against us as lawbreakers. God does not want us to parade before others our contempt of Sunday observance. We can avoid many things that would be liable to give offense, and that might sometime make it very hard for us.*17LtMs, Ms 93, 1902, par. 51*

When the Sunday laws were being enforced in Australia, our brethren who were connected with the school came to me for counsel. "Sister White," they inquired, "what shall we do? Shall we work on Sunday just the same as heretofore?" I replied, "Sunday is the best day of the week on which to do missionary work. Let teachers and students devote this day to God. Divide the surrounding country into districts, assign a company to every district, and then visit the people every Sunday. Do medical missionary work. Such work will not excite opposition, and no one can prosecute you for doing it on Sunday." We are not to do anything that will bring upon us the displeasure of men before we have given them the warning message. We have a great work to do, and just as long as possible we should avoid exciting opposition that will hinder us in the accomplishment of this work. Is not this good policy, Judge Arthur?*17LtMs, Ms 93, 1902, par. 52*

Judge Arthur: Why, certainly.*17LtMs, Ms 93, 1902, par. 53*

Mrs. E. G. White: I have given the same advice to our brethren in the Southern field. Our workers in that field have written me that it would go hard with our colored brethren and sisters if they were arrested on account of Sunday labor. Once convicted and placed in the chain gang, they could be compelled to work on the Sabbath, or else suffer the penalty, which might result in death. My counsel has been sought in regard to this matter. From the light that the Lord has been pleased to give me, I have advised the brethren not to encourage the colored people, who embrace the truth, to work on Sunday, but to instruct them that this is inexpedient because it lessens their usefulness and creates prejudice against the truth. I urged that the colored people be taught to spend Sunday in missionary work for their friends and neighbors. They can visit them at their homes and read the Bible with them. No one can find fault with them for doing this. In every way they are to seek to avoid creating a feeling of opposition against them and their work. We know that all too soon the bitterest opposition will be manifested against us. When we are in danger of being prosecuted in the courts, we should plan to remain no longer in that place, but should go to another community to continue our work for the Master. *17LtMs, Ms 93, 1902, par. 54*

Our Saviour was familiar with opposition. He had to go from place to place in order to avoid collision with men who sought to persecute Him. And His instruction to His disciples is, "When they persecute you in one city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." [*Matthew 10:23.*]*17LtMs, Ms 93, 1902, par. 55*

The time has not yet come for us to work as if there were no prejudice. Christ said, "I send you forth as lambs among wolves." "Be ye wise as serpents, and harmless as doves." [*Luke 10:3; Matthew 10:16.*] I have said to my brethren, If you see that by doing certain things that you have a perfect right to do, you create power of influences that will hinder the work of the truth, refrain from doing these things. Do nothing that will block the way for the presentation of the truth and close the minds of others against it. There is a world to save, and we gain nothing by creating prejudice and cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. We have no right to do anything that will

obstruct the light that is shining from heaven; yet by a wrong course of action we may imperil the work and close the door that God has opened for the entrance of the truth. The final issue on the Sabbath question has not yet come, and by imprudent actions we may bring on a crisis before the time. *17LtMs, Ms 93, 1902, par. 56*

Refraining from work on Sunday is not receiving the mark of the beast; and where this will advance the interests of the cause, it should be done. Let us, if advisable, spend this time in missionary effort. God's mark, or sign, is His Sabbath, as is revealed in the *thirty-first chapter of Exodus, verses twelve to fifteen*. The Lord declares, "Verily My Sabbaths ye shall keep." [Verse 13.] This we can do so long as we are at liberty; but if at any time we should be placed in the chain gang, it is possible that we would be compelled to work on the Sabbath, or else suffer the penalty, which may be death. Especially is this true of the colored people. We must take into consideration the conditions as they exist and act like men and women of good judgment. We must learn to use sanctified common sense. *17LtMs, Ms 93, 1902, par. 57*

I have advised the brethren in the South that as they go from place to place, they must keep the channel of the heart unobstructed, so that they may constantly receive from the two olive branches the oil that makes them meek, tender, and lowly in heart, and that enables them to avoid arousing feelings of bitterness. Those who have taken the first step in condemning us are usually loath to acknowledge that they have been mistaken. We do not want them to close their hearts against the truth when it is presented to them. This is the advice we are giving to the workers throughout the Southern field. You may say, "Sister White is in earnest." I am very much in earnest, and I cannot help it. *17LtMs, Ms 93, 1902, par. 58*

Ms 94, 1902

God's Purpose for His People

NP

June 27, 1902 [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 Lord has a church in this fallen world. The principalities and powers in heavenly places are working with untiring effort to influence men to follow their divine Example. Our Redeemer knew that the gospel is the hope of the world, and that His atoning sacrifice would arouse the sluggish mind, quickening into activity man's mental and spiritual powers, leading him to see that the gospel is the power of God unto salvation. He knew that this would have a restoring influence on hearts. *17LtMs, Ms 94, 1902, par. 1*

Our sin-bearer is the Son of God. He must die as a criminal, although sinless. He bore the weight of the sin of the whole world. The penalty of our transgression fell upon our pure, holy, innocent substitute. *17LtMs, Ms 94, 1902, par. 2*

By the power of the Holy Spirit, the cross is to be seen as God's agency for counterworking Satan's work and restoring man to his original purity. The plan of salvation, devised by the Father and the Son, will be a grand success, be they many or few who are saved. *17LtMs, Ms 94, 1902, par. 3*

We cannot understand the mysteries of redemption. It is enough for us to know that God so loved us that He gave His only begotten Son to die for us. *17LtMs, Ms 94, 1902, par. 4*

Darkness covered the earth, and gross darkness the people. The time had come when a teacher from heaven must be sent to the world. Prophecy had foretold the advent of the great Teacher whose words would demand attention. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your

brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days”—the days when Christ’s authority would be supreme and His power invincible. [*Acts 3:22-24.*]17LtMs, Ms 94, 1902, par. 5

As the roll is farther unrolled, we read, “O Zion that bringest good tidings, get thee up into the high mountains; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that are with young.” [*Isaiah 40:9-11.*]17LtMs, Ms 94, 1902, par. 6

The closing words of this Scripture contain a lesson for all teachers and ministers. Christ says, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” [*Matthew 16:24.*]17LtMs, Ms 94, 1902, par. 7

The power of the cross is in the plan that God has devised for man’s redemption. “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth. I have put my Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail, nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law.” [*Isaiah 42:1-4.*]17LtMs, Ms 94, 1902, par. 8

“Thus saith the Lord, ... I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. ... Sing unto the Lord a new song, and His praise from the end of the earth, all ye that go down into the sea, and all that is therein; the isles, and the

inhabitants thereof. ... I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.” [Verses 6, 7, 10, 16.]*17LtMs, Ms 94, 1902, par. 9*

“Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.” [*Hebrews 5:1, 2.*]*17LtMs, Ms 94, 1902, par. 10*

These words show the tender compassion that we are to reveal toward one another, and especially toward those who are ignorant and “out of the way.” [*Verse 2.*] These erring ones, weak and inexperienced, are in need of special help. The Lord’s servants are to deal tenderly with them, remembering that they themselves are compassed with infirmity.*17LtMs, Ms 94, 1902, par. 11*

Of our Saviour it is written, “In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered.” [*Verses 7, 8.*]*17LtMs, Ms 94, 1902, par. 12*

Something of what the Saviour suffered, we may learn from His agony in the garden of Gethsemane, where, leaving His disciples with the injunction to pray earnestly, He went apart from them, and kneeling down, prayed, saying, “Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine be done. ... And being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground.” [*Luke 22:42, 44.*]*17LtMs, Ms 94, 1902, par. 13*

“And being made perfect, He became the author of eternal salvation unto all them that obey Him; called of God an high priest after the order of Melchisedec. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are

become such as have need of milk, and not of strong meat.”
[*Hebrews 5:9-12.*]17LtMs, Ms 94, 1902, par. 14

Important impressions were to be made on their minds regarding the mystery of godliness, but Paul could not speak to them as plainly as he desired. Because of their spiritual weakness, their lack of perception, he could not utter the truths which, could they have heard aright and with intelligent comprehension, would have been to them a savor of life unto life.17LtMs, Ms 94, 1902, par. 15

The fault was not with their instructors, but with themselves. They were dull of understanding. Abundant advantages had been given them. They could have increased in understanding regarding Christ, His work, His power to save to the uttermost all who come to Him. But they had not advanced onward and upward, improving their opportunity to learn more and still more of the themes of eternal interest. Because they had not improved the advantages given them, because they had not received in faith the truths imparted to them, their memory was weak. They could not retain in their minds the truths essential to their success in character building.17LtMs, Ms 94, 1902, par. 16

The apostle calls their attention to their fault in this respect, which has become their spiritual infirmity. Their misconceptions gave them an indistinct view of Christ’s power to make His people a praise in the earth. How exactly their condition represents the condition of many of the people of God today, who have had every advantage, every privilege, and who, feeling the burden of God’s work, ought to say with the whole heart, “Here I am, Lord; send me. What wilt thou have me to do?” [*Acts 9:6; Isaiah 6:8.*] But in the place of being teachers, as they might be, they do not fully discern or appreciate the value of Bible truth. They cannot bear the application of the plain requirements of Scripture. They are not a strength to the church. They are only hindrances. Had they thoroughly consecrated themselves to the Lord from their first reception of the truth, surrendering themselves unreservedly to Him, and obeying the call, “He that will come after me, let him deny himself, and take up his cross, and follow me” [*Mark 8:34*], they would have walked in the companionship of Christ, learning His lessons, receiving His divine impress. They would have realized the claims of Christ, and would

not have been half Christians and half worldlings, but wholehearted Christians, believing and practicing the Word, enlightened continually, not dwelling on vague generalities, but taking their position fully on the side of Christ, recognizing Him as the Teacher from heaven, whose words they must understand and practice. *17LtMs, Ms 94, 1902, par. 17*

It is evidence that many who should be far advanced in Christian experience have forgotten the first principles of Christlike service. There are many who are but children in the things of God. Their greatest desire is to carry out their own ideas, while plans that the Lord sets before them cannot be followed. *17LtMs, Ms 94, 1902, par. 18*

God loves the little children. But He cannot look with pleasure upon those who, though grown to manhood and womanhood, have not outgrown their childishness. *17LtMs, Ms 94, 1902, par. 19*

Ministers are not qualified to minister unless they take heed to themselves. In the most definite terms the Lord through Moses sets before His chosen people His purpose for them, and the conditions upon which they would be prospered. "Thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy to 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.*] *17LtMs, Ms 94, 1902, par. 20*

“When for the time ye ought to be teachers, ye have need that one teach you which be the first principles of the oracles of God.” [*Hebrews 5:12.*] There are first principles to be comprehended and learned. And those who have learned these first principles will seek diligently to understand the precious mysteries of the gospel. *17LtMs, Ms 94, 1902, par. 21*

Does not the Saviour address Himself to all who come to Him for counsel? Has He not spoken to you personally? Has He not presented to you to glory of His character and the greatness of His love? Why have you not yielded up your self-will? Why did you not open the door of the heart to Him? Why did you change your rude traits of character for the meekness and simplicity of Christ? Why did you suppose that it was best for you to lean to your own understanding? Why did you feel it a privilege to conform to worldly policy, till the Lord is tired of your absurdities, your conformity to selfish principles. In the place of standing firm in perilous times, you have stood in misconception, diverting other minds into vague, uncertain channels. *17LtMs, Ms 94, 1902, par. 22*

God needs men whose hearts are warmed by the love of Christ. He will surely select workers from those who are willing to hear His voice and be attentive to His words. Their capabilities may be limited, but they are loyal, which is of far more value in God's sight than all scientific knowledge. *17LtMs, Ms 94, 1902, par. 23*

There is need for earnest, high-principled men. God will use such men in His service in whatever line of work they may be engaged. He is about to spew out of His mouth the lukewarm, worldly minded, self-exalted ones, whose life is not hid with Christ. Those who have buried their talents will be replaced by men who will put into wise circulation the means God has placed in their hands. Learning lessons of Christ, these workers will combine patience with diligence. Christ's work will be done. His servants will make plants in every place in which they can find an opening. On the missionary ground next to our doors—in the cities around us—monuments to the truth will be established. By unselfish effort the work of God will be bound off. Humble, devoted laborers will find ways of reaching those who have not had an opportunity to hear the truth. *17LtMs, Ms 94, 1902, par. 24*

The happiness, the peace, the joy that is of heavenly extraction comes to all who follow God's plans. This will be better understood by them than they are able to express in words. They will find a joy so pure, so deep, that once having found it, they will never part with it. *17LtMs, Ms 94, 1902, par. 25*

God's work outlines the work that we are to do. In all parts of the world the gospel is to be preached. Those who are converted and sanctified find the simple principles easy to be comprehended. They see that the plan of redemption was framed by divine wisdom. *17LtMs, Ms 94, 1902, par. 26*

Those who work in God's order are laborers together with Him. God alone can render the truth powerful to save. He is represented as opening the heart of man to receive the word of life. *17LtMs, Ms 94, 1902, par. 27*

God calls for volunteers to engage in His work. The canvassing field is in need of recruits. Those who engage in this work in the spirit of the Master will find entrance to the homes of those who need the truth. To those they can tell the simple story of the cross, and God will strengthen and bless them as they seek to lead others to walk in the light. The righteousness of God goes before them, and the glory of the Lord is their reward. *17LtMs, Ms 94, 1902, par. 28*

It is not enough for you to fold your hands, and say, "I am in the light." Are you walking in the light? Is the genuineness of your profession demonstrated by practical, earnest endeavor? He who works for Christ makes steady advancement. It is the doers of the Word who will be justified before God. "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.*] *17LtMs, Ms 94, 1902, par. 29*

To walk in the light is to walk uprightly, perfecting holiness in the fear of the Lord. The path of obedience is the path to heaven. It is the only path of safety. Following it, we follow on to know the Lord. "He that walketh uprightly walketh surely." [*Proverbs 10:9.*] The law of the Lord is in his heart, and his steps do not slide. He stands firm in Christ. *17LtMs, Ms 94, 1902, par. 30*

The Christian pilgrim does not yield to the desire to rest, to yield to self-indulgence. He moves steadily forward, saying, "The day is far spent; the night is at hand." This is his motto. "Not as though I had already attained, neither were already perfect, but I follow after." [*Philippians 3:12.*] This is ever the attitude of the one who has surrendered all to God. *17LtMs, Ms 94, 1902, par. 31*

There is to be constant growth in spirituality, in righteousness, in sanctification. Every faculty of the being is to increase in usefulness. The mind is to be closely united with the mind of the Redeemer, that when Christ, who is our life, shall appear, we may appear with Him in glory. *17LtMs, Ms 94, 1902, par. 32*

Ms 95, 1902

Ye Are Clean Through the Word

NP

June 30, 1902 [typed]

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“Ye are clean through the Word.” [*John 15:3*.] *17LtMs, Ms 95, 1902, par. 1*

Satan is not omnipotent. His power must be destroyed in order that Christ’s power may be fully established. The Lord declares: “I will overthrow the throne (strength) of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.” [*Haggai 2:22*.] *17LtMs, Ms 95, 1902, par. 2*

The Lord’s power will surely be recognized in our day. The extension of His kingdom throughout the earth will shake the power of every nation; for the attention of every person in the world must be called to the Word of the living God. Every one must have the opportunity of hearing the third angel’s message. *17LtMs, Ms 95, 1902, par. 3*

Every one who already knows the truth is called into service—to use his God-given powers to the best of his ability, giving to others a clear presentation of the reasons for his faith in Bible truth. He is to do his part faithfully, and the Lord will bless his efforts, making a right impression on the hearts of those whom he is laboring to save. *17LtMs, Ms 95, 1902, par. 4*

Notwithstanding the light that unbelievers receive from the Word thus brought to their attention, many of them will choose to remain on Satan’s side of the controversy, as did the inhabitants of the antediluvian world when warned by Noah. Those who refuse to be benefited by the sacrifice that has been made for man’s redemption, those who refuse to investigate carefully His [God’s]

plan for their salvation, are choosing the service of Satan and placing themselves under his domination. *17LtMs, Ms 95, 1902, par. 5*

Satan's power must be destroyed and the power of Christ built up and established forever. An aggressive warfare must be waged in order to gain the attention of unbelievers and cause them to be convicted and converted. Those who enlist in this contest must fight many battles. Decided work must be done. Every Christian soldier must act well his part. No one is expected to do exactly as some one else does. God accepts as His workers those who are willing to enter His service. Let men be careful how they interfere with the instrumentalities through whom He is working, even if their work does not seem to be in accordance with the "regular lines." *17LtMs, Ms 95, 1902, par. 6*

God will not suffer one of His true-hearted workers to be left alone to struggle against great odds and be overcome. He preserves as a precious jewel every one whose life is hid with Christ in God. Of every such an one He says, "I ... will make thee as a signet: for I have chosen thee." [*Verse 23.*] *17LtMs, Ms 95, 1902, par. 7*

Lessons From the Second Chapter of Haggai

In speaking of the building of a house for God, the prophet Haggai shows in parables what God endorses and what He condemns. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not. For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations,

and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. ... The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.” [Verses 1-7, 9.]*17LtMs, Ms 95, 1902, par. 8*

“Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.” [Verses 11, 12.]*17LtMs, Ms 95, 1902, par. 9*

This is a parable. The sacrifice, spoken of as holy flesh, was a representation of Christ, who was the foundation of the Jewish economy, and who is ever to be regarded as the One who makes possible the purification of man from sin.*17LtMs, Ms 95, 1902, par. 10*

“Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.” [Verse 13.]*17LtMs, Ms 95, 1902, par. 11*

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the heart for the purification of the soul dead in trespasses and sins, and also the necessity of the sanctifying power of the Holy Spirit.*17LtMs, Ms 95, 1902, par. 12*

“Then answered Haggai, and said, So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean. And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the pressfat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to Me, saith the Lord.” [Verses 14-17.]*17LtMs, Ms 95, 1902, par. 13*

“Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord’s temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you.” [*Verses 18, 19.*] *17LtMs, Ms 95, 1902, par. 14*

In this Scripture the heart is unveiled. The Lord takes cognizance of all the works of the children of men. He can diminish; He can increase and bless. *17LtMs, Ms 95, 1902, par. 15*

Professing believers who reveal by their actions that they are still clinging to selfish practices are working upon worldly principles. The principles of justice and integrity are not carried into the life practice. *17LtMs, Ms 95, 1902, par. 16*

We are God’s property. No more can any one of us defraud Him and prosper than could Ananias and Sapphira. God desires us to forsake sin and turn to Him; for the influence of one unrepentant sinner is defiling, corrupting many others. He desires us to cultivate the Christian graces. His instruction is given to us with unmistakable clearness. Through the apostle Paul He says: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 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. ...” *17LtMs, Ms 95, 1902, par. 17*

“Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be ye kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward

another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” [*Romans 12:1-3, 9-21.*] *17LtMs, Ms 95, 1902, par. 18*

This Scripture is a lesson so definite and practical that it needs no explanation. Let every one take these words to heart, and carry them out in the daily life. *17LtMs, Ms 95, 1902, par. 19*

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is acceptable to God only when his unclean heart is made clean through obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God’s appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God’s truth, choosing to obey Him, will be saved. *17LtMs, Ms 95, 1902, par. 20*

Christ said, “Now ye are clean through the Word which I have spoken unto you.” [*John 15:3.*] The *third chapter of Titus* is full of instructive lessons to those who desire to reach the highest Christian experience through obedience to this Word. The apostle says: “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward 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.” [*Verses 1-7.*]17*LtMs, Ms 95, 1902, par. 21*

Ms 96, 1902

Talk/"Conformity to the world ..."

St. Helena, California

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Early Morning Talk Before the Pacific Union Medical Missionary Council, Sanitarium Chapel

Conformity to the world is causing many of our people to lose their bearings. I feel deeply over this matter, because it is continually kept before me by the Lord. For many years it has been presented to me again and again that a worldly policy has been coming into the management of many of our institutions. And when I read the published Testimonies that were given in the early seventies and even before that time, I am surprised to see how clearly our dangers in this matter have been pointed out and how plainly the right way has been outlined from the beginning. But the way, so plainly specified, has not been followed. Men act as if counsels had never been given; and yet we expect the Lord to uplift us and to do great things for us! True, He will help us if we so relate ourselves to Him that He can; but He will not serve with us while we are weaving threads of selfishness into the web.¹⁷*LtMs, Ms 96, 1902, par. 1*

A Deviation From Right Principles

There is a sentiment among our people—opposed by some, it is true, but held by many—that each one connected with God's service may be sharp, keen, and designing, in order to make the best possible showing, indicating that his line of work is a success. Those who continue to hold to this idea will be bitterly disappointed when at the judgment they find that they have no place in the kingdom of God. False principles will never prevail in heaven. Not

one thread of selfishness is to be brought into any part of God's service in His work upon the earth. *17LtMs, Ms 96, 1902, par. 2*

A worldly policy has been coming into the management of our institutions. It nearly spoiled our publishing house in Battle Creek. God was not made first and last and best in everything. Human judgment, human ideas, were taking the lead and control of everything. *17LtMs, Ms 96, 1902, par. 3*

God is not pleased with those who are ambitious of being regarded as shrewd men in the estimation of the world; nevertheless this ambition is cherished by not a few men of responsibility in our ranks. God's work should mean a great deal more to us than it does. It is more important than we have supposed. *17LtMs, Ms 96, 1902, par. 4*

Men in positions of responsibility who in any way deviate from Bible principles are divorcing themselves from God. We must be determined not to permit a worldly policy to be brought into our work. The servants of the living God and the servants of Satan are to be as distinct from one another as light is from darkness. The line of demarcation between them must be unmistakable. *17LtMs, Ms 96, 1902, par. 5*

If ever there was a time when those who have a knowledge of present truth should find their bearings, it is the present time. Although no one is to move independently of his brethren, yet each one must gain a knowledge of his own condition, his exact bearings. The question that each one should ask himself is, "What is my relation to God?" *17LtMs, Ms 96, 1902, par. 6*

It is conformity to the world that is causing our people to lose their bearings. The perversion of right principles has not been brought about suddenly. The angel of the Lord presented this matter to me in symbols. It seemed as if a thief were stealthily moving closer and still closer, and gradually but surely stealing away the identity of God's work, by leading our brethren to conform to worldly policies. *17LtMs, Ms 96, 1902, par. 7*

The mind of man has taken the place that rightfully belongs to God. Whatever position a man may hold, however exalted he may be, he

should act as Christ would were He in his place. In every stroke of work that he performs, in his words, and in his character, he should be Christlike. *17LtMs, Ms 96, 1902, par. 8*

Man is not to permit God's work to be carried on contrary to a plain "Thus saith the Lord." But it is becoming more and more customary for men to separate from God, thinking that it is their privilege to go forward in their own way and according to their own ideas. *17LtMs, Ms 96, 1902, par. 9*

Restrictions That Are Contrary to the Spirit of the Gospel

A few weeks ago I saw in a Battle Creek paper a statement that startled me. It was to the effect that no funds of the Battle Creek Sanitarium can be sent outside of the State of Michigan to build or support other enterprises of any kind. Brethren, God will not endorse this arrangement. *17LtMs, Ms 96, 1902, par. 10*

When we were struggling in Australia—a new, unworked field—the Lord bade me ask the Battle Creek Sanitarium to assist us in establishing a sanitarium there which was even more needed to give character to the work in that new field than the Battle Creek Sanitarium was to give character to the work in America. But no response was made to the Lord's request. When I read this statement in regard to the restriction placed upon the earnings of the institution in Battle Creek, I began to understand why we received no help from this source while we were in Australia. *17LtMs, Ms 96, 1902, par. 11*

Such a restriction is not in accordance with the principles of the gospel. Christ commissioned His disciples to carry the gospel to the ends of the earth. He did not restrict the blessings of the gospel to Judea or any other one country. In God's work there is equity. We helped establish the medical institution in Battle Creek and nourished it tenderly in its infancy; and having become strong, it should have been ready to respond to the appeal made to its managers to help us establish a similar institution in Australia. *17LtMs, Ms 96, 1902, par. 12*

Let our brethren take heed that in the organization and

management of the various branches of our work, no place be given to any such selfish policy or plan. *17LtMs, Ms 96, 1902, par. 13*

Erroneous Principles to be Put Away

The Lord expects us to make most diligent efforts to free ourselves of the worldly spirit that has come in among us. He desires us to understand that we are not to build immense sanitariums in favored localities; for this would absorb means that should be used in assisting to build many sanitariums in other places. He desires that medical institutions shall be established in many places in many lands, and in every country to which the truth is carried. *17LtMs, Ms 96, 1902, par. 14*

The Lord calls for a reformation. In every place where believers have adopted worldly principles, He desires a voice of warning to be raised. "Cry aloud," He says, "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.*] As a people and as individuals we must put away the erroneous principles and ambitious projects which lead us to embrace so much within a narrow compass. God desires us to learn to walk firmly and solidly, ever advancing in His way. He desires us to erect every building with reference to the needs of other places that must sometime have similar advantages. *17LtMs, Ms 96, 1902, par. 15*

In no respect is God's work to be circumscribed by manmade restrictions. Many of the ambitious plans and policies that have been made are not endorsed by Him. He is no party to keeping many advantages in one place. He desires every institution established to stand ready to help establish the next institution that is needed. Upon every one who knows the truth rests the responsibility of bringing others into the truth. Just so it is with the establishment of institutions. No person, no institution, is to be so bound about that this principle of service for others must be violated. Some are already bound; but the Lord desires to have them set free. In the night season it seemed as if I were watching those upon whom yokes were being put. Then one in authority came forward and broke every yoke, saying, "I make no such

yokes. Let every one stand in his God-given independence, and yet remain humble as a little child.”*17LtMs, Ms 96, 1902, par. 16*

God desires His people both to labor for those around them and to sustain the workers who are sent into new fields. Those who are living in comfortable homes, surrounded by kind friends, are not to tell the self-sacrificing workers who go into new fields that they must make their work self-sustaining. Brethren and sisters, remember that the missionaries whom you send to far-away lands often labor among enemies who constantly plan to hinder them in their work. Would it not be much better for the workers in the home field to sustain themselves, rather than to ask the brethren sent to mission fields, where the truth is unknown, to sustain themselves in spite of unfavorable surroundings? God is calling upon the workers in America to stand by their fellow workers abroad and sustain them in every enterprise that they undertake. When they are instructed by the Lord to arise and build, those in charge of the work in this country should be ready to give them liberal assistance.*17LtMs, Ms 96, 1902, par. 17*

A Plea for Principles of Justice and Righteousness

From many minds a realization of the times in which we are living is as far away as is heaven from the earth. It seems that their duty to prepare to meet a soon-coming Saviour is entirely forgotten. God wants us to come to our senses. He wants us to act like rational beings who are living on the borders of the eternal world.*17LtMs, Ms 96, 1902, par. 18*

Remember that in preparing yourselves for the heavenly kingdom, you are preparing others. The Scriptures say, “Make straight paths for your feet, lest that which is lame be turned out of the way.” [*Hebrews 12:13.*] Many are weak in moral power; many have not had the privileges and the training that we have had; many have never had opportunity to receive instruction, “precept upon precept; line upon line; ... here a little, and there a little.” [*Isaiah 28:10.*] God lays heavy responsibilities upon those who have had such instruction. They ought to spend much time in prayer. In the place of feeling that their judgment is supreme, they ought to feel terribly afraid. Instead of gathering to themselves all the burdens that they

can possibly grasp, which give them no time to pray, no time to meditate on their spiritual condition, they should spend much time in communion with their Maker. *17LtMs, Ms 96, 1902, par. 19*

God's cause is of so much consequence to Him, that of every one who claims to be His steward He requires a correct representation of His character. None but those who walk circumspectly before Him are qualified for stewardship. He works with those who properly represent His character. Through them His will is done on earth as it is in heaven. *17LtMs, Ms 96, 1902, par. 20*

Let us offer daily the prayer that Christ taught His disciples to pray and then live our prayer during the day. To practice this prayer is the whole duty of man. Its principles lie at the foundation of the spring of all right action. Those who carry out every phase of these principles will become sensible men—men whose minds God Himself can control and guide. *17LtMs, Ms 96, 1902, par. 21*

When a man comes into right relation with God, the principles of justice and righteousness will permeate the whole being. My brother, my sister, have you received the Holy Ghost? Well might this question be asked of those who have in their hands the lines that guide the movements of God's workers. *17LtMs, Ms 96, 1902, par. 22*

Every one of God's professed followers needs a humble and contrite spirit; and those who are in high positions of responsibility need a double portion of the spirit of humility. Instead of being careless and indifferent, instead of thinking that they are the ones who receive the most wisdom from God and know best how to direct others, those to whom much responsibility has been entrusted should humble themselves in the dust, pleading with God as they have never pleaded before. God desires to see every man of influence in our ranks cherishing the principles of justice and equity. *17LtMs, Ms 96, 1902, par. 23*

We cannot afford to be careless and indifferent in regard to our spiritual welfare. It has been presented to me that the work of grace first begins in the home, in individual hearts. A knowledge of God and His law should be given the children from their earliest years. The instruction that God gave to the fathers and mothers of Israel in

regard to teaching His precepts to their children is for the parents of this time. God says: Thou shalt teach these words “diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.” [*Deuteronomy 6:7-9.*] Why is God so particular about a knowledge of His law?—Because a departure from it means destruction, not only to the transgressor, but to many others as well who have transgressed through his misleading influence.*17LtMs, Ms 96, 1902, par. 24*

Our Relation to God

I have been shown that our relation to God is the same as that of little children to their parents. The God of heaven is watching His people, His church, just as loving parents watch their children. And we are as foolish as little children are; for how prone we are to think that we know everything, when really we have not begun to know what God is waiting to teach us when we show willingness to follow in His footsteps.*17LtMs, Ms 96, 1902, par. 25*

Will we come down from our position of self-righteousness and as little children take hold of God’s work? Will we be willing to be taught and led of Him? With tottering steps we are just beginning to walk. In time we shall learn to take firmer steps, but now we are liable at any moment to stumble and fall. From the highest to the lowest, we each have spiritual weaknesses and troubles similar to the weaknesses and troubles of helpless children. And as these inexperienced children cannot place their dependence on one another, but must depend on their parents, so we must learn not to hang our helpless souls on any human being, but cling to the One mighty to save. Man’s policy is valueless. We must individually depend upon God for strength and guidance.*17LtMs, Ms 96, 1902, par. 26*

It is of no use for man to attempt to use his own human wisdom while occupying a high position of responsibility in God’s service. His work for the church will be of no value, unless he puts his trust

in the wisdom of the great Head of the church. God calls upon us to make our movements in His fear and to walk tremblingly before Him. “Work out your own salvation,” He says, “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.*]17LtMs, Ms 96, 1902, par. 27

So long as we work in Christ’s lines, laying hold of the arm of the Mighty One, we are safe; but just as soon as we loosen our grasp of His arm, and begin to depend upon human beings, we are in great danger.17LtMs, Ms 96, 1902, par. 28

This very day the Lord desires us to reach a higher standard than we have ever reached in the past. Day by day we are to advance upward, ever upward, until it can be said of us as a people, “Ye are complete in Him.” [*Colossians 2:10.*]17LtMs, Ms 96, 1902, par. 29

Unity

The work of God is advanced more rapidly when His workers are in unity. In unity there is a life, a power, that can be obtained in no other way. United with one another, working together in harmony, we shall indeed be “laborers together with God.” [*1 Corinthians 3:9.*]17LtMs, Ms 96, 1902, par. 30

“Yes,” one says, “this is exactly what I believe in—consolidation.” But this unity is not what the world calls consolidation. Unity among brethren results in consolidation with Christ and with the heavenly angels. Such consolidation is heaven-born. It is that for which Christ longed when He prayed: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.” [*John 17:20-23.*]17LtMs, Ms 96, 1902, par. 31

Walking in the Light

If it were not for the light that is given us from above, we could not follow step by step in God's footsteps. Christ came to this world in order that we might have this light. He is "the true Light, which lighteth every man that cometh into the world." He, the Majesty of heaven, the Son of the living God, the One equal with the Father, came to our world to stand by the side of fallen beings, through His sacrifice giving value to humanity. Lower and still lower He stepped in humiliation, until it was impossible for Him to descend any lower. For our sake He suffered and died. While hanging upon the cross, He exclaimed, "It is finished." [*John 19:30.*] He had accomplished His work for us; He had become the propitiation for our sins; He had made it possible for us to become clean through faith in Him. *17LtMs, Ms 96, 1902, par. 32*

If from the beginning we had walked in the counsel of God, thousands more would have been converted to the present truth. But many have made crooked paths for their feet. My brethren, make straight paths, lest the lame be turned out of the way. Let no one follow a crooked path that some one else has made, for thus you would not only go astray yourself, but would make this crooked path plainer for some one else to follow. Determine that as for yourself, you will walk in the path of obedience. Know for a certainty that you are standing under the broad shield of Omnipotence. Realize that the characteristics of Jehovah must be revealed in your life, and that in you a work must be accomplished that will mold your character after the divine similitude. Yield yourself to the guidance of Him who is the Head over all. *17LtMs, Ms 96, 1902, par.*

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Brethren and sisters, we are doing our work for the judgment. Let us be learners of Jesus. We need His guidance every moment. At every step we should inquire, "Is this the way of the Lord?" not, "Is this the way of the man who is over me?" We are to be concerned only as to whether we are walking in the way of the Lord. *17LtMs, Ms 96, 1902, par. 34*

God will honor and uphold every true-hearted, earnest soul who is seeking to walk before Him in the perfection of Christ's grace. He will never leave nor forsake one humble, trembling soul. Shall we believe that He will work in our hearts? that if we allow Him to do

so, He will make us pure and holy, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of His promises, and appropriate them, not because we are worthy, but because by living faith we claim the righteousness of Christ?*17LtMs, Ms 96, 1902, par. 35*

The Reward of Obedience

Those who honor God and keep His commandments are subject to the accusations of Satan. The enemy works with all his energy to lead human beings into sin. Then he pleads that on account of their past sins, he should be allowed to exercise his hellish cruelty on them as his own subjects. Of this work Zechariah has written, “And he showed me Joshua the high priest”—a representative of the people who keep the commandments of God—“standing before the angel of the Lord, and Satan standing at his right hand to resist him.” [*Zechariah 3:1.*]*17LtMs, Ms 96, 1902, par. 36*

Christ is our High Priest. Satan stands before Him night and day as an accuser of the brethren. With masterly power he presents their objectionable features of character as sufficient reason for the withdrawal of Christ’s protecting power, thus allowing Satan to discourage and destroy those whom he has caused to sin. But Christ has made atonement for every sinner. We may by faith hear our Advocate saying, “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the burning?” [*Verse 2.*]*17LtMs, Ms 96, 1902, par. 37*

“Now Joshua was clothed with filthy garments.” [*Verse 3.*] With garments of sin and shame the enemy clothes those who by his masterly temptations have been overpowered and led from allegiance to God. Then he declares that it is unfair for Christ to be their Light, their Defender.*17LtMs, Ms 96, 1902, par. 38*

But, poor, repentant mortals, hear the words of Jesus, and, as you hear, believe: “And He answered (the accusing charge of Satan) and spake unto these (angels) that stood before Him, saying, Take away the filthy garments from him.” I will blot out his transgressions. I will cover his sins. I will impute to him My righteousness. “And unto him He said, Behold, I have caused thine iniquity to pass from thee,

and I will clothe thee with change of raiment.” [Verse 4.] *17LtMs, Ms 96, 1902, par. 39*

The filthy garments are removed; for Christ says, “I have caused thine iniquity to pass from thee.” [Verse 4.] The iniquity is transferred to the pure, holy, innocent Son of God; and man, all undeserving, stands before the Lord cleansed from sin, and clothed with the imputed righteousness of Christ. Oh, what a change of raiment is this! *17LtMs, Ms 96, 1902, par. 40*

And Christ does more than this for the repentant sinner: “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 5-7.] *17LtMs, Ms 96, 1902, par. 41*

The Outlook

We are on the verge of the eternal world. Some may say, “How do you know this, Sister White?” I know it by the judgments of God that are in the land. These judgments are given to bring men and women to their senses. God has a purpose in everything that He permits to take place in our world, and He desires us to be so spiritually minded that we shall perceive His working in the unusual happenings that are now of almost daily occurrence. Already His judgments have begun to fall upon the inhabitants of the land. He can touch the largest so-called fire-proof buildings, and in two or three hours they are as nothingness—burned to the ground. *17LtMs, Ms 96, 1902, par. 42*

We have before us a great work—the closing work of giving the last warning message to a sinful world. But what have we done in the world? Look, I beg of you, at the many, many places that have never even been entered. Behold the Southern field with its millions upon millions of souls. Who is interested in their salvation? Look at the large buildings that have been piled up in a few places. Witness

the showing in Battle Creek and in a few other centers of our work. Consider the amount of time, the effort, the means, that have been expended in making a great showing in a few places. Look at our brethren and sisters treading over and over the same ground, while around them is a neglected world, lying in wickedness and corruption—a world as yet unwarned! To me this is an awful picture. What appalling indifference we manifest to the needs of a perishing world!*17LtMs, Ms 96, 1902, par. 43*

Ms 97, 1902

Talk/Medical Dispensary Work

Petaluma, California

June 12, 1902

Portions of this manuscript are published in *LLM 72-72b*.

Remarks of Mrs. E. G. White at the Petaluma, California, camp-meeting, June 12, 1902, after a short talk by Elder W. S. Sadler on the advantages of having a medical dispensary in the basement of the San Francisco church. *17LtMs, Ms 97, 1902, par. 1*

I am very thankful to hear what I have heard today, because it is an evidence that the hand of Providence is guiding the wheel, in order that a deeper impression shall be made upon minds than has hitherto been made in regard to the gospel medical missionary work. *17LtMs, Ms 97, 1902, par. 2*

From the light that has been given me, the medical missionary work and the gospel ministry are never to be divorced. They are to be bound together as one work. Christ is the head of the body—the Church, and we are to work unitedly with Him. Referring to our relation to Him, the apostle says, “We are laborers together with God.” [*1 Corinthians 3:9.*] *17LtMs, Ms 97, 1902, par. 3*

Some have inquired why the Saviour came at the time that He did. He came at that time because He saw that it was necessary for Him to be on the earth in person to dispute Satan’s authority, which had become almost supreme. He joined issue with Satan, but He never trusted to human words to meet the enemy’s temptations. He always met temptation with the words, “It is written.” Thus He conquered after His fast of forty days and forty nights in the wilderness. *17LtMs, Ms 97, 1902, par. 4*

In the days of Christ there were no sanitariums in the Holy Land. But wherever He went, He Himself was a sanitarium. The Great Physician carried with Him the healing efficacy that was a cure for every disease, spiritual and physical. This He imparted to those

who were under the afflicting power of the enemy, healing their diseases and infirmities. He worked so incessantly, so intensely—and often without food—that some of His friends feared He could not much longer endure the constant strain.*17LtMs, Ms 97, 1902, par. 5*

His brothers heard of this and also of the charge brought by the Pharisees that He cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that He must be persuaded or constrained to cease His manner of labor, and they induced Mary to unite with them, thinking that through His love for her they might prevail upon Him to be more prudent.*17LtMs, Ms 97, 1902, par. 6*

Jesus was teaching the people when His disciples brought the message that His mother and His brothers were without and desired to see Him. He knew what was in their hearts, and “He answered and said unto them that told Him, Who is My mother? and who are My brethren? And He stretched forth His hand toward His disciples, and said, Behold My mother, and My brethren! For whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother.” [*Matthew 12:48-50.*]*17LtMs, Ms 97, 1902, par. 7*

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to Him in His home, for His own heart was full of kindness and love, and He appreciated tender regard in the family relation. But with their short measuring-line His brothers could not fathom the mission that He came to fulfil and therefore could not sympathize with Him in His trials.*17LtMs, Ms 97, 1902, par. 8*

Some of those whom Christ healed He charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of His miracles, the more they would try to hedge up His way. But notwithstanding His precautions, “so much the more went there a fame of Him abroad: and great multitudes came together to hear, and to be healed by Him of their infirmities.” [*Luke 5:15.*] Again and again He was followed by the priests who expressed their violent sentiments against Him in order to stir up the enmity of the people.

But when He could no longer safely remain in one place, He went to another. *17LtMs, Ms 97, 1902, par. 9*

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved. When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come." [*Matthew 10:22, 23.*] *17LtMs, Ms 97, 1902, par. 10*

Christ's claims as the Redeemer of the fallen race were substantiated by His resurrection. Satan did everything in his power to prevent men from learning that Christ had risen from the grave. He inspired the priests to place in the lips of the Roman guard who acted as watchers around the sepulcher the lie that Christ's disciples had come and stolen away His body. But the truth could not remain unknown. For forty days after the Saviour rose from the dead, He tarried on the earth and during that time He appeared among men and wrought miracles. *17LtMs, Ms 97, 1902, par. 11*

We have a risen Saviour, One who proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [*John 11:25.*] He is the Sent of God. In the *sixth of John* He declares: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. ... Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day." [*Verses 51, 54.*] *17LtMs, Ms 97, 1902, par. 12*

We are to teach others how to obtain eternal life. And we should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to Jesus. We are to call upon them to "behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] *17LtMs, Ms 97, 1902, par. 13*

The life of Christ and His ministry to the afflicted are inseparably connected. And today He is the same compassionate Physician. We should let all the afflicted understand that in Him there is healing balm for every disease, restoring power for every infirmity.

The world has departed far from true principles of restoration and health. Perverted appetite and base passion have taken control of the minds of many. Too often inclination to be irritable is strengthened by cultivation. Ill-temper, cherished, destroys the delicate, pure, holy perceptions of the soul. Satan desires to cause us to be worried and harassed over mere trifles, so that we shall lose sight of the weighty matters pertaining to our eternal welfare. *17LtMs, Ms 97, 1902, par. 14*

The Lord desires every one to do his best. You may think that you can do very little; but remember that in the parable of the talents, Christ did not represent all the servants as receiving the same amount. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Do what you can to roll back the wave of disease and suffering that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. *17LtMs, Ms 97, 1902, par. 15*

This medical dispensary work that Brother Sadler has outlined to us is similar to the work that we did in Australia. While we were in Cooranbong, there was no physician within many miles of us; and my nurse, a woman of experience in treating the sick, took the place of a physician in our community. She responded to the many calls made, traveling from place to place and doing the work that God wants many others to do. In this line of work some cannot do as much as others, but every one is to do what he can to relieve suffering. God desires every one of His children to have intelligence and knowledge, so that with unmistakable clearness and power His glory shall be revealed in our world. *17LtMs, Ms 97, 1902, par. 16*

Ms 98, 1902

Consideration to be Shown to Those Who in Their Work Have Wrestled With Difficulties

NP

July 10, 1902 [typed]

This manuscript is published in entirety in *SpM 232-238*. +^{NoteOne} or more typed 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 years a lack of wisdom has been shown in dealing with men who take up and carry forward the Lord's work in difficult places. Often these men labor far beyond their strength. They have a little money to invest for the advancement of the work, and they are obliged to sacrifice in order to carry the work forward. They work for small wages and practice the strictest economy. They make appeals to the people for means, and they set an example of liberality. They give God the praise for what is done, realizing that He is the author and the finisher of their faith, and that it is by His power that they are enabled to progress. *17LtMs, Ms 98, 1902, par.*

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Sometimes after these workers have borne the burden and the heat of the day and by patient, persevering efforts have established a school or a sanitarium or some other interest for the advancement of the work, the decision is made by their brethren that some other man might do better, and therefore that he is to take charge of the work they have been doing. In some cases, the decision is made without giving due <consideration and> credit to those who have borne the disagreeable part of the work, who have labored and prayed and striven, putting into their labor all their strength and energy, <and have not fainted nor become discouraged>. *17LtMs, Ms 98, 1902, par. 2*

God is not pleased with this way of dealing with His workers. He calls upon His people to hold up the hands of those who build up

the work in new, difficult places, speaking to them words of cheer and encouragement. *17LtMs, Ms 98, 1902, par. 3*

In their ardor, their zeal for the advancement of the cause, these workers may make mistakes. They may, in their desire to get means for the support of needy enterprises, enter into projects that are not for the best good of the work. The Lord, seeing that these projects would divert them from what He desires them to do, permits disappointment to come upon them, crushing their fondest hopes. Money is sacrificed, and this is a great grief to those who had fondly hoped to gain means for the support of the cause. *17LtMs, Ms 98, 1902, par. 4*

While the workers were straining every nerve to raise means to help them over an emergency, some of their brethren were standing by, criticizing and surmising evil, putting a prejudicial construction on the motives of the heavily burdened laborers and making their work more difficult. Blinded by selfishness, these fault-finders did not discern that their brethren are sufficiently afflicted without the censure of the men who have not borne the heavy burdens and responsibilities. Disappointment is a great trial, but Christian love can turn the defeat to victory. Reverses will teach caution. We learn by the things we suffer. Thus we gain our experience. *17LtMs, Ms 98, 1902, par. 5*

Let care and wisdom be shown in dealing with workers who, though they have made mistakes, have manifested an earnest, self-sacrificing interest in the work. Let their brethren say, We will not make matters worse by putting another in your place without giving you opportunity to retrieve your mistake and to stand on vantage ground, free from the burden of unjust criticism. Let them be given time to adjust themselves, to overcome the difficulties surrounding them, and to stand before angels and men as worthy workers. Some have made mistakes, but would those who have questioned and criticized done any better? To the accusing Pharisees, Christ said, "He that is without sin among you, let him first cast a stone." [*John 8:7.*] *17LtMs, Ms 98, 1902, par. 6*

There are those who are premature in their desire to reform things that to them appear to be faulty. They think that they should be

chosen to take the place of those who have made mistakes. They undervalue what these workers have done while others were looking on and criticizing. By their actions they say, "I can do great things. I can carry the work forward successfully." To those who think that they know so well how to avoid mistakes, I am instructed to say, "Judge not, that ye be not judged. You might avoid mistakes on one point, but in other things you would make grave blunders, which would be very difficult to remedy, and which would bring confusion into the work. These mistakes might do more harm than the mistakes your brethren have made."*17LtMs, Ms 98, 1902, par.*

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The instruction given me is that the men who lay the foundation of a work and who in the face of prejudice fight their way forward are not to be placed in an unfavorable light in order that others may take their place. There are earnest workers who, in spite of the criticisms of some of their brethren, have moved forward in the work that God said should be done. Should they now be removed from their position of responsibility, an impression would be made that would be most unjust to them and unfavorable to the work, because the changes made would be looked upon as a justification of the <unjust> criticisms made and the prejudice existing. The Lord desires that no move shall be made which would do injustice to those who have labored long and earnestly to build up the work given them.*17LtMs, Ms 98, 1902, par. 8*

Unwise Changes

Many changes are made that might better never be made. Often, when workers become discontented, instead of being encouraged to stay where they are and make a success of their work, they are sent to another place. But they take with them the same traits of character that have marred their work in the past. They will manifest the same unchristlike spirit; for they have not learned the lesson of patient, humble service. Thus our working force has often been weakened.*17LtMs, Ms 98, 1902, par. 9*

I plead for a different order of things. Changes must be made in the groups of workers in our conferences and institutions. Men of efficiency and consecration must be sought for diligently and

encouraged to connect with the burden-bearers as helpers and co-laborers. *17LtMs, Ms 98, 1902, par. 10*

Let there be a harmonious union of the new and the old, in the spirit of brotherly love. But let not changes of management be made abruptly, in such a way as to bring discouragement to those who have labored earnestly and successfully to bring the work to its present stage of progress. God will not sanction anything done to discourage His faithful servants. Let the principles of justice be followed by those whose duty it is to secure the most efficient management for our publishing houses, our sanitariums, and our schools. *17LtMs, Ms 98, 1902, par. 11*

The Work at Berrien Springs

There are those who with the Bible as their standard have been working in the fear of God to carry out the principles of true education. They are not old men, but they are, nevertheless, men whom the Lord desires to place on vantage ground. They have sought to bring into their teaching the principles that would lead the students to become Bible workers. They have walked humbly with God. They have wrestled with difficulties in different places. In their work there have been hard places to pass through and many obstacles to surmount. There have been stern conflicts and fierce battles. These men are to have opportunity to prove themselves thoroughly trustworthy men. *17LtMs, Ms 98, 1902, par. 12*

But as they have tried to carry forward the work, their efforts have been criticized, and the question has been raised, Should not older teachers be brought in to take the burden of this work? It is thought by some that older teachers would do a more complete work. But would they? Is it not those who have been connected with a work from the beginning who know how to help beginners? Does not their experience in carrying the work forward from its first stages adapt them to meet the needs of learners? *17LtMs, Ms 98, 1902, par. 13*

The Lord encouraged these brethren, giving them victories that taught them valuable lessons and strengthened their confidence. It is not according to His plan for some other worker to come in and

take the burden of this work upon his shoulders, supposing that he can do a much better and larger work. This is not right. Let no one lay his hand upon another, forbidding him to go forward in his work, or asking him to step into a position of less responsibility, while another more learned and more experienced takes his place.*17LtMs, Ms 98, 1902, par. 14*

The high and holy work set before God's workers is to love their fellow workers, who are just as honest and righteous as they themselves, although they may be tried with fire. He requires them to put self out of sight and, with pure hearts and clean hands, work earnestly to help those who are working in hard places and who are worthy of help. This is the Christian service appointed us. And by doing it, we show to the world, which knows not the truth, the riches of God's goodness and mercy.*17LtMs, Ms 98, 1902, par. 15*

The great Teacher wants these men who have been gaining an experience in their work to continue to carry it forward under His guidance. They possess traits of character that will enable them, if they trust in God, to go forward with success.*17LtMs, Ms 98, 1902, par. 16*

The Lord sent them the message that propositions would be made to divide their working force, sending one to one place and one to another; but that unless providence indicated that some of their number were needed to take charge of schools in other important places, they were to keep their company united, and carry forward their work in complete harmony. Their force must not be weakened; their strength must be added to rather than diminished. They must stand together in unity, showing that nothing is so successful as success.*17LtMs, Ms 98, 1902, par. 17*

The words of criticism that have been spoken have at times had a very discouraging effect. But again and again in their necessity, the Lord sent them the word to go straight ahead, to follow their Leader. I have been instructed to lift up the hands that hang down and to strengthen the feeble knees, to encourage the faithful laborers with words from the Lord.*17LtMs, Ms 98, 1902, par. 18*

In the most trying times they took their stand firmly determined to breast every difficulty and to free Battle Creek College from debt;

also, if it were possible, to move the school from Battle Creek. I had been instructed by the Lord that the College should not remain in Battle Creek, because in that place there are many influences that are a temptation both to teachers and to students. Just before the General Conference, there seemed to be a favorable opportunity to sell the school buildings. But the word of the Lord came to me for the brethren, "You are in too great a hurry. Follow on as God shall open the way. He will guide you. Work up the sale of *Christ's Object Lessons*. Interest the people in the work that you are trying to do. You will find that believers and unbelievers will help you." *17LtMs, Ms 98, 1902, par. 19*

During the General Conference, the way opened for the school to be moved from Battle Creek with the full approval of our people. *17LtMs, Ms 98, 1902, par. 20*

Cautions were given to Brother Magan and Brother Sutherland against carrying their teaching so far above the spiritual line of education to which the students had been accustomed. They were told that the people were not prepared at once to understand and act intelligently upon the advanced light in regard to the Bible in education. I was instructed that they must advance steadily and solidly, and that they must guard against going to extremes in any line and against expressing their ideas in language that would confuse minds. Plain, simple language must be used. Instruction must be given line upon line, precept upon precept, here a little and there a little, leading the mind up slowly and intelligently. Every idea that they expressed must be clearly defined. *17LtMs, Ms 98, 1902, par. 21*

They were told that unless they heeded this instruction, their teaching would result in a harvest of fanciful believers, who would not make straight paths for their feet, and who would look upon themselves as far ahead of all other Christians. In their teaching of truth, they were not to go so far in advance that it would be impossible for their students to follow them. Christ said to His disciples, "I have many things to say unto you, but ye cannot bear them now." [*John 16:12.*] *17LtMs, Ms 98, 1902, par. 22*

I thank the Lord that the brethren heeded the instruction given

them, and that they carried forward His work in simplicity and meekness, and yet intelligently. The Lord is qualifying them to teach the lessons He has given in His Word by object lessons from nature. This is the grandest, the most helpful, all-round education that the youth can have. Cultivating the soil, planting and caring for trees, sowing seed and watching its growth—this work teaches precious lessons. Nature is an expositor of the Word of the living God. But only through Christ does creation answer the highest purpose of the Creator. The Saviour has wonderful revelations for all who will walk humbly with God. Under the discipline and training of the higher teaching, they will behold wondrous things out of His law.*17LtMs, Ms 98, 1902, par. 23*

In establishing schools, enough land should be secured to give the students opportunity to gain a knowledge of agriculture. If it is necessary to curtail the expense anywhere, let it be on the buildings. There should be no failure to secure land; for from the cultivation of the soil, the students are to learn lessons illustrating the truths of the Word of God, truths that will help them to understand the work of the Creator.*17LtMs, Ms 98, 1902, par. 24*

Those who have charge of the school at Berrien Springs have been learners in the school of Christ, and He has been working with them, preparing them to be acceptable teachers. It is right that they carry on the work they have begun. If they will watch unto prayer, and plead earnestly with God to supply them with His grace, they will increase in wisdom and knowledge.*17LtMs, Ms 98, 1902, par. 25*

It has been a tremendous struggle for them to advance in the face of great financial embarrassment. They planned and contrived and devised in every way, with self-denial and self-sacrifice, to bring the school through and to free it from burden of debt. Now they begin to see that the way pointed out was the way of the Lord's leading. <This is the lesson the Lord would have many more to learn.>*17LtMs, Ms 98, 1902, par. 26*

It is not the Lord's will that at this time other men, whatever their age or experience, shall take the place of these brethren. It would not be pleasing to Him for us to set them aside by calling others to

fill their places. He will continue to work out His will through them if they will walk humbly before Him. The fear of the Lord is the beginning of wisdom. As they labor in humility, they will have the assurance that growth in grace is shown by increased ability to grasp the great truths of the gospel and to teach these truths. When men place themselves in a position where they can work out God's purposes, He stands at their right hand to open ways of advance for them. *17LtMs, Ms 98, 1902, par. 27*

A Call to Service

God calls for workers. The cause needs men who are self-made, who, placing themselves in the hands of God <as humble learners>, have proved themselves workers together with Him. These are the men that are needed in the ministry and in the school work. Let those who have shown themselves to be men move out and do what they can in the Master's service. Let them step into the ranks of the workers and by patient, continuous effort prove their worth. It is in the water, not on the land, that we learn to swim. Let them fill with fidelity the place to which they are called, that they may be qualified for still higher responsibilities. God gives all opportunity to perfect themselves in His service. *17LtMs, Ms 98, 1902, par. 28*

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God, working in harmony with the plan God has laid down for the perfect development of the physical, mental, and spiritual powers. *17LtMs, Ms 98, 1902, par. 29*

Young men and young women, gather a stock of knowledge. Do not wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may

become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have—the endorsement of God.*17LtMs, Ms 98, 1902, par. 30*

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing and trying you, giving you opportunity to prove yourself true. To Him you are indebted for all your capabilities. To Him belong your powers of body, mind, and soul, and for Him these powers are to be used. Your time, your influence, your capabilities, your skill—all must be accounted for to Him who gives all. He uses his gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, remembering always that he must be a learner as well as a teacher.*17LtMs, Ms 98, 1902, par. 31*

As young men go out into this work and, in spite of many difficulties, make a success, let not propositions be made that they take up another work and that the work they have started be given into the charge of men who are older and more experienced. This is not the way to encourage our young men. As they struggle with difficulties, they may make mistakes, but if they press forward perseveringly, their defeats will be turned into victories.*17LtMs, Ms 98, 1902, par. 32*

My fellow workers, persevere in the work that you have begun. Keep at it until you gain victory after victory, remembering that only by succeeding can you demonstrate the genuineness of your success. Educate yourself for a purpose. Keep in view the highest standard that you may accomplish greater and still greater good, thus reflecting the glory of God.*17LtMs, Ms 98, 1902, par. 33*

Ms 99, 1902

Fragments

NP

July 12, 1902 [typed]

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A Holy People

It is not necessary that there be voices of contention in God's service. Those who work for God are to work in unity. They are to live a life of prayer, distinguished from the world by their Christlikeness. They are to trust in the Lord, calling on Him for help in time of trouble. *17LtMs, Ms 99, 1902, par. 1*

We seldom find two persons exactly alike. Among human beings, as well as among the things of the natural world, there is diversity. Unity in diversity among God's children—the manifestation of love and forbearance in spite of a difference of disposition—this is the testimony that God sent His Son into the world to save sinners. *17LtMs, Ms 99, 1902, par. 2*

God has a remnant people in the world—a people who are not following worldly policy. Of them we read in the Scripture, "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.*] *17LtMs, Ms 99, 1902, par. 3*

God calls upon those who hope in His mercy to guard themselves, to set a watch over their own hearts and purposes, that their judgment shall not be blinded by selfishness. *17LtMs, Ms 99, 1902, par. 4*

The Church

“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.” [Revelation 2:1, 2.] The words fall from the lips of One who cannot lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human agents, how often the light would flicker and go out. But God has not given His church into the hands of men. Christ, the One who gave His life for the world, that all who believe in Him may not perish, but have everlasting life, is the true Watchman of the house. He is the Warder, faithful and true, of the temple-courts of the Lord. We have reason to thank God that we are not dependent on the presence of earthly priest or minister. We are kept by the power of God. The presence and grace of Christ is the secret of all life and light. *17LtMs, Ms 99, 1902, par. 5*

God's Record

Every denial of self, every manifestation of a grasping, covetous spirit, is registered in the books of heaven. A holy Watcher notes every word and action of our lives and weighs every motive that prompts to action. The hand that traced the characters on the wall of Belshazzar's palace is everywhere writing, God is here. God is in every place. All our words, all our plans, all our secret motives, are weighed in the balances of infinite justice and truth. *17LtMs, Ms 99, 1902, par. 6*

Shall the compassionate, self-sacrificing Saviour find us wanting in tenderness, love, sympathy for those for whom He gave His life. God has granted us gracious opportunities for service. He has provided us with precious talents, and we are answerable to Him for the use we make of them. If we use them wisely, God will call us laborers together with Him. If we cleanse ourselves from every impure, selfish principle, we shall one day hear the benediction, “Well done, good and faithful servant.” [Matthew 25:23.] *17LtMs, Ms 99, 1902, par. 7*

Under the inspiration of the Holy Spirit, Hannah, the mother of

Samuel, said, "The Lord is a God of knowledge, and by Him actions are weighed." [1 *Samuel* 2:3.] David says, "Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether vanity." [*Psalms* 62:9.] Isaiah declares, "Thou, most upright, dost weigh the path of the just." [*Isaiah* 26:7.] And Solomon writes, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit." [*Proverbs* 16:2.] *17LtMs, Ms 99, 1902, par. 8*

There is not a motive in the heart that the Lord does not read. He reads every purpose, every thought. *17LtMs, Ms 99, 1902, par. 9*

Satan's Fall

"He abode not in the truth." [*John* 8:44.] He was an exalted angel, living in a heavenly home where all was holiness and joy. But he swerved from his allegiance, and, with the angels who sympathized with him, was cast out of heaven. From being a covering cherub, he became the avowed antagonist of God. He planted his standard on the earth and established a rival empire in which all the powers of evil combined in opposing the influence of God. Actuated by intense hatred for the God he had dishonored, he left no means untried to attract men to himself and conform them to his nature. He has tried to eclipse every ray of light from the world and to efface the likeness of God from men. He has planted his throne between the human worshiper and God. The talents that God entrusted to men to be used in serving Him, Satan has led them to invest in building up his kingdom. Satan, and not God, is worshiped. *17LtMs, Ms 99, 1902, par. 10*

In order that men might not forget the true God, Jehovah gave them a memorial of His love and power—the Sabbath. He says, "Verily, my sabbaths ye shall keep; for it is a sign between me and you." [*Exodus* 31:13.] *17LtMs, Ms 99, 1902, par. 11*

With masterly power Satan has worked to make null and void the fourth commandment and to give to the world a spurious sabbath, that the sign of God may be of none effect. In this work he found a helper in the papal power, which thought to change times and laws. The false sabbath has been exalted, while the true has been

trodden underfoot. The Christian world has cast aside the seventh-day Sabbath and has exalted the false Sabbath. But God has a people who will be loyal to Him. His work is to be carried forward. Churches are to be established as memorials of the people who bear His sign. These houses of worship, however humble, will continually proclaim the treason of Satan and the holiness of the Sabbath that was instituted when the morning stars sang together and all the sons of God shouted for joy.*17LtMs, Ms 99, 1902, par. 12*

Qualifications for Service

In His work the Lord Jesus needs men who will stand with their face to the foe fighting manfully, men who understand that Christ is the Son of God, the author and finisher of their faith.*17LtMs, Ms 99, 1902, par. 13*

It is the privilege of every worker first to talk with God in his closet, and then, as God's mouthpiece, to talk with the people. In order that we may have something to impart, we must daily receive light and blessing. Men and women—who commune with God, who have an abiding Christ, who, because they co-operate with the holy angels, are surrounded by a holy influence—are needed at this time. The cause needs workers who have power to draw with Christ, power to express the love of God in words of encouragement and sympathy.*17LtMs, Ms 99, 1902, par. 14*

It is not learned men, not eloquent men, who are needed now, but humble men, who in the school of Christ have learned to be meek and lowly, who will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." [*Luke 14:17.*] Those who beg at midnight for loaves for hungry souls will be successful. It is a law of heaven that as we receive we are to impart.*17LtMs, Ms 99, 1902, par. 15*

God's people are no longer to continue in sin. They are to lay hold of the merits of a crucified and risen Saviour. Human hands may never have been laid on them in ordination; but there is one who will give fitness for the work, if they ask in faith. In the name of the Lord, I entreat you to ask for and receive the Holy Spirit. This Spirit

can be received only by those who are consecrated, who deny self, lifting the cross and following the Lord. *17LtMs, Ms 99, 1902, par. 16*

God calls for whole-hearted, sympathizing, liberal, unselfish men. Christ's servants are to have His Spirit; they are to be lifted far above all littleness and cheapness of thought or action. *17LtMs, Ms 99, 1902, par. 17*

God calls for nobility of dealing. He will not tolerate selfishness. All heaven is grieved by the management shown in some lines of His work. I am commanded to say that after sufficient trial, He will remove from His service every one who schemes to secure the advantage over another. God calls this robbery. *17LtMs, Ms 99, 1902, par. 18*

The Work of the Angels

The angels of God are not ashamed, but glad and willing to minister to the poor and needy, those most in need of their help. *17LtMs, Ms 99, 1902, par. 19*

Self-Sufficiency

Constantly we fall into the error of giving to the human agent the glory that should be given to God. This is one great reason why the Lord cannot work through us as He longs to. If He did, we would become self-sufficient, self-exalted. We would take to ourselves the honor that should be given to God only. Let us walk humbly before God. We have the assurance that as we untie with divine agencies, success will come to us; but not a jot or tittle of the glory is to be ascribed to man. Having through unwearied, persevering faith secured the co-operation of the all-powerful agencies of heaven, let not man make the mistake—the reason of the great feebleness now seen in the churches—of thinking that it is his goodness and his power that has brought him success in his work. When this feeling is cherished, self-exaltation comes in, and God is dishonored. We are to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him. When self is hid with Christ in God, when all the glory is given to the Captain of our

salvation, who by His divine efficiency has anointed us with the oil of gladness, then we go forth, to work as inspired laborers for God.*17LtMs, Ms 99, 1902, par. 20*

Christ, in His human nature, was dependent on His Father for the success of His work. So we are dependent on Christ for the success of our work. He says to us, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." [*John 15:4.*] Day by day we are to take hold of Christ anew with a firmer faith. As we study His lessons, they grow more and more impressive, and we gain increased power to receive instruction. The soul is vivified by receiving from Christ and giving to others. It is by emptying ourselves to give to others that we gain increased capacity for receiving a larger supply.*17LtMs, Ms 99, 1902, par. 21*

Cornelius

God commended Cornelius for his liberality and devotion. He is spoken of in the Scriptures as "one that feared God with all his house, which gave much alms to the people, and prayed to God always." He "saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said unto him, What is it, Lord. And He said unto him, Thy prayers and thine alms are come up for a memorial before God." [*Acts 10:2-4.*]*17LtMs, Ms 99, 1902, par. 22*

Cornelius was not even accounted a disciple of Christ; but he had faith in God according to the light he had, and he was reaching out for more light. The Lord heard his prayers and recognized his offering. He saw that this man would do honor to the church, and He brought him in connection with the apostle Peter. This is God's way of working. Daily prayers for light and knowledge will surely be answered.*17LtMs, Ms 99, 1902, par. 23*

When Cornelius saw the vision, he did not understand its meaning. He was not conscious that he had done anything worthy of commendation.*17LtMs, Ms 99, 1902, par. 24*

Today when men, prompted by love for God, impart to others of the blessings they have received, their works rise to God as an acceptable offering. *17LtMs, Ms 99, 1902, par. 25*

The experience of Cornelius is the experience of many in our world, who, having but little light and few privileges, are walking in all the light they have. In the future, we shall find many who will gladly receive the light and walk in the light. *17LtMs, Ms 99, 1902, par. 26*

As Peter preached to Cornelius and his company, the Holy Ghost fell on all them that heard the Word. *17LtMs, Ms 99, 1902, par. 27*

The Christian Warfare

The warfare between good and evil has not grown less fierce than it was in the days of the Saviour. The path to heaven is no smoother today than it was then. Self battles just as fiercely for the supremacy. All sin must be put away. Every indulgence that hinders our progress heavenward must be cut off. If the right hand or the right eye causes us to offend, it must be sacrificed. Are we willing to renounce our wisdom and to receive the kingdom of heaven as a little child? Are we willing to part with our self-righteousness? Are we willing to sacrifice the approbation of men? The prize of eternal life is of infinite value. Are we willing to welcome the Holy Spirit's aid and co-operate with it, putting forth efforts and making sacrifices proportionate to the value of the object that is to be attained? *17LtMs, Ms 99, 1902, par. 28*

The Coming Trial

Satan is presenting worldly attractions. The churches are teaching for doctrine the commandments of men. Ministers are crying, There is no law, failing to see that if there is no law, there is no transgression. It is time for us to show that we have a message from the Lord, a message of no human invention. Workers who will present the truth in its simplicity are greatly needed. The last message of warning is to be given to the world. As God's people bring the truths of His message into the daily life, practical godliness, purity, and holiness will be seen. *17LtMs, Ms 99, 1902, par. 29*

Trouble is coming on us as a people. In view of the common peril, let there be no more strife among us. True believers will not say, I am of Paul, or, I am of Apollos. All will have one testimony to bear, "I cleave to Christ." When the storm of persecution comes, the true sheep, knowing the Shepherd's voice, will gather to Him.¹⁷*LtMs, Ms 99, 1902, par. 30*

The Holy Spirit

We need to pray earnestly for the descent of the Holy Spirit, as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. False doctrines are misleading the minds of men; and without the aid of the Spirit, our efforts to present truth will be in vain.¹⁷*LtMs, Ms 99, 1902, par. 31*

We are living in the time of the Holy Spirit's power. It is seeking to diffuse itself through the agency of humanity, thus increasing its influence in the world. "If any man drink of the water of life, it will be in him a well of water, springing up unto everlasting life;" and the blessing will not be confined to himself, but will be shared by others. [*John 4:14.*]¹⁷*LtMs, Ms 99, 1902, par. 32*

We need to feel the vivifying influence of the Holy Spirit as the disciples felt it on the day of Pentecost. Of their experience at that time we read, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own." Selfishness was expelled from the heart. "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all." [*Acts 4:31-33.*]¹⁷*LtMs, Ms 99, 1902, par. 33*

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus, which before was preached unto you." [*Acts 3:19, 20.*] This is the message we are to proclaim. Talk it, pray it, live it. Without delay this great work should be entered upon by thousands in our churches. The softening,

subduing influence of the Holy Spirit should be felt in our hearts and seen in our lives. *17LtMs, Ms 99, 1902, par. 34*

Our faith is small. We need more earnestness in prayer. A heaven full of blessings awaits our demand. These blessings will be given in answer to the fervent prayer that asks with an earnestness that will not be denied. The firm hold of a wrestling Jacob is now called for. The holding power of unquestioning faith is to come into the lives of God's people. God's work needs men who will say, "I will not let thee go except thou bless me." [*Genesis 32:26.*] It needs men who will consecrate themselves unreservedly to God. Genuine, earnest faith will prepare the heart for the reception of God's power. *17LtMs, Ms 99, 1902, par. 35*

Is it true that the end of all things is at hand? What mean the awful calamities by sea—vessels hurled into eternity without a moment's warning? What mean the accidents by land—fire consuming the riches men have hoarded, much of which has been accumulated by oppression of the poor. The Lord will not interfere to protect the property of those who transgress His law, break His covenant, and trample upon His Sabbath, accepting in its place a spurious rest-day. *17LtMs, Ms 99, 1902, par. 36*

The plagues of God are already falling upon the earth, sweeping away the most costly structures as if by a breath of fire from heaven. Will not these judgments bring professing Christians to their senses? God permits them to come that the world may take heed, that sinners may be afraid and tremble before Him. *17LtMs, Ms 99, 1902, par. 37*

Revealing Christ

The world is to see God in His followers. Life and immortality and brought to light through those who are one with God in Christ. It is our privilege to have the spirit of light and knowledge that is the wisdom of heaven. All who have this spirit, in whatever position they may be placed, the highest or the lowest place of service, will reveal in their work the power of this light and knowledge. *17LtMs, Ms 99, 1902, par. 38*

Constantly we behold Him who lived among men a life of perfect obedience. The more closely we behold Him, the more nearly we shall resemble Him in character, and the greater will be our efficiency in working for others. We shall be lifted far above the trials and perplexities of this life. *17LtMs, Ms 99, 1902, par. 39*

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of His people and quicken their dulled senses, that they may comprehend the great truths of the gospel—the power of God unto salvation to those that believe. *17LtMs, Ms 99, 1902, par. 40*

I desire if possible to impress the minds of our physicians and managers with the importance of giving so pure and righteous a representation of God that the world will see Him in His beauty. I desire them to be so filled with the Spirit that dwells in Him that worldly policy will have no power to divert their minds from the work of presenting to men the grand, wonderful possibilities before every soul who receives and believes in Christ. *17LtMs, Ms 99, 1902, par. 41*

My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. *17LtMs, Ms 99, 1902, par. 42*

Unity

Let the workers in God's cause press together, working in perfect harmony, placing all their faculties at God's disposal, to be used in demonstrating the power of His grace. Then God will be honored and glorified. *17LtMs, Ms 99, 1902, par. 43*

God does not want the progress of his workers made difficult by the failure of one to act his part in bringing about unity and harmony. The Lord wants His people to stand far above all selfish interests. He wants them to conquer the temptations they meet. He calls for the communion of saints. He desires His workers to stand under His supervision. He will plane and polish them the material for His temple, preparing each piece to fit closely to the other, so that the

building will be perfect and complete, wanting nothing.*17LtMs, Ms 99, 1902, par. 44*

Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above.*17LtMs, Ms 99, 1902, par. 45*

Health Reform

Those who are successful in proclaiming the principles of health reform must make the Word of God their guide and counsellor. Only as the teachers of health reform do this can they stand on vantage ground.*17LtMs, Ms 99, 1902, par. 46*

The distinction between prevention and cure has not been made sufficiently important. Teach the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators, warning all against self-indulgence, showing that abstinence from the things that God has prohibited is the only way to prevent ruin of body and mind.*17LtMs, Ms 99, 1902, par. 47*

“Whatsoever a man soweth.”*17LtMs, Ms 99, 1902, par. 48*

Day by day we are sowing seed for the future harvest. We cannot be too careful of the seed we sow by our words. Often words are carelessly spoken and forgotten, but these words, for good or for ill, will bring forth a harvest. Sow one unkind, harsh word, and this seed, finding soil in the minds of the hearers, will spring up to bear fruit after its kind. Sow one seed in loving, gentle, Christlike words, and it will bring you rich returns. Let us guard ourselves, lest we speak words that are not a blessing, but a curse. If we sow wheat, we shall reap wheat; if we sow tares, we shall reap tares; and the harvest, whether of wheat or of tares, will be sure and abundant.*17LtMs, Ms 99, 1902, par. 49*

“Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7.*] The harvest is sure. No frost shall blight it, no palmerworm destroy it.*17LtMs, Ms*

99, 1902, par. 50

God calls upon His children to guard their words, to set a watch over their motives and purposes. *17LtMs, Ms 99, 1902, par. 51*

He who gives increased talents to those who have made a wise improvement of the talents entrusted to them is pleased to acknowledge the service of His beloved people for Christ, through whose strength and grace they have wrought. Those who have sought the development and perfection of Christian character by exercising their faculties in good works, in sowing the seeds of truth beside all waters, will in the world to come reap a rich harvest. The work begun on earth will reach its consummation in the higher and holier life that will endure through all eternity. The self-denial and self-sacrifice required to do the works of Christ will be infinitely overbalanced by the rich reward of the eternal weight of glory, the joy of the life that measures with the life of God. *17LtMs, Ms 99, 1902, par. 52*

Talents

A few pence well handled are worth more than many pounds that lie unused. He who uses faithfully one talent for the Master is of far more value in His sight than the one who has many talents and refuses to use them aright, who looks down on the one who performs humble duties. The faithful performance of small duties fits us for larger responsibilities. Of those who take up their appointed work, no matter how small it may seem, who perform faithfully the humble duties nearest them, Christ says, "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*] *17LtMs, Ms 99, 1902, par. 53*

Giving

Christ desires to present before God the sacrifices of a united people, who bring Him their gifts and offerings as a never-ceasing ordinance of thanksgiving, acknowledging that all that they have comes from God, that they have nothing that He did not first give

them.*17LtMs, Ms 99, 1902, par. 54*

The Lord's work in our world is to be done. New territory is to be added to His kingdom. Memorials are to be established by the Lord's people as an acknowledgment that all they have is His. Of His own they are to give to Him, to be used in the great, grand work that is to do for others what the gospel has done for them. The gifts bear the fragrance of His character, and, invested in the work of God, will bring returns that will double their value.*17LtMs, Ms 99, 1902, par. 55*

All are to use their heaven-entrusted powers as faithful stewards of the grace of God. They are not their own. They have been bought with a price. They must not follow their own will, but the will of God. The subduing nature of the Spirit of God must be felt in heart, life, and character. The love of Christ must constrain their actions. They must present themselves to God a living sacrifice. This is their reasonable service. Every soul who has a knowledge of the truth is held accountable to make known the truth to others. He is ordained to diffuse the light given him just as verily as is the minister. *17LtMs, Ms 99, 1902, par. 56*

The Condition of Things in Our Churches

There are times when a distinct view is presented to me on the condition of things in our churches—a condition that is not calculated to help but to hinder souls. Then I have hours, and sometimes days, of intense anguish. It seems as if soul and body would be rent asunder. Many of those who have a knowledge of the truth do not do the works of God. Their influence is no better than the influence of worldlings. They talk like the world and act like the world. O how my heart aches because Christ is put to shame by their unchristlike behaviour. But after the agony is past, I feel like working harder than ever to restore the poor souls.*17LtMs, Ms 99, 1902, par. 57*

Camp-Meeting

Three times a year the children of Israel left their ordinary business to meet with one another in the worship of God.*17LtMs, Ms 99,*

1902, par. 58

Today many who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from camp-meeting because to attend would require a small sacrifice of means and time. So small an offering they begrudge Him who has blessed them in basket and store! How can they expect to receive His blessing?*17LtMs, Ms 99, 1902, par. 59*

Christ's School

Only by the aid of the divine Teacher can we understand the truths of God's Word. In His school we shall learn how to be meek and lowly. He shows us how to understand the mysteries of godliness.*17LtMs, Ms 99, 1902, par. 60*

The Sabbath

God's holy day is just as sacred as when He placed His sanctity upon it. It was instituted in Eden before He chose Israel to be a peculiar people unto Him. The Sabbath is not Jewish; for it was given to all mankind at the beginning of this earth's history, to be observed as a memorial of the great work of creation.*17LtMs, Ms 99, 1902, par. 61*

The History of Truth

The history of truth will ever be the record of a struggle with error and superstition.*17LtMs, Ms 99, 1902, par. 62*

The Passion for Display

At the foundation of the ruin of many homes lies the passion for display. Men and women scheme and plan to get means in order that they may appear richer than their neighbors. But even though they may succeed in their desperate struggle, they are not truly happy. True happiness springs from a heart at peace with God.*17LtMs, Ms 99, 1902, par. 63*

“Whose adorning let it not be that outward adorning—but the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” [1 *Peter* 3:3, 4.] *17LtMs, Ms 99, 1902, par. 64*

The Law of God

The Lord has given human beings rules of guidance, and from these there can be no sinless swerving. *17LtMs, Ms 99, 1902, par. 65*

In the day of judgment every transgressor will see that God’s requirements are just, and that the punishment meted out to him is the inevitable result of his own course. *17LtMs, Ms 99, 1902, par. 66*

The law of God existed before man was created. Angels were governed by it. Adam and Eve, at their creation, had a knowledge of the law of God. It was printed on their hearts, and they understood its claims upon them. After the fall, the principles of righteousness were unchanged. Nothing could be taken from the law, not one of its holy precepts could be improved, and as it has existed from the beginning, so it will continue to exist through the ceaseless ages of eternity. *17LtMs, Ms 99, 1902, par. 67*

“Concerning thy testimonies,” the psalmist says, “I have known of old that thou hast founded them forever.” [*Psalms* 119:152.] By this law, which demands purity in the most secret thoughts and desires, and which shall “stand fast forever” [*Psalms* 111:8], the world is to be judged. Transgressors may flatter themselves that the Most High does not know, that the Almighty does not consider; but He will not always bear with them. Soon they will receive the reward of their doings—the death that is the wages of sin—while the righteous nation, which has kept God’s law, will be ushered in through the gates of the holy city, and will be crowned with immortal life and joy in the presence of God and the Lamb. *17LtMs, Ms 99, 1902, par. 68*

God has left nothing to blind chance. All may know His will. God has given human beings a mind to understand His commands, a conscience to feel the power of their demands, and a heart to love His requirements, and a will to render prompt obedience. Man is not

compelled to obey. He may defy the law of God and pursue a course of disobedience. The punishment will be the penalty of disobedience. In holy submission to the will of God, man will find the highest joy of which his nature is capable. *17LtMs, Ms 99, 1902, par. 69*

Lights in the World

Not to ministers only, but to every believer, Christ says, “The world is enshrouded in darkness. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” [See *Matthew 5:16.*] Every one who truly believes God will be a light in the world. *17LtMs, Ms 99, 1902, par. 70*

Confidence in God

God’s past dealings with His people warrant us in taking Him at His word and believing His promises. *17LtMs, Ms 99, 1902, par. 71*

Perseverance

“One brick upon another, and the highest wall is made; One flake upon another, and the deepest snow is laid.” *17LtMs, Ms 99, 1902, par. 72*

Patient continuance in well-doing—this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, “This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” [*Philippians 3:13, 14.*]*17LtMs, Ms 99, 1902, par. 73*

The work that God says is to be done can be done only by those whose hearts are sanctified by the presence of an abiding Christ. No one in his own power can work successfully for God. Only those who surrender body, mind, and spirit into the hands of the Lord, to be controlled by Him, will see of His salvation. Let every one remember Christ’s words, “Without me ye can do nothing.” [*John 15:5.*] Let all the workers unite their efforts, standing under the

bloodstained banner of Prince Emmanuel.¹⁷*LtMs, Ms 99, 1902, par. 74*

John the Beloved

The hand of persecution falls heavily on the apostle. He is banished to the isle of Patmos “for the word of God, and for the testimony of Jesus Christ.” He writes, “I was in the Spirit on the Lord’s day.” He was filled with unspeakable joy; for heaven seemed open before him. In clear, distinct tones a voice spoke to him, saying, “I am Alpha and Omega, the first and the last.” [*Revelation 1:9-11.*] Turning, he beheld his Master, with whom he had walked and talked in Judea, on whose breast he had leaned.¹⁷*LtMs, Ms 99, 1902, par. 75*

But O, how changed is His appearance! John had seen Him clothed in an old purple robe and crowned with thorns. Now He is clothed with a garment of heavenly brightness and girt about with a golden girdle. Writing of His appearance, John says, “His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.” [*Verses 14, 15.*]¹⁷*LtMs, Ms 99, 1902, par. 76*

“And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore.” [*Verses 17, 18.*]¹⁷*LtMs, Ms 99, 1902, par. 77*

God’s plan for future ages was revealed to John. The glories of heaven were opened before his enraptured vision. He saw the throne of God and heard the anthems of joy resounding through the heavenly courts. As we read his description of what he saw in his vision, we long to stand with the redeemed in the presence of God.¹⁷*LtMs, Ms 99, 1902, par. 78*

Half a century had passed since Jesus ascended to present His church before God and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God’s plans for the future.¹⁷*LtMs, Ms 99, 1902, par. 79*

On the rugged, desolate island John was left alone with God and his faith. Here, among the rocks and cliffs, he held communion with his Maker. He reviewed his past life, and at the thought of the blessings he had received at the hand of God, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "It is well with my soul." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes and weeping widows and orphans—the result of his ambitious desire for pre-eminence. *17LtMs, Ms 99, 1902, par. 80*

Praise

If we praised God's name as we should, the flame of love would be kindled in many hearts. The praise of God should constantly be in our hearts and on our lips. This is the very best way to resist the temptation to indulge in idle, frivolous conversation. By our offerings of prayer and praise we show that we are guided and controlled by the Holy Spirit. *17LtMs, Ms 99, 1902, par. 81*

Self-Control

We must gain complete control of the tones of the voice and of our words and actions. Always remember the promise, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] Before you speak, remember who is your companion. Respect the heavenly Guest by tempering the natural impetuosity of your character with meekness and gentleness. Do not forget that you are honored with the companionship of heaven's nobility. *17LtMs, Ms 99, 1902, par. 82*

Grow in grace, in self-reliance, in self-control. Let every day find you more nearly prepared to unite with the royal family in the heavenly courts. *17LtMs, Ms 99, 1902, par. 83*

True Happiness

The man whose experience is least to be envied is the one who shuts up his sympathies within his own heart. Those who get the most good out of life, who feel the truest satisfaction, are those who receive to give. Those who live for self are always in want; for they

are never satisfied. There is no Christianity in shutting our sympathies up in our own selfish hearts. We are to bring brightness and blessing into the lives of others. The Lord has chosen us as channels through which to communicate His blessings.¹⁷*LtMs, Ms 99, 1902, par. 84*

Ms 100, 1902

Talk/On the Church School Question

St. Helena, California

July 14, 1902

This manuscript is published in entirety in *SpM 239-246*. +^{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.

Talk by Mrs. E. G. White, in the St. Helena, California, Sanitarium Chapel, July 14, 1902, 6 a.m. *17LtMs, Ms 100, 1902, par. 1*

I promised that I would speak this morning in regard to the necessity of withdrawing our children from the public schools and of providing suitable places where they can be educated aright. I have felt surprised at the apparently indifferent attitude of some, notwithstanding the oft-repeated warnings given that parents must provide for their families not merely with reference to their present interests, but especially with reference to their future, eternal interests. The characters that we form in this life are to decide our destiny. If we choose, we may live a life that measures with the life of God. *17LtMs, Ms 100, 1902, par. 2*

Every Christian family is a church in itself. The members of the family are to be Christlike in every action. The father is to sustain so close a relation to God that he realizes his duty to make provision for the members of his family to receive an education and training that will fit them for the future, immortal life. His children are to be taught the principles of heaven. He is the priest of the household, accountable to God for the influence that he exerts over every member of his family. He is to place his family under the most favorable circumstances possible, so that they shall not be tempted to conform to the habits and customs, the evil practices and lax principles, that they would find in the world. *17LtMs, Ms 100, 1902, par. 3*

Setting a right example in the home, parents are able to exert a

good influence in the church. They will not carry into the church the hasty spirit that causes dissension, making it almost impossible for two members to agree, unless the one comes to the other's ideas and ways. Church members should remember that no two leaves on a tree are exactly alike. They should recognize the fact that while as brethren and sisters in Christ Jesus they are connected with one another and with Christ, as the leaves of a tree are connected with its branches and trunk, yet they are not all cut after the same pattern. Every parent has an individuality, a personality, of his own. He has just as much right to his personal independence as any ruler has; for he is to rule his own household in the fear of God. Into the home there must be brought the heavenly rule. This will fit us for church relationship as laborers together with God and will make us examples to the world. *17LtMs, Ms 100, 1902, par. 4*

The Lord desires us to understand that we must place our children in right relation to the world, the church, and the family. Their relation to the family is the first point to be considered. Let us teach them to be polite to one another and polite to God. "What do you mean," you may inquire, "by saying that we should teach them to be polite to God?" I mean that they are to be taught to reverence our heavenly Father, and to appreciate the great and infinite sacrifice that Christ has made in our behalf. Christ placed Himself at the head of humanity in order that He might exemplify what humanity could be in connection with divinity. Teach them that together, as children and parents, it is your privilege to be members of the church of God—living stones in His beautiful temple. Parents and children are to sustain so close a relation to God that the heavenly angels can communicate with them. These messengers are shut out from many a home where iniquity and impoliteness to God abound. Let us catch from His Word the spirit of heaven, and bring it into our life here below. *17LtMs, Ms 100, 1902, par. 5*

Some may say, "If we believe the Bible, why does not the Lord work miracles for us?" He will if we will let Him. When a human mind is allowed to come under the control of God, that mind will reveal the miracle-working power of God; the power of that mind in action is like the miracle-working power of God. *17LtMs, Ms 100, 1902, par. 6*

In our prayers we are to hold on by faith to the children in our home;

and we are to do faithfully the duties that belong to us. From the light that God has given me, I know that the husband and the wife are to be, in the home, minister, physician, nurse, and teacher, binding their children to themselves and to God, training them to avoid every habit that will in any way militate against God's work in the body, and teaching them to care for every part of the living organism. Parents are under a most solemn responsibility to keep themselves in physical soundness and in spiritual health, that the light of heaven may shine into the chambers of the mind and illuminate the soul temple. Such parents are able to give their children instruction from babyhood as to what God wants them to do. Taking His Word as their counselor, they bring them up in the nurture and admonition of the Lord. *17LtMs, Ms 100, 1902, par. 7*

Many parents allow their children to drift, as it were, hither and thither. But this is not right. Parents are held accountable to God for the salvation of their children. They are also held accountable for their physical health. In every way possible they should help them to grow up with a sound constitution. They should teach them not to indulge appetite nor to imperil their physical and mental capabilities by wrong habits; for God desires to use all their powers. *17LtMs, Ms 100, 1902, par. 8*

Every word spoken by fathers and mothers has its influence over the children for good or for evil. If the parents speak passionately, if they show the spirit shown by children of this world, God counts them as the children of this world, not as His sons and daughters. *17LtMs, Ms 100, 1902, par. 9*

Parents, from the moment that we are born again into the kingdom of heaven, we are in God's service. Our lives are to be such that He can approve. The principals of heaven are to be brought into the government of the home. Every child is to be taught to be polite, compassionate, loving, pitiful, courteous, tender-hearted. Peter speaks of these characteristics of a Christian and also instructs us how to rid ourselves of all evil by living on the plan of addition. "Giving all diligence," he says, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (love). [*2 Peter 1:5-*

7.]17LtMs, Ms 100, 1902, par. 10

We want the knowledge of our Saviour. Is it not best for every one of us to begin to teach our children to be polite in the home and polite to God? Is not this the work that as “laborers together with God” [1 *Corinthians* 3:9] it is our bounden duty to do?17LtMs, Ms 100, 1902, par. 11

From the light that God has given me for years, I know that the households of His people are in great need of purification. The end is nearer than when we first believed. As fathers and mothers, we are to purify ourselves, even as Christ is pure; that is, we are to be perfect in our sphere, even as God is perfect in His sphere. Instead of backsliding, we should now be conformed to the will of heaven, the heavenliness of heaven. Let us put away the spirit of murmuring and complaining, remembering that by cherishing such a spirit we are disrespectful to God. We are living in His dwelling place; we are members of His family—His by creation and by redemption. Every one is to cherish feelings of respect and tenderness for those with whom he associates. In our relations with one another we should be careful never to mar and scar the life and the spirit of others. When in life and character we show the miracle-working power of God, the world will take knowledge of us that we have been with Jesus and learned of Him.17LtMs, Ms 100, 1902, par. 12

I feel burdened over these matters. Last night I could not sleep past two o'clock. Early this morning I have been writing on this subject, trying to present it so that it shall be understood. We are not to feel that we have reached perfection. We need to be melted over, that we may be purified from all dross. We are in need of the rich blessings that Heaven is so ready to bestow, the blessings promised to every believer.17LtMs, Ms 100, 1902, par. 13

The Lord withholds from us no good thing. He declares, “Ask what ye will, and it shall be done unto you.” [*John* 15:7.] He does not tell us to restrict our asking to certain things, but assures us that He will bless us according to the riches of His grace. He is more willing to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children. To show His willingness, He refers to the tender relationship that a father sustains to his son. “What man is

there of you,” He says, “whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask Him?” [*Matthew 7:9-11.*]*17LtMs, Ms 100, 1902, par. 14*

Parents can learn this lesson in all its significance. Children who ask for something that is not for their best good are not to be rebuffed, but kindly told, “That would not be for your good. You cannot have it, because it would injure you. But although we cannot give it to you, we will try in every way possible to make you happy.”*17LtMs, Ms 100, 1902, par. 15*

The father should always feel kindly disposed toward his children. How sad it is that the father’s disposition is not always that which it should be! The father of boys is to come into close connection with his sons, giving them the benefit of his larger experience, and talking with them in such simplicity and tenderness that he binds them to his heart. He is to let them see that he has their best interest, their happiness, in view all the time.*17LtMs, Ms 100, 1902, par. 16*

Parents, let us constantly keep before our children the relation that we sustain to our heavenly Father. Let us tell them that we are His children, and that we desire to treat them as He treats us. He does not indulge us in injurious things. He gives us only the things that are for our best good. He says, “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.” [*Verses 7, 8.*]*17LtMs, Ms 100, 1902, par. 17*

We are all amenable to God. When we take into consideration our accountability to Him for every action, when we remember that we are “a spectacle unto the world, and to angels, and to men” [*1 Corinthians 4:9*], we will desire to be purged from our fretfulness and harshness, our lack of sympathy and tenderness for one another. These evils are as tares amid the wheat, and must be destroyed.*17LtMs, Ms 100, 1902, par. 18*

Children to be Shielded From Contaminating Influences

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. They are never to neglect their children. In no case are they to let any line of business to so absorb mind and time and talents that their children, who should be led into harmony with God, are allowed to drift until they are separated far from Him. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become helpers together with God. They are God's human hand, fitting themselves and their children for an endless life in the heavenly home. *17LtMs, Ms 100, 1902, par. 19*

The education of our children begins in the home. The mother is their first teacher. When they become old enough to attend school, shall we permit them to enter the public schools? *17LtMs, Ms 100, 1902, par. 20*

Many years ago, in Oakland, my husband and I conversed with a public-school teacher in regard to the public schools in the city. He said to us: "If parents knew of the iniquity that is to our certain knowledge practiced in these schools, there would be a furor raised in regard to these schools such as neither you nor I can imagine. The young people are rotten; and what kind of homes they have is more than our teachers can tell." This statement was made over twenty years ago. Have the conditions in our public schools improved since that time? *17LtMs, Ms 100, 1902, par. 21*

Some fathers and mothers are so indifferent, so careless, that they think it makes no difference whether their children attend a church school or a public school. "We are in the world," they say, "and we cannot get out of it." But, parents, we can get a good ways out of the world, if we choose to do so. We can avoid seeing many of the evils that are multiplying so fast in these last days. We can avoid hearing about much of the wickedness and crime that exist. *17LtMs, Ms 100, 1902, par. 22*

Everything that can be done should be done to place ourselves and

our children where we shall not see the iniquity that is practiced in the world. We should carefully guard the sight of our eyes and the hearing of our ears so that these awful things shall not enter our minds. When the daily newspaper comes into the house, I feel as if I wanted to hide it, that the ridiculous, sensational things in it may not be seen. It seems as if the enemy is at the foundation of the publishing of many things that appear in newspapers. Every sinful thing that can be found is uncovered and laid bare before the world. *17LtMs, Ms 100, 1902, par. 23*

The line of demarcation between those who serve God and those who serve Him not is ever to remain distinct. The difference between believers and unbelievers should be as great as the difference between light and darkness. When God's people take the position that they are the temple of the Holy Ghost, Christ Himself abiding within, they will so clearly reveal Him in spirit, words and actions, that there will be an unmistakable distinction between them and Satan's followers. *17LtMs, Ms 100, 1902, par. 24*

Some may inquire, "If we are to remain a distinct people, why do we have sanitariums to which we invite every one?" I answer, In bringing men and women of other denominations into our institutions, do we tell them that we are undenominational? If we do, we deny God's law. We are denominational; but we open the doors wide and seek to have all come in who possibly can come. "Let your light so shine before men," the Saviour said, "that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:16.*] We are to seek to restore to physical health the diseased and the suffering. Many men and women have been improperly educated in habits of living. Many children are sick because they have never been taught the laws of the human mechanism—the mechanism that led David to exclaim, "I am fearfully and wonderfully made!" [*Psalms 139:14.*]*17LtMs, Ms 100, 1902, par. 25*

A Lesson From Israel

While the judgments of God were falling upon the land of Egypt, the Lord directed the Israelites not only to keep their children within their houses, but to bring in even their cattle from the fields. Before

the first-born were slain, the Lord, through Moses, said to His people: "Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side-posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." [*Exodus 12:21-23.*]*17LtMs, Ms 100, 1902, par. 26*

As the Israelites kept their children within their houses during the time when the judgments of God were in the land of Egypt, so in this time of peril we are to keep our children separate and distinct from the world. We are to teach them that the commandments of God mean much more than we realize. Those who keep them will not imitate the practices of the transgressors of God's law. Parents must regard God's Word with respect, obeying its teachings. To the parents in this day, as well as to the Israelites, God declares: "These words ... shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." [*Deuteronomy 6:6-9.*]*17LtMs, Ms 100, 1902, par. 27*

Notwithstanding this plain instruction, some of God's people permit their children to attend the public schools where they mingle with those who are corrupt in morals. In these schools their children can neither study the Bible nor learn its principles. Christian parents, you must make provision for your children to be educated in Bible principles. And do not rest satisfied merely with having them study the Word in the church school. Teach the Scriptures to your children yourselves when you sit down, when you go out, when you come in, and when you walk by the way. Walk with your children much oftener than you do. Talk with them. Set their minds running in the right channel. As you do this, you will find that the light and the glory of God will come into your homes. But how can you expect

His blessing when you do not teach your children aright?*17LtMs, Ms 100, 1902, par. 28*

I am merely touching upon a few points on a number of subjects relating to the training and education of children. Some time I hope to treat upon these points more fully; for I have been thoroughly aroused to realize that these matters must be presented before our people. Seventh-day Adventists must move in a way altogether different from the way in which they have been moving if they expect the approval of God to rest upon them in their homes.*17LtMs, Ms 100, 1902, par. 29*

Every faithful parent will hear from the lips of the Master the words, "Well done, good and faithful servant: ... enter thou into the joy of the Lord." [*Matthew 25:23.*] May the Lord help us to be good and faithful servants in our dealings with one another. He tells us to "consider one another to provoke unto love and to good works," helping and strengthening one another. [*Hebrews 10:24.*]*17LtMs, Ms 100, 1902, par. 30*

The Need of a Church School at Crystal Springs

We are almost home. We are standing on the borders of the eternal world. Those who prove worthy will soon be introduced into the kingdom of God. We have no time to lose. We should establish the work in right lines here at Crystal Springs. Here are our children. Shall we allow them to be contaminated by the world—by its iniquity, its disregard of God's commandments? I ask those who are planning to send their children to the public school, where they are liable to be contaminated, How can you take such a risk?*17LtMs, Ms 100, 1902, par. 31*

We desire to erect a church school building for our children. Because of the many calls made for means, it seems a difficult matter to secure sufficient money or to arouse an interest great enough to build a small, convenient schoolhouse. I have told the school committee that I will lease to them some land for as long a time as they care to use it for school purposes. I hope that interest enough will be aroused to enable us to erect a building where our children can be taught the Word of God, which is the life-blood and

the flesh of the Son of God. “Whoso eateth My flesh,” He declares, “and drinketh My blood, hath eternal life. ... It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.” [*John 6:54, 63.*] We are to eat and drink the Word of life, carrying out its instruction much more closely than we have ever done before. *17LtMs, Ms 100, 1902, par. 32*

Will you not take an interest in the erection of this school building in which the word of God is to be taught? One man, when asked how much he was willing to give to the school in labor, said that if we would give him three dollars a day and his board and lodging, he would help us. But we do not want offers of this kind. Help will come to us. We expect to have a school building, in which the Bible can be taught, in which prayers can be offered to God, and in which the children can be instructed in Bible principles. We expect that every one who can take hold with us will want to have a share in erecting this building. We expect to train a little army of workers on this hillside. *17LtMs, Ms 100, 1902, par. 33*

We know that all are interested in the success of this enterprise. Let those who have spare time give a few days in helping to build this schoolhouse. Not enough money has been subscribed yet to pay merely for the necessary material. We are glad for what has been given, and we now ask every one to take hold of this matter interestedly, so that we shall soon have a place where our children can study the Bible, which is the foundation of all true education. The fear of the Lord—the very first lesson to be taught—is the beginning of wisdom. *17LtMs, Ms 100, 1902, par. 34*

There is no reason why this matter should drag. Let every one take hold to help, persevering with unflagging interest until the building is completed. Let every one do something. Some may have to get up as early as four o'clock in the morning in order to help. Usually I begin my work before that time. As soon as it is daylight, some could begin work on the building, putting in an hour or two before breakfast. Others could not do this, perhaps, but all can do something to show their interest in making it possible for the children to be educated in a school where they can be disciplined and trained for God's service. His blessing will surely rest upon

every such effort. *17LtMs, Ms 100, 1902, par. 35*

When we built our meetinghouse in Cooranbong, Sister McEnterfer and I went through the district where the carpenters lived, asking them how much they would charge to work for us by the day. Many of them promised to work for much less than the ordinary wage. A few promised to give some time; others with families to support, being too poor to work for nothing, offered to work for six shillings—a dollar and half—a day. The meetinghouse was built, and stands today as a monument for God, a miracle wrought by His power. Many of the believers had just begun to keep the Sabbath. Some of them were very poor, and at first we had to help them. Now they are all self-supporting. They keep up the church expenses and pay a faithful tithe. This is the way we worked to build our meetinghouses in many places in Australia. *17LtMs, Ms 100, 1902, par. 36*

Brethren and sisters, what will you do to help build a church school? We believe that every one will regard it as a privilege and a blessing to have this school building. Let us catch the spirit of the work, saying, We will arise and build. If all will take hold of the work unitedly, we shall soon have a schoolhouse in which from day to day our children will be taught the way of the Lord. As we do our best, the blessing of God will rest upon us. Shall we not arise and build? *17LtMs, Ms 100, 1902, par. 37*

Ms 101, 1902

Ministers and Teachers to Take Time to Talk With God

NP

July 21, 1902 [typed]

Portions of this manuscript are published in *2SM 187-188*; *VSS 304*.

There are many things that need to be adjusted, that will be adjusted if we adhere strictly to principle. Special instruction has been given me in regard to our ministers. It is not the will of God that they shall seek to be rich. They should not engage in worldly enterprises; for this disqualifies them for giving their best powers to spiritual things. But they are to receive wages enough to support themselves and their families. And they are not to have so many burdens laid upon them that they cannot give proper attention to the church in their own home. It is their duty to teach their children as did Abraham to keep the way of the Lord and to do justice and judgment. *17LtMs, Ms 101, 1902, par. 1*

It is a great mistake to keep a minister constantly at work in business lines, going from place to place, called to attend board meetings and committee meetings, sitting up late at night. This kind of work brings to the minister weariness and discouragement. Ministers must have time to rest, to obtain from the Word of God the rich nourishment of the bread of life. They must have time to drink refreshing draughts of consolation from the stream of life, whose waters are never dry. *17LtMs, Ms 101, 1902, par. 2*

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work God has given them. When ministers and teachers, pressed continually under the burden of financial responsibility, enter the pulpit or the schoolroom weary and tired, with throbbing brain and over-taxed nerves, what can be expected but that common fire will be used instead of the sacred fire of God's kindling? The strained, tattered efforts hurt the speaker and

disappoint the listeners. He has had no time to seek the Lord, no time to ask in faith for the unction of the Holy Spirit.*17LtMs, Ms 101, 1902, par. 3*

Shall we not change this way of working?

In order for the efforts of those who work for God to be successful, they must receive that grace, that efficiency that He alone can give. "Ask, and ye shall receive," is the promise. Then why not take time to ask, to open the mind to receive the impressions of the Holy Spirit, that the heart may be revived by a fresh supply of life. Christ Himself was much in prayer. Whenever He had opportunity, He went apart by Himself to be alone with God.*17LtMs, Ms 101, 1902, par. 4*

As we bow before God in humble prayer, He places a live coal from His altar on our lips, sanctifying them to the work of giving Bible truth to the people. I am instructed to say to my fellow workers, If you would have the rich treasures of heaven, you must hold private communion with God. Unless you do this, your soul will be as dry as the hills of Gilboa, without dew or rain. When you hurry from one thing to another, when you have so much to do that you cannot take time to commune with God, how can you expect power in your work?*17LtMs, Ms 101, 1902, par. 5*

Unless there is constant growth in grace, we shall be wanting in words suitable for the occasion. The reason so many of our ministers preach tame, lifeless discourses is that they allow a variety of things of a worldly nature to take their time and attention. Commune with your own heart and then commune with God. Unless you do this, your efforts will be fruitless, made Christless by the unsanctified hurry and confusion of worldly things.*17LtMs, Ms 101, 1902, par. 6*

Let your work be fragrant with rich spiritual grace. Do not make your work common by mixing it with common things. Let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord.*17LtMs, Ms 101, 1902, par. 7*

Ministers and teachers, move upward and onward. We need to be

converted daily. Our prayers should be more fervent; then they will be more effectual. Stronger and stronger should be our confidence that God's Holy Spirit will be with us, making us pure and holy, as upright and fragrant as the cedar of Lebanon.¹⁷*LtMs, Ms 101, 1902, par. 8*

Ms 102, 1902

The Relation That Should Exist Between Teacher and Students

NP

July 27, 1902 [typed]

Portions of this manuscript are published in *12MR 146-147*.

Teachers and students are to come together more closely in courteous, Christian relationship. In the way that some teachers have of managing, there are many strange, objectionable things. Those teachers and students who come into fellowship with one another will learn much. The teacher is to remember that in his work he is to be a learner as well as a teacher. The students will make many mistakes, and the teacher is never to forget to be pitiful and courteous. He is not to speak one cold, unkind word. Never is he to seek to show his superiority over his students. All, both teachers and students, are the Lord's property. The greatest teachers are those who are most patient, most kind. Such teachers are indeed a help and a blessing to their students. They are determined to learn and to obtain victory after victory in winning their students to Christ. And by their simplicity and their willingness to learn, their students are encouraged. It is such teachers as these that are needed in our schools. *17LtMs, Ms 102, 1902, par. 1*

True knowledge gives us the ability to apply to ourselves the great, grand truths of the Bible. To know how to apply and communicate truth is a wonderful science. Let it be plainly understood that the teacher makes a great mistake who thinks that he has no more to learn. The teacher, who thinks that because of age and acquisition of knowledge he has no more to learn, should understand that he needs to know how to communicate the truths of the Word of God in a pleasing, simple style that will bring out their attractive beauty. Some place the crib so high that those whom they teach cannot reach the food. They forget that the students have not had one-hundredth part of the opportunities that they have had to gain a knowledge of God. They are too high up on the ladder to reach down to them a helping hand, warm with tenderness and love and deep, earnest interest. Let them step down from their exalted

position, and say to the students, “I will no longer stand so far above you. Come up with me. We will see what we together can gain from a study of the Scriptures. As Christ has said, Take My yoke upon you, and learn of Me, so I say to you, Let us step together. Let each one say, Nothing that I am is credited to me. Christ is the one who imparts all knowledge. You and I will find our power in learning from God how to understand the truths of His Word and how to place these truths before others in their beauty and simplicity. As I try to teach you, I receive ideas from the great Teacher. Thus I multiply my resources. I am learning how to advance to greater knowledge of the precious book that brings to you and to me sanctification through the truth. I desire to consecrate to God all that I have and am. I give myself to Him. I ask Him to fill my heart with love and meekness.”*17LtMs, Ms 102, 1902, par. 2*

“Let us draw together. I have nothing that you cannot receive if you will open your mind to Christ’s teaching. The Lord has given His life for you and for me. The Bible is your guide book and my guide book. Let us study it together. By asking questions you may suggest to me ideas that I had not seen before. It may be that your way of expressing the truth we are studying will bring great light into our class. If my explanation of the Word of God differs from your previous understanding, do not hesitate to state your belief. Precious light will shine upon us as in the meekness and lowliness of Christ we study together.”*17LtMs, Ms 102, 1902, par. 3*

This is the way in which the schools of the prophets were conducted. Time was given in the class for a study of the ideas presented. Hearts were warmed, and the voice of praise and thanksgiving was heard. The sacred gospel was humanized, as in the teachings of Christ. Much was accomplished for both teachers and students. Time was given for each one to partake of the heavenly repast—to study the truths presented, and then to add the ideas that he had received from God.*17LtMs, Ms 102, 1902, par. 4*

In our schools the Bible is to be made the foundation of all the education given, and the teacher is to say to his students, “I know that in order to teach successfully, I must every day be a learner. I desire, in every lesson given from the Word of God, to find

increased knowledge concerning myself and concerning God.”*17LtMs, Ms 102, 1902, par. 5*

When the right spirit is cherished by the teachers and students, they will have special grace from God, enough for each, enough for all, enough continually and forever. As the teacher learns from the divine Teacher, the Bible becomes a lesson book such as God designed it to be, giving clear conception to those who strive to grasp its grand and glorious truths. As the students search for the truth as for hidden treasure, their minds are enriched with the highest of all knowledge. Their education sheds into their minds a flood of light on the problem of human life. They see how it is possible for men and women to be sanctified through a belief of the truth as it is in Jesus.*17LtMs, Ms 102, 1902, par. 6*

The Revelation of Truth

It is now time for many mysteries to be comprehended through the revelations given by the great Teacher. He places in the hands of His servants a key to the truths of His Word. He teaches them the meaning of sanctification through the Spirit. He applies truth to the intellect and to the heart. The lifting up of Christ’s countenance upon the human agent, the glorious light shining from His face, makes all things clear.*17LtMs, Ms 102, 1902, par. 7*

The knowledge of God is the knowledge of all truth and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption; it is a knowledge of God that makes us complete. It is by eating the flesh and drinking the blood of the Son of God that we gain eternal life. The truths of the Word of God are as the leaves of the tree of life to those who receive and practice them. But before man can receive these truths, he must realize his need. He must feel a soul hunger. Then he sits at the feet of the great Teacher who is life, eternal life, to all who receive Him.*17LtMs, Ms 102, 1902, par. 8*

“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.*] What makes the burden light? Looking to Jesus, beholding His character of spotless

purity, and by beholding becoming changed. Self—the old, disobedient nature—dies, and Christ lives in the heart. The man is born again with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes truth is truth to him. He has caught a glimpse of Christ's glory. A keen sense of his accountability to God quenches the unholy ambition that keeps upon the soul a galling yoke of guilt. The light into which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practice His virtues, his spiritual perceptions grow clearer and stronger. *17LtMs, Ms 102, 1902, par. 9*

God says, "A new heart will I give you." [*Ezekiel 36:26.*] Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. What a pity it is that human beings cannot discern their own weakness. What a pity that they enslave their souls by lifting themselves up unto vanity. Christ alone can make us free. And when He makes us free, we are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver, the originator of sin. But how many there are who are unwilling to allow Christ to break their shackles. How many there are who choose to cling to the thralldom of sin. The gospel of Christ is truly believed only when it is practiced. Faith is justified by works. Self must be hid; Christ must appear as the chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of body, mind, and soul is made to the Saviour, self no longer strives for the mastery. What man needs today is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world." [*Matthew 5:14.*] Then will be answered the prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." [*John 17:21.*] In thought, word, and action, Christ's followers will be an exemplification of godliness. An atmosphere of peace will surround them. Step by step let us follow on to know the Lord, treading in His footprints, striving to live His life. He says to His followers, "Ye are the light of the world. A city that is set on an hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:14, 16.*] From the lives of God's children, the bright light

of purity, of honesty, of unselfishness, is to shine forth. *17LtMs, Ms 102, 1902, par. 10*

As yet we have scarcely been a light in the world, because we cling to our sinful, corrupting practices. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that will make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truths which every child of God must receive and reveal to a world lying in wickedness. *17LtMs, Ms 102, 1902, par. 11*

“This do, and thou shalt live.” *17LtMs, Ms 102, 1902, par. 12*

“What shall I do that I may inherit eternal life?” This question is answered by the daily life of the genuine Christian. The Lifegiver knows perfectly well what we must do. To the lawyer who put this question to Him, He answered, “What is written in the law? how readest thou?” The lawyer replied, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live.” [*Luke 10:25-28.*] *17LtMs, Ms 102, 1902, par. 13*

These words plainly outline the terms upon which we may secure the life that measures with the life of God. This lesson, so simple, so plain, given in so few words, sheds upon the world a flood of light. “This do, and thou shalt live.” [*Verse 28.*] None need walk in crooked paths. *17LtMs, Ms 102, 1902, par. 14*

“In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.” [*Verse 21.*] *17LtMs, Ms 102, 1902, par. 15*

Ms 103, 1902

Doing God's Will

NP

July 29, 1902 [typed]

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Doing God's Will

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." [*Revelation 2:7.*]17LtMs, Ms 103, 1902, par. 1

Must we wait until we are translated before we eat of the leaves of the tree of life? He who receives into his heart the words of Christ knows that it means to eat the leaves of the tree of life. Christ declared, "The bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, ever more give us this bread. And Jesus said unto them, I am the bread of life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst. ... This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, shall have everlasting life; and I will raise him up at the last day. ... I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever, and the bread that I will give him is My flesh, which I will give for the life of the world. ... Whoso eateth my flesh and drinketh My blood hath eternal life, and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. ... It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." [*John 6:33-35, 40, 51, 54-57, 63.*]17LtMs, Ms 103, 1902, par. 2

When the believer, in the fellowship of the Spirit, can lay his hand upon truth itself, and appropriate it, he eats the bread that comes

down from heaven. He enters into the life of Christ and appreciates the great sacrifice made in behalf of the sinful race. *17LtMs, Ms 103, 1902, par. 3*

The knowledge that comes from God is the bread of life. It is the leaves of the tree of life which are for the healing of the nations. The current of spiritual life thrills the soul as the words of Christ are believed and practiced. Thus it is that we are made one with Christ. The experience that was weak and feeble becomes strong. It is eternal life to us if we hold the beginning of our confidence firm unto the end. *17LtMs, Ms 103, 1902, par. 4*

All truth is to be received as the life of Jesus. Truth cleanses us from all impurity and prepares the soul for Christ's presence. Christ is formed within, the hope of glory. *17LtMs, Ms 103, 1902, par. 5*

When one surrenders fully to God, his faith becomes a saving faith. He enters into a vital relationship with Christ. He is identified with the Saviour. He rests in God's love, committing the keeping of his soul to Him as unto a faithful Creator. He has a sacred, sanctified freedom. He lives in the truth, and the truth lives in him. He is an heir of God and a joint-heir with Christ. He reveals patience, long-suffering, Christlike courtesy. There is seen in his life goodness, purity, sanctification. A holy dignity is possessed by every one who eats the flesh and drinks the blood of the Son of God. *17LtMs, Ms 103, 1902, par. 6*

Such Christians can say, "The life that I now live, I live by the faith of the Son of God, who loved me, and gave Himself for me." [*Galatians 2:20.*] The Christian possessing Christ is enriched with the heavenly endowment. *17LtMs, Ms 103, 1902, par. 7*

To every man and every woman God has given a work. Daily we are to seek for more of the grace of Christ, never forgetting that we have been purged from our sins, and that we are not again to fall into transgression, because we have obtained freedom through the sacrifice of the Son of God. *17LtMs, Ms 103, 1902, par. 8*

Christ invites us to learn of Him. "Come unto Me," He says, "and I will give your rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls.

For My yoke is easy, and My burden is light.” [Matthew 11:28-30.] You may claim the promise, “Ask, and it shall be given unto you.” [Matthew 7:7.] Ask and believe, and you will receive the end of your faith—the salvation of your soul. *17LtMs, Ms 103, 1902, par. 9*

The Lord permits trials, sometimes severe, to come upon His people. In the fiery furnace He tries them, but it is in love, to make them nobler and purer, instruments more fit for His use. *17LtMs, Ms 103, 1902, par. 10*

“Sanctify them through thy truth; thy word is truth. ... That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; ... that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:17, 21, 23.] The powers of darkness stand a poor chance against believers who love one another as Christ has loved them, who refuse to create alienation and strife, who stand together, who are kind, courteous, and tender-hearted, cherishing the faith that works by love and purifies the soul. We must have the Spirit of Christ, or we are none of His. *17LtMs, Ms 103, 1902, par. 11*

Those who take part in the solemn ceremony of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the bloodstained banner of Prince Emmanuel, to be laborers together with God, and as such to make known His will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance that they understand what saith the Lord. Having learned His will, they are to do it heartily, remembering that the truth is the seed they must sow in hearts in order to reap a harvest for God. *17LtMs, Ms 103, 1902, par. 12*

Many of those who claim to believe the truth are not striving as they should for perfection of character. *17LtMs, Ms 103, 1902, par. 13*

“Behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:12-14.] *17LtMs, Ms 103, 1902, par. 14*

In these words our work is plainly outlined. Those who represent Christ aright must obey God's commandments; for Christ obeyed them.*17LtMs, Ms 103, 1902, par. 15*

"I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Verses 16, 17.*]*17LtMs, Ms 103, 1902, par. 16*

It is essential that those who pledge themselves to keep God's commandments have an intelligent knowledge of the Scriptures. Thus we learn to deny self and to be strictly honest with God in using His goods. It was in order that we might understand the divine will that God gave us the Bible. We cannot obey His commandments until we know what these commandments are.*17LtMs, Ms 103, 1902, par. 17*

Parents are without excuse if they fail to obtain a clear understanding of God's will, that they may obey the laws of His kingdom. Only thus can they lead their children to heaven. My brethren and sisters, it is your duty to understand God's requirements. How can you educate your children in the things of God unless you first know yourselves what is right and what is wrong, unless you realize that obedience means eternal life and disobedience eternal death?*17LtMs, Ms 103, 1902, par. 18*

We must make it our lifework to understand the will of God. Only as we do this can we train our children aright. Your every word and action is to be in accordance with the will of God, irrespective of the opinions and practices of those who refuse to obey God.*17LtMs, Ms 103, 1902, par. 19*

Had the inhabitants of the old world kept God's law, they would have continued to enjoy His favor. But they disobeyed, and their wickedness became unbearable to a sin-hating God. He decided to cleanse the world by a flood, but in mercy and love He gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Enoch, and many others were heard in warning and entreaty. And every

blow struck on the ark was a warning message.*17LtMs, Ms 103, 1902, par. 20*

Jude's words vividly portray the condition of the world in the time of Noah: "These are spots in your feasts of charity, ... clouds they are without water, carried about of winds, trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is revealed the blackness of darkness forever." [*Jude 12, 13.*]*17LtMs, Ms 103, 1902, par. 21*

Today the past is repeating itself. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the plagues of God fall upon the earth. Already, in flood and flame, His judgments are falling upon evildoers. All who refuse to repent will parish without hope and without the favor of God.*17LtMs, Ms 103, 1902, par. 22*

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must one day meet the result of their neglect. They do not perform the duties God gives them, because it is not convenient to be so particular, so different from the world. They are training their children to become more and more like the world and to parish in disobedience.*17LtMs, Ms 103, 1902, par. 23*

"The law of the Lord is perfect, converting the soul." [*Psalm 19:7.*] The Lord has kept back nothing that is necessary for the enlightenment of His children. No one can plead in excuse for transgression, that he has left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. Those who are loyal to God will represent Him in the home life. They will look upon the training of their children as a sacred work, entrusted to them by the Most High.*17LtMs, Ms 103, 1902, par. 24*

Ms 104, 1902

Report of Meeting

St. Helena, California

July 14, 1902

This manuscript is published in entirety in *17MR 50-56*. +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.

Report of a portion of a meeting of the Executive Committee of the California Medical Missionary and Benevolent Association, held in the St. Helena Sanitarium Library, Tuesday forenoon, July 14, 1902.*17LtMs, Ms 104, 1902, par. 1*

Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen (members of Committee).*17LtMs, Ms 104, 1902, par. 2*

Early in the meeting Elder Sadler stated his conviction that it would be best for him to resign as president of the San Francisco Medical Missionary and Benevolent Association, and requested that Elder Corliss be chosen to fill the place.*17LtMs, Ms 104, 1902, par. 3*

While the Board were considering this proposition and questioning the advisability of it, Sister White unexpectedly came in, accompanied by Sister J. Gotzian.*17LtMs, Ms 104, 1902, par. 4*

Elder White stated that the Committee had been considering matters connected with the San Francisco Medical Missionary and Benevolent Association, and that they would be glad for any words of counsel that Sister White might have to give.*17LtMs, Ms 104, 1902, par. 5*

Sister White asked what special points were under consideration.*17LtMs, Ms 104, 1902, par. 6*

A. T. Jones: We were considering, Sister White, the medical

missionary and dispensary work in San Francisco. *17LtMs, Ms 104, 1902, par. 7*

Sister White remarked that she had not yet been given any definite point on which to give counsel. After a short pause, and without waiting for Elder Jones to state any specific points, Sister White spoke, as follows: *17LtMs, Ms 104, 1902, par. 8*

Mrs. E. G. White: My most recent burden has been to make known to our brethren that during the tent-meeting season, those who are especially adapted to labor in camp-meetings and other large gatherings are not to be held from these meetings by any city work or local affairs in which they may be interested. In our tent meetings we must have speakers who can make a good impression on the people. The ability of one man, however intelligent this man may be, is insufficient to meet the need. A variety of talents should be brought into these meetings. *17LtMs, Ms 104, 1902, par. 9*

The medical missionary work is one important phase of the message to present before our brethren and sisters in camp-meetings. Our workers should bear a united testimony in regard to this branch of the work. Their words must have the right ring; for all our people should be made familiar with the work that is to be done in this line. *17LtMs, Ms 104, 1902, par. 10*

A short time ago I understood that the brethren were considering the advisability of inviting Brother Prescott to connect with the Berrien Springs school. But I have been shown that he is to give his entire time neither to editorial work nor to teaching; for over and over again the Lord has revealed to us that our people can be reached best at the camp-meetings. We must have the best talent at these meetings. *17LtMs, Ms 104, 1902, par. 11*

Where is Brother Corliss? *17LtMs, Ms 104, 1902, par. 12*

A. T. Jones: He has gone home. *17LtMs, Ms 104, 1902, par. 13*

Mrs. E. G. White: I thought he was not going home. *17LtMs, Ms 104, 1902, par. 14*

A. T. Jones: He went this morning. *17LtMs, Ms 104, 1902, par. 15*

W. C. White: If you say what you desire him to hear, a report of it can be sent to him.*17LtMs, Ms 104, 1902, par. 16*

Mrs. E. G. White: From the light that I have had, I know that it would be far better for Elder Corliss and for the cause if he would not specify the exact line of work that he is to do. He should understand that we are in need of camp-meeting laborers, and he should hold himself in readiness to be called to these meetings and to give his best thought to them.*17LtMs, Ms 104, 1902, par. 17*

I do not know when our ministers will learn to let business and financial matters alone. Over and over again I have been shown that this is not the work of the ministry. They are not to be heavily burdened with the details of city work. They are to be in readiness to go to places where an interest has been awakened in the message, and especially to attend our camp-meetings. They are not to hover over cities at the time when these meetings are in progress.*17LtMs, Ms 104, 1902, par. 18*

Camp-meetings must be multiplied. Place after place is to be entered. The interests can be divided, meetings being held in more than one place at the same time, if our men of ability are not kept hovering over the cities at the very time when they could reach many people in large tent meetings. This instruction has been repeated over and over again.*17LtMs, Ms 104, 1902, par. 19*

A. T. Jones: You have solved our problem. You could not have spoken on our subject any better if we had told you all that we have been talking about this morning.*17LtMs, Ms 104, 1902, par. 20*

Mrs. E. G. White: I did not know what you were considering; but this matter was presented to me only recently. I did not feel like mentioning it at the time, because I thought it had been repeated so many times before that it was fully understood.*17LtMs, Ms 104, 1902, par. 21*

A. T. Jones: Just before you came in, we were discussing whether it would be advisable to assent, if it should be suggested that Brother Corliss be president of the San Francisco Medical Missionary Association, which has charge of the medical missionary work in that city.*17LtMs, Ms 104, 1902, par. 22*

Mrs. E. G. White: It would not be according to the light that I have had. You must find businessmen to fill such positions. If you cannot find them, establish a school to train men to bear these burdens. *17LtMs, Ms 104, 1902, par. 23*

A. T. Jones: That is the way we were looking at it—just as your testimony has indicated it. *17LtMs, Ms 104, 1902, par. 24*

Mrs. E. G. White: In this country there is a dearth of ministers who can labor acceptably in our large meetings. Australia, too, has very few such men. Many of the workers have left that field. *17LtMs, Ms 104, 1902, par. 25*

When we have a camp-meeting, the principal speakers are not to hurry back to the cities to attend to business matters connected with various lines of our work. Now is our time to give the message to the people. Over and over again I have been shown that camp-meetings and open-air meetings should be held in Los Angeles and in various parts of the community round about. Good speakers should now be proclaiming the message in these places. But the work is not to be confined merely to Los Angeles and vicinity. A long line of meetings should be held in many other places. Camp-meetings are to be held where the people are. *17LtMs, Ms 104, 1902, par. 26*

To fasten a minister to one place by giving him the oversight of business matters connected with the work of the church is not conducive to his spirituality; for it is not according to the Bible plan as outlined in the *sixth of Acts*. Study this plan; for it is approved of God. Follow the Word. *17LtMs, Ms 104, 1902, par. 27*

A. T. Jones: We were inclining in just the direction you have spoken—that Brother Corliss should be at liberty to be used in the field and in the camp-meetings, etc., instead of being fixed there to that local work as a presiding, leading officer. *17LtMs, Ms 104, 1902, par. 28*

Mrs. E. G. White: I know his constitution. From what has been presented to me over and over again, I know that for a while he will take hold of a line of work enthusiastically, but after a time he wearies of it and should have a change. He is not to be held too long in any one place. He should go from place to place, speaking

to new congregations. He has done very well in San Francisco, but it is not wisest to keep him over one congregation too long. He has another work to do.*17LtMs, Ms 104, 1902, par. 29*

A. T. Jones: That is the way we were looking at it.*17LtMs, Ms 104, 1902, par. 30*

Mrs. E. G. White: Such men as Elder Corliss and Elder Prescott can bear a much-needed testimony in our large meetings. These men should be freed from local responsibilities in order that they may be able to attend these large gatherings. Camp-meetings result in the accomplishment of but little good when the helpers are inefficient. In these meetings we must make the most of every service, presenting the various phases of the message forcibly, in order to make a good impression. We must reach the people soon. The little time yet remaining in which to work is rapidly growing shorter and still shorter.*17LtMs, Ms 104, 1902, par. 31*

We should secure the best laborers for our camp-meetings. These laborers should do personal work with the people. Let them meet the brethren and sisters in little companies for seasons of prayer. After the presentation of the Word in the large tent, let the minister invite those who do not understand the lesson to go into a smaller tent, where they can study the Word with him, dwelling more fully upon the points brought out in the sermon. Thus the camp-meetings will be more educational in nature than they now are.*17LtMs, Ms 104, 1902, par. 32*

One man is not to do all the speaking either for the old or for the young. Varied talents are to be brought into the services, one laborer speaking at one time, and another at another time. Especially in the young people's meetings one speaker should not carry the whole burden. Hearts that are closed to the words of one speaker may be touched by the entreaties of another.*17LtMs, Ms 104, 1902, par. 33*

Brethren, we need to be melted over. We need to be resoldered.*17LtMs, Ms 104, 1902, par. 34*

A. T. Jones: Good!*17LtMs, Ms 104, 1902, par. 35*

W. C. White: That is what our Committee needs.*17LtMs, Ms 104, 1902, par. 36*

A. T. Jones: We appreciate that.*17LtMs, Ms 104, 1902, par. 37*

Mrs. E. G. White: When we are resoldered, we are in touch with the Holy Spirit. If we cannot be resoldered, we might just as well stop where we are. We must reach a higher standard spiritually.*17LtMs, Ms 104, 1902, par. 38*

During the time when camp-meetings can be held in this Conference, two or three meetings in different places should be in progress at the same time. There is a time when these meetings cannot be held; but during the months when we can use the tents to advantage, we are not to confine our efforts to the largest cities. We must give the warning message to the people in every place.*17LtMs, Ms 104, 1902, par. 39*

Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest, we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people.*17LtMs, Ms 104, 1902, par. 40*

We must make more of our camp-meetings. As ministers, we must teach in the Spirit, as Christ taught in the Spirit. At the time when the features of a camp-meeting are the most discouraging, we should strive the most earnestly to bring in a spirit of hope and confidence in God. We are not to falter when the wheels do not seem to be moving so rapidly as Jehu's chariot wheels moved.*17LtMs, Ms 104, 1902, par. 41*

“Work out your own salvation,” we are instructed, “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.*]*17LtMs, Ms 104, 1902, par. 42*

Instead of choosing the work most pleasing to us, and refusing to do something that our brethren think we should do, we are to inquire, “Lord, what wilt Thou have me to do?” [*Acts 9:6.*] Instead of

marking out the way that natural inclination prompts us to follow, we are to pray, “Teach me Thy way, O Lord, and lead me in a plain path.” [*Psalm 27:11.*] *17LtMs, Ms 104, 1902, par. 43*

Ms 105, 1902

Instruction to Workers

“Elmshaven,” Sanitarium, California

July 16, 1902

Portions of this manuscript are published in *Ev* 196-197, 404-406, 654; *HFM* 59; *MM* 32-33; *17MR* 263-265. ⁺NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

On Sunday evening I retired to rest at eight o'clock. I slept for a while and then awoke with a heavy burden on my heart. In my sleep I had been addressing a company in San Francisco, among whom there were a number of ministers. I had been given a special message for some of those present. I must now try to present the matters which weigh most heavily on my mind. I had spoken plainly, asking, “Do you, in word and action, keep the way of the Lord?” One of authority stood by my side and sanctioned the words that I spoke. Then He gave a most solemn charge, saying:^{17LtMs, Ms 105, 1902, par. 1}

“Do you keep the commandments of God, which are exceeding broad? Do you love God supremely and your neighbor as yourself? Are you seeking the present and future good of those with whom you are connected, or is self exalted as supreme? If you realized the importance of your work, you would labor in a Christlike manner, united with one another, and feeling your dependence on God. You would be meek and teachable. You would cast away the leaven of evil out of your nature and receive the grace of Christ. The working of the new leaven would be plainly seen. Put away all chafing, all dissatisfaction. It prevents you from doing God's work with an eye single to His glory. When you can better understand how precious in the sight of God it is for you to give the preference to your brother, you will be enabled to sit together with Christ in heavenly places. Pulling away from one another does not make peace, but dissension. You need to be melted over, that you may be purified from the dross that has been mingled with words and

actions. Unless you see yourselves as God sees you, you can never gain entrance into the holy city. A miracle of grace will have to be wrought in your lives to save you from the result of your wrong actions. Humble yourselves under the mighty hand of God. Take up your appointed work. *17LtMs, Ms 105, 1902, par. 2*

“God can do little with the one who criticizes his brethren, differing with them instead of being in harmony. The Word of the Eternal must be your law. There must be no petty invasion of another’s rights on the one hand, or haughty neglect upon the other. Unless the workers are laborers together with God, they will surely become separated from Him, because they cannot be in harmony with His Spirit unless they work with Him. When they respect Christ, they will crucify self and love one another.” *17LtMs, Ms 105, 1902, par. 3*

Turning to the ministers present, the Speaker said, “You are never to lose the sense of the sacredness of the work of seeking to save those who are perishing out of Christ. You are in danger of losing your bearings. You are not appointed to enter into the details of business. Your work is to proclaim the truth, ever exerting a pure, ennobling influence, as men who are handling sacred truth. You are to show that you are sanctified by the truth that you proclaim to others.” *17LtMs, Ms 105, 1902, par. 4*

We are in this world as probationers. Our work is to copy the simplicity of Christ. We have been given a taste of the rich blessings that He has in store for those who will come to Him in full assurance of faith. The Word of God is to be our study book. It is the source of true knowledge. Our strength depends on eating the flesh and drinking the blood of the Son of God. *17LtMs, Ms 105, 1902, par. 5*

“Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and 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 sacrifices, acceptable to God by Jesus Christ.” [*1 Peter 2:1-5*]. *17LtMs, Ms 105, 1902, par. 6*

Christ is light and truth. He communicates true knowledge of God. Through Him we have access to the Father. Through Him we are made partakers of the divine nature, having escaped the corruption that is in the world through lust. *17LtMs, Ms 105, 1902, par. 7*

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved.” [*Ephesians 1:3-6.*] *17LtMs, Ms 105, 1902, par. 8*

“Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders rejected, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him which hath called you out of darkness into His marvellous light. ... 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. ... For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.” [*1 Peter 2:7-9, 11, 12, 15.*] *17LtMs, Ms 105, 1902, par. 9*

I have been given this message for my ministering brethren, “Unto you therefore which believe He is precious.” [*Verse 7.*] Fellow laborers in the gospel, remember these words. We must believe for ourselves. God will carry on His work through wholly consecrated workmen. If His ministers fail of representing Christ, He will turn to others, many of whom have not been prepared for the work by a regular course of study, and will put a message into their lips, even the last message of warning. He will call men from their different employments, and at His bidding, they will go forth to proclaim present truth. *17LtMs, Ms 105, 1902, par. 10*

Brethren, we are a spectacle to the world, to angels, and to men. I am instructed to tell our ministers that they are not to devote their time to the churches. Their efforts, put forth in this line, will tell less for God than if put forth to warn those who know little of present truth.*17LtMs, Ms 105, 1902, par. 11*

There are too many ministers clustered in Oakland and San Francisco. The light that I have is that where several ministers are working in one place, they get in one another's way and perplex and confuse one another by the exercise of their various characteristics. Unless each is under the control of the Spirit of God, there will certainly be differences of opinion, and unsanctified feelings will certainly fill the mind.*17LtMs, Ms 105, 1902, par. 12*

Our message is called for by those who know not the truth. Camp-meetings are to be held in many places. There is a work to be done in Los Angeles. In Southern California and in many other places there are promising opportunities for labor in connection with the health resorts. Our ministers and canvassers should be on the ground, watching their chance to present the message and holding meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people, availing themselves of the offer of a house of any kind in which to hold meetings. Let them speak the Word of God with clearness and power, that those who have ears to hear may hear the truth. Speakers should find their places in different localities in Southern California to place the gospel of present truth in the way of those who know it not. God will work with these men if they will crucify self. If they allow self to take control of them, they will spoil their record, for self is decidedly opposed to the meekness and lowliness that God's workers are to cherish.*17LtMs, Ms 105, 1902, par. 13*

Our ministers appointed to stand as watchmen on the walls of Zion must not take upon themselves the burden of health food manufacture or the establishment of health food stores. Neither must they bind themselves down to other business enterprises. This is a hindrance to the advancement of the work that God says they are to do.*17LtMs, Ms 105, 1902, par. 14*

Much is to be accomplished by our camp-meetings. They are to be

held where an outside attendance can be secured. The ministers should not have the burden of preparing or looking after the campground. Let this be left to business men. The work of the minister to feed the flock of God with pure provender, thoroughly winnowed from chaff. *17LtMs, Ms 105, 1902, par. 15*

I wish to say to Brethren Corliss and A. T. Jones that their work is largely among unbelievers. Those who are successful expositors of Bible truth are to stand before those who have not heard the message for this time. These brethren whose names I have mentioned have a work to do in our camp-meetings, which are to be held in the large cities. But they are in danger of disqualifying themselves for doing the work that God has given them to do. Elder Corliss will surely lose his bearings unless he ceases to interest himself in work that God does not require him to do, work that demands attention to business details. By engaging in secular work, he would not be doing that which has been appointed him by God. The proclamation of the gospel message will be his light and life. *17LtMs, Ms 105, 1902, par. 16*

My brethren, do you realize the responsibility resting on you? Are you preparing yourselves to do the work that God has given you to do? Let the love of Christ abide in your hearts, my brethren. Let the oil of divine love soften and subdue your words. Seek for the Holy Spirit, humbling yourselves before God. You certainly need to surrender yourselves to Him for purification and sanctification. Pray for the heavenly power which alone can quell the quick-rising passion and check the hasty words. Put away all self-seeking. Give yourselves over to God, and let him resolder you, that you may not be defective vessels. Indulge no sharp criticism. When you stand in your lot and place, you will realize that you are not able to charm away unhallowed influences. You will feel that you must learn from the Lord Jesus how to be meek and lowly in heart. *17LtMs, Ms 105, 1902, par. 17*

The knowledge that you both have of the Word of God should be in you a well of water, springing up unto everlasting life for the refreshing of thirsty souls. *17LtMs, Ms 105, 1902, par. 18*

This is the will of God, even your sanctification. But there are

lessons that you need to learn more perfectly from the great Teacher. You need to soften and subdue your natural temperaments which often gain the supremacy. *17LtMs, Ms 105, 1902, par. 19*

Some seem to think that they have been appointed to act as detectives, to watch and accuse their fellow workers. This is dangerous business for those who take it up. It spoils their Christian experience. *17LtMs, Ms 105, 1902, par. 20*

You both need a gentler touch. Your words are to soothe, not to harass. Let your hearts be filled with love for souls. With a deep, tender interest, work for those around you. If you see one making a mistake, go to him in the way Christ has appointed out in His Word, and see if you cannot talk the matter over with Christlike tenderness. Pray with him, and believe that the Saviour will show you the way out of the difficulty. *17LtMs, Ms 105, 1902, par. 21*

Ministers need much of the grace of God in order to do their work acceptably. When a minister finds the members of a church arrayed against one another, let him call a halt and endeavor to bring about a harmonious understanding. Let him never give sharp, dictatorial advice or orders. This is not necessary. It is labor worse than wasted. *17LtMs, Ms 105, 1902, par. 22*

It is only when self, falling on the Rock, is broken, that the Lord has opportunity to remodel. Then the cheerfulness of heavenly peace will sanctify the spirit. All that savors of harshness and envy will be put away. Then the joy of heaven will be an abiding presence in the home. When the Lord Jesus abides in the heart, there is peace with God. *17LtMs, Ms 105, 1902, par. 23*

My brethren Corliss and Jones, the Lord calls upon you to exert an uplifting influence. Receive into the heart the truths of God's Word. Only thus can you have the mind of God. Place yourselves under the molding influence of the Holy Spirit. Then you will have much greater power for good. Your work is not to deal with minds in business relation, but to proclaim the message of truth in our large gatherings. Your testimonies are needed. It is your work to give these testimonies to those who know not the truth. Yield yourselves to the heavenly grace that is your power. Be sure to give no reason

for unfavorable criticisms of your work.*17LtMs, Ms 105, 1902, par. 24*

Has the truth been lodged in your hearts? Is the miracle-working power of the grace of God seen in your lives? Do you understand, by personal experience, the joy of heavenly peace and the power of Christ's gentleness? Christ's commandments is "Love one another, as I have loved you." [*John 13:34.*] Wherever the love of Jesus reigns, there is peace and rest. Where this love is cherished, it is as a refreshing stream in a desert, transforming barrenness into fertility.*17LtMs, Ms 105, 1902, par. 25*

The Study of Revelation

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos—the gospel that is termed, "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass. ... 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.*]*17LtMs, Ms 105, 1902, par. 26*

We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols.*17LtMs, Ms 105, 1902, par. 27*

Christ can give us understanding. He is Himself God, and as such has in Him light and life; for He is at the same time the Head of humanity; for He clothed His divinity with humanity, that He might stand as Mediator between God and man. He receives His instruction from the Father. His human nature makes Him our Elder Brother, while He is also the Son of God.*17LtMs, Ms 105, 1902, par. 28*

From the life of Christ we learn what God expects His children to

be. *17LtMs, Ms 105, 1902, par. 29*

There should be a closer and more diligent study of the Revelation and a more earnest presentation of the truths it contains—truths which concern all who are living in these last days. *17LtMs, Ms 105, 1902, par. 30*

The Work in San Francisco

The work going forward in San Francisco is a good work. But at every step there must be watchfulness and prayer; for many things will come in to confuse and entangle the workers. My brethren, the word has been given me for you, “Watch and pray.” [*Mark 13:33.*] Watch lest you stand in the way of the work of God, making an impression that hurts the truth. Adorn your profession by an honest conversation. Cherish the grace of the Holy Spirit, else you will stand as hindrances in the way of the work of God. Make straight paths for your feet, lest the lame be turned out of the way. Remember that you are pilgrims and strangers in the world, but not of the world. You need a deeper knowledge, a clearer understanding, of the truth. A vigilant foe is watching. *17LtMs, Ms 105, 1902, par. 31*

At present, San Francisco is burdened with a class of physicians who do not exalt medical missionary work. These men need to be converted. They need to gain a right understanding of the qualifications that a physician must have in order to make a success of his work. The half-trained physicians in San Francisco are in need of an education in habits of neatness, discipline, and order, else they will dishonor their Redeemer. Some of them are of too short a pattern correctly to represent true medical missionary work. *17LtMs, Ms 105, 1902, par. 32*

The Lord’s work is shabbily represented by doctors, who, though claiming to believe the truth, have yet the first lessons to learn before they understand what it means to be a useful physician. Unless a thorough reformation takes place, a sad state of things will be the result. *17LtMs, Ms 105, 1902, par. 33*

There are physicians who need a different mold before they will be

able to do other than belittle medical missionary work. They are not qualified for the work of a physician. They might work successfully in the capacity of a nurse, or, under wise directors, in some other line in connection with one of our sanitariums, and thus obtain the education they need. *17LtMs, Ms 105, 1902, par. 34*

Never is a physician to do his work in a coarse, careless, or haphazard way. The physician is constantly to study refinement. In every sense of the word he is to be one that ministers—a servant entrusted by an absent Lord with the care of his fellow beings. The lax, loose way that some of our physicians have of working brings into disrepute the work that should be kept on an elevated platform before the world. When a physician does a weak, inefficient work, his fellow physicians are injured. The Lord would be pleased if some of the physicians now working in San Francisco would take up other employment; for the impression made by their work is not for the good of the cause of God. *17LtMs, Ms 105, 1902, par. 35*

To others who may become acceptable laborers in the humbler parts of the work, through faithful application, I must say, If you would be happy, consistent Christians, you must be watchful. You need a remodeling. So long have you been satisfied with a shiftless way of working that it would be better for you now to connect with some one of our sanitariums where you can, by thorough training, gain the experience you so much need. *17LtMs, Ms 105, 1902, par. 36*

In medical work you will be more or less closely associated with people of various beliefs, many of whom are enemies to the Seventh-day Adventist faith. Shall your lives fail to exalt the truth? Shall unbelievers see that you are a short pattern? *17LtMs, Ms 105, 1902, par. 37*

A pure, holy conversation, humility of mind, earnest effort to live the truth, are necessary for salvation. You need different surroundings and an education that you have not yet received, in order to do the work of God intelligently. None of our brethren in the medical work should be ignorant of Satan's devices. None should so labor as to humble the cause of medical missions, instead of exalting it. Relax not the vigilance of your examination of self; for unless you change

decidedly, you will make shipwreck of the faith. There can be no heedlessness about the spiritual warfare. God desires you to free yourselves from the baleful influences that corrupt the soul.¹⁷*LtMs, Ms 105, 1902, par. 38*

Ms 106, 1902

An Aggressive Work

“Elmshaven,” St. Helena, California

July 21, 1902

Portions of this manuscript are published in *7T 18-19*. +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.

I have received instruction that I must present to our people. The Lord has a work for every one to do, and He will bless every faithful worker. We have been called “out of the darkness into His marvelous light.” [*1 Peter 2:9*.] We cannot afford to walk in our own wisdom; for this is not safe. *17LtMs, Ms 106, 1902, par. 1*

I wish to encourage my ministering brethren to work for those who have not heard the truth. We have a plain, straightforward message from the Lord to bear to the world—a message that is to be borne in all the rich fullness of the Holy Spirit’s power. There is a special work to be done, and we have no time to lose. Let our ministers feel it their duty to seek to save that which is lost. Direct appeals are to be made to the unconverted. “Why eateth your Master with publicans and sinners?” the Pharisees asked Christ’s disciples. The Saviour responded, “I am not come to call the righteous, but sinners to repentance.” [*Matthew 9:11, 13*.] This work He has given us to do. And never was there a greater need of it than at the present time. Darkness has covered the earth, and gross darkness the people. *17LtMs, Ms 106, 1902, par. 2*

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than the same work must be done over again. Church members who are thus looked after and labored for become religious weaklings. If nine tenths of the labor that has been put forth for those who know the truth had been put forth for those who have never heard the truth, what a change would take place. God has withheld His blessings, because

His people have not labored in harmony with His directions.*17LtMs, Ms 106, 1902, par. 3*

In many of our churches in the cities, the minister preaches Sabbath after Sabbath, and during the week none of the members work to carry out the instruction given. The church members come to the meeting on the Sabbath with no words to tell of the blessing they have received by imparting their blessing to others. Thus much is lost. While church members have to be kept alive by sermons, and while they make no effort to use the help given them to help and strengthen others, the result must be great spiritual feebleness. It only weakens the people for our ministers to spend on them time and talents that should be given to the unconverted. The greatest help that can be given to the churches is to teach them to work for God and to depend on Him, not on the ministers.*17LtMs, Ms 106, 1902, par. 4*

The members of our churches are to be taught to work as Christ worked. They are to join the army of spiritual workers and do faithful service for God. There will be times when it is fitting that our ministers shall give on the Sabbath short discourses full of life and grace and the love of Christ. But the church members are not to expect a sermon every Sabbath.*17LtMs, Ms 106, 1902, par. 5*

We need to humble our souls before God and to remember that we are pilgrims and strangers on the earth. We are to do the work of God in our world with such earnestness that we shall constantly bring eternal realities before those who are seeking for truth. Those who have united with the Lord in sacred covenant are under bonds to co-operate with Him in the great, grand work of ministering to those ready to perish. Let the church members, during the week, act their part in the service of the Lord and then on the Sabbath tell their experience. The meeting will be like meat in due season; for all will bring precious offerings to the Lord. When God's people see the great need of sinners' being converted, turned from the service of Satan to serve the living God, the testimonies borne in the Sabbath service will be filled with life and power. The members of the church will be living witnesses for God, and they will testify with joy of their experience in working for souls. Thus it should be. A living church is a working church.*17LtMs, Ms 106, 1902, par. 6*

Souls in the darkness of heathenism are often more susceptible to the truth than the people in the cities where for many years the light of truth has been before them without impressing hearts or making converts to the faith.*17LtMs, Ms 106, 1902, par. 7*

Too much has been done in a few places, while in other places little or nothing has been done. Battle Creek is an object lesson to us. For the last thirty-five years the people of this city have had the light. They know the evidences of our faith. But they have not received the truth. Powerful conviction has come to their hearts, but they have refused to yield to evidence. Let each worker remember that he is to labor with reference to the other members of God's working force. Every one is to realize his dependence on God's other instrumentalities. There is no such thing as independence, except in one respect. We are to stand before God, having on the whole armor, having done all, to stand. But we are never to forget the reciprocal relation that should exist between God's workers. We are to receive from on high grace and blessing for the benefit and blessing of our fellow workers. We are to perform kindly acts and speak words of good cheer. Because we see some little defect in another's work, we are not to lose sight of the good that he has done. Let not those who know the truth pick at flaws, but be ready to commend every good work. Never leave a fellow worker in doubt or discouragement. Speak the truth as it is in Jesus.*17LtMs, Ms 106, 1902, par. 8*

Lessons From the Eleventh Chapter of Hebrews

“By faith Abraham, when he was called to go into a place that he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. ... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly

that they seek a country. And truly, if they had been mindful of the country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city. By faith, Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son. ... By faith Moses, when he was born was hid three months of his parents, because they saw that he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible." [*Hebrews 11:8-10, 13-17, 23-27.*]*17LtMs, Ms 106, 1902, par. 9*

The history of these faithful servants of God is the experience that God's servants today must expect.*17LtMs, Ms 106, 1902, par. 10*

God commended Noah in that he was righteous in his generation. Enoch also was faithful and true. The record declares that he walked with God, and that he was not; for God took him. These men maintained their integrity against great odds, at a time no more favorable to the formation of a righteous character than the present time.*17LtMs, Ms 106, 1902, par. 11*

Abraham pleased God by walking with Him. He had confidence in Him. He held communion with Him, opening his heart to Him. He moved with godly fear at every step, because he believed God's Word.*17LtMs, Ms 106, 1902, par. 12*

By faith these men walked with God, reaching greater and still greater heights of faith. And the word comes sounding down along the line to our time that God was not ashamed to be called their God, because they honored Him by their faith, justifying their faith by their works.*17LtMs, Ms 106, 1902, par. 13*

"And these all, having received a good report through faith, received

not the promise; God having provided some better thing for us, that they without us should not be made perfect.” [Verses 39, 40.] Till the end of time their example of steadfast integrity is to be an encouragement to those who follow the Lord.*17LtMs, Ms 106, 1902, par. 14*

“He that gathereth not with me scattereth abroad.” [Matthew 12:30.]*17LtMs, Ms 106, 1902, par. 15*

The unconsecrated Christian exerts a more harmful influence than the open sinner, because he professes to be serving the Lord, while in his words and works he denies Him. His life is a denial of his faith. He scatters from Christ, instead of gathering with Him. He confuses believers. Some are deceived by him and praise him for his good works. They decide that he cannot be evil. He professes much, but his course of action is a denial of Christ.*17LtMs, Ms 106, 1902, par. 16*

Such ones are suspicious of others, because of their own departure from the straightforward path of duty.*17LtMs, Ms 106, 1902, par. 17*

Let all understand that we cannot serve God and mammon. Christ declares, “He that is not with me is against me, and he that gathereth not with me scattereth abroad.” [Verse 30.] In word, in action, in spirit, in his home life, his business dealing, and his church relations, a man is a Christian or he is a sinner. The garments of Christ’s righteousness cover no soul polluted by sin.*17LtMs, Ms 106, 1902, par. 18*

“Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted. It is henceforth good for nothing, but to be cast out, and trodden underfoot of men.” [Matthew 5:13.] As salt that has lost its saving properties is of no use as a preservative, so Christians who have lost their Christlikeness can exert no preservative influence in the world.*17LtMs, Ms 106, 1902, par. 19*

To be converted means just what it says. It means that the old prejudices, the selfishness, the natural inclinations, are cast out and their place supplied by the love of Christ. Old things have passed away; behold, all things have become new. He who is truly converted seeks to achieve new objects. His character is decidedly

changed. His former ideas are discarded. He casts away his selfishness. He cherishes new sentiments, seeking to become Christlike in character. *17LtMs, Ms 106, 1902, par. 20*

The highway of salvation made by God in giving Christ, the sinless One, to bear the punishment of all who repent is not an indistinct path. “The path of the just is as a shining light, that shineth more and more unto the perfect day.” [*Proverbs 4:18.*] The way to heaven is plainly pointed out. All may follow where Christ has gone before. Prophets and apostles, walking under God’s direction, have left us an example of the way in which we are to go. *17LtMs, Ms 106, 1902, par. 21*

To men in positions of trust, to ministers, to teachers, to those who are stewards in any line, there will come a personal message “Thou art the man” [2 *Samuel 12:7*], when their way is not according to a “Thus saith the Lord,” when there is a departure from pure principles. They themselves must make the application. Neither for fear nor favor are they to turn aside from the warning. *17LtMs, Ms 106, 1902, par. 22*

God’s people are to bear His mark—the sign specified in the *thirty-first chapter of Exodus*. They are to know how to give, in a few words, in plain, simple language the reasons of their faith. *17LtMs, Ms 106, 1902, par. 23*

The voice of God reaches down to us in 1902, telling us to follow a plain “Thus saith the Lord.” He who yields to worldly ambition destroys his spirituality, He no longer bears the sign of God, but conforms to the world, avoiding the characteristics of the faith that is to mark God’s people as separate from the world. *17LtMs, Ms 106, 1902, par. 24*

“Ephraim, he hath mixed himself among the people. Ephraim is a cake not turned. Strangers have devoured his strength, and he knoweth it not; yea, grey hairs are here and there upon him, yet he knoweth it not. ... Ephraim is like a silly dove without heart; they call to Egypt, they go to Assyria. ... They do not return unto the Lord their God, nor seek him for all this. ... Woe unto them; for they have fled from me; destruction unto them! because they have transgressed against me; though I have redeemed them, yet they

have spoken lies against me. ... Though I have bound and strengthened their arms, yet do they imagine evil against me. They return, but not to the Most High; they are like a deceitful bow; their princes shall fall by the sword for the rage of their tongue; this shall be their derision in the land of Egypt.” [*Hosea 7:8-11, 13, 15, 16.*]17LtMs, Ms 106, 1902, par. 25

“O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. ... Come, and let us return unto the Lord, for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us; in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the former and the latter rain unto the earth.” [*Hosea 6:4, 1-3.*]17LtMs, Ms 106, 1902, par. 26

The Result of Rejecting Light

Christ’s lament over Jerusalem was for those also who today have had great light and who have seen wonderful manifestations of His power and goodness and mercy, but who have not fulfilled God’s purpose for them. Those who hear God’s voice and co-operate with Him, using their capabilities in His service, and walking in all humility of mind before Him, will receive His blessing. But those who forget His instruction, and follow their own way, are a dishonor to Him. A time will come when their wrong course of action, with its results and consequences, must be met.17LtMs, Ms 106, 1902, par. 27

“Whosoever heareth these sayings of mine,” Christ declared, “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.*]17LtMs,

Ms 106, 1902, par. 28

The more earnest and faithful and praiseworthy is the minister whom God sends to a people, the more blameworthy the people if they do not heed the message he bears, but go on in their own way. *17LtMs, Ms 106, 1902, par. 29*

Christ uttered a fearful denunciation against those who, though privileged to have Him among them, did not profit by His ministry. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee." [*Matthew 11:21-24.*] *17LtMs, Ms 106, 1902, par. 30*

Christ set forth in parable the condition of the Jewish nation. But He seemed to hesitate to speak the words that must be spoken. "Whereunto shall I liken this generation?" He asked. [*Verse 16.*] He sought for a fitting representation. The calamity that was soon to come upon the Jewish people was no greater than they deserved. They had heard the best of gospel sermons, but they did not appropriate the truth that would make them wise unto salvation. They heard the message of John the Baptist, but it did not lead them to form characters that would give them entrance into the kingdom of heaven. They trifled with the things of eternal interest. They were filled with proud conceit. Christ made every effort to bring them to a realization of their true position, that they might repent and be saved. But they rejected His warnings and despised His entreaties. *17LtMs, Ms 106, 1902, par. 31*

The people of Christ's day had great light. They had clear evidence of His miracle-working power. But they misrepresented Christ and John, His forerunner, saying of John, "He hath a devil." [*Verse 18.*] They imputed his severe denunciations of their sins to satanic inspiration, saying that he was not in his right mind, that he was a

poor hypochondriac, full of fancies, led by a crazed imagination. And of Christ they said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." [*Verse 19.*]17LtMs, Ms 106, 1902, par. 32

In sorrow Christ wept over those who, having the plainest evidence of the divinity of His mission, turned from Him. His soul was filled with sadness as He thought of the result of their hardness of heart in rejecting Him and closing their eyes to the light. But He rises above His painful thoughts and offers God thanksgiving, saying, "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." [*Verses 25, 26.*]17LtMs, Ms 106, 1902, par. 33

Christ looks up to heaven with thanksgiving for the security of the covenant of redemption. He opens His heart of love, and looking round on the people, beyond the priests and Pharisees, He makes an offer of salvation to all the children of men, rich and poor, high and low, learned and unlearned. To all the children of men He presents the inestimable gift of eternal life. All are invited to unite with God in the covenant of grace. He offers to all a balm for all sorrow of sin, all disquietude of thought.17LtMs, Ms 106, 1902, par. 34

In our work today we meet with the same spirit that Christ met in His day. The world is filled with the same baleful influence that led the Jews to reject Christ. Transgression is developing in a most marked manner. We shall meet with those who have received light and evidence, but who in their perversity reject all that does not harmonize with their own plans, persisting in the determination to follow their own way. They refuse to receive good things themselves and do all in their power to lead others to regard with indifference the Word of the Lord.17LtMs, Ms 106, 1902, par. 35

The greatest scholars, the greatest statesmen, the world's most eminent men, will in these last days turn from the light, because the world by wisdom knows not God. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise,

and will bring to nothing the understanding of the prudent. ... God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things which are not, to bring to nought things which are." [1 *Corinthians* 1:18, 19, 27, 28.]*17LtMs, Ms 106, 1902, par. 36*

Men learned in the wisdom of the world may think that they can explain the mysteries of the world, but in the explanation of the mysteries of the gospel, babes and children in Christ are far in advance of them. Unlearned and ignorant men are chosen by the Lord as teachers, because He sees that they are willing to learn as well as to teach. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [2 *Corinthians* 4:7.] The power that gives success is of God.*17LtMs, Ms 106, 1902, par. 37*

The truth is to be placed before the great men of this world, that they may choose between it and the world. God is not the author of their ignorance. He sets everlasting truth before them—truth that will make them wise unto salvation—but He does not force them to accept it. If they turn from it, He leaves them to themselves, to be filled with the fruit of their own doings.*17LtMs, Ms 106, 1902, par. 38*

Ms 107, 1902

The Outlook

“Elmshaven,” Sanitarium, California

July 7, 1902

Previously unpublished. Used in *7T 270-272*.

We are nearing the close of this earth’s history. We have before us a great work—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plough, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message to the world. Men will be called to work for the Master in all parts of the earth.¹⁷*LtMs, Ms 107, 1902, par. 1*

The world is out of joint. As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. He sees qualifications in them not altogether unsuited to enable them to take a place in His vineyard. If they will continually be learners, through His providence He will make them men and women fitted to do a work that is not beyond their capabilities; for He will give them tongue and utterance through the impartation of His Holy Spirit.¹⁷*LtMs, Ms 107, 1902, par. 2*

Many of the barren, unworked fields must be entered by beginners. The brightness of the Saviour’s view of the world will inspire confidence in many souls, who, if they begin in humility and put their hearts into the work, will be found to be the right men for the time and the place. Christ sees all the misery and the despair of the world—the sight of which would bow down some of our ministers of larger capabilities with a weight of discouragement so great that they would not know how to begin the work of leading men and women to the first round of the ladder. Their precise methods are of little value. They would stand above the lower rounds of the ladder, saying, “Come up where we are.” But the poor souls do not know where to put their feet.¹⁷*LtMs, Ms 107, 1902, par. 3*

Christ's heart is cheered by the sight of those who are poor in every sense of the term; cheered by His view of the ill-used ones who are meek, and of those bowed down with the sorrows of bereavement; cheered by the seemingly unsatisfied hungering after righteousness; by the inability of many to begin. He welcomes, as it were, the very condition of things that would discourage many ministers. He sees an opportunity to help those who are so much in need of help by meeting them where they are.*17LtMs, Ms 107, 1902, par. 4*

The Lord Jesus corrects our erring piety, giving the burden of this work for the poor and needy in the rough places to men and women of adaptability who have hearts that can feel for the ignorant and for those who are out of the way. The Lord teaches them how to meet these cases. These workers will be encouraged as they see doors opening for them to enter places where they can do medical missionary work. Having little self-confidence, they give God all the glory, taking none of it to themselves. The Saviour is present to help to make a beginning through those whose hands are rough and unskilled, but whose hearts are susceptible to pity and awakened to do something to relieve the woes so abundant. He works through those who can discern mercy in misery, gain in the loss of all things. When the Light of the world passeth by, privileges appear in all hardships, right order in confusion, the success and wisdom of God in that which has seemed to be failure in human experience.*17LtMs, Ms 107, 1902, par. 5*

My brethren, in your ministry come close to the people. Uplift those who are cast down. Teach the first principles of the message. In your discourses, treat of calamities as disguised blessings, of woes as mercies. Preach in a way that will cause hope to spring up in the place of despair.*17LtMs, Ms 107, 1902, par. 6*

Christ pronounces His blessing upon those who hunger and thirst after righteousness. In Luke we read, "Blessed be ye poor." [*Luke 6:20.*] The poor have not a hundredth part of the delusive temptations of the rich. In Matthew we read, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." [*Matthew 5:3.*] Poverty of spirit signifies wealth to be supplied by the riches of the grace of God.*17LtMs, Ms 107, 1902, par. 7*

We must have workers. We must arouse the people. The common people are to take their places as workers. Sharing the sorrows of their fellow men as the Saviour shared the sorrows of humanity, they will by faith see Him working with them.¹⁷*LtMs, Ms 107, 1902, par. 8*

“The great day of the Lord is near, it is near, and hasteth greatly.” [*Zephaniah 1:14.*] The world must be warned. New fields must be entered. To every worker I would say, Go forth in humble faith, and the Lord will go with you. But watch unto prayer. The power is of God. Work in all dependence upon Him, bearing in mind that you are laborers together with Him. He is your helper. Your strength is from Him. He will be your wisdom, your sanctification, your righteousness, your redemption. You can wear the yoke of Christ, daily learning of Him His meekness and lowliness of heart. He will be your Comfort, your Rest.¹⁷*LtMs, Ms 107, 1902, par. 9*

Ms 108, 1902

The Object of Establishing Hygienic Restaurants

NP

August 7, 1902

Portions of this manuscript are published in *4MR 107-108*. See *7T 121-123*.

In an interview between Sister White and Elder W. C. White, August 7, 1902, Sister White referred to the object of establishing hygienic restaurants. She said: I have been instructed that one of the principal reason that hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time. *17LtMs, Ms 108, 1902, par. 1*

Sabbath Observance

W. C. White: Then you think that it is better to reach the people by arresting their attention through the closing of our restaurants on the Sabbath, than through the serving of pure food on that day to keep their stomachs in good condition on the Sabbath as well as on other days? *17LtMs, Ms 108, 1902, par. 2*

Mrs. E. G. White: Certainly. *17LtMs, Ms 108, 1902, par. 3*

W. C. White: But the objection is raised by some that the people need our foods and cannot secure them elsewhere on the Sabbath. Should they be refused the privilege of eating at our restaurants on the Sabbath? *17LtMs, Ms 108, 1902, par. 4*

Mrs. E. G. White: We are not to conform to the wishes of the world

in any particular, when these wishes are in conflict with God's law. The Sabbath-day is to be kept holy unto the Lord. Our hygienic restaurants are not to remain open on that day. Let the patrons have one day during which to think of the difference between the food that we serve them on weekdays and the food that is served elsewhere, and they will more highly appreciate our restaurants. *17LtMs, Ms 108, 1902, par. 5*

The line of demarcation between our people and the world must ever be kept unmistakably plain. Our platform is the law of God, in which we are enjoined to observe the Sabbath-day; for, as is distinctly stated in the *thirty-first chapter of Exodus*, the observance of the Sabbath is a sign between God and His people. "Verily My Sabbaths ye shall keep," He declares: "for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. ... 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." [*Verses 13, 14, 17.*] *17LtMs, Ms 108, 1902, par. 6*

When thinking men find that our restaurants are closed on the Sabbath, they will begin to make inquiries in regard to the principles that lead us to close our doors on Saturday. In answering their questions, we shall have opportunity to acquaint them with the truth. We can give them copies of our periodicals and tracts, so that they may be able to understand the difference between God's people and the so-called Christian world. *17LtMs, Ms 108, 1902, par. 7*

W. C. White: Should tracts be given to the people within these restaurants? *17LtMs, Ms 108, 1902, par. 8*

Mrs. E. G. White: Our tracts are to be distributed everywhere. The truth is to be sown beside all waters; for we know not which will prosper, this, or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily. We know not what may be the results of giving away a leaflet containing present truth. *17LtMs, Ms 108, 1902, par. 9*

Ms 109, 1902

The Favor of God of More Value Than Worldly Honor

NP

August 11, 1902 [typed]

Portions of this manuscript are published in *WM 239-240*, *MM 157-158*; *11MR 186-187*.

The Lord desires those connected with the medical missionary work to be true missionaries. In word and action they are to be Christlike. They are not to be merciful only when they feel an impulse to show mercy, nor are they to act selfishly toward the ones who are the most deserving of medical missionary work. The blind, for instance, are to be treated with compassion. Let medical missionaries reflect concerning their actions toward the blind, that they may learn whether as true missionaries for God they could not have done for this unfortunate class of people many things that they have left undone. From what has been presented to me, I know that many, many cases have not received the encouragement that Christ would have given them, were He in the place of our medical missionaries. *17LtMs, Ms 109, 1902, par. 1*

The Lord, He is God. He notices these instances of neglect. Every such wrong action is a misrepresentation of His mercy, loving-kindness, and benevolence. *17LtMs, Ms 109, 1902, par. 2*

I am instructed to say, Watch carefully, prayerfully, conscientiously, lest the mind become so engrossed with many important business transactions that true godliness is overlooked, and love is quenched from the soul, notwithstanding the great and pitiful need of your being God's helping hand to the blind and to all others who are unfortunate. The most friendless demand the most attention. Use your time and strength in learning to be "fervent in spirit," to deal justly, and to love mercy, "serving the Lord." [*Romans 12:11.*] Remember that Christ says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." [*Matthew 25:40.*] *17LtMs, Ms 109, 1902, par. 3*

Although having every necessary facility with which to work, the managers of some of our larger sanitariums have desired to make many improvements with money that is not their own, but the Lord's. Some neglect to perform deeds of mercy for the needy and use for themselves the pittance saved in this way. Many commit act after act of complicated robbery of God in the person of His saints. In their business dealings, those connected with our institutions should always be actuated by noble principles, revealing by their example the pure, holy principles that govern every Christian. *17LtMs, Ms 109, 1902, par. 4*

The Lord calls for the close self-examination to be made now that was not made during the last General Conference, when He was waiting to be gracious. *17LtMs, Ms 109, 1902, par. 5*

In Malachi we read: "The Lord, whom ye seek, shall suddenly come to His temple. ... 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." [*Malachi 3:1-3.*] The Lord is constantly cleansing His people from dross, separating them from the "hangers-on" who say, "Good Lord, good devil"—those who with the same lips extol God and praise Satan. Of such He says: "I will come near to you in judgment; and I will be a swift witness against the sorcerers, ... and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts." [*Verse 5.*] Soon every man will be judged according to his deeds. Wake up, my brethren, before Christ comes to your name in the record books of heaven and passes judgment upon every unchristlike word and action. *17LtMs, Ms 109, 1902, par. 6*

God has given us His Word as the standard of duty. His law is to be magnified because it is truth. "I am the Lord your God," He declares; "walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." [*Ezekiel 20:19, 20.*] *17LtMs, Ms 109, 1902, par. 7*

The Saviour of mankind was born of humble parentage in a sin-

cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began His work in poverty and without worldly rank. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in 1902. At the very beginning of the gospel dispensation He taught His church to rely, not on worldly rank and splendor, but on the power of faith and obedience. The favor of God is above the riches of gold and silver. The power of His Spirit is of inestimable value.*17LtMs, Ms 109, 1902, par. 8*

Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. The great desire of the managers of our sanitariums should be so to walk in obedience to the Lord, that all the helpers connected with these institutions can by faith walk with God, as did Enoch.*17LtMs, Ms 109, 1902, par. 9*

The Lord will guide all who humbly walk with Him. Humble men who trust in Him will be the most successful workers in His cause. We shall gain the victory, not by erecting massive buildings, in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. Better far the cross and disappointed hopes, than to live with princes and forfeit heaven. Truth will be bitterly opposed, but never will it lose its vitality.*17LtMs, Ms 109, 1902, par. 10*

By a long period of humiliation God prepared His church for the first coming of Christ. Even then only the remnant of the humblest of Israel received the royal Guest. Nearly all the Jews had become proud and self-sufficient. The religious leaders were harsh, unprincipled, scornful. Through pride and hypocritical pretension the Jews vaunted themselves as a nation and rejected their Saviour.*17LtMs, Ms 109, 1902, par. 11*

“Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvelous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. And when the

chief priests and Pharisees had heard His parables, they perceived that He spake of them. But when they sought to lay hands on Him, they feared the multitude, because they took Him for a prophet.” [Matthew 21:42-46.] *17LtMs, Ms 109, 1902, par. 12*

The same influences that led the Jews to reject the Saviour are at work in our day, just before Christ’s second appearing. The result of Israel’s sin is before us. Will the church of today take warning? *17LtMs, Ms 109, 1902, par. 13*

In giving Christ, God gave all the facilities of heaven. His pledges of help are made to every troubled soul. None need be afraid of defeat, if they walk righteously and gratefully before Him with all humility of mind. Christ has won the victory over the enemy; and in every conflict with the powers of darkness we have the assurance of His pledge, “All power is given unto Me in heaven and in earth.” [Matthew 28:18.] The Lord God of heaven “hath put all things under” Christ’s “feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all.” [Ephesians 1:22, 23.] *17LtMs, Ms 109, 1902, par. 14*

My brethren, God does not require you to purchase His favors with costly adornment or with gifts. He asks you only to crucify self, to break your stoutheartedness, and to humble yourselves before Him, accepting with thankfulness the peace and salvation that He has provided for you through Christ. Only a pure, fragrant, merciful spirit is acceptable to Him. *17LtMs, Ms 109, 1902, par. 15*

In proclaiming the message, God’s servants must wrestle with perplexities. Obstacles must be removed. Work is to be done in all parts of the vineyard. In the early days of the message a right beginning was made, but the work has not developed as God desired it to develop. Too much has been centered in Battle Creek, Oakland, and a few other places. In many fields very little has been done to establish memorials for God. This is wrong. Years ago very many of our workers and people had the spirit of self-denial and self-sacrifice. Success attended their efforts. The Lord has signified that His work should be carried forward in the same spirit in which it was begun. *17LtMs, Ms 109, 1902, par. 16*

Thus saith the Lord: “Buildings will give character to My work only

when those who erect them follow My instruction in regard to the establishment of institutions. Had those who have managed and sustained the work in the past always been controlled by pure, unselfish principles, the selfish gathering of a large share of My means to one or two places, regardless of the requirements of other places equally needy, would never have been. Institutions would have been established in many places. Seeds of truth, sown in many more fields, would have sprung up and borne fruit to My glory in the conversion of souls. Many places would have had advantages similar to the advantages now found in only a few places. *17LtMs, Ms 109, 1902, par. 17*

“The plants in Battle Creek have been unduly increased, when centers of influence should have been made in many other cities. There should have been more of an equalizing of facilities. The institutions in one place are not to embrace the whole land, swallowing up the means required for other places. The places that have never had the advantages that a few places have had are now to receive attention. My people are to do a sharp, quick work. Those who with purity of purpose fully consecrate themselves to Me, body, mind, and spirit, shall work in My way and in My name. Every one shall stand in his lot, looking to Me, his Guide and Counselor. *17LtMs, Ms 109, 1902, par. 18*

“My name has been greatly dishonored. Let no one erect large, costly buildings, even in Battle Creek; for the managers of the work there have been reproved for doing this in the past. God does not make such plans, and He cannot endorse them. He has reproved and rebuked many for errors that they have made. Many wrongs have been corrected, but an earnest, thorough work is still to be done. *17LtMs, Ms 109, 1902, par. 19*

“I will instruct the ignorant, and anoint with heavenly eyesalve the eyes of many who are now in spiritual blindness. I will raise up agents who will carry out My will to prepare a people to stand before Me in the time of the end. In many places that ought to have been provided before with sanitariums and schools, I will establish My institutions, and these institutions will become educational centers for the training of workers.” *17LtMs, Ms 109, 1902, par. 20*

The Lord will work upon human minds in unexpected quarters. Some who apparently are enemies of the truth will in God's providence invest their means to develop properties and erect buildings. In time, these properties will be offered for sale at a price far below their cost. Our people will recognize the hand of Providence in these offers and will secure valuable properties for use in institutional work. They will plan and manage with humility, self-denial, and self-sacrifice. Thus men of means are unconsciously preparing auxiliaries that will enable the Lord's people to advance His work rapidly.*17LtMs, Ms 109, 1902, par. 21*

In various places, properties are to be purchased to be used for sanitarium purposes. Our brethren should never have built so largely in one place as they have in Battle Creek. Means should not be raised to erect large sanitarium buildings there or in any other portion of the globe. When opportunity offers, our people should purchase properties away from the cities, on which are buildings already erected and fruit orchards already in bearing. Land is a valuable possession. Connected with our sanitariums there should be lands, small portions of which can be used for the homes of the helpers and others who are receiving a training in medical missionary lines.*17LtMs, Ms 109, 1902, par. 22*

Sometimes the work will go hard at the beginning, as it did when we were establishing institutions in Battle Creek, Michigan, and Oakland, California. In Cooranbong, Australia, we began in a very crude way, pitching our tents in the woods, felling trees, and clearing the ground, preparatory to the erection of buildings. What conflicts we had! What victories we gained! Unconsecrated workers and false friends have at times been connected with our institutions in that country; but the Lord has set things in order. By the power of His Spirit a reformation has been brought about. All can see the stately stepplings of the Lord God of Israel.*17LtMs, Ms 109, 1902, par. 23*

The world is to be warned. Field after field is still unworked. Shall we as a people, by our actions, our business arrangements, our attitude toward a world unsaved, bear a testimony altogether different from the testimony borne by us twenty or thirty years ago? Shall we give evidence of spiritual disease and a lack of wise

planning? Upon us has shone great light in regard to the last days of this earth's history. The sight of the souls perishing in sin should arouse us to give the light of present truth to those now in darkness. God's messengers must be clothed with power. They must have a reverence for the truth that they do not now possess. The Lord's solemn, sacred message of warning must be proclaimed not merely in our churches, but in the most difficult fields and in the most sinful cities—in every place where the light of the third angel's message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb. *17LtMs, Ms 109, 1902, par. 24*

Ms 110, 1902

Test. on the Establishment of Sanitariums

August 12, 1902

Compiled from earlier manuscripts.

Ms 111, 1902

Testimonies on the Health Food Question

August 12, 1902

Compiled from earlier manuscripts.

Ms 112, 1902

The Relation that the Medical Miss. Work

August 12, 1902

Compiled from earlier manuscripts.

Ms 113, 1902

Tempted in All Points Like as We Are

NP

September 7, 1902 [typed]

Portions of this manuscript are published in *OHC 87; Ev 58; 7BC 908; CTr 217-218; 17MR 28*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“Tempted in all points like as we are.” [*Hebrews 4:15*.]17LtMs, Ms 113, 1902, par. 1

Read carefully the first eleven verses of the *fourth chapter of Matthew*. It is the story of the battle between Christ and Satan. Christ came to this world as a man, to prove to angels and to men that man may overcome, that in every emergency he may know that the powers of heaven are ready to help him. He took the nature of man, with all its possibilities. We have nothing to endure that He has not endured.17LtMs, Ms 113, 1902, par. 2

At His baptism the glory of God rested on Him, as a dove of burnished gold. Light from the throne of God encircled Him, while from heaven were heard the words, “This is My beloved Son, in whom I am well pleased.” [*Matthew 3:16, 17*.]17LtMs, Ms 113, 1902, par. 3

Then Christ was led by the Spirit into the wilderness, and here His test came. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the bloodstained path He must travel. But Satan knew that the Saviour had gone into the wilderness; and he thought this the best time to approach Him.17LtMs, Ms 113, 1902, par. 4

Before beginning His public ministry, Christ submitted to the fierce assaults of the enemy, knowing that without conflict there could be no victory. He consented to engage in the contest under any circumstances that the foe might require. “In all things He was

made like unto His brethren.” He was “tempted in all points like as we are.” “In that He Himself hath suffered being tempted, He is able to succor them that are tempted.” [*Hebrews 2:17; 4:15; 2:18.*] *17LtMs, Ms 113, 1902, par. 5*

The duel between Christ and Satan was fought in the wilderness, Christ with apparently not a friend to aid Him. Satan is subtle. Falsehood is his stock in trade. With all the power that he possessed he tried to overcome the humanity of Christ. Could he lead the Saviour to swerve a hair’s breadth from His allegiance to God, the victory would be his. The world would pass under his control. *17LtMs, Ms 113, 1902, par. 6*

Satan charmed the first Adam by his sophistry, just as he charms men and women today, leading them to believe a lie. Adam did not reach above his humanity for divine power. He believed the words of Satan. But the second Adam was not to become the enemy’s bondsman. *17LtMs, Ms 113, 1902, par. 7*

Adam had the advantage over Christ, in that when he was assailed by the tempter, none of the effects of sin were upon him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. He was surrounded with the glories of Eden and was in daily communion with heavenly beings. It was not thus with Jesus when He entered the wilderness to cope with Satan. For four thousand years the race had been decreasing in physical strength, in mental power, in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of degradation. *17LtMs, Ms 113, 1902, par. 8*

Every device that the enemy could suggest was brought against Him. It was when Christ was in a weakened condition, after His long fast of forty days, that the wisest of the fallen angels used the most enticing words at his command in an effort to compel the mind of Christ to yield to his mind. *17LtMs, Ms 113, 1902, par. 9*

“If thou be the Son of God, command that these stones be made bread.” [*Matthew 4:3.*] Here is the insinuation of distrust. In the tones of the tempter’s voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without food, without companions, without

comfort? He insinuates that God never meant His Son to be in such a state as this. "If thou be the Son of God," he said, "show thy power by relieving thyself of this pressing hunger." "Command that this stone be made bread." *17LtMs, Ms 113, 1902, par. 10*

In His reply, Christ made no reference to the doubt. He was not to prove His divinity to Satan, to explain the reason of His humiliation. "It is written," He said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Verse 4.*] He met Satan with the words of Scripture. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as the sign of His divinity. But that which is greater than all miracles, a firm reliance on a "thus saith the Lord," was a sign that could not be controverted. So long as Christ held this position, the tempter could gain no advantage. *17LtMs, Ms 113, 1902, par. 11*

When Christ said to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: "The Lord thy God led thee these forty years in the wilderness, ... and He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that by every word that proceedeth out of the mouth of God doth man live." [*Deuteronomy 8:2, 3.*] In the wilderness, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. This provision was to teach them that while they trusted in God, and walked in His ways, He would not forsake them. The Saviour now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. He awaited God's time to bring relief. He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall, than to depart in any manner from the will of God. *17LtMs, Ms 113, 1902, par. 12*

"Then the devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If thou be the Son of

God, cast Thyself down; for it is written, He shall give His angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” [*Matthew 4:5, 6.*]17LtMs, Ms 113, 1902, par. 13

When Satan quoted the promise, “He shall give His angels charge over thee,” he omitted the words, “to keep thee in all thy ways;” that is, in all the ways of God’s choosing. [*Psalms 91:11.*] Jesus refused to go outside the path of obedience. While manifesting perfect trust in His Father, He would not place Himself unbidden in a position that would necessitate the interposition of His Father to save Him from death. He would not force providence to come to His rescue, and thus fail of giving man an example of trust and submission.17LtMs, Ms 113, 1902, par. 14

Jesus declared to Satan, “It is written again, Thou shalt not tempt the Lord thy God.” [*Matthew 4:7.*] These words were spoken to the children of Israel when they thirsted in the desert and demanded that Moses should give them water, exclaiming, “is the Lord among us, or not?” [*Exodus 17:7.*] God had wrought marvellously for them, yet in trouble they doubted Him and demanded evidence that He was with them. In their unbelief they sought to put Him to the test. And Satan was urging Christ to do the same thing. God had already testified that Jesus was His Son; and now to ask for proof that He was the Son of God would be putting God’s word to the test—tempting Him. And the same would be true of asking for that which God had not promised. It would be to manifest distrust, and would be really proving or tempting Him. We should not present our petitions to God to prove whether He will fulfil His word, but because He will fulfil it; not to prove that He loves us, but because He loves us. “Without faith it is impossible to please Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” [*Hebrews 11:6.*]17LtMs, Ms 113, 1902, par. 15

“Again the devil taketh Him up into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.” [*Matthew 4:8, 9.*]17LtMs, Ms 113, 1902, par. 16

This was Satan's crowning effort. Into this effort he threw all his beguiling power. It was the charm of the serpent. He exerted the power of his fascination upon Christ, striving to make Him yield His will to him. *17LtMs, Ms 113, 1902, par. 17*

In His weakness, Christ laid hold of God. Divinity flashed through humanity. Christ stood revealed as the Commander of heaven, and His words were the words of One who has all power. "Get thee behind me, Satan," He said; "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [*Luke 4:8.*] *17LtMs, Ms 113, 1902, par. 18*

Satan had questioned whether Jesus was the Son of God. In his summary dismissal he had proof that he could not gainsay. He had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. Christ's victory was as complete as had been the failure of Adam. *17LtMs, Ms 113, 1902, par. 19*

Christ knew of the long years of conflict in the future between man and his subtle foe. He is the refuge of all who, beset by temptation, call upon Him. Temptation and trial will come to us all, but we need never be worsted by the enemy. Our Saviour has conquered in our behalf. Satan is not invincible. Day by day he meets those who are on trial, striving by his wiles to gain the mastery over them. His accusing power is great, and it is in this line that he wins more victories than in any other. Christ was tempted that He might know how to help every soul that should afterward be tempted. Temptation is not sin; the sin lies in yielding. To the soul who trusts in Jesus, temptation means victory and greater strength. *17LtMs, Ms 113, 1902, par. 20*

Christ is ready to pardon all who come to Him confessing their sins. To the tried, struggling soul is spoken the word, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." [*Isaiah 27:5.*] Thank God, we have a high priest who is touched with the feelings of our infirmities, for He was in all points tempted like as we are. *17LtMs, Ms 113, 1902, par. 21*

Christ's Manner of Working

When invited to a feast, Christ accepted the invitation, that He might, while sitting at the table, sow the seeds of truth in the hearts of those present. He knew that the seed thus sown would spring up and bring forth fruit. He knew that some of those sitting at meat with Him would afterward respond to His call, "Follow Me." Ours is the privilege of studying Christ's manner of teaching, as He went from place to place, everywhere sowing the seeds of truth. *17LtMs, Ms 113, 1902, par. 22*

Because Christ carried the gospel to all people, because He accepted invitations to the houses of publicans, knowing that in this way only could He reach them with the message of heaven, the scribes and Pharisees said, "Behold a man gluttonous, and a winebibber, a friend of publicans and sinners." [*Matthew 11:19.*] "Why eateth your master with publicans and sinners?" they asked His disciples. [*Matthew 9:11.*] When Christ heard this, He declared, "I came not to call the righteous, but sinners to repentance." [*Mark 2:17.*] This was His vindication, and He kept steadily on with His work. And while the chief priests and elders scornfully rejected the truth He brought them, the common people heard Him gladly. *17LtMs, Ms 113, 1902, par. 23*

Holiness Unto the Lord

God has chosen men from eternity to be holy. "This is the will of God, even your sanctification." [*1 Thessalonians 4:3.*] God's law tolerates no sin, but demands perfect obedience. The echo of God's voice comes to us, ever saying, "Holier, holier still." And ever our answer is to be, "Yes, Lord, holier still." *17LtMs, Ms 113, 1902, par. 24*

Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan. *17LtMs, Ms 113, 1902, par. 25*

Justification means the saving of a soul from perdition, that he may obtain sanctification, and through sanctification, the life of heaven. Justification means that the conscience, purged from dead works, is placed where it can receive the blessings of sanctification. *17LtMs, Ms 113, 1902, par. 26*

“The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.” [*Isaiah 32:17.*] Knowledge of God brings power. It is by the virtue of the Word of God, as we put its truths into practice, that we are enabled to accomplish any good thing. Simplicity and godly sincerity win God’s commendation. The grace of Christ revealed in the daily experience shows that His words have been eaten and have become a part of the life. *17LtMs, Ms 113, 1902, par. 27*

Go forward to perfection; living on the Word of God, the source of spiritual life. This word is to be received into the heart. Christ speaks of it as His flesh and blood. “Whoso eateth My flesh and drinketh My blood, hath eternal life;” He declares, “and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him.” [*John 6:54-56.*] It is in obedience to God’s Word that we find eternal life. *17LtMs, Ms 113, 1902, par. 28*

How to Deal With the Erring

Those who listen to Satan’s insinuations are led to follow a course of action that places them in great peril. It is the duty of those who see their danger to help them as Christ would help them. But how often those who ought to restore the erring follow a course of action that drives them farther away from the Saviour. The tongue of accusation and slander is busy, and a mountain is made out of a molehill. *17LtMs, Ms 113, 1902, par. 29*

O we need so much men who are wise in dealing with tempted souls! There are many prodigals needing the welcome of the loving father, not the cold repulse of the elder brother. Let us be afraid to be harsh and condemnatory. Before we speak, let us ask ourselves

whether what we are about to say would be pleasing to Christ. There are angels hovering round these poor erring ones, seeking to lead them into safe paths. Let human beings keep their hands off, and give the tempted ones opportunity to recover themselves from the snare of the enemy. *17LtMs, Ms 113, 1902, par. 30*

Among those who accuse, there are many who by their manner of dealing, have set an example that has led others away from rightdoing. Their course is more offensive to God than the course of those whom they condemn, because while professing to be upright in their dealings, they have done a strange work dishonoring to God. *17LtMs, Ms 113, 1902, par. 31*

On one occasion the Pharisees and scribes brought to Christ a woman whom they accused of having violated the seventh commandment. "Moses in the law commanded that such should be stoned," they said; "but what saith thou?" [*John 8:5.*] Jesus read their thoughts. He knew for what purpose this case had been brought to Him. He knew that these would-be guardians of justice had themselves led their victim into sin, that they might lay a snare for Jesus. Giving no sign that He had heard their question, He stooped, and fixing His eyes upon the ground began to write in the dust. Impatient at His delay, the accusers drew nearer, urging the matter upon His attention. But as their eyes, following His, fell upon the pavement at His feet, their countenances changed. There traced before them were the guilty secrets of their own lives. *17LtMs, Ms 113, 1902, par. 32*

The law specified that in punishment by stoning, the witnesses in the case should be the first to cast a stone. Rising, and fixing His eyes upon the plotting elders, Jesus said, "He that is without sin among you, let him first cast a stone at her," and stooping down, He continued writing on the ground. [*Verses 7, 8.*] *17LtMs, Ms 113, 1902, par. 33*

The accusers had been defeated. With their robe of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. They trembled lest the hidden iniquity of their lives should be laid open to the multitude; and one by one, with bowed heads and downcast eyes they went away, leaving their

victim with the pitying Saviour. Jesus awoke, and looking at the woman, said, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus saith unto her, Neither do I condemn thee. Go, and sin no more." [*Verses 10, 11.*] *17LtMs, Ms 113, 1902, par. 34*

Were Christ on earth today, would He not hear many words of condemnation and harsh judgment? Would he not see men professing to be His followers crowding those who have erred into hard places, giving them no opportunity to recover themselves? Were He to say to them, as He said to the accusing Pharisees, "He that is without sin among you, let him first cast a stone" [*Verse 7*], would they not, even as did the Pharisees, go away one by one, filled with shame? *17LtMs, Ms 113, 1902, par. 35*

If one errs, and through skilful treatment is brought to repentance, let all receive his confession with a sense of what it cost him, and welcome him back with heartfelt joy and gratitude that he has been enabled to obtain the victory. Let every tempted soul, who has been weaving strange threads into the web of life, who has been doing that of which he would be ashamed could he see the result, remember that Christ is ready to pardon every one who comes to Him. But his sin must be repented of and restitution made. *17LtMs, Ms 113, 1902, par. 36*

In dealing with those in error, let us treat them as Christ would, seeking by a loving, unselfish interest in them to win them to repentance. Let those who have set themselves up as paragons, though they know that they made crooked paths for their feet, repent and be converted, that their sins may go beforehand to judgment. Let their repentance be sincere, that when the times of refreshing shall come from the presence of the Lord, their sins may be blotted out. *17LtMs, Ms 113, 1902, par. 37*

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne

of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds.”
[*Hebrews 12:1-3.*] *17LtMs, Ms 113, 1902, par. 38*

There are those who, though young men and women in years, are but children in the knowledge of God. Weak in faith, inexperienced, they need the help of those whose opportunities for gaining knowledge have been greater than theirs. There are youth such as these connected with our institutions. Let those who have charge over them remember that they are to be patiently and kindly instructed. Show Christlike forbearance in dealing with them. Let your hearts be filled with an intense desire to place their feet in right paths. Do not speak to them as if they were your slaves. Treat them as children, inexperienced, ignorant children, just as verily in need of wise guidance as is the little child just learning to walk. Remember that you are not faultless, that many times you are in need of help. *17LtMs, Ms 113, 1902, par. 39*

Those in authority have many lessons to learn. Many of them have brought into their manhood and womanhood the faults of their childhood. Let them be guarded in their speech. Let them curb their hasty temper. If they are surly, fault-finding, inclined to scold and criticize, let them strive earnestly to correct these faults. Let them learn to appreciate the value of self-control and sweetness of temper. Before they can expect to control others aright, they must learn to control themselves and to submit to God. Let them beware of prejudicing and hardening the youthful minds with whom they are dealing, making it impossible for them to be helped. *17LtMs, Ms 113, 1902, par. 40*

Those overseers who need that some one teach them cannot lead the youth in the path to heaven. Let the one, who, grown to manhood, has brought into his life a stock of loveless dignity begin just now to be kind and courteous. Only thus can he hope to win souls to Christ. *17LtMs, Ms 113, 1902, par. 41*

The youth in our institutions need the help of wholesome, encouraging words and unselfish deeds. Treat them as Christ's children, whom He wants you to help in every time of need. They are very precious to Him. He gave His life for them. Make friends of

them. Bring Christlikeness into your life, that you may help them. Give them evidence of your love. Patiently, tenderly, strive to lead them to Jesus. You know not the good you may accomplish by putting forth earnest, unselfish effort for them. "He which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins." [*James 5:20.*]*17LtMs, Ms 113, 1902, par. 42*

The Word of God is your guide. Study it carefully, and you will learn how to deal with the souls for whom Christ has died. By teaching those who are in need of instruction, by speaking to them helpful, encouraging words, by revealing a Christlike spirit, you are to perfect your education.*17LtMs, Ms 113, 1902, par. 43*

Speech is a precious talent. Use it for Christ. Let your words be loving and sympathetic and the tones of your voice pleasant. Let the sweetness of Christ soften and subdue all that is harsh in your nature. Try to help others over hard places. Thus you will gain help. In imparting to others the blessings God has given you, you are yourself making advancement toward perfection of character.*17LtMs, Ms 113, 1902, par. 44*

Let those who have any part to act in the training of the youth remember their own faults and mistakes and strive earnestly to be what they wish the youth to be. Let them be wise, pitiful, noble, in their treatment of those so greatly in need of help. Let them not forget that the youth in their care are in this life to be prepared for admittance into the royal family.*17LtMs, Ms 113, 1902, par. 45*

Ms 114, 1902

Instruction Regarding Sanitarium Work

NP

September 1, 1902 [typed]

This manuscript is published in entirety in *10MR 209-214*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Some things have been presented to me that I deem of great importance. Light has been given that our institutions are not to be established in the midst of the cities. So great is the wickedness of these cities that much of what the eyes see and the ears hear has a demoralizing influence. Especially should our schools and sanitariums be located outside of the cities, in places where land can be secured.*17LtMs, Ms 114, 1902, par. 1*

Let the culture of flowers and of small fruits, such as strawberries, be carried on in connection with our sanitariums; and let the patients whose health permits be encouraged to take part in this work. The exercise in the open air will have on them an influence for good that it is impossible to overrate.*17LtMs, Ms 114, 1902, par. 2*

There is another advantage to be gained by carrying on the cultivation of fruit in connection with our sanitariums. Thus fruit absolutely free from decay, and fresh from the trees, can be obtained for table use.*17LtMs, Ms 114, 1902, par. 3*

It is not pleasing to the Lord for those who claim to believe present truth to establish institutions in the cities. The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country.*17LtMs, Ms 114, 1902, par. 4*

If we walk in the counsel of the Lord, we shall have opportunity to purchase for sanitarium purposes, at a reasonable rate, properties on which there already are buildings that can be utilized, and where the grounds are already ornamented by ornamental trees. Many such places have been presented to me. I have been instructed that the liberal offers made on these places should be carefully considered. Sometimes these properties can be purchased for much less than their real value. They may not, in every particular, be all that we could wish. But changes can be made to fit the buildings to our purposes; and these changes will cost less than putting up new buildings.*17LtMs, Ms 114, 1902, par. 5*

It may sometimes be necessary, however, to select a site on which no improvements have been made and no buildings erected. In such a case, we must be careful not to select a place which will of necessity require a large outlay of means for improvements. Through lack of experience, and miscalculation, we may be entrapped into the incurring of large debts, because the buildings and improvements cost two or three times as much as was estimated.*17LtMs, Ms 114, 1902, par. 6*

Let us endeavor to purchase properties on which buildings are erected and trees and shrubs set out. It is far better for us, who are striving to advance the cause of truth, to purchase such places, if offered at a reasonable figure, then to delay the work for a long time in an effort to find a location that exactly suits us.*17LtMs, Ms 114, 1902, par. 7*

Sometimes the expense of travelling here and there, searching for favorable locations, is large, because one or two men have pet ideas that they wish to see gratified and are unwilling to follow the instruction that God has given.*17LtMs, Ms 114, 1902, par. 8*

We need now to make every dollar count in selecting a site for a sanitarium near Los Angeles and beginning work. We have been in need of men of sound judgment, men with ability to count the cost and to plan wisely. Lack of experience has been a great disadvantage. There is now need of our doing solid work. I have been instructed that it was not necessary for the Sanitarium work in Southern California to be hindered in the way that it has been; for

the Lord Himself has pointed out the way in which the situation should be regarded. *17LtMs, Ms 114, 1902, par. 9*

The Lord would have men walk humbly before Him. It would be a mistake for us to purchase or erect large buildings in the cities of Southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise. *17LtMs, Ms 114, 1902, par. 10*

Well-equipped tent meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath. *17LtMs, Ms 114, 1902, par. 11*

Hygienic Restaurants

The opening of hygienic restaurants is a work that God would have done in the cities. If wisely conducted, these restaurants will be missionary centers. Those working in them should have at hand publications on health and temperance topics and on other phases of gospel truth to give to those coming for meals. *17LtMs, Ms 114, 1902, par. 12*

Closing Our Restaurants on the Sabbath

The question has been asked, "Should our restaurants be opened on the Sabbath?" My answer is, No, No! The observance of the Sabbath is our witness to God—the mark, or sign, between Him and us that we are His people. Never is this mark to be obliterated. *17LtMs, Ms 114, 1902, par. 13*

Were the workers in our restaurants to provide meals on the Sabbath, the same as they do through the week, for the mass of people who would come, where would be their day of rest? What opportunity would they have to recruit their physical and spiritual strength?*17LtMs, Ms 114, 1902, par. 14*

Not long since, special light was given me on this subject. I was shown that efforts would be made to break down our standard of Sabbath observance; that men would plead for the opening of our restaurants on the Sabbath; but that this must never be done.*17LtMs, Ms 114, 1902, par. 15*

A scene passed before me. I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes; and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of the closing of the restaurant, they could not obtain on the Sabbath food of the same kind as that which they used during the week. Realizing the value of the wholesome foods obtained at the restaurant, they protested against being denied them on the seventh day and pleaded with those in charge of the restaurant to keep it open every day in the week, pointing out what they would suffer if this were not done. "What you see today," said the workers, "is our answer to this demand for the health foods upon the Sabbath. These people take on Friday food that lasts over the Sabbath, and in this way we avoid condemnation for refusing to open the restaurant on the Sabbath."*17LtMs, Ms 114, 1902, par. 16*

The question of opening our restaurants on the Sabbath is to be considered in the light of God's commandments. The Lord has declared: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. 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 31:13-17.*] *17LtMs, Ms 114, 1902, par. 17*

We are to heed a "Thus saith the Lord," even though by our obedience we cause great inconvenience to those who have no respect for the Sabbath. On one hand are man's supposed necessities; on the other, God's commands. Which have the greatest weight with us? *17LtMs, Ms 114, 1902, par. 18*

In our sanitariums, the family of patients, with the physicians, nurses, and helpers, must be fed upon the Sabbath, as any other family, with as little labor as possible. But our restaurants should not be opened on the Sabbath. The workers are to be assured that they will have this day for the worship of God. The closed doors on the Sabbath stamp the restaurant as a memorial for God, a memorial which declares that the seventh day is the Sabbath, and that on it no unnecessary work is to be done. *17LtMs, Ms 114, 1902, par. 19*

God rested on the seventh day from His work of creation and was refreshed. He sanctified and blessed the day of His rest and gave it to man as a day to be kept holy. *17LtMs, Ms 114, 1902, par. 20*

When the manna was given to the children of Israel, they were directed to gather on the sixth day a double portion. "Tomorrow is the rest of the Holy Sabbath unto the Lord," Moses declared. "Bake that which ye will bake today and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." [*Exodus 16:23.*] *17LtMs, Ms 114, 1902, par. 21*

God requires that His holy day be as sacredly observed now as in the time of Israel. The command given to the Hebrews should be regarded by all Christians as an injunction from Jehovah to them. The day before the Sabbath should be made a day of preparation, that every one may be in readiness for its sacred hours. *17LtMs, Ms 114, 1902, par. 22*

Not all our people are as particular as they should be in regard to

Sabbath observance. May God help them to reform. It becomes the head of every family to plant his feet firmly on the platform of obedience. *17LtMs, Ms 114, 1902, par. 23*

Ms 115, 1902

The Danger of Self-Sufficiency

NP

September 7, 1902 [typed]

Portions of this manuscript are published in *TDG 259*; *WM 116*; *CTr 276*; *6MR 24-25*; *17MR 29*.

“And there was a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” [*Luke 22:24-30.*] *17LtMs, Ms 115, 1902, par. 1*

It was at the last Passover that the disciples were to hold with their Lord that these words were spoken. Very soon Christ was to offer Himself as a sacrifice for the world. At this time, in the last hours that the disciples would have with their Master, Satan made a determined effort to arouse contention among them. Sorrow filled Christ's heart as He saw them yielding to the spirit of strife and disputing as to who should be greatest. Had they been in a right frame of mind, they would have received great blessing. But they came to the supper with hearts filled with selfishness and with tempers heated by contention. *17LtMs, Ms 115, 1902, par. 2*

Christ heard their whisperings and saw their flushed faces. Without a word, He laid aside His outer garment, and girding Himself with a towel, as if He had been a servant, proceeded to wash the feet of His disciples. His action opened their eyes. They were too astonished and too ashamed to speak. Bitter shame and humiliation

filled their hearts. They saw themselves in altogether a new light. As long as life lasted they would remember this experience. *17LtMs, Ms 115, 1902, par. 3*

“After He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done unto you? Ye call Me Master and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one another’s feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is not greater than his lord, neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.” [*John 13:12-17.*] *17LtMs, Ms 115, 1902, par. 4*

Just before Peter’s fall, Christ said to him, “Simon, Satan hath desired to have you, that he may sift you as wheat.” [*Luke 22:31.*] *17LtMs, Ms 115, 1902, par. 5*

How true was the Saviour’s friendship for Peter! how compassionate His warning! But the warning was resented. In self-sufficiency Peter declared confidently that he would never do what Christ had warned him against. “Lord,” he said, “I am ready to go with thee to prison and to death.” [*Verse 33.*] His self-confidence proved his ruin. He tempted Satan to tempt him, and he fell under the arts of the wily foe. When Christ needed him most, he stood on the side of the enemy and openly denied his Lord. *17LtMs, Ms 115, 1902, par. 6*

But even when Peter was denying Him, Christ showed that He still loved him. In the judgment hall, surrounded by those who were clamoring for His life, Jesus thought of His suffering, erring disciple, and turning, He looked at him. In that look, Peter read the Saviour’s love and compassion, and a tide of memories rushed over him. Christ’s mercy, His kindness and long-suffering, His gentleness and patience toward His disciples—all was remembered. He recalled the caution, “Simon, behold, Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not.” [*Verse 31.*] He saw that he was doing the very thing that he had declared he would not do. The realization of his terrible fall

came over him with overwhelming force. He thought of his ingratitude, his falsehood, his perjury. Once more he looked at his Master and saw a sacrilegious hand raised to smite Him in the face. Unable longer to endure the scene, he rushed heartbroken from the hall.*17LtMs, Ms 115, 1902, par. 7*

He pressed on in solitude and darkness, he knew not and cared not whither. At last he found himself in Gethsemane. The scene of a few hours before came vividly to his mind. He thought of how the Saviour, during His agony in the garden, had come for sympathy and comfort to those who had been so closely connected with Him in labor. He remembered how He had said, "Simon, sleepest thou? Couldst not thou watch with Me one hour?" [*Mark 14:37; Matthew 26:40.*] On the very spot where Jesus poured out His soul in agony, Peter fell upon his face and wished that he might die.*17LtMs, Ms 115, 1902, par. 8*

Help had come to him. Wonderful are God's ways of helping those who need help. Happy are those who will be helped in God's way.*17LtMs, Ms 115, 1902, par. 9*

Had Peter been left to himself, he would have been overcome. But One who could say, "Father, I know that thou hearest me always," One who is mighty to save, interceded for him. [*John 11:41, 42.*] Christ saves to the uttermost all who come to Him.*17LtMs, Ms 115, 1902, par. 10*

Many today stand where Peter stood when in self-confidence he declared that he would not deny his Lord. And because of their self-sufficiency, they fall an easy prey to Satan's devices. Those who realize their weakness trust in a power higher than self. And while they look to God, Satan has no power against them. But those who trust in self are easily defeated. Let us remember that if we do not heed the cautions that God gives us, a fall is before us. Christ will not save from wounds the one who places himself unbidden on the enemy's ground. He lets the self-sufficient one, who acts as if he knew more than his Lord, go on in his supposed strength. Then comes suffering and a crippled life, or perhaps defeat and death.*17LtMs, Ms 115, 1902, par. 11*

In the warfare, the enemy takes advantage of the weakest points in

the defense of those he is attacking. Here he makes his fiercest assaults. The Christian should have no weak points in his defense. He should be barricaded by the support that the Scriptures give to the one who is doing God's will. The tempted soul will bear away the victory if he follows the example of Him who met the tempter with the word "It is written." He can stand securely in the protection of a "thus saith the Lord."*17LtMs, Ms 115, 1902, par. 12*

There are some lessons that will never be learned except through failure. Peter was a better man after his fall. The Lord permits His children to fall; and then, if they repent of their wrongdoing, He helps them to stand on vantage ground. As fire purifies gold, so Christ purifies His people by temptation and trial. If the heart has not been hardened by a disregard of great light, the temptation and fall will bring repentance. Humble, fervent prayer will save the soul from death, and confession and restitution will hide a multitude of sins.*17LtMs, Ms 115, 1902, par. 13*

Lessons From the Eighteenth of Matthew

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [*Matthew 18:1-4.*]*17LtMs, Ms 115, 1902, par. 14*

Those who have true ideas of greatness will not strive for the supremacy. God's people must be meek and lowly, else they will become so lifted up with the thought of their own superiority that the Lord will pass them by.*17LtMs, Ms 115, 1902, par. 15*

"Whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones, it were better for him if a millstone were hanged about his neck, and that he were drowned in the depth of the sea." [*Verses 5, 6.*]*17LtMs, Ms 115, 1902, par. 16*

From these words we may learn how offensive in the sight of God is the one who says and does cruel things.*17LtMs, Ms 115, 1902, par. 17*

“Whoso shall offend one of these little ones” [*Verse 6*—not only those young in years, but those whose experience in the things of God is like the experience of a little child. The least and feeblest of God’s children is the object of His special care. The unkind treatment offered them He records as offered to Himself.*17LtMs, Ms 115, 1902, par. 18*

“Woe to the world because of offenses; for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.” [*Verses 7-9.*]*17LtMs, Ms 115, 1902, par. 19*

We may have hereditary and cultivated tendencies to wrong—faults that are as much a part of us as the right arm is a part of the body. These traits must be cut away from the life, else the whole man will perish.*17LtMs, Ms 115, 1902, par. 20*

“Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to serve that which is lost.” [*Verses 10, 11.*]*17LtMs, Ms 115, 1902, par. 21*

Pray that your hearts may be touched with the Holy Spirit’s power, that you may understand these words. Let those who are easily provoked study this instruction. Take heed, O take heed to it, else you will not be among the redeemed.*17LtMs, Ms 115, 1902, par. 22*

In the church of God there is to be no human rulership, no lording it over God’s heritage. No man is to suppose himself superior to those with whom he is associated. He is never to think that he has the right to be dictator or supreme authority. Had men more distinct

views of Christ, more confidence in His teaching, remarkable changes would take place. There would be greater devotion to His service. Self would not be made of so great importance. *17LtMs, Ms 115, 1902, par. 23*

Let us, as a people who have the truth and who love the truth, come into right relation with God. Let us be wide-awake to the dangers that are threatening the church. Shall we not humble ourselves under the mighty influence of the Holy Spirit. Shall we not strive to learn the lesson taught by the Saviour in His talk with His disciples. We must be changed. We must become as little children in meekness and lowliness. *17LtMs, Ms 115, 1902, par. 24*

The *eighteenth chapter of Matthew* contains specific instruction regarding the treatment of the erring. But this instruction has been strangely neglected by many, as far as understanding and practicing it is concerned. *17LtMs, Ms 115, 1902, par. 25*

“Then came Peter, and said unto Him, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven.” [*Verses 21, 22.*] Has Christ exaggerated the matter? Are His words a misstatement? Are they not the guide that we are to follow? Judged by these words, are not many of those connected with our institutions greatly at fault? Is it not a very rare thing for this instruction to be carried out, even by those who know the truth? *17LtMs, Ms 115, 1902, par. 26*

We ought not, in our human frailty, to presume to judge those who are in error, or to refuse to forgive them. There is never a time when it is right for you or for me to say, I will not forgive my brother. If your brother errs, forgive him, “considering thyself, lest thou also be tempted.” [*Galatians 6:1.*] When he reaches out his hand, and says, Forgive me, it is not for you to turn way and refuse to forgive him because you think that he does not mean what he says. You have no right to judge him, for you cannot read the heart. God says, “If he trespass against thee seven times, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.” [*Luke 17:4.*] Just as often as God forgives us, we are to forgive one another. *17LtMs, Ms 115, 1902, par. 27*

Too often the supposed wrongs of a brother or a sister are repeated and magnified. Too often the youth in our institutions are dealt with harshly when they err. God designed that these institutions should be schools in which the youth connected with them should receive an education that would fit them for usefulness in His service. But the work that should have been done by them for the youth has not been done. The Spirit of God is grieved. This neglect is recorded as if done to Christ Himself. The youth are His property; and it is His design that as they come to our institutions, they shall be placed under wise instructors who place a proper estimate on the souls that Christ died to save. There are many who have been greatly harmed because the work that should have been done has not been done. The wrong course of action followed in dealing with them has had a prevailing influence over their lives.*17LtMs, Ms 115, 1902, par. 28*

Because the youth have faults, they are not to be treated as hopeless. They need wise instructors. They are to be dealt with patiently, and after they have acknowledged their fault, they are to be freely forgiven.*17LtMs, Ms 115, 1902, par. 29*

Will God's people act upon the instruction Christ has given, that the church may stand in right relation to God and Christ, that the mist by which it is enveloped may be cleared away? Then the sunshine of Christ's righteousness will shine into the minds of His followers. Then the church will walk in the light as Christ is in the light.*17LtMs, Ms 115, 1902, par. 30*

Christ Our Saviour

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] He laid aside His royal robe and kingly crown and clothed His divinity with humanity, that He might stand among the human family as one of them. He came to this sin-cursed earth with a message of love and salvation. He was the brightness of the Father's glory, the express image of His person, but He laid aside His glory and came to this earth to the weary and heavy laden. "Come unto Me," is His invitation, "all ye that labor and are heavy laden"—wearied by human exactions and worldly ambition—"and I

will give you rest.” [*Matthew 11:28.*]17LtMs, Ms 115, 1902, par. 31

What a busy life Christ led! Day by day He might be seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. The poor and suffering received the greatest share of His attention. Children loved Him. They were drawn to Him by His ready sympathy. By His simple, loving words He settled many a difficulty arising among them. Often He took them on His knee and talked with them in a way that won their hearts.17LtMs, Ms 115, 1902, par. 32

His was the medical missionary work that He asks His people to do today. Humble, gracious, tenderhearted, pitiful, He went about doing good, feeding the hungry, lifting up the bowed down, comforting the sorrowing. None who came to Him for aid went away unrelieved. Not a thread of selfishness was woven into the pattern He has left for His children to follow. He lived the life that He would have all live who believe on Him. It was His meat and drink to do the will of His Father. To all who came to Him for help He brought faith and hope and life. Wherever He went, He carried blessing.17LtMs, Ms 115, 1902, par. 33

To us Christ’s message is, “If any man will come after Me, let him deny himself, and take up the cross, and follow Me.” [*Matthew 16:24.*]17LtMs, Ms 115, 1902, par. 34

Ms 116, 1902

Sermon/"Cry aloud, spare not ..."

St. Helena, California

August 30, 1902

Portions of this manuscript are published in *3BC 1143; 4BC 1144, 1151; Ev 240*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sabbath Morning, August 30, 1902

Sermon, Mrs. E. G. White, Sanitarium Chapel, St. Helena, California,

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God.¹⁷*LtMs, Ms 116, 1902, par. 1*

"Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his hand as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" [*isaiah 58:1-5.*]¹⁷*LtMs, Ms 116, 1902, par. 2*

The Lord takes no delight in pretended mourning, or in ceremonies performed to hide the deficiencies of the soul. He would have every one of His children look unto Him, estimate His blessings, and come to Him with thanksgiving in the heart.¹⁷*LtMs, Ms 116, 1902, par. 3*

Constantly we should be learning His goodness, His love, His compassion, in order that we may manifest these attributes toward those with whom we come in daily contact. *17LtMs, Ms 116, 1902, par. 4*

“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? *17LtMs, Ms 116, 1902, par. 5*

“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.” [*Verses 6-8.*] *17LtMs, Ms 116, 1902, par. 6*

In this life we are following on to know the Lord. We are to do just what He did during His ministry. We are in the world to improve every opportunity to help those in need of help. We are here to relieve the necessities, spiritual and physical, of the high and the low, the rich and the poor. When we are ever ready to do this, “we are laborers together with God: ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*] God is building with us, and we ourselves are building in connection with Him. We are not to expect some great reward in this life. Our reward is with Christ. We are to look to Him, following His example. In order that we may work for Him intelligently, we must study the record of His work while on this earth. *17LtMs, Ms 116, 1902, par. 7*

“Thy righteousness shall go before thee.” [*Isaiah 58:8.*] This does not say that righteousness is within ourselves. Christ, our righteousness, has led the way. He has marked out the path that we should travel. We have no excuse for not being in a position to uplift the bowed down and the oppressed. We should be so earnestly engaged in this work, that our attention will be taken from ourselves. As we help the needy, lift the fallen, and cheer the faint-hearted, our righteousness goes before us, and the glory of the Lord is our rearward. As we follow on to know the Lord, His glory

follows us. Thus we walk in His footsteps and become His helping hand.*17LtMs, Ms 116, 1902, par. 8*

“Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am.” [*Verse 9.*]*17LtMs, Ms 116, 1902, par. 9*

While I was in Australia, many wrote to me, requesting special prayer in their behalf. But was it necessary for them to send letters thousands of miles, asking me to present their cases to the Lord? The Lord was as near to them as He was to me. He is here with us today. Constantly His eye is upon us. His ears are open to our prayers. He sees us as we go out and as we come in. He desires us to acknowledge His presence, and to call upon Him when we are in need. By praise and thanksgiving let all with whom we associate know that we have received the answer to our prayers.*17LtMs, Ms 116, 1902, par. 10*

“If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity”—nearly every church is guilty of these things—“and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; ...” [*Verses 9, 10.*]*17LtMs, Ms 116, 1902, par. 11*

All around us are afflicted souls. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Here and there—everywhere—we shall find them. Let us ever be channels through which may flow to them the refreshing waters of compassion. To those who minister to the necessities of the hungry and the afflicted, the promise is, “Then shall thy light rise in obscurity.” [*Verse 10.*]*17LtMs, Ms 116, 1902, par. 12*

Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity, and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties. Joy takes the place of sadness and gloom. The heart, filled with the Spirit of God, glows with warmth toward every fellow being. Every such an one is no longer in darkness; for his

“darkness” is “as the noon day.” [*Verse 10.*]17LtMs, Ms 116, 1902, par. 13

How often men and women have come to me, saying, “O if I only knew what to do! Tell me, Sister White, what course to pursue.” The following Scripture is an answer to such question, a healing balm for every one: “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.” [*Verses 11, 12.*]17LtMs, Ms 116, 1902, par. 14

This is the position in which we, as Seventh-day Adventists, are standing. We are standing in the breach, working to restore in the hearts of men and women respect for God’s law. We are trying to point out to others the true, genuine Sabbath that should be observed by the people of God. We do not intend to keep our peace when we see a fellow being walking contrary to the law of God. To those who are accepting a spurious Sabbath, we will not say, “We have no light for you;” for we have. God’s law has been broken and forsaken, and human laws have been constructed to take the place of His commandments. Our work is to “build up the old waste places;” to “raise up the foundations of many generations.” [*Verse 12.*] His paths, which are to be restored, are safe paths; for He says, “Keep My commandments, and live; and My law as the apple of thine eye.” [*Proverbs 7:2.*]17LtMs, Ms 116, 1902, par. 15

That the portion of the law to be restored is the Sabbath commandment—is shown by the following verses: “Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it.” [*isaiah 58:12-14.*]17LtMs, Ms 116, 1902, par. 16

Never need any one fear that observance of the true Sabbath will result in starvation. These promises are a sufficient answer to all the excuses that man may invent for refusing to keep the Sabbath. Even if, after beginning to keep God's law, it seems impossible to support one's family, let every doubting soul realize that God has promised to care for those who obey His commandments. By keeping His law, we break the yoke of bondage, and live in freedom, delighting ourselves in the Lord.*17LtMs, Ms 116, 1902, par. 17*

God tells His ministering servants to point out these things. "Cry aloud," He says, "spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." [*Verse 1.*]*17LtMs, Ms 116, 1902, par. 18*

In the fourth of Deuteronomy we read: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live." [*Verse 1.*] There is some joy in living even this life; but O, the joy in the life to come is so much higher, that the pleasures of this life seem insignificant in comparison. In this world we are living as probationers. Every day we are fixing our destiny for weal or for woe. We are daily to answer the question, "Will I obey God and live? or will I transgress His commandments and finally be blotted out of existence?" My brother, my sister, what is your choice?*17LtMs, Ms 116, 1902, par. 19*

"Ye shall not add unto the word which I command you," the Lord declares, "Neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you." [*Verses 2, 3.*]*17LtMs, Ms 116, 1902, par. 20*

As the Lord tested the Israelites, so today He is testing us with His sacred truth.*17LtMs, Ms 116, 1902, par. 21*

"But ye that did cleave unto the Lord your God are alive every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them;

for this is your”—ignorance? [*Verses 4-6.*]17LtMs, Ms 116, 1902, par. 22

After you begin to keep the commandments, some of your former friends will say, “How foolish you are to be so singular, so different from the world!” But has not God said, “Come out from among them, and be ye separate, ... and touch not the unclean thing?” “I will receive you,” He declares, “and will be a Father unto you, and ye shall be My sons and daughters.” [2 *Corinthians 6:17, 18.*] Is not this assurance enough to satisfy you? What more do you want? Do you feel afraid that if you keep the Sabbath, some one else will know it? Are you fearful that you may demean yourself by connecting with the God of heaven? I do not feel this way; and I desire to tell everybody that I am not ashamed to obey the Lord and to be His child. I desire all to know that I am connected with a people who are in harmony with God, who believe His Word, and who serve Him with undivided affections—a people who keep His commandments and live.17LtMs, Ms 116, 1902, par. 23

Through Moses the Lord declared to the Israelites that to keep and to do His commandments was their wisdom, not their ignorance. “This is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?” [*Deuteronomy 4:6, 7.*]17LtMs, Ms 116, 1902, par. 24

Compare the promise in Isaiah, “Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am,” with the promise, “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon Him for?” [*Isaiah 58:9; Deuteronomy 4:7.*] It is only as obedient children that we can lay hold on these promises.17LtMs, Ms 116, 1902, par. 25

“And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy

heart all the days of thy life: but teach them thy sons, and thy sons' sons: specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children." [Verses 8-10.]17LtMs, Ms 116, 1902, par. 26

I might read passage after passage from Deuteronomy, giving similar instruction in regard to God's law. Very many do not realize how important it is to obey the truth. We are to obey the truth in order that we may be representatives of God. He has created us to glorify His name.17LtMs, Ms 116, 1902, par. 27

In the *thirty-first chapter of Exodus*, the Lord, through His servant Moses, gives very important instruction in regard to the observance of the Sabbath day. "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 (not the first; He does not mention the first) is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." [Verses 12-17.]17LtMs, Ms 116, 1902, par. 28

With these Scriptures I desire to link other passages, to show that in order to receive the Lord's blessing, we must stand in the right position before Him. Let us read the *fortieth of Isaiah*: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever." [Verses 3-8.]17LtMs, Ms 116, 1902, par. 29

"O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him." [Verses 9, 10.]17LtMs, Ms 116, 1902, par. 30

Whenever He comes to us, His reward is with Him. He does not leave it in heaven, but gives it to us every day. Daily He gives us confidence and light and blessing. Daily our hearts beat in unison with His great heart of love.17LtMs, Ms 116, 1902, par. 31

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.17LtMs, Ms 116, 1902, par. 32

"Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding?" [Verses 11-14.]17LtMs, Ms 116, 1902, par. 33

Men sometimes suppose that they discover new truths; but they cannot teach God anything. Our God is a God of infinite knowledge.17LtMs, Ms 116, 1902, par. 34

"Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts

thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity.*17LtMs, Ms 116, 1902, par. 35*

“To whom then will ye liken God? or what likeness will ye compare unto Him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved.*17LtMs, Ms 116, 1902, par. 36*

“Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; He maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and He shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?” [*Verses 15-27.*]*17LtMs, Ms 116, 1902, par. 37*

These questions are directed to us as truly as they were to the Israelites. Can we answer them?*17LtMs, Ms 116, 1902, par. 38*

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding.” [*Verse 28.*]*17LtMs, Ms 116, 1902, par. 39*

The next few verses are especially comforting to the afflicted ones: “He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord

shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” [Verses 29-31.]17LtMs, Ms 116, 1902, par. 40

“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, and thy Redeemer, the Holy One of Israel.” [Isaiah 41:10, 13, 14.]17LtMs, Ms 116, 1902, par. 41

Keep these promises in mind. Realize that the Lord God of heaven is ready to uplift every soul that is cast down. He dwells with the humble-hearted ones, as is stated in the *fifty-seventh chapter of Isaiah*: “Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is afar off, and to him that is near, saith the Lord: and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Verses 15-21.]17LtMs, Ms 116, 1902, par. 42

He who is high and holy is willing to heal those who come to Him with repentance and confession. The prophet further declares: “Behold, the Lord’s hand is not shortened, that it cannot save: neither is His ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.” [Isaiah 59:1, 2.]17LtMs, Ms 116, 1902, par. 43

But there is hope for the wicked. God is calling them to Himself. He

bids them come. He desires to shed upon them the light of His countenance. To every sin-sick soul He is saying: "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him: and to our God, for He will abundantly pardon." [*Isaiah 55:6, 7.*] Let us accept His promise. Let us point others to the One so willing to pardon them. We see so many in misery and distress. To such we can bring happiness by leading them to accept God's promises and to appropriate them to themselves. The Lord will hide the sins and blot out the iniquities of those who accept Him with heart, and soul, and mind, and strength. May God help every one of us to do this; for when we find Him, we shall be able to praise Him, glorifying and honoring His name. Then shall we be able to say, "O Zion, that bringest good tidings, get thee up into the high mountains: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God." [*Isaiah 40:9.*]^{17LtMs, Ms 116, 1902, par. 44}

Having repented of the sin that has stood between us and our God, we can see His matchless charms and realize His boundless love for us. His arms are ever outstretched to receive repentant sinners. Shall we not praise Him and glorify His name? How much glory do we give Him for the blessings He bestows upon us? How much glory has He received for His work of transformation in this Sanitarium? I am glad that He has been working so manifestly. I am glad that His Holy Spirit is cherished in your hearts. Are you acknowledging His goodness, praising Him with the voice of melody? Will you not henceforth praise Him more than you have praised Him in the past? Will you not lift up your soul to Him often, that you may gain strength through communion with Him? Let no one be ashamed to say, with the Psalmist: "I will love Thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." [*Psalm 18:1, 2.*]^{17LtMs, Ms 116, 1902, par. 45}

As you confess before men and women your confidence in the Lord, additional strength is imparted to you. Determine to praise Him. With firm determination comes increased will power; and soon

you will find that you cannot help praising Him. With David you will say: "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies. ... The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me." [*Verses 3, 20.*] Those who use their hands to work iniquity and to deal unjustly cannot expect the blessing of the Lord to rest upon them; but those who keep their hands from evildoing can declare: "I have kept the ways of the Lord, and have not wickedly departed from my God. For all His judgments were before me, and I did not put away His statutes from me. I was also upright before Him, and I kept myself from mine iniquity." [*Verses 21-23.*]*17LtMs, Ms 116, 1902, par. 46*

Are you in trouble? Go to Jesus. Seek the Lord while He may be found. Satan may surround you with darkness; but let your faith pierce through the darkness into the sunlight of Christ's presence. In the name of the Lord, take hold of His strength. "Let him take hold of My strength," He pleads with every trembling suppliant, "that he may make peace with Me, and he shall make peace with Me." [*Isaiah 27:5.*] Are you not thankful for this promise? Christ is a never-failing source of strength to those who trust in Him. So thankful do I feel for His love to me, that at times I can hardly sleep at night. Often I want to get up and walk the floor, praising the Lord.*17LtMs, Ms 116, 1902, par. 47*

The Psalmist continues: "With the merciful thou wilt show Thyself merciful." [*Psalm 18:25.*] Let us begin to put into practice the instruction given us in the *fifty-eighth chapter of Isaiah*, showing mercy to those who are afflicted. "With an upright man Thou wilt show Thyself upright." God will reward men according to their uprightness. "With the pure Thou wilt show Thyself pure; and with the froward Thou wilt show Thyself froward"—that is, as God meets us where we are, so we are to meet men where they are. [*Psalm 18:25, 26.*] Let us not, by refusing to meet our fellow men where they are, place ourselves outside the compass of God's love and mercy.*17LtMs, Ms 116, 1902, par. 48*

The next few verses are especially comforting to the afflicted: "For thou wilt save the afflicted people; but wilt bring down high looks. For Thou wilt light my candle: the Lord my God will enlighten my

darkness. For by Thee I have run through a troop; and by my God have I leaped over a wall.” [*Verses 27-29.*]17LtMs, Ms 116, 1902, par. 49

“The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and His circuit unto the ends of it; and there is nothing hid from the heat thereof. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned: and in keeping of them there is great reward.” [*Psalm 19:1-11.*]17LtMs, Ms 116, 1902, par. 50

Let us never again fail to offer thanksgiving and praise to God for His goodness. All through the Psalms are words of praise and adoration; all through are exhortations to be joyful in the Lord.17LtMs, Ms 116, 1902, par. 51

“Rejoice in the Lord, O ye righteous; for praise is comely for the upright.” [*Psalm 33:1.*] If praise is comely for the upright, why should we not praise the Lord in our assemblies? Would it not be well for the silent ones to break the seal that closes their lips by words of praise? Fashion, custom, say, Keep silent. But by keeping silent we forget God and His mercy toward us. Shall we not return unto our God, with repentance for our backsliding, and learn to praise Him more and more?17LtMs, Ms 116, 1902, par. 52

“Praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings. Sing unto Him a new song: play skilfully 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.” [*Verses 2-6.*]17LtMs, Ms 116, 1902, par. 53

Let us catch the spirit of praise and thanksgiving. Forgetting our own difficulties and troubles, let us praise God for freedom from sin and for an opportunity to live for the glory of His name.17LtMs, Ms 116, 1902, par. 54

“O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord most high is terrible.” [*Psalm 47:1, 2.*] Notwithstanding the terror with which He can strike the hearts of transgressors, He looks upon them with compassion and longs to see them turn to Him and be saved from their transgressions. “He is a great King over all the earth. He shall subdue the people under us, and the nations under our feet. He shall choose our inheritance for us. ... Sing praises to God, sing praises. For God is the King of all the earth: sing ye praises with understanding.” [*Verses 2-4, 6, 7.*]17LtMs, Ms 116, 1902, par. 55

“God is our refuge and strength, a very present help in trouble.” [*Psalm 46:1.*]17LtMs, Ms 116, 1902, par. 56

Let us all take hold of these promises, and unite in thanksgiving to God. Let us praise Him aloud in the midst of the congregation.17LtMs, Ms 116, 1902, par. 57

“Make a joyful noise unto God, all ye lands: sing forth the honor of His name: make His praise glorious. Say unto God, How terrible art Thou in Thy works! through the greatness of Thy power shall Thine enemies submit themselves unto Thee.” [*Psalm 66:1-3.*]17LtMs, Ms 116, 1902, par. 58

“Praise waiteth for Thee, O God, in Zion: and unto Thee shall the vow be performed. O Thou that hearest prayer, unto Thee shall all flesh come.” [*Psalm 65:1, 2.*]17LtMs, Ms 116, 1902, par. 59

I might read chapter after chapter similar to the Scriptures I have chosen; but I will let you search the Word of God for yourselves. Let us learn to praise the Lord in every place and under all

circumstances. I remember that my father used to stand up in praise meetings, when they were becoming a little dry, and say: "What doth much increase the store? When I praise Him, He gives me more." Thus he always made it his practice to praise God.¹⁷*LtMs, Ms 116, 1902, par. 60*

My brethren and sisters, you have every reason to praise the Lord. Let praise flow from your lips—praise for what He has done for you. Has He not been working mightily in this place? Have you not seen of the salvation of God? I have felt His presence here; I have seen of His salvation, and have been made glad. Let us honor the Majesty of heaven for His wonderful works to the children of men. Let us acknowledge that He is exalted above all the powers of earth, above all the powers of the nations. Sometime we shall more fully understand what this means. God will help us to bring light and life and health to those who come to this Sanitarium. He will help us to show them how to plant their feet upon the eternal Foundation, the eternal Rock, which can never be moved.¹⁷*LtMs, Ms 116, 1902, par. 61*

Ms 117, 1902

“I cannot sleep after half past ten ...”

Los Angeles, California

September 18, 1902

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I cannot sleep after half-past ten o'clock. My mind is heavily burdened. I was speaking earnestly to the brethren in Southern California in reference to the school at Fernando. Perplexing questions had arisen in reference to the school. One of authority was in the assembly, and He gave counsel in regard to the way in which the school <soon to open> should be conducted. An earnest interest was shown in the words spoken, which made a deep impression on our minds. *17LtMs, Ms 117, 1902, par. 1*

Our Counsellor said, “If you follow on to know the Lord, you will know that His going forth is prepared as the morning. The teachers in the school should be learners with the students in all the instruction given. They are constantly to receive grace and wisdom from the Source of all wisdom. *17LtMs, Ms 117, 1902, par. 2*

“You are just beginning your work. Not all your ideas are positively correct. Not all your methods are wise. It is not possible that your work, at its commencement, will be perfect. But as you advance, you will learn how to use to better advantage the knowledge that you gain. In order to do their work in harmony with the Lord’s will, teachers must keep their minds open to receive instruction from the great Teacher.” *17LtMs, Ms 117, 1902, par. 3*

The Knowledge of God

There is a great treasure of knowledge to be obtained in regard to the law of God—not head-knowledge merely, but heart-knowledge,

a knowledge of the saving grace of Christ. To have this knowledge means to be filled with the Holy Spirit. Every human being who gains a knowledge of the truth by submitting to its sanctifying power will stand complete in Christ. *17LtMs, Ms 117, 1902, par. 4*

The knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources cannot be too heavily drawn upon. The love expressed for all true, earnest seekers after truth is without measure. *17LtMs, Ms 117, 1902, par. 5*

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a head acceptance of truth, but a heart reception, which molds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite before God. Christ received into the heart makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond estimate. And more than this: The life and character are changed by the presence of the indwelling Saviour. *17LtMs, Ms 117, 1902, par. 6*

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting truth is illustrated by the words, "His going forth is prepared as the morning." [*Hosea 6:3.*] He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. *17LtMs, Ms 117, 1902, par. 7*

When the heart is molded and fashioned by the love of Christ, then, and then only, are you qualified to be teachers in the school or in the church. Then and then only can you impart the knowledge of God as it shines in the face of Christ. Then the Holy Spirit is with you as you teach, quickening your minds, showing that Bible truth

has life-giving power, power to convict the students and to reflect light from their minds to the minds of their teachers. Teachers and students can sit together in heavenly places,*17LtMs, Ms 117, 1902, par. 8*

The Promise of the Spirit

Nearly two thousand years ago there was heard in heaven a voice of strange and mysterious import: "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me." [*Hebrews 10:5.*] "Lo, I come, in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." [*Psalm 40:7, 8.*] Christ came to this earth to bring to men a knowledge of God and heaven. But we do not half comprehend the significance of the Saviour's lessons. We do not realize how much they mean to the beings He has created. He loves the human race. Do you ask how much? I point you to Calvary. But earthly cares and earthly interests hide from our view the things of heavenly origin, so that their importance is not understood. If our ministers and teachers had a deeper sense of their spiritual need, they would enter upon their work for the churches and for the youth with a realization of the sacredness of their trust. And a higher life would circulate through our churches and institutions.*17LtMs, Ms 117, 1902, par. 9*

Not only by our words are we to teach the truth. We are to teach it by our actions. Our characters are to bear witness to its power. We are to be examples to those whom we teach, that their eyes may be opened to the wonderful truths contained in the instruction given by the great Teacher.*17LtMs, Ms 117, 1902, par. 10*

Christ's every saying is of inestimable value. But not yet do we know the depth of the meaning of the Saviour's words. We have not brought them into the daily experience. We have not yielded our minds to the Holy Spirit, that we may understand the importance which the Originator of truth attached to His lessons.*17LtMs, Ms 117, 1902, par. 11*

The disciples, by their slowness of comprehension, lost much of the power of Christ's words. They did not understand His lessons in their highest spiritual meaning. When He tried to show them that it

was necessary for Him to die on the cross, in order to bear the penalty of transgression in man's behalf, they frankly acknowledged that they could not understand the meaning of His words. Christ reproved them for failing to see the meaning of the work He had come to this earth to accomplish. And then, in tender sympathy and compassionate love, He promised to send them His Spirit, who would bring to their minds the words He had spoken to them while on this earth. "The Comforter ... whom the Father will send in My name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." [*John 14:26.*] After His resurrection, He appeared to two of His disciples, and "opened their understanding, that they might understand the Scriptures." [*Luke 24:45.*]*17LtMs, Ms 117, 1902, par. 12*

Seeking for the most powerful agency to send to the aid of the disciples when He should no longer be with them, Christ promised to send them His Spirit. "When the Comforter is come," He said, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning." [*John 15:26, 27.*] Christ declared that the disciples would reap the harvest of His seed sowing, and that after His ascension they would do even greater works than He had done. And as they saw the fulfilment of all that was predicted of Him—His trial in the judgment hall, His rejection, His death on Calvary—they were so filled with love for Him and for those for whom He died that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Holy Spirit, and under the influence of that power thousands were converted.*17LtMs, Ms 117, 1902, par. 13*

The promise of the Spirit is made to us just as surely as it was made to the disciples. God stands ready to give us the power that He gave them. It is His purpose that the truth shall have an uplifting, ennobling influence on human hearts, that by the contemplation of His Word the mind shall constantly increase in power and value. As we press forward to grasp the truth, God gives the receiver greater and still greater revelations of truth, purifying and ennobling him, bringing him nearer and nearer perfection, until he is pronounced complete in Christ—the standard of perfection.*17LtMs, Ms 117,*

1902, par. 14

The Lord desires those who believe the truth for this time to be more deeply affected by the solemn, testing message they bear. But O how many there are whose hearts and minds are blinded by the influence of worldliness! They do not discern or appreciate the sacredness of present truth. The truth is not revealed with power in their lives, because worldly mindedness and self-exaltation take their places in their hearts. The cares of the world choke the good seed. Worldly interests absorb the attention, and the life does not reveal holiness to God. Devotion to the Master's service, and the sanctification that comes from a belief of the truth, is entirely lacking.*17LtMs, Ms 117, 1902, par. 15*

The condition of many of those who claim to be the children of God is exactly represented by the message to the Laodicean church. There is opened before those who serve God, truths of inestimable value, which, brought into practical life, show the difference between those who serve God and those who serve Him not.*17LtMs, Ms 117, 1902, par. 16*

The earth itself is not more richly interlaced with veins of golden ore than is the field of revelation with veins of precious truth. The Bible is the storehouse of the unsearchable riches of God. But those who have a knowledge of the truth do not understand it as fully as they might. They do not bring the love of Christ into the heart and life.*17LtMs, Ms 117, 1902, par. 17*

The student of the Word finds himself bending over a fountain of living water. The church needs to drink deeply of the spirituality of the Word. Their service to God needs to be very different from the tame, lifeless, emotionless religious experience that makes many believers but little different from those who believe not, very similar in spirit to the unconverted.*17LtMs, Ms 117, 1902, par. 18*

The Holy Spirit is the efficiency and power of all God's servants. At this time the church greatly needs this power and efficiency, but many of the members have lost all sense of their need. My brethren, as you organize churches and establish schools, remember the words I am speaking to you. Has not the church lost sight of the promise that the Lord is more willing to give the Holy

Spirit to those who ask Him than parents are to give good gifts to their children? The church members in every place need to be converted. There is need of a change of heart; then there will be a change of character. God's people have stopped short of the advancement that He desires them to make. They have not placed themselves in connection with the Source of all power. They are not ready for the coming of the Lord, and while they are unready, how can they help others to prepare?*17LtMs, Ms 117, 1902, par. 19*

The call to every one who knows the truth is to proclaim it to those who know it not, not in self-sufficiency, but in the power of Him who declares, "Without Me ye can do nothing." [Verse 5.] Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. The truly converted are blessed by the Holy Spirit, that they may bless others. In the place of wounding and bruising the hearts of their fellow workers, men and women are to uplift and strengthen them. Thus they honor and glorify God. Not an unkind word is to pass their lips. All that they say is to heal and restore. When the workers in God's cause know the truth as it is in Jesus, they will be as salt that has retained its savor. Filled with love for sinners, they will proclaim the message of present truth with such power that many will be converted.*17LtMs, Ms 117, 1902, par. 20*

"Except a man be born again," Christ declared, "he cannot enter the kingdom of heaven." [John 3:3, 5.] Our hereditary and cultivated tendencies to wrong must be overcome. Only those who are converted daily are vessels unto honor. They will receive the holy oil which God pours into the hearts that are emptied of selfishness and cleansed of worldly ambition. When our workers receive this holy oil, they will not take upon themselves the responsibility of accusing and condemning their fellow workers.*17LtMs, Ms 117, 1902, par. 21*

The present is a time of overwhelming iniquity. The increase of crime and deception calls for a most decided revelation of piety among those who know the truth. The world needs to see in Christians an evidence of the power of Christianity. There should be hundreds more at work, clothed with holy zeal, filled with a power proportionate to the importance of the message they are proclaiming.*17LtMs, Ms 117, 1902, par. 22*

Ministers and teachers, before you engage in your work, be sure that you are walking in the light as Christ is in the light. Obey the words, “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.*] Prayerfully study the work to be done, and then enter upon it with full assurance of faith, but with no boasting, no self-sufficiency; for this is destructive to all effort. Go to work in quietness and humility, in the meekness and lowliness of Christ, knowing that a trying time is before you, realizing that you will always need the grace of Christ in order to understand how to deal with minds. Watch unto prayer. Guard yourselves. Christ desires you to be no longer children, tossed to and fro by human impulse, but men and women strong in His strength. *17LtMs, Ms 117, 1902, par. 23*

Our workers—ministers, teachers, physicians, directors—all need to remember that they are pledged to co-operate with Christ, to obey His directions, to follow His guidance. Every hour they are to ask and receive power from on high. They are to cherish a constant sense of the Saviour’s love, of His efficiency, His watchfulness, His tenderness. They are to look to Him as the Shepherd and Bishop of their souls. Then they will have the sympathy and support of the heavenly angels. Christ will be their joy and crown of rejoicing. Their hearts will be controlled by the Holy Spirit, and they will have a knowledge of the truth which those who are merely nominal believers can never gain. *17LtMs, Ms 117, 1902, par. 24*

Ms 118, 1902

Christ's Method of Imparting Truth

NP

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The great Teacher held in His hand the entire map of truth, but He did not disclose it all to His disciples. He opened to them those subjects only which were essential to their advancement in the path to heaven. There were many things in regard to which His wisdom kept Him silent. *17LtMs, Ms 118, 1902, par. 1*

As Christ withheld many things from His disciples, knowing that then it would be impossible for them to comprehend, so today He withholds many things from us, knowing the <limited> capacity of our understanding. *17LtMs, Ms 118, 1902, par. 2*

We are to work as Christ worked. We are to move carefully. We are not to pour forth ideas that contradict the light which God has given, neither are we to follow methods that are opposed to His will. Let us tread in Christ's footsteps. As we follow Him, we may know that we are walking in the pathway of life. *17LtMs, Ms 118, 1902, par. 3*

Raised to Newness of Life

No one is to take part in the solemn ordinance of baptism without giving the subject careful, prayerful thought. The candidates, and especially the youth, are to be carefully instructed in regard to the obligations they assume in taking this step. They pledge themselves to devote their lives to God's service; and the three great powers of heaven, the Father, the Son, and the Holy Spirit, pledge themselves to co-operate with them, to work in and through them. As they accept Christ as their Saviour, they receive power to become the sons of God. *17LtMs, Ms 118, 1902, par. 4*

As men and women thus enter into covenant relation with God, they take the name of Christian. From henceforth they are to live the life

of Christ. They have been buried with him, and with Him raised to newness of life, and they are to “seek those things which are above, where Christ sitteth on the right hand of God.” [*Colossians 3:1.*] *17LtMs, Ms 118, 1902, par. 5*

The Source of Our Power

Let the people of God remember that they will gain strength only by trusting in him, not by signing human agreements to obtain worldly standing and influence. God’s word to us is, “Cease ye from man, who is finite and erring, and whose influence is often cast on the wrong side. Link up with Christ, the author and finisher of your faith. Every particle of your strength and influence, every moment of your time, belongs to God. Look not to man as your leader, but to God, the living God. He will put His Spirit upon all who serve Him with whole-hearted devotion. Every part of the being belongs to Him; He has bought it with the life of His Son.” *17LtMs, Ms 118, 1902, par. 6*

The power of God has been placed at the disposal of the church. There is power for every one who holds the beginning of his confidence firm unto the end. “The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God.” [*1 Corinthians 1:18.*] It is by complying with Christ’s invitation, “Come unto me,” by wearing gladly His yoke of restraint, that we find rest. [*Matthew 11:28.*] Thus haughty self-sufficiency is expelled, and the meekness and lowliness of Christ find a place in the daily life. When a man gives himself to God, Christ controls every part and fiber of the being, making that man a power for good. *17LtMs, Ms 118, 1902, par. 7*

No human plans or arrangements can cure the church of its coldness and hardness of heart. In the pride of worldly wisdom and worldly ambition to be first may be found the reason that the word of the gospel, notwithstanding its boundless resources, meets with so little success comparatively. Our Saviour rejoiced in the spirit and offered thanks to God as He thought of how the value of truth, though hidden from the wise and prudent, is revealed to babes—those who realize their weakness and feel their dependence on Him. *17LtMs, Ms 118, 1902, par. 8*

God declares that He will spue out of His mouth those who exalt themselves, extolling their own wisdom. They have not in their characters the fragrance of Christ's character. So well satisfied are they that they would bind men up with agreements as a remedy for all the evils that exist. Those who are but babes in Christ will exert a far stronger influence for good than those who, filled with self-sufficiency, refuse to receive the light and knowledge that God offers them, saying, "I am rich and increased with goods, and have need of nothing." But the words and works of these self-exalted ones are disgusting to the self-denying Redeemer. The One who knows all things says to them, "I will not hear thy prayers, neither will I commend thy service. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore, and repent." [*Revelation 3:15-19.*]*17LtMs, Ms 118, 1902, par. 9*

Fearful perils are before those who bear responsibilities in the cause of God—perils, the thought of which makes me tremble. But the word comes, "My hand is upon the wheel, and I will not allow men to control My work for these days. My hand is turning the wheel, and My providence will continue to work out the divine plans, irrespective of human inventions. Man's plans will be overthrown, and the Lord God of heaven will reveal His glory. The Father, the Son, and the Holy Spirit will work out heaven's law. These three great powers have pledged themselves to bring to nought the inventions of idolatrous human minds. They have put the infinite treasures of heaven at the command of God's struggling people. As the wheel is turned by a divine hand, the philosophy of the wisest men who are working contrary to My purposes will become intricate and confused."*17LtMs, Ms 118, 1902, par. 10*

Let us remember that the coming of the Lord is nearer than when

we first believed. What a wonderful thought it is that the great controversy is nearing its end. In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather from the world a people who will serve Him in righteousness, who will not bind yokes on the necks of their fellow beings, but will break every yoke of human invention.*17LtMs, Ms 118, 1902, par. 11*

The Lord speaks, saying: “Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters.” [*2 Corinthians 6:17, 18.*] This is His promise. Will we comply with the conditions?*17LtMs, Ms 118, 1902, par. 12*

When Christ was on this earth, He sought in vain for something with which to compare His kingdom. “Whereunto shall I liken the kingdom of God,” He said, “and with what comparison shall I compare it?” [*Luke 13:20; Mark 4:30.*] He who is the Wisdom of God seemed to hesitate, embarrassed. There was nothing in earthly governments which He could use as a means of comparison. Society contained no fitting symbol of His church. The kingdom of Christ does not and cannot bear any resemblance to the kingdoms of the world. In the kingdom of Christ there is no instrument of coercion. In it force has no place. The gospel of Him who gave His life for the life of the world is a gospel of peace. It is the Saviour’s grace, His love, His tender compassion that breaks every barrier down. The gospel is a power of itself, above all and encompassing all. It is a divine, immutable principle, a wellspring fed by the stream that flows from the throne of God.*17LtMs, Ms 118, 1902, par. 13*

“Where two or three are gathered together in My name, there am I in the midst of them,” Christ declared. [*Matthew 18:20.*] And to His disciples He gave the commission, “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.*]17LtMs, Ms 118, 1902, par. 14

“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 16:17, 18.*] “And He said unto them, Go ye into all the world, and preach the gospel to every creature. ... And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.” [*Verses 15, 20.*]17LtMs, Ms 118, 1902, par. 15

“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 were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” [*Luke 24:44-48.*]17LtMs, Ms 118, 1902, par. 16

“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.”17LtMs, Ms 118, 1902, par. 17

“And He led them out as far as to Bethany, and He lifted up His hands, and blessed them, and it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshiped Him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.” [*Verses 49-53.*]17LtMs, Ms 118, 1902, par. 18

The commission given to the disciples is given to us. The power promised to them is promised also to us. But have we fulfilled the commission? Have we placed ourselves where God can give us the power that He gave the disciples—power that enabled them to preach the gospel so mightily that thousands were converted in a day? How can we expect the approval of heaven while we leave our fellow beings unwarned? Our people in the home field have not felt

as they should the responsibility of working for their neighbors. They have not prayerfully taken up the work lying before them. Earnest, sanctified, evangelical work has not been done for those in America who are unenlightened. In this field there are many unworked cities, many places that should be made centers of truth. Bible truth is to be brought before many people and is to be efficacious in preparing a people to stand in the day of the Lord.¹⁷*LtMs, Ms 118, 1902, par. 19*

Ms 119, 1902

An Appeal for the Work in Southern California

Fresno, California

October 8, 1902

Portions of this manuscript are published in *HFM 84*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear brethren and sisters,—

I have recently attended the Southern California camp-meeting which was held at Los Angeles. There was good attendance of our own people, and some interest was manifested by the people of the city. There were one hundred and thirty-five tents on the ground, occupied by about four hundred campers. On Sabbaths and Sundays there must have been about six hundred Sabbath keepers assembled. During the meeting much attention was given to medical missionary work. This will be a prominent feature of the work in this Conference, because of the thousands who come to Southern California for their health. *17LtMs, Ms 119, 1902, par. 1*

While at Los Angeles, I received the blessing of the Lord in large measure. At times I felt so weak physically that I feared I could not stand before the people. One Sabbath afternoon, as I was about to start for the meeting, a great weakness came over me, and I feared that I should not be able to speak. But I decided to go, and as I waited in the large tent while the opening exercises were going on, I sent an earnest prayer to God for help. I pleaded with Him to speak to the large congregation assembled. He heard and answered my petition. As I rose to my feet, I felt as if the everlasting arms were round about me, and I knew that I was leaning upon a power that never fails. I spoke for over an hour, and then, feeling that I must acknowledge the blessing that God had given me, I knelt on the platform, and offered thanksgiving to my heavenly Father in my own behalf and in the behalf of those who had listened to the message

that God had given me for them.*17LtMs, Ms 119, 1902, par. 2*

I have not a doubt but that angels from heaven were in the assembly, and that those present, believers and unbelievers, were under the influence of the Spirit and power of God.*17LtMs, Ms 119, 1902, par. 3*

During the camp-meeting I spoke seven times, and the Lord was my constant Helper. I praise Him; for He is my physician and my dependence.*17LtMs, Ms 119, 1902, par. 4*

During my stay in Southern California, I have visited places that in the past have been presented to me as suitable for the establishment of sanitariums and for a school. For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fill these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work. Men are seeking to bring those engaged in the different trades under bondage to certain unions. This is not God's planning, but the planning of a power that we should in no case acknowledge. God's Word is fulfilling; the wicked are binding themselves up in bundles ready to be burned.*17LtMs, Ms 119, 1902, par. 5*

We are now to use all our entrusted capabilities in giving the last warning message to the world. In this work we are to preserve our individuality. We are not to unite with secret societies or with trades unions. We are to stand free in God, looking constantly to Christ for instruction at every step. All our movements are to be made with a realization of the work to be accomplished for the Lord.*17LtMs, Ms 119, 1902, par. 6*

I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which are buildings which could be utilized in our work, and other places with orchards and other improvements, and that these properties would be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way that God designs them to be cared for. In our efforts to help the

sick, we are to take them away from the sights and sounds of the cities, where they are continually annoyed by the noises of trams and streetcars and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, where they can have the blessing of fresh air and sunshine. *17LtMs, Ms 119, 1902, par. 7*

This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the end of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little and there a little. And our physicians should be the first to see the advantages of a retired location for our sanitariums and schools. *17LtMs, Ms 119, 1902, par. 8*

Properties such as those to which I have referred are being offered to us, and some of them we should purchase, when it is plain that they are what we need. Where there are orchards on these places, so much the better, but in some places where the land is bare, the buildings may be just what we need, and trees can be set out on the land. *17LtMs, Ms 119, 1902, par. 9*

The fact that in many cases the owners of these properties are anxious to dispose of them, and are therefore willing to sell at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant or unduly large plans in our work in any place. We are to remember the cities that have been neglected and that must now be worked. The people in these cities must have the light of truth. In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to secure the advantages that the Lord desires us to have. We are to be as wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and then as are to work the cities from these outpost centers. *17LtMs, Ms 119, 1902, par. 10*

The cities will become as Sodom, filled with iniquity and confusion.

We are to take our students from the temptations offered by the liquor saloons that in the cities are seen on every hand, to quiet places, where the ears will not be wearied by constant noise or perverted by blasphemous language. We are to place our youth where they will be surrounded with the beautiful things of God's creation. God lives and reigns, and He desires His people to be wise to secure the good and refuse the evil, which corrupts the thoughts and defiles the soul.*17LtMs, Ms 119, 1902, par. 11*

During this visit to Southern California, we have seen many desirable properties that are offered for sale. Our brethren have purchased for an intermediate school one such property at Fernando, a town of six hundred inhabitants, about twenty miles north of Los Angeles. The property consists of twelve and a half acres of land, a large school building, and a boarding house. The school building is a modern, two-story brick structure, with an attic that can be improved and used as sleeping rooms. On the first floor there are fine recitation rooms and a chapel that will seat about two hundred. The second floor has seven good school rooms. The attic has been divided into fourteen sleeping rooms and two work rooms. The other building is a two-and-a-half-story structure and is well adapted for a girl's dormitory for which purpose it was built. The Conference has purchased a seven-roomed cottage adjoining this property. The cottage stands in an orange grove of two acres. The whole investment as it now stands is only about ten thousand dollars.*17LtMs, Ms 119, 1902, par. 12*

From the roof of the school building there is a beautiful view of the surrounding country.*17LtMs, Ms 119, 1902, par. 13*

Our people opened their school at Fernando last week with forty students. On my way from San Diego to this place, I had the pleasure of attending the opening exercises. Before I had the privilege of seeing this place, I urged its purchase without delay, because I could plainly see, from the description given me of it by letter, that it closely resembled places presented to me by the Lord as places that would be offered to us at a low price, and I had no hesitancy in advising its purchase.*17LtMs, Ms 119, 1902, par. 14*

After the Los Angeles camp-meeting, we went to San Diego. Here

our people are conducting a hygienic restaurant and a food store and treatment rooms in the very best part of the city. The work is carried on in rooms once used as a saloon. *17LtMs, Ms 119, 1902, par. 15*

Those in charge of the medical work in San Diego have more patients than they can care for properly in their small quarters, and for a long time they have been pleading with us to help them to get a suitable place for sanitarium work. While we were in San Diego, we drove to a place five miles out of the city, to look at a property offered for sale at a reasonable figure, which the brethren there thought would be suitable for sanitarium work. *17LtMs, Ms 119, 1902, par. 16*

The building on this property was erected as a sanitarium and is a mile and a half from a railway station. It stands on a rise of ground, and commands a view of the whole valley. All around, though at some little distance, are large residences, standing in the midst of flourishing orange groves and orchards. The building itself stands in twenty acres of land, part of which was once an orange grove. But the house has been unoccupied for several years, and most of the trees have died for want of care. *17LtMs, Ms 119, 1902, par. 17*

As I said before, the building was erected for a sanitarium. It is three stories high and is one of the most thoroughly constructed buildings that I have ever seen. There is nothing extravagant about it, but taste and skill have been brought into its erection. There are about eighty rooms in the building, all of which are airy and well lighted. In each bedroom there is a large closet for clothes and a stationary washbowl. The building was erected fifteen years ago, but was occupied only for a short time. *17LtMs, Ms 119, 1902, par. 18*

I have never seen a building for sale that was better adapted for sanitarium work, and we believe that it should be secured for our work. Dr. Whitelock is now negotiating for its purpose, and he thinks that it can be bought for about eleven thousand dollars. The cost of the building, without the land, was more than twenty-five thousand dollars. There are twenty acres of land in the property. There were once forty, but part of the land was sold at a time of pressure for

means. We think that this land also should be purchased, if it is for sale, that there may be opportunity for the erection of inexpensive cottages for the accommodation of helpers.*17LtMs, Ms 119, 1902, par. 19*

I now ask my brethren and sisters who have means to spare that is not invested in the Lord's work, to help us, by sending as either gifts or loans of money, without interest, to purchase this property. Soon a large number of tourists will be coming to San Diego to spend the winter months. It would be greatly to the advantage of our work if this property could be purchased at once and the sanitarium opened this winter. We ask our brethren and sisters to help us to purchase this place which God has certainly opened the way for us to secure.*17LtMs, Ms 119, 1902, par. 20*

In Los Angeles also the medical workers are in great need of a suitable place in which to carry on their work. Los Angeles is a center for tourists from all parts of America, and it is surely time that we had a sanitarium near that city. For two years past, our medical work there has been carried on in rooms over the hygienic restaurant, but these rooms were not at all suitable, and now they are needed for the accommodation of the restaurant workers. For the present, Dr. Evans is carrying on work in Pasadena, where he has opened treatment rooms in a large building in the center of the city. We have looked at several properties near Los Angeles, and we are sure that something suitable for sanitarium work could be secured at little cost.*17LtMs, Ms 119, 1902, par. 21*

From the light given me when I was in Australia, and renewed since I came to America, I know that our work in Southern California must advance more rapidly. The people flocking here for health must hear the last message of mercy.*17LtMs, Ms 119, 1902, par. 22*

For years the work in Southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may secure the places so well suited for our work.*17LtMs, Ms 119, 1902, par. 23*

God has not been pleased with the way in which this field has been neglected. From many places in Southern California the light is to shine forth to the multitudes. Present truth is to be as a city set on

an hill, which cannot be hid. *17LtMs, Ms 119, 1902, par. 24*

Southern California is world-renowned as a health resort. Every year many thousands of tourists come here. These must hear the last warning message. We are called upon by God to explain the Scriptures to these people. We are not to build hotels for the accommodation of tourists, and we are not to establish sanitariums in the cities. We are to establish our work where we shall be able to do the most good to those who come to our medical institutions for treatment. *17LtMs, Ms 119, 1902, par. 25*

Workers who can speak to the multitudes are to be located where they can meet the people where they are and give them the message of truth. *17LtMs, Ms 119, 1902, par. 26*

What will you do to help, brethren? Will you put the Lord's money into circulation to advance His work? Will you respond at once to this appeal? We so greatly desire that these favorable openings may be taken advantage of. If we do our duty, the Lord will give us many souls for our hire. *17LtMs, Ms 119, 1902, par. 27*

The aim and burden of our work is to show that the truth uplifts and saves. Missionary work must be done. The world is our field of labor, and we must meet the people where they are and give them the message. God desires His workers to develop the capabilities and powers that He has given them. It is His purpose that they shall constantly increase in usefulness, ever gaining greater ability to win souls to Christ. *17LtMs, Ms 119, 1902, par. 28*

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. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into

the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.” [Revelation 14:6-11.] *17LtMs, Ms 119, 1902, par. 29*

“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 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.] *17LtMs, Ms 119, 1902, par. 30*

If these words do not arouse our people from their listless attitude, what shall be done for them? I call upon them to look on the fields; for they are white. The harvest truly is plenteous, but the laborers are few. There are many, many cities waiting to be entered. There are many, many parts of the Lord’s vineyard destitute and unworked. *17LtMs, Ms 119, 1902, par. 31*

At this time more is needed than activity in business lines. All the workers are to consecrate themselves to God, placing in His work all their talents and laboring earnestly to win souls to Christ. It is God’s purpose that His people shall bear aloft the banner on which is inscribed the words “The commandments of God and the faith of Jesus.” [Revelation 14:12.] Through the agency of the Holy Spirit, the principles of the law of God are to obtain the victory. *17LtMs, Ms 119, 1902, par. 32*

Into the service of God we are to bring life and animation. If we ask Him in faith, He will give us His Holy Spirit. Earnest, persevering efforts must be put forth to secure every advantage that will extend

the influence of the cross of Christ. God's work is not to be done in a haphazard way. It is to be carried forward with sanctified order and with such consecration and simplicity that the self-denial of Christ will be revealed in all that is done. It is to be demonstrated that the law of the Lord is perfect, converting the soul. Nothing but heart-obedience will secure salvation.*17LtMs, Ms 119, 1902, par. 33*

Human influence sanctified by the love of God—this is what is needed now in the work of the third angel's message. We are not to yield to the temptation to enter into business transactions that will not allow us to labor with earnest interest and disinterested effort for the souls that are out of Christ. We are to live the life of the Saviour. He is to be revealed in our spirit, in our words, in our prayers, in our deeds. We are to be bound up, body, soul, and spirit, with His great plan of mercy. Our characters are to be a reproduction of His character. When God's people show the interest that they should in the work of soul-saving, many precious souls will be brought to a knowledge of the truth.*17LtMs, Ms 119, 1902, par. 34*

Any line of work from which is left out the essence of true service might better be turned over to the world. The talents of God's people are to be employed in lines of work in which they can be laborers together with Him. The will of Christ is to be our will. Union with Him means freedom of action. It means activity in the work for the accomplishment of which He gave His life. Anything that interposes between us and this work is to be discarded as a hindrance to true advancement.*17LtMs, Ms 119, 1902, par. 35*

May God bless you, my brethren and sisters, and help you to realize that you are His, to do His will.*17LtMs, Ms 119, 1902, par. 36*

Ms 120, 1902

Report of a Ministers' Meeting

Fresno, California

October 6, 1902

Portions of this manuscript are published in *Ev 282*. ⁺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.

Report of a Ministers' Meeting, held on the S.D.A. Camp-Ground, Fresno, California, 6 a.m., October 6, 1902.

Sister White, after reading a manuscript (*Ms 117, 1902*) on the need of receiving the Holy Spirit, spoke as follows:¹⁷*LtMs, Ms 120, 1902, par. 1*

Brethren, I have something to say to you. I will come right to the point, because I know we have not much time.¹⁷*LtMs, Ms 120, 1902, par. 2*

You have been considering the question, Whom shall we choose as president of the Northern California Conference? This matter has been laid open before me. For president of our Conference, we need a man strong in capability, strong in a knowledge of the Scriptures and of Jesus Christ, strong in experience. We need just such a man as Brother A. T. Jones is in these respects. I have been instructed that he has the qualifications necessary, so far as physical strength and a well-balanced mind are concerned; but that in order to maintain his spirituality, he must be constantly receiving grace from Christ and constantly imparting it to others.¹⁷*LtMs, Ms 120, 1902, par. 3*

It is the pleasure of God that Brother A. T. Jones should serve this Conference another year as president. It is His pleasure that A. T. Jones should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of a Conference, he has arbitrary

authority. True, he is to have authority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ. *17LtMs, Ms 120, 1902, par. 4*

In the past, the work of Brother Jones has been represented to me in figures. It has seemed as if he was holding out to the people a vessel filled with most beautiful fruit, but that while offering this fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heaven-born. Words are sometimes spoken, reproofs given, with a drive, a vim, that causes the people to turn away from the beautiful truths that he has for them. *17LtMs, Ms 120, 1902, par. 5*

I have seen Brother Jones when the melting Spirit of God was upon him. His love for the truth was genuine, and not something that he merely claimed to possess. He had cultivated and cherished this love, and it is still within his heart. But our brother has a very poor way of manifesting the compassion, the tenderness, the lovable spirit of Christ. *17LtMs, Ms 120, 1902, par. 6*

After my heavenly Instructor had repeated these words to me, He said: "There are some who see this defect of Brother A. T. Jones. Brooding over the matter, they have become disaffected and feel that they could hardly consent to his serving longer as president of the Conference. But," continued the One of authority, "can you select one who has no defect in his ministry, in his manner of speech, in his praying?" One name and then another was suggested by those assembled. "Can you say," asked the One of authority, "that there are no imperfections in these whom you have named?" "No," they answered, "we cannot say that either of these men is perfect." The same question was asked of every one in the company, and no one was found without some defect. *17LtMs, Ms 120, 1902, par. 7*

The Speaker then turned to Brother A. T. Jones, and said: "You are a man who, with your physical strength and mental clearness, should know how to balance yourself so as to present in the best possible manner the precious truth that is to decide the destiny of

souls.”*17LtMs, Ms 120, 1902, par. 8*

Addressing the brethren assembled, our Instructor repeated the names of some of the different ones who were mentioned as being able to carry the responsibilities of the presidency of the California Conference, and said: “Can you not see that if the burden of a conference were laid upon a man of limited capability and of feeble physical strength, he would not be able to represent the truth aright? But while Brother Jones has the physical and the mental powers, he is in need of the holy oil that is poured out of the golden pipes into the hearts of men. This oil is to fill his heart, and when he receives it, the Spirit of God will be upon him.”*17LtMs, Ms 120, 1902, par. 9*

When I returned to America, I found among the workers in this Conference a spirit of measuring their fellow workers. I have no sympathy whatever with such a spirit. Do not condemn your brethren because their minds do not run in the same channel as your own. You may not agree with them, it is true; but perhaps they would not agree with you any more than you would with them. You might just as well be told to cease your ministry on account of your defects as they. Such measurement is of a very cheap order. God does not measure in this way.*17LtMs, Ms 120, 1902, par. 10*

Soon after our arrival in America, we attended a local camp-meeting at Napa. Several of the Conference laborers were present; but where was Brother Corliss, a man who has an understanding of the Scriptures, a man who should be respected? God has respect for Brother Corliss. He does not desire any of us to take the position that because our brother may sometimes fail, he is unworthy of our respect and confidence. Although Brother Corliss has faults and makes mistakes, yet he is no more defective than those who thought he was hardly worthy to attend the Napa camp-meeting as a public speaker. They needed to repent just as much as he did. It could well have been said to them, “He that is without sin among you, let him first cast a stone.” [*John 8:7.*]*17LtMs, Ms 120, 1902, par. 11*

God was displeased with such measurement as this. Our Instructor declared to us that such an attitude was an evidence of narrow-

mindedness and bigotry; an evidence that the souls of those who thought this brother unworthy needed to be enlightened and vivified by the converting power of God. Today some may regard the words, the acts, the sentiments, of Brother A. T. Jones as a sufficient cause for passing him by. But the light that I have had is that Brother A. T. Jones is going to be reconverted. *17LtMs, Ms 120, 1902, par. 12*

It is not surprising that a man who has passed through the experiences that Elder Jones passed through in Battle Creek should sometimes err. He has had to arm himself and keep on the armor constantly, fighting the various evils that were continually creeping in. He has kept himself braced for so long that he must now make an effort to unlearn many things. He must be reconverted. In his manner of presenting the principles of truth he must reform. God has great love for Brother Jones, as well as for every other poor mortal who in some respects fails of reaching the standard placed before him. *17LtMs, Ms 120, 1902, par. 13*

The Lord, by His Holy Spirit, is going to strengthen Brother Jones, enabling him to endure the inconveniences and taxation of travel from place to place. He desires our brother to heed the messages that He has taken pains to send to him. He desires him to weave into the fabric of his character the threads of patience and kindness, that in heaven it can be said of him, He is complete in Christ Jesus. God desires every minister of the gospel to strive to attain to this perfection. *17LtMs, Ms 120, 1902, par. 14*

I do not single out Brother Jones as an exception. The whole ministry needs the reformation of the Spirit of God. The hearts of the Lord's messengers of truth are to be drawn out in earnest prayer for more grace and power. But the president of the Conference should be foremost in setting a right example. God will help him to do this. I am presenting this matter to you in the way in which it has been presented to me. *17LtMs, Ms 120, 1902, par. 15*

Every one of us needs to come under the softening, subduing influence of the Spirit of God. Especially does Brother A. T. Jones need to submit to this influence, because he is a strong man, and because God has given him an insight into the Scriptures. Elder

Corliss also is familiar with the Bible, and he too needs to be molded by the Holy Spirit, in order to use this knowledge aright. These men are not to draw apart from each other because they do not perfectly agree on every point. It is best to try to blend, brethren; it is best to blend in Christian unity. *17LtMs, Ms 120, 1902, par. 16*

God has kept His shield over Brother Corliss, and He will keep it over him. Through the Lord's blessing, he has done a noble work in San Francisco. For a long time he carried this work almost alone. As others come in to join him, he is in danger of criticizing what he supposes to be their defects. But he himself does not desire to be criticized. Criticism hurts him terribly. He must be careful not to criticize his brethren. God desires him to come into harmony with his brethren. He has an extensive knowledge of the truth and a wide experience in the work; and if he refrains from criticism, and cherishes the tenderness of Christ, he can be a great blessing and a wonderful help to the younger laborers. *17LtMs, Ms 120, 1902, par. 17*

I thank God with heart and soul and voice that He has spared Brother Corliss to us. I thank God, Brother Corliss, that you are still in the world. Although at times I have felt that your course was not just right, my brother, yet you have never heard me speak in a manner that you could question, have you? (J. O. Corliss: No.) I do not think you have, because I have felt just as tender toward you as if you were my own son. And I want this tenderness ever to remain in my heart. I know that Brother Corliss may sometimes be hasty and may make mistakes; but in Christ he can find One who is able to keep him from falling. *17LtMs, Ms 120, 1902, par. 18*

Brethren, let us all refrain from criticism. He who criticizes his brethren takes his position on the enemy's ground. Satan is an accuser of the brethren. Day and night he is accusing those who profess to follow Christ. Too often we think we could do better than those who are doing their best to carry on the work in right lines. *17LtMs, Ms 120, 1902, par. 19*

When you think your brother is pursuing a wrong course, go to him in kindness, telling him his fault "between thee and him alone." [*Matthew 18:15.*] Ask him if he is sure that he is right in doing as he

does. Invite him to compare notes with you. Often when you treat him in this way, light and blessing come to both of you. Not infrequently the supposed fault is found to be a virtue.*17LtMs, Ms 120, 1902, par. 20*

Let us learn to follow the Bible rule for dealing with the erring. Let us do our part to answer Christ's prayer for unity among His people. During the coming year let us obey the new commandment that Christ gave to His disciples in every age, "Love one another, as I have loved you." [*John 13:34.*] For our soul's sake let us serve Him with more zeal and earnestness than we have ever served Him before.*17LtMs, Ms 120, 1902, par. 21*

Brethren, shall we not cease criticizing one another? Shall we not blend? Shall we not be determined so to unite that we shall be one strong whole? Shall we not bind heart to heart? Shall we not seek to subdue our hasty spirit, and learn to be as meek and lowly as the little children of whom Christ said to His disciples, "Except ye be converted, and become as this little child, ye shall not enter into the kingdom of heaven"? [*Matthew 18:3.*]*17LtMs, Ms 120, 1902, par. 22*

We have the privilege of being loyal members of the Lord's family, children of the heavenly King. Shall we not act like brethren and sisters, treating one another kindly, tenderly, affectionately? "By this," Christ declares, "shall all men know that ye are My disciples, if ye have love one to another." [*John 13:35.*] Let us remember these words.*17LtMs, Ms 120, 1902, par. 23*

Brethren, let us learn to 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.*] This is the rest we all so much need. God wants every one of us to sit in humility at His feet, learning of Him. We must watch every word and act; for we cannot afford to destroy the confidence that our brethren have in us.*17LtMs, Ms 120, 1902, par. 24*

I have endeavored to place before you the situation as the Lord views it. I desire to see you growing upward, ever upward.*17LtMs, Ms 120, 1902, par. 25*

God desires His servants to stand with the whole armor on, in His

might overcoming the powers of darkness, to His honor and glory. Let us begin this work today. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [*Romans 10:10.*] Let us bring into our daily life, into all our words and works, belief unto righteousness, and confession unto salvation, in order that we may glorify the God of heaven. *17LtMs, Ms 120, 1902, par. 26*

W. T. Knox (Chairman): I think, brethren, with the instruction that has been placed before us, we all see our duty plainly now in this matter. The work of this Conference in the selection of its officers will be but the beginning of the work that has been outlined before us. What is wanted is not merely the selection of a president, but the hearty support and co-operation of all the brethren associated with him, and also a close application of the truth of God to every heart. I am sure that we are all satisfied that if what has been given us is carried out, the Northern California Conference has the best year before her that she has ever had in her history. *17LtMs, Ms 120, 1902, par. 27*

Although the time has come to separate, if any one else has anything to say, there is opportunity to speak now. *17LtMs, Ms 120, 1902, par. 28*

A. T. Jones: In the nature of things, I should have something to say. I shall be brief; I shall be very brief; for you have been told it all, and it is all so. I thank God for the one great promise—that I am to be converted. That is the good, cheering thing—that I am to be converted; and I know it. I am glad that you know it, and so many of you; for I can have your help in making that thing effective. And, brethren, that is what I do want. You know that is what I asked for a year ago, at the beginning of my work in this Conference; and I ask it still. So I just simply commit myself to God and to His Word and to His work, as has been described, and I ask your co-operation, your fellowship, and we shall go on together; and so let us pray: *17LtMs, Ms 120, 1902, par. 29*

(Praying) "Heavenly Father, we bow before Thee. Lord, we have heard Thy word. We submit all to Thee. O Lord, Thou hast called

me by name, and hast told my failings and my sore need. Lord, I confess it all to Thee. *17LtMs, Ms 120, 1902, par. 30*

“O God, I thank Thee for Thy gracious word, Thy blessed, Thy special promise, that I, Lord, shall be converted unto Thee. And so, Lord, I put myself into Thy hands this moment, to be converted, to be molded and fashioned according to Thine own mind and by Thy Holy Spirit. O Lord, I pray that Thy divine wish may be met, that I shall ever be a channel for the flowing of that holy oil which Thou hast mentioned, and which Thou dost long to pour upon bereaved and sore and mourning hearts. And Lord, I pray Thee that Thou wilt now convert me through and through. Make me, Lord, altogether like Jesus, only like Jesus, that I shall be kind and courteous, gentle and careful, toward all my brethren and all to whom Thou dost send me. *17LtMs, Ms 120, 1902, par. 31*

“O Lord, Thou knowest all about it. I need not tell Thee anything. But Lord, I will confess all that Thou hast spoken. Take me, O Lord; Thou hast bought me; I am Thine. So I give myself to Thee, Lord, this morning, body, soul, and spirit, to be devoted to Thee, to be consecrated to Thee, to be upheld by Thee, to be purified by Thee, to be cleansed by Thee, to be molded and shaped by Thee, conformed to the image of Thy dear Son, that I may walk worthy of Thee, dear Lord, and glorify Thee on earth, and finish the work which Thou hast given me to do. *17LtMs, Ms 120, 1902, par. 32*

“Lord, I pray Thee that the hearts of my brethren may not be pained any more by anything that I may do or say, but that they may be bound to Thee, Lord, and helped on the way. *17LtMs, Ms 120, 1902, par. 33*

“And so now, Lord, we have committed all to Thee. We thank Thee that Thou dost accept every one; and so, Lord, use us. Make us one, we pray Thee, O Lord, help to make us one. Whomsoever Thou shalt choose as the band of men that shall go with me, make our hearts one, our minds one, that we shall be workers together to unify the great work which Thou hast committed to us, to make Thy work prosperous, and carry it nobly and strongly, as Thou hast a care. *17LtMs, Ms 120, 1902, par. 34*

“And so, Lord, I pray for this. I know, Lord, that Thou dost hear the

prayer; and so answer, we pray Thee, in the multitude of Thy mercies, Lord, answer, that California may rise once more to the place that belongs to this conference in Thy great work, that Thou mayest be glorified.*17LtMs, Ms 120, 1902, par. 35*

“Lord, I thank Thee for Thy word; for Thy Spirit; for Thy promise. In Jesus’ name, Amen.”*17LtMs, Ms 120, 1902, par. 36*

J. O. Corliss: I feel that it is due me to say a word. The prayer offered by Brother Jones has been my prayer, as he prayed, in my own behalf. I would that I had control of myself just now, so that I could tell you how I feel. I accept every word that has been said concerning myself this morning as from the Lord. Brethren, I have not been unconscious of these faults. They have been so strongly upon my mind at times, and I have been so disheartened at times over the repetition of these things, that I have even contemplated going away somewhere in privacy, where I could live before God alone. The only thing that has surprised me is that my brethren have borne with me as they have. I have known all these things, and I have had greater struggles over them than over anything else in all my life.*17LtMs, Ms 120, 1902, par. 37*

It is nothing new to me to have the Lord speak in this way; and I expected this morning that the Lord would say even more to me than He has; for I know that there has not been said one half of what might have been said about my faults and my failings. But God has been wonderfully good to me, and I want to say to my brethren, If you will only have patience with me, I will try to reunite with you in getting near to God. The very longing of my soul is that I may be fitted to labor with you, to be directed by God in the way of everlasting life. If I had control of my emotions just now, I should like to say more; but I have said enough to let you know how I feel about these things. I am not worthy of any place among you; I know that. There is nothing of me. All there is, God has made it, and I praise Him this morning for what He has done.*17LtMs, Ms 120, 1902, par. 38*

M. H. Brown: I wish to say a word, brethren and sisters, this morning. I rejoice in this message that has come from the Lord, and accept it heartily, and can say to Brother Jones that he will have my

hearty and loyal support in connection with the work. Whatever humble place I may have, he may be assured that I will do all that I can to stay up his hands and do everything I can in carrying forward the Lord's work. My heart responds joyfully and cheerfully to this message this morning; for I am sure that I can say that when I came to this camp-ground, I had no idea, I had no thought, I had no imagination, of any such thing as has been proposed since we met here upon the ground. I am so glad that matters have turned as they have, and that the proposition that was made concerning the relation that I should sustain to the work will not be carried out; for it lifts from my mind a great burden, and I rejoice in the message that has come to us that relieves the situation.*17LtMs, Ms 120, 1902, par. 39*

Mrs. E. G. White: I desire to mention another point: Do not load down the president of the Conference with details of business. For years our people have been instructed to choose trained businessmen to attend to this part of the work. God does not desire His ministers—men strong in a knowledge of the Scriptures, men able to endure the taxation of going from place to place to do the work of an evangelist—to be hindered in their regular work by having to give attention to business matters.*17LtMs, Ms 120, 1902, par. 40*

Some have misunderstood the meaning of my instruction to Brethren A. T. Jones and Corliss to take an interest in the youth who are being trained in the Pacific Press. Some have thought that the Lord desired these brethren to share largely the spiritual burden of those who are in the publishing house. But by stating that they should have a care for the youth there, I meant that they should take an interest in their welfare; that whenever they pass through the Office and meet the young men and young women in training, they should give them a friendly handshake and speak kindly to them. They are to speak to them of the great privileges they enjoy by being connected with one of the Lord's institutions. They are to strive to show them the opportunities they have of learning to be useful workers in the Lord's service. Such words will bind their hearts with the hearts of the workers in Christian love.*17LtMs, Ms*

120, 1902, par. 41

Brethren Jones and Corliss, you have a work to do in public ministry. O that I could describe to you the great work yet to be done by our messengers in giving to the world the last warning message of mercy! God wants our Conference presidents to be clean in spirit, in word, in act. Let the business of our Conferences be looked after by businessmen. Give the ministers opportunity to do their appointed work. Give them time to cultivate spirituality. May the Lord bless you, my ministering brethren.¹⁷*LtMs, Ms 120, 1902, par. 42*

Ms 121, 1902

The Results of Genuine Conversion

NP

October 15, 1902 [typed]

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My mind has been much exercised during my waking hours the past night. I have been instructed to impress upon the minds of all those who claim to be followers of the Saviour the necessity of trusting far less in themselves and far more in Christ Jesus. Brethren and sisters, meditate much, pray much. Depend entirely upon the One who cannot err. Make Christ your Counselor. Let no man's voice lead you to try to counterwork the plans and works of God. Before you enter council meetings, first talk with Jesus. Sit at His feet to learn of Him His meekness and lowliness. Strive to carry out His purposes. Thus you will have rich experiences.¹⁷*LtMs, Ms 121, 1902, par. 1*

In all your councils, there is altogether too much human wisdom manifested and too little of the wisdom that makes men wise unto salvation. I am instructed to say, Put away from the heart the sins of unbelief, selfishness, self-confidence, evil-speaking. Repent before the Lord for any wrong done in your family. Come to God; confess your evil works; confess all the wrongs that you have committed toward your brethren and sisters in the church; make all things right. "Confess your faults one to another." [*James 5:16*.] Humble your hearts before God, the great Heart-searcher. To those who with full purpose of heart humble themselves before God, in an earnest desire to become true representatives of Christ, is given the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9*.]¹⁷*LtMs, Ms 121, 1902, par. 2*

Heartfelt confession and repentance, I am instructed, are the conditions on which all may receive the blessing of God. Those who meet at our annual gatherings with a spirit of repentance and confession will have a most precious season together. *17LtMs, Ms 121, 1902, par. 3*

God calls for a converted church. A reformation is essential. Many of those attending our camp-meetings are not clear before God. If they do not repent and seek for forgiveness, they will return to their homes and work unconverted. For years they have been in an unconverted state. They have not properly represented Christ's character. They have been easily offended. "These," said the One of authority, "are sinners, yet they are church members. They have not lived the truth in word and act, in business deal, in the home life. They cherish a spirit of hatred, alienation, strife. They act just as sinners act and will be dealt with as God deals with all other sinners, only more severely. Because of their profession of faith in the truths of the Bible, while in character they have put Christ to open shame, their condemnation will be the more severe." *17LtMs, Ms 121, 1902, par. 4*

Very many have so large a store of self-confidence and high-mindedness that they feel no need of the Holy Spirit to purify and refine their characters, no need of the cleansing blood of their Saviour to wash away their sins. If they neglect to make thorough work for repentance, they will lose their opportunity to understand the truth as it is in Jesus. *17LtMs, Ms 121, 1902, par. 5*

The Son of God came to convince the world of sin. He came to present the claims of God, that men might be convicted of sins which, although professed Christians, they are committing every day. He came to teach all men that tread the soil of this world, His home for thirty-three years, how to walk as He walked. He lived a life which is to be the example for all to follow in their own lives, if they expect ever to enter the kingdom of God. He declared, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [*Matthew 16:24.*] Thus we may become His disciples. *17LtMs, Ms 121, 1902, par. 6*

"In all things it behoved Him to be made like unto His brethren, that

He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [*Hebrews 2:17, 18.*] How powerful the motive to supplication! The Lord is nigh unto all who call upon Him in their heartfelt need. *17LtMs, Ms 121, 1902, par. 7*

But the Lord cannot bless those who are living a lie. Many who claim to be Christians have assumed a false character. In their words, their faultfinding, their spirit of criticism, their selfishness, their hard-heartedness, they reveal that they are unconverted. They act like sinners, yet claim to be children of God. Under certain provocations, all the perversity of the unrestrained heart breaks forth. Christ is ashamed of them. They are not Christians. To every such an one the instruction is given, "Take heed unto thyself" [*1 Timothy 4:16*]; for unless you are converted, unless you are refined in heart and life, you will continue to do the very things that have so long dishonored God. Unless you repent, you will harden your hearts still more, choosing to walk contrary to truth and righteousness. God cannot walk with you. Of such ones God says, "Unto this day they do after the former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded." [*2 Kings 17:34.*] *17LtMs, Ms 121, 1902, par. 8*

The Lord calls. Will you hear His voice? His words are right words, righteous words. *17LtMs, Ms 121, 1902, par. 9*

The true principles of psychology are found in the Holy Scriptures. Man knows not his own value. He acts according to his unconverted temperament of character, because he does not look unto Jesus, the Author and Finisher of his faith. He who comes to Jesus, he who believes on Him and makes Him his Example, realizes the meaning of the words, "To them gave He power to become the sons of God." [*John 1:12.*] But when he takes his place at the feet of Jesus, he is enabled to see mirrored in his own wicked, sinful life the awful depths of depravity to which the unconverted human heart can sink. He catches a glimpse of the pure character of the sinless One, a glimpse of the perfection that is given to the repentant, converted sinner. Clothed in the bright robe of His Redeemer's

character, he sits together with Christ in heavenly places.*17LtMs, Ms 121, 1902, par. 10*

Those who pass through the experience of true conversion will realize, with keenness of perception, their responsibility to God to work out their own salvation with fear and trembling, their responsibility to make complete their recovery from the leprosy of sin. Such an experience will lead them humbly and trustfully to place their dependence upon God.*17LtMs, Ms 121, 1902, par. 11*

I have a message to bear to all our ministers, physicians, teachers, managers, and all others working in any line of service for the Master. The Lord bids you come up higher, to reach a higher standard. I am instructed to urge upon you now the need of understanding personally that you must have an experience much deeper than you have thought of having. Many of you are already members of God's great family; but you know little of what it means to behold His glory and to be changed from glory to glory. You have seen but the first rays of the early dawn of His glory. The light of His glory is softened at first and tempered to our distorted vision. As we follow on to know the Lord, we shall learn that His going forth is prepared as the morning. Having confessed and repented of our sins, we shall keep learning of Christ until we come into the full noontide of a perfect gospel faith.*17LtMs, Ms 121, 1902, par. 12*

The Lord desires His people to make every camp-meeting a time of intelligent, definite advancement. There should be no uncertain, indistinct sound either in proclaiming the message or in offering long-drawn-out, lifeless prayers. Everything should be direct, right to the point, that the truth may bear away the victory. The words of life, spoken under the endorsement of the Holy Spirit, will leave an impression that will always remain.*17LtMs, Ms 121, 1902, par. 13*

God calls upon His servants to give a decided, earnest call to reformation, repentance, and conversion, that His people may cooperate with Him. The excellence of a genuine connection with Christ comes with obedience to the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] The worker who has this experience has an intense longing to know the fulness of the love

that passes knowledge. His capacity to enjoy the love of God constantly increases. Learning daily in the school of Christ, he has a constantly increasing capacity to grasp the meaning of the sublime truths that are as far-reaching as eternity. "The path of the just is as a shining light, that shineth more and more unto the perfect day." [*Proverbs 4:18.*] His knowledge enlarges; for to grow in grace means to have increased ability to understand the truth. *17LtMs, Ms 121, 1902, par. 14*

Such a worker is a laborer together with God. He realizes that he is material with which God is working, and that he must be passive in the Master's hands. Trials come to him; for unless tested by trial and disappointment, he would never know his lack of wisdom and experience. If he seeks the Lord with humility and trust, every trial will work for his good. *17LtMs, Ms 121, 1902, par. 15*

He may sometimes seem to fail, but his supposed failure to reach the place where he hoped to stand may be God's way of bringing his advancement. He thinks that he has failed, but his supposed failure means a better knowledge of himself and a firmer trust in God. He becomes stronger and more careful, and others reap benefit from his increased carefulness. *17LtMs, Ms 121, 1902, par. 16*

Every day adds to his power to succeed. He may make mistakes, but he learns not to repeat these mistakes. United with Christ, the True Vine, he is enabled to bear fruit to the glory of God. *17LtMs, Ms 121, 1902, par. 17*

"Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] There is no other way to obtain ability in the Lord's service than by watching and working and praying, pressing ever toward the mark of the prize of our high calling in Christ Jesus. Studious, persevering effort to do God's will is always attended by success. *17LtMs, Ms 121, 1902, par. 18*

The Lord desires us to be meek and lowly and contrite, yet filled with the assurance that comes from a knowledge of the will of God. He "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 works, but according to his own purpose, and grace, which was given us in Christ Jesus before the world began, but now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed as a preacher, and an apostle, and a teacher of the Gentiles. For the which cause also, I suffer these things; nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” [2 Timothy 1:7-12.]*17LtMs, Ms 121, 1902, par. 19*

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. ... The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing them that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves from the snare of the devil, who are taken captive by him at his will.” [2 Timothy 2:15, 19-26.]*17LtMs, Ms 121, 1902, par. 20*

The Lord has a rich experience for all who will follow the instruction given in these words. All that this Scripture specifies can be done and must be done in every conference.*17LtMs, Ms 121, 1902, par. 21*

We have a very serious work before us. We read in Daniel, “At that

time shall Michael stand up, the great prince which standeth for the children of his people; and there shall be a time of trouble, such as never was since there was a nation even unto that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.” [*Daniel 12:1-3*.]17LtMs, Ms 121, 1902, par. 22

We are to engage in no work that will make us indifferent to the dangers that threaten our salvation. All that we do in this life is to be done with reference to the eternal well-being of ourselves and those who are connected with us.17LtMs, Ms 121, 1902, par. 23

The need of workers must be urged upon the people. Christ declares, “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.” [*John 15:16*.] “He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things.” [*Romans 8:32*.] He has in store for us the richest gift of heaven, even the gift of the Holy Spirit. He is waiting to pour upon His people the mighty power of this Spirit.17LtMs, Ms 121, 1902, par. 24

“I will pray the Father,” Christ declared to His disciples, and the words are spoken also to us, “and He will give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you. I will not leave you comfortless; I will come to you.” “The Comforter, ... whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” [*John 14:16-18, 26*.] “He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear that shall He speak, and He will show you things to come.” [*John 16:13*.] “And ye also shall be witnesses.” [*Acts 1:8*.]17LtMs, Ms 121, 1902, par. 25

Ms 122, 1902

Our Restaurant Work

NP

October 16, 1902 [typed]

Portions of this manuscript were used in *7T 115-120*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Sabbath-Closing

I was once asked whether it would be wrong for our restaurants to furnish a limited number with meals on the Sabbath. It was urged that since it was necessary to prepare something for the helpers, why would it be wrong for a few regular boarders to share with the helpers the food prepared, and then go quietly away. At the time when the question was asked me, I said, "I have no special light on this subject. It might be best for you to make the trial. You should yourselves be able to reason from cause to effect. But to provide for these few will certainly increase the work of the helpers."*17LtMs, Ms 122, 1902, par. 1*

Since that time light has been given me that to provide a few with meals on the Sabbath is a snare. Those who keep one of our restaurants open on the Sabbath are doing an injustice to the helpers, confusing their minds in regard to the claims of the fourth commandment.*17LtMs, Ms 122, 1902, par. 2*

True, the helpers must be fed on the Sabbath. But the food is to be prepared the day before, and is to be served with as little work as possible.*17LtMs, Ms 122, 1902, par. 3*

Our restaurants are not to be opened on the Sabbath. This day is to be kept holy unto the Lord. The helpers should not be asked to provide the public with meals on this day. They are by all means to be given the privileges of the Sabbath.*17LtMs, Ms 122, 1902, par. 4*

When the one thing needful has been placed in the background, when the Lord's commands have been made a secondary consideration, a change must be made at any cost. *17LtMs, Ms 122, 1902, par. 5*

Our Restaurants to Proclaim the Truth

In our restaurants there is to be no neglect of the work of soul-saving. If nothing is done by them to proclaim the message of present truth, of what help are they to the cause of God? If some way cannot be devised to let the light of truth shine forth from them to those who come to them day after day for their meals, how is God glorified by their work? *17LtMs, Ms 122, 1902, par. 6*

As in our restaurants people are supplied with temporal food, let not the workers forget that they themselves and those whom they serve need to be constantly supplied with the bread of heaven. Let them watch constantly for opportunities to speak of the truth to those who know it not. *17LtMs, Ms 122, 1902, par. 7*

Unless some better way of managing our restaurant work can be devised, it might better be given up. When this work was started, we thought that it would be the means of reaching people with the message of present truth. But has it done this? *17LtMs, Ms 122, 1902, par. 8*

I heard the question asked by the One in authority, "To how many have you spoken regarding their salvation? How many have heard from your lips earnest appeals to accept Christ as a personal Saviour? How many have been led by your words to turn from sin to the service of the living God?" *17LtMs, Ms 122, 1902, par. 9*

Care of Workers

It is time that plans were laid for the care of the helpers in our restaurants. Good helpers should be secured, and every advantage

should be provided that will help them to grow in grace and in the knowledge of Christ. They are not to be left to the mercy of haphazard circumstances with no regular time for prayer, nor any time at all. When left thus, they become heedless and careless, indifferent to eternal realities. *17LtMs, Ms 122, 1902, par. 10*

With every restaurant there should be connected a man and his wife who can act as guardians of the helpers, a man and women who love the Saviour and the souls for whom He died, and who keep the way of the Lord. *17LtMs, Ms 122, 1902, par. 11*

The helpers should be under the care of a wise, judicious matron, a woman who is thoroughly converted, who will carefully guard the workers, especially the younger ones. *17LtMs, Ms 122, 1902, par. 12*

Our restaurants may be managed in such a way as to be a snare to the workers. Satan will try to insinuate himself into this line of work, to spoil the faith and purity of the workers. These youth are brought in daily contact with the people of the world, and are constantly tempted to swerve from their allegiance. They are in danger of losing their love for the truth. *17LtMs, Ms 122, 1902, par. 13*

A most solemn responsibility rests upon those in charge of our restaurant work. They are to exercise a Christlike guardianship over the workers. They must seek earnestly to do their duty to the helpers, receiving grace from God to impart to them. These youth are a part of the Lord's great firm. They have their place to fill in the work of soul-saving. In no wise are their spiritual interests to be neglected. *17LtMs, Ms 122, 1902, par. 14*

My soul is so weighed down as I think of the dangers that threaten the youth in our restaurants, and of the temptations to which they are exposed, that I cannot sleep. Certainly, they are "serving tables," but what is gained thereby? [*Acts 6:2.*] Are there not in our restaurants Sabbath-keeping youth who are becoming less and less interested in the truth? May the Lord anoint the eyes of His servants with heavenly eyesalve, that they may see all things clearly. *17LtMs, Ms 122, 1902, par. 15*

As our Instructor spoke of the youth in our restaurants who have

already lost their love for the truth, His voice was filled with anguish.*17LtMs, Ms 122, 1902, par. 16*

Let our restaurant work be carefully looked into. The warning has been given me in a most decided manner, and I give it to our people. I entreat them to take heed to what they do. On every hand there is pollution and iniquity. Let us not in our work follow plans that will tempt our youth to step over the boundary into the world.*17LtMs, Ms 122, 1902, par. 17*

Ms 123, 1902

Report of a Council Meeting

“Elmshaven,” St. Helena, California

October 19, 1902

Portions of this manuscript are published in *MM 83*; *5Bio 162, 191, 200-201*. *4MR 146*; *17MR 266-275*. +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.

Report of a portion of a council-meeting held at Mrs. E. G. White's home, “Elmshaven,” St. Helena, California, 8 a.m., October 19, 1902.*17LtMs, Ms 123, 1902, par. 1*

Present: Mrs. E. G. White, Elders A. G. Daniells, W. C. White, W. T. Knox, E. R. Palmer, A. T. Jones, and J. O. Corliss*17LtMs, Ms 123, 1902, par. 2*

In speaking of the rebuilding of the Battle Creek Sanitarium, Sister White said:—*17LtMs, Ms 123, 1902, par. 3*

Mrs. E. G. White: I hope you will not incur large debts. I have been instructed to tell our people that they are not to erect such immense buildings for sanitariums. The medical institution in Battle Creek would better have been divided into at least seven different plants, so that other places would have had proper facilities for the care of the sick. There are many places in Europe and in America where medical missionary work should be begun; but these openings have been neglected in order to build up a great institution in Battle Creek. An immense building is being erected in Battle Creek, while nothing is as yet established in London and other places in Europe; nothing in many cities in our own country. The centering of so much in Battle Creek leads many of our people to drift in there; but this congested condition often destroys their piety and unfits them for the Master's service.*17LtMs, Ms 123, 1902, par. 4*

Years ago light was given in regard to the holding of so many ministerial institutes. Much time and money were needlessly

expended in meeting together to learn how best to labor. Our younger ministers would have learned far more rapidly by doing actual work in the field. Thus the great expense of holding these institutes could have been saved, and in most instances with better results. *17LtMs, Ms 123, 1902, par. 5*

A similar mistake is now being made in calling in so many of our bright young people to take the medical course. Some have lost their lives by the change of climate and by the toil and privation that they have undergone in order to finish their course of study. The students necessarily have to study very hard; and the climate where the school is located is not conducive to health. I have written some instruction that the Lord has given to me in regard to this matter. I have been instructed that in view of the trying nature of medical missionary work, those who desire to take up this line should first be thoroughly examined by competent physicians, to ascertain whether or not they have the strength necessary to endure the course of study through which they must pass in the training school. If they are not able to carry a line of mental work covering a period of two, three, or five years, as the case may be, they should be told this and counseled to spend their summer vacations in working in the open air; or, if unable to stand the strain of constant school work, they should be counseled to spend much of their time in outdoor work and to study books by themselves. If they are careful to exercise sufficiently, the brain will be clear to grasp the subjects that they study alone, and their progress will be rapid. Let them endeavor to treat the sick, as they have opportunity, putting into practice the theory that they gain from the study of books. I have been instructed that in many instances more practical knowledge can be obtained in this way than by a long course of study in a medical school. I cannot advise so many of our young men and young women spending so many years in a training school. It is essential for some to do this, it is true. *17LtMs, Ms 123, 1902, par. 6*

I hope that something will be done in regard to the payment of our nurses. I have received letters from many parents, in which they speak of this matter. Young men and young women who once were the only support of their parents are, after taking a course in one of our nurses's training schools, unable to help their parents as they had hoped to help them after being graduated. They receive wages,

but the amount is so small that it is nearly all used in paying for board, room rent, and incidental expenses. Appeals are made to them to give to various medical missionary enterprises, and often the remainder of their pittance is used in this way; for they know that if they do not give in response to these appeals, they will be looked upon with disfavor by those in authority. *17LtMs, Ms 123, 1902, par. 7*

Since the Sanitarium burned down, many of the helpers, I understand, have been working without compensation, and all the funds that they would otherwise receive go into the building fund. Brethren, this is not right in the sight of God. Every one has an individuality of his own and should respect it. God wants every one to be a personal steward of that which he earns. He would be pleased to see these helpers have something that they could give to some other part of the work, rather than to use it all in helping to establish one mammoth institution. Treasure after treasure has been and is being locked up in the Battle Creek Sanitarium—means that should be used in advancing the Lord's work in other places. *17LtMs, Ms 123, 1902, par. 8*

Dr. Kellogg has linked himself with the world. He acted unwisely when he invited that committee of Battle Creek citizens to examine the Sanitarium books. To open these books to the inspection of the world was as unfortunate as was Hezekiah's mistake in showing the Babylonians the treasures in the house of God. What business had these men to know all about the workings of this institution? They never should have been given such an opportunity. I believe they promised to give something over thirty thousand dollars to the building fund after that investigation. Twice thirty thousand dollars would have been but a small sum, in comparison with the harm that has been done by allowing this examination to be made. *17LtMs, Ms 123, 1902, par. 9*

Upon the first institutions that were started, God has placed obligations that have never been fulfilled. Time and again I have written to our older institutions, telling them how they should help sister institutions established later in various places; but my words of counsel have received but little attention. Especially is this true with reference to the attitude of the Battle Creek Sanitarium toward

the medical work in Australia. Brother Semmens was sent to Australia empty-handed, to inaugurate medical missionary work. But no appliances were supplied to him by the Battle Creek Sanitarium. He would have felt rich, if he had had some of the old appliances that had been discarded and were stored away in the Battle Creek Sanitarium. We did the best we could, renting a house and furnishing a few rooms to help start the work there. *17LtMs, Ms 123, 1902, par. 10*

As regards the Sanitarium work in Great Britain, I would not feel free to advise you, brethren, to go heavily into debt in order to establish sanitariums. *17LtMs, Ms 123, 1902, par. 11*

A. G. Daniells: We did not refuse to help establish the medical work in England, but we did refuse to establish it on borrowed capital and then go to the people afterward, and say, "We have contracted a debt in opening medical missionary work in England, and now we come to you to ask for means with which to liquidate this indebtedness." We promised to help raise the money just as quickly as we could, and in the meantime let a proper committee search for a location; and after a few months, when the committee has found a favorable opening and when we have the money in hand, we will be ready to invest. *17LtMs, Ms 123, 1902, par. 12*

Mrs. E. G. White: But that is not Dr. Kellogg's manner of working. *17LtMs, Ms 123, 1902, par. 13*

A. G. Daniells: No; he does not want to do it that way. After the fire, Dr. Kellogg called some members of the General Conference Committee to Battle Creek to counsel with the Sanitarium Board. We counseled together, and we positively stated over and over that a debt should not be made on the new Sanitarium. Brother Prescott, Brother Cottrell, Brother Evans, and I were there, and we laid it all out. We made provision that when that institution was up, not a dollar of additional debt should rest upon it. They were then in debt \$250,000—a quarter of a million; and that was on the land and property that remained after the main buildings were burned. *17LtMs, Ms 123, 1902, par. 14*

The General Conference Committee took the position that the Sanitarium debt ought not to be increased. They had all the debt

they could carry. We spent two days with them in counsel. After our discussions and arrangements, Brother Prescott said, "We want it thoroughly understood that we are agreed that this building shall not cost more than \$250,000; and that this money is to be raised from the \$150,000 insurance money, and from the donations of the Battle Creek citizens." He laid it all out the last thing before the council closed. "When this thing is done," he said, "we are not to have a dollar added to our debt." This was agreed to by all.¹⁷*LtMs, Ms 123, 1902, par. 15*

It now looks as if a large amount of indebtedness would be added to the Sanitarium. The General Conference is not responsible in any way, shape, or manner for a dollar of that. We did not put our hands to any such movement.¹⁷*LtMs, Ms 123, 1902, par. 16*

Mrs. E. G. White: I hope you will maintain this position in regard to the matter. Dr. Kellogg must not think that because he does this, you must succumb. But God has permitted things to come to such a pass that you can clearly see your duty to refuse to bear the burden of this additional obligation.¹⁷*LtMs, Ms 123, 1902, par. 17*

A. G. Daniells: We feel that we cannot stultify ourselves. We cannot live in constant violation of our sense of right and justice. None of us can retain the confidence of the people, if we constantly and openly violate the plain instruction that has been given us. Our people have in their possession all that has been published in regard to the debts on our schools and our other institutions. They read what is published in the *Review* and in the bound volumes of the *Testimonies*, and they have it settled in their minds that we are determined to pay off our debts and to raise money to go on with advanced work. And now for us openly to violate this means to wreck the confidence of our people in our integrity. I cannot do it. It is of no use to talk to the contrary. I told the doctor that I could pack my satchel and go to the heart of Africa and labor in peace; but that I would not put my hand to the creating of new debts. I will have nothing to do with it. And I stand there. I know that if we will be firm, and go to the people, and stand before them firmly, their confidence will be restored, and we can get all the means we need to carry on our advance work.¹⁷*LtMs, Ms 123, 1902, par. 18*

Mrs. E. G. White: It was largely the influence of Dr. Kellogg with Elder Olsen, which led him, with some others, to adopt the measures that brought our finances into such a terrible condition. You know that at one time there was plenty of money in the hands of the General Conference, and then they began to build the Boulder Sanitarium. *17LtMs, Ms 123, 1902, par. 19*

A. G. Daniells: It was all borrowed money, on which interest was paid. We are still struggling to repay the money that was borrowed at that time. Some of us have been doing our best this summer to distribute this burden carried by the General Conference Association, among the Union Conferences, and encouraging our people to make a supreme effort to free themselves from these heavy encumbrances. The General Conference Association is now in a far better position financially than it has been for years past. The people have responded nobly. We have assured them that we are making a bold effort to get out of the bondage of debt, and that we are going to stop this piling up of debts on our institutions. *17LtMs, Ms 123, 1902, par. 20*

The Work in Nashville

Consideration was next given to the work in Nashville. Among other things was mentioned an interview published in a Nashville paper in regard to the proposed work of the Dixie Health Food Company and the effect this interview would naturally have upon the liberalities of our people. *17LtMs, Ms 123, 1902, par. 21*

Mrs. E. G. White: When I saw that sensational article in regard to what the Food Company in Nashville intended to do, I thought, I will say nothing on one side or on the other. This matter is beyond me. No matter what I should say, complaint would be made. God desires me to stand perfectly free from this whole matter, and I will. *17LtMs, Ms 123, 1902, par. 22*

I desire you to know that I regard the publication of this article in regard to the food work as a great mistake. It is not right. *17LtMs, Ms 123, 1902, par. 23*

A. G. Daniells: It is doing great harm.*17LtMs, Ms 123, 1902, par. 24*

Mrs. E. G. White: I have written all about this matter. I have not sent the manuscript yet, because since returning home, I have been sick. I wrote the manuscript while I was away from home.*17LtMs, Ms 123, 1902, par. 25*

A. G. Daniells: You see it has been repeatedly published that the brethren in Nashville were not going into debt, and everybody has understood that a new order of things had set in, and that they were going to have an institution put up without debt; and so they have sent their money in. But now it is becoming known that the institution is badly in debt. For a long time the people did not know that there was a dollar of indebtedness on it. Besides, it has been managed so that thousands of dollars have been sunk—just in operating the business. This is bringing great discouragement and distrust and lack of confidence upon the people.*17LtMs, Ms 123, 1902, par. 26*

I do not believe that there was any need of having such an experience as this in Nashville. I know very well that at the beginning they had instruction from you that they were not to go into debt; that they were not to go any faster than they were able to pay their way; and that when they would come to a place where they could not pay their way, they should stop until they received means with which to continue their work. I do not believe any of the responsibility can be thrown back either upon you or upon the Lord. They have printed what you said in regard to keeping free from debt; and the people have believed that this was going to be done. Now when it turns out that so much has been lost in expensive management, and that they have gone into debt nearly twenty-five thousand dollars besides, this is having a very bad effect on the minds of our people. I feel that we must take hold of this thing and stop it, and put it right, and place the institution in a position where it will not continue to lose in its operation. I do not believe there is any need of so heavy a loss every month.*17LtMs, Ms 123, 1902, par. 27*

Mrs. E. G. White: If they had done just as they promised to do, they would not have gone so far. The establishment would have been

much smaller in size. It would have been a great deal better than it is at present.*17LtMs, Ms 123, 1902, par. 28*

A. G. Daniells: I think that it can be arranged so that they can meet expenses.*17LtMs, Ms 123, 1902, par. 29*

Mrs. E. G. White: If it cannot be, it had better be closed.*17LtMs, Ms 123, 1902, par. 30*

A short discussion of the publishing work in the South followed. Reference was made to the selling qualities of large and small books.*17LtMs, Ms 123, 1902, par. 31*

Mrs. E. G. White: I do not believe it is right to devote so much attention to the sale of the smaller books to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people and to push so vigorously, in the place of these, the sale of small books.*17LtMs, Ms 123, 1902, par. 32*

Mrs. E. G. White: I have come to a point where I must not worry over any of these things. I have in the past worried so that I could not sleep after twelve and one o'clock in the morning. I have had to get up at these hours to relieve my mind by writing in regard to these matters. But I must not permit my mind to be taken up with these things so much that it will be affected. My memory is still good, and I desire to finish some things that I have in preparation. I am writing on the life of Solomon. And I wish to write more on the case that I have so many times brought before Dr. Kellogg as illustrative of his own dangers—the case of Nebuchadnezzar. Over and over again I have warned the Doctor not to follow the course of this king, who said, “Is not this great Babylon, that I have built ... by the might of my power, and for the honor of my majesty?” [*Daniel 4:30.*] Dr. Kellogg is now pursuing a similar course in Battle Creek. I am told that he made the remark that he was glad that the old Sanitarium buildings burned down. Brethren, those buildings burned down as a reproof to him, but instead of taking it thus, he has given

place to self-exaltation.*17LtMs, Ms 123, 1902, par. 33*

W. C. White: We have no desire to worry you, Mother, with the details of the work in the South; but it looks to the brethren as if the time had fully come for a rearrangement of the business responsibilities there.*17LtMs, Ms 123, 1902, par. 34*

Mrs. E. G. White: I think this work ought to be done. Edson has never made a success yet in financial matters, and he had this fact spread before him constantly. He has been repeatedly told that his only success was in the ministry and in preparing books for the people. He has never made a success in finance.*17LtMs, Ms 123, 1902, par. 35*

W. C. White: When the brethren go there, they will be met by this proposition, namely, that Brother Edson White and Brother W. O. Palmer have been instructed to stand together. They will be told that wicked efforts have been made to separate these two men and to overthrow the work that they have organized there, and that the word of the Lord has forbidden any one to antagonize them in their work.*17LtMs, Ms 123, 1902, par. 36*

Mrs. E. G. White: Over and over again the word of the Lord has come to them, telling them that neither of them has the physical strength nor the financial ability to carry the food business and the publishing work at one and the same time. If they should attempt this, either one branch or the other would have to suffer. *17LtMs, Ms 123, 1902, par. 37*

W. C. White: The question with us is, Shall we wait another period of time for things to evolve down there, or has the time come for the General Conference and the Southern Union Conference men to get together and in prayerful, thoughtful counsel to readjust those matters and put the best man that they can find in charge of the printing house; and put things on an actual-paying basis; and place upon the Union Conference the burden that belongs to the Union Conference; and place upon individuals the burden that belongs to individuals; and bring the business where it will not continually be going into debt? Has the time come for this action?*17LtMs, Ms 123, 1902, par. 38*

Mrs. E. G. White: It has; and I say, Go ahead. God's cause must not be left to reproach, no matter who is made sore by arranging matters on a right basis. Edson should give himself to the ministry and to writing, and leave alone the things that he has been forbidden by the Lord to do. Finance is not his forte at all.*17LtMs, Ms 123, 1902, par. 39*

I want the brethren to feel free to take hold of this matter. I do not want them to make any reference to me. I want them to act just as they would act if my son were not there.*17LtMs, Ms 123, 1902, par. 40*

When I was in Battle Creek, before the Nashville office was fully established, this young man Palmer was presented to me in the night season as one whom I was to treat as a son. I was instructed to be a mother to him; that he was in great danger of losing his soul, and that I should do all I could to help him to recover himself from the enemy's snare. It was revealed to me that when he associated with his friends, his money went like the wind. He could not have money without spending it freely. I was further instructed that if he would take hold of the Southern work, and labor in the fear of God, he would be greatly blessed, and his soul would be saved.*17LtMs, Ms 123, 1902, par. 41*

Recently I cautioned our brethren against making a change in the management of the Nashville office too suddenly. They were to wait until some other man could be found whom the Lord would provide for that work. I do not think it is best for Brother Palmer to be connected with the Nashville Publishing House any longer. Let him go into the food business, if he so chooses. I do not think it is best for him to have the least connection with the office of publication.*17LtMs, Ms 123, 1902, par. 42*

I must always stand on the right side of every question. I do not want any one to feel that I am sustaining Edson in a wrong. He has felt that it is terrible for me to write to him in the straight way that I have written. I have presented things to him just as they are presented to me.*17LtMs, Ms 123, 1902, par. 43*

W. C. White: There is another issue that will come up with reference to Edson's work. You remember that a little while ago he bore the

burden of the Hildebran school, and all the colored schools in Mississippi; and he has felt that he must go to the people for money, and that he must have a treasury independent from the treasury of the Union Conference, so that he could spend money where the Union Conference might not think it advisable to spend it.*17LtMs, Ms 123, 1902, par. 44*

Mrs. E. G. White: I hope that he will never have such a treasury. I do not want the brethren ever to feel it their duty to let him have a fund independent from the Union Conference fund; for I will not encourage any such arrangement.*17LtMs, Ms 123, 1902, par. 45*

A. G. Daniells: This statement will do our brethren in the Southern Union Conference a world of good—to know that this is your position.*17LtMs, Ms 123, 1902, par. 46*

Mrs. E. G. White: This is my position exactly.*17LtMs, Ms 123, 1902, par. 47*

A. G. Daniells: I know they want to foster the work that Edson began among the colored people; but they do not care to have him contract debts for this work and then send in the bills for them to settle, in some way, from their treasury. They feel that they have a right to say something about the debts that are contracted, if they have to pay them; and if they know that this is your position, too, it will do them a world of good.*17LtMs, Ms 123, 1902, par. 48*

W. C. White: If Edson could know that this is your position, it would do him, too, a world of good; for just so long as he holds to the position that he must control an Association, and that this Association must have a treasury, and that he must go to the people to raise money to replenish this treasury—fighting all the world as to the method of doing it; and that he has the right to expend this money as the Southern Missionary Society thinks best—just so long as this is his position, he keeps himself in a conflict on the right hand and on the left, and he carries the burden of the work for the colored people, as if he were their only defender and champion.*17LtMs, Ms 123, 1902, par. 49*

Mrs. E. G. White: So he was at one time, when no one stood ready to take hold of this work with him. But now that there are other

people in the South who are helping to do this work, the burden does not rest upon him alone.*17LtMs, Ms 123, 1902, par. 50*

It is highly proper that the work of the Southern Missionary Society should be under the direction of the Southern Union Conference.*17LtMs, Ms 123, 1902, par. 51*

Regarding the Steamer "Morning Star," I have written Edson that I saw no objection to this boat's being used in missionary work, if his fellow workers felt clear to advise its use. I told him that if the brethren, in counsel with him, felt that there were a class of people living along the rivers who could be reached only by means of a boat, and that if to reach these they were willing to undertake to put the "Morning Star" into service once more, I had no objections to offer.*17LtMs, Ms 123, 1902, par. 52*

Question: Would you think it best for Edson to insist on the future existence of the Southern Missionary Society as an independent organization, in order that this kind of work could be carried on without hindrance?*17LtMs, Ms 123, 1902, par. 53*

Mrs. E. G. White: I cannot give countenance to Edson's operating independently, because I know that he is not a close financier.*17LtMs, Ms 123, 1902, par. 54*

Question: Is it God's will for him to carry the burden of an independent society and an independent work within the Southern Union Conference; and to do things and to carry burdens that the Union Conference does not feel free to do and to carry; and also to appeal for means in ways that the Union Conference cannot approve?*17LtMs, Ms 123, 1902, par. 55*

Mrs. E. G. White: No.*17LtMs, Ms 123, 1902, par. 56*

When I saw that interview in regard to the Dixie Health Food Company, as printed in a Nashville paper, I said to myself, My duty is done for the present. Not another plea can I publish, asking our people to help to establish the work in the Southern field, until something is done to right this matter. In this sensational article it was claimed that half a million dollars was to be expended in connection with the establishment of the health food business in

Nashville. It was a terrible representation, and I determined not to have anything more to say.*17LtMs, Ms 123, 1902, par. 57*

E. R. Palmer: That paper has been circulated all around where the conditions in the Nashville Publishing House and the Southern Missionary Society are known.*17LtMs, Ms 123, 1902, par. 58*

Mrs. E. G. White: With that presentation in circulation, channels through which means should have flowed into the Southern field have been closed.*17LtMs, Ms 123, 1902, par. 59*

A. G. Daniells: Before I knew what the brethren were doing, I realized that the publication of this article was closing up the channels through which money would have flowed into the Southern Union Conference treasury.*17LtMs, Ms 123, 1902, par. 60*

Mrs. E. G. White: Things must be put on a different basis. There was a time when the Southern field was being robbed and neglected. At that time it was necessary for appeals to be made for means independently of the organized body. But this time is in the past. Many are now interested in the progress of the cause there. The brethren acknowledge the mistakes that they have made in the past and are ready to work that field. Let them plan to open new fields in the South and carry forward the work on a right basis. Let them not falter in doing the right thing.*17LtMs, Ms 123, 1902, par. 61*

A. G. Daniells: There is a disposition to carry forward aggressive work in the Southern field in right lines. They have good men down there to act as counselors and leaders.*17LtMs, Ms 123, 1902, par. 62*

Mrs. E. G. White: I do not desire that any personalities should be brought into this question. I desire to see the business of the Nashville Publishing Association carried on just as it should be carried on—in God's order.*17LtMs, Ms 123, 1902, par. 63*

A. G. Daniells: That is a sensible position, Sister White, and the problem can be worked out on that ground.*17LtMs, Ms 123, 1902, par. 64*

Mrs. E. G. White: My personality is not my own, and I have no right to use it for selfish purposes. I can stand before the throne of God and be perfectly clear on this point; for I have never used my personality selfishly. My husband used to tell me that I was more in danger of going to the other extreme. *17LtMs, Ms 123, 1902, par. 65*

Sister White further stated that she wished it distinctly understood that when she had spoken encouragingly of the food manufacture by the brethren in Nashville, she knew nothing about the large plans of the Dixie Food Company. She said that she had advised our people in every section of [the] country to experiment with the food products of their respective localities and had encouraged them to make healthful foods from these natural products. When Edson and Brother Palmer asked her advice about their manufacturing two or three products that they had experimented on, she told them that she saw no objection to their doing this; but afterward she cautioned them not to enter into the food business while holding positions of responsibility in the publishing house. She told them plainly that they could not carry both lines of work at the same time and do justice to both. She advised them to let the Southern Union Conference control the manufacture and sale of health foods for the Southern field and suggested that the profits could be used to advance missionary work in that field. *17LtMs, Ms 123, 1902, par. 66*

Ms 124, 1902

The Work in Nashville

St. Helena, California

May, 1902

This manuscript is published in entirety in *1888 1772-1779*.

From the light given me, I know that the Lord used Edson White and W. O. Palmer to do missionary work in the South. This field has been represented to me as a field sinfully neglected by those who believe the truth. God's people have not done the work that ought to be done there. The Lord accepted these two souls, brought from darkness to light, and put it into their hearts to do a work in the Southern field. The history of these workers has revealed much that cannot be repeated here. But the Lord has shown me that He has accepted Edson White's work and has preserved his life when in perilous places. He has put His Spirit upon him and has opened the way before him and given him success. *17LtMs, Ms 124, 1902, par. 1*

The establishment of the work in Nashville was in God's order. In and around Nashville there are large colleges built for the education of the colored people. These grand buildings stand as representatives of a great and good work that is being done for this race. The Lord has favored and blessed those who have given themselves to this work. It was in the order of God that Seventh-day Adventists should enter Nashville. I was instructed that memorials for God were to be established in this place, not right in the city, but at a little distance from it. Efforts were to be made to reach both the white and the colored people. The medical missionary work was to be established there; for it is the right hand of the gospel. But the work would have to move slowly; for there was not much means with which to carry it on. *17LtMs, Ms 124, 1902, par. 2*

The work was not to be carried forward as a private business, but as a Conference enterprise. *17LtMs, Ms 124, 1902, par. 3*

A deep interest should be shown in the building up of the work in

and around Nashville. A sanitarium should be established. If possible, a building already erected should be secured, if a suitable one can be found in a favorable locality. As soon as possible, steps should be taken to advance this work. When this institution is established, it will have great influence among the people. Let us ask the Lord to open the way for this work and to lead us in its advancement. We have a God who hears and answers prayer. *17LtMs, Ms 124, 1902, par. 4*

In this work, one man's mind is not to control. The work is to be done in the fear of the Lord. All the brethren are to have a voice in the final decision. *17LtMs, Ms 124, 1902, par. 5*

The Lord in His providence will work on minds as He has worked in the past, leading men to favor our people by offering them property at low prices. *17LtMs, Ms 124, 1902, par. 6*

Mistakes have been made in the work in Nashville, but let not those who have acted no part in the work give expression to unkind criticism. If the brethren consider their own mistakes and errors, they will refuse to be the first to cast a stone. *17LtMs, Ms 124, 1902, par. 7*

Investments have been made in the work in Nashville that might better not have been made until there was a better showing there. Some of the money spent in buildings should have been kept until actually needed for printing materials. *17LtMs, Ms 124, 1902, par. 8*

The work of expending means required a man who had not so many and so varied responsibilities as were resting upon Edson White. He should sit with the leading men in counsel; for he has been chosen and accepted by God to do a work in the Southern field; but he should have given the financial management of affairs into the hands of a man wise in management, who had not so many burdens resting upon him. While other men are to stand in their places as leaders in their lines of work, he is to occupy his position as leader in his specific line of work. *17LtMs, Ms 124, 1902, par. 9*

All these men who act as leaders are to be subject one to another. The voice of no one of them is to be heard above all the rest in settling important questions. *17LtMs, Ms 124, 1902, par. 10*

I have much to say, but not now, in regard to the way in which the work should be carried forward. I have felt very desirous that Edson should carry forward the work that the Lord has said he should do in the ministry of the word. If he will give himself to this work, if he will humble his heart as the heart of a little child, if he will depend on his heavenly Father, God will bless and strengthen him.*17LtMs, Ms 124, 1902, par. 11*

He is to unite with his brethren, some of whom have already been his associates in labor. Elder Butler is president of the Southern Union Conference, and I believe that this is right. The men who have been placed in office are to carry forward their appointed work. By walking humbly with God, they are to learn how to bring their different lines to perfection. There is to be perfect unity among the workers. They are to respect and uphold one another, each esteeming the other better than himself, each standing steadfastly at his post of duty.*17LtMs, Ms 124, 1902, par. 12*

Brother Palmer is very much worn and exhausted. He cannot continue to carry the responsibilities that he has been carrying. He must lay off some of his burdens. Edson White is not to have the deciding voice in framing and carrying out financial plans for the work in the South; for these matters mean very much. The work must be carried forward in straight lines. Edson and Brother Palmer are not to be laid aside, but connected with them are to be other men, men of wisdom and intelligent understanding.*17LtMs, Ms 124, 1902, par. 13*

To Edson White I am instructed to say, Cut down your work to that which you understand best. You have carried so many responsibilities that you are nearly bankrupt in mental and physical strength. Do not try to rush things as you have been doing. You cannot afford to sacrifice your needed rest and sleep in order to drive forward your work. You are wearing out altogether too fast. With overtaxed nerves, aching head, and sleepless nights, you have been losing ground physically, mentally, and spiritually.*17LtMs, Ms 124, 1902, par. 14*

The Lord would have you make straight paths for your feet, lest that which is lame be turned out of the way. He desires both you and

Brother Palmer to stand with all the armor on, prepared by sanctified experience to show yourselves strong men. He wants you to be successful in your work. There are those who will misrepresent your motives, as they have misrepresented them over and over again. Therefore move with moderation and great caution. *17LtMs, Ms 124, 1902, par. 15*

You have felt your trials pressing you sorely. But has not Christ borne all that you are called upon to bear? He can make you rich even amidst the humiliation of the deepest poverty. You may feel that you are accused wrongfully. Was not this the daily experience of your Master? Bear patiently all that comes. In the last great day those who have been so ready to judge will be greatly surprised by Christ's estimate of character. To those who in sincerity have followed righteous principles will be given a great reward. Nothing has ever been thought or said or done that has escaped the Lord's notice. He knows the motives that prompt men to action. Therefore have courage in Him. *17LtMs, Ms 124, 1902, par. 16*

The work in Nashville demands our first attention. I was a little surprised at first to know that five hundred dollars from the funds of the Southern Union Conference had been apportioned to the work in Graysville, while there was such need of means in Nashville. But the light given me was that this was the right thing to do. Brother Kilgore has helped the work in mission fields. He has not been wanting in liberality; and now, if means have been sent to Graysville to help the work there in an emergency, let no one question the matter. All the workers should be filled with a noble spirit of helpfulness and of willingness to use the Lord's money where it is needed most. Graysville needed money at the time that the five hundred dollars was sent there; and when the work there is firmly established, and the time comes for a school and a sanitarium to be built at a little distance from Nashville, the workers can with confidence call for help from Graysville. *17LtMs, Ms 124, 1902, par. 17*

We are in this world to help one another. In Christ's work there were no territorial lines, and those who attempt to make such lines in Christ's work today might better pray, "Lord, give me a new heart." When they have the mind of Christ, they will see the many parts of

the Lord's vineyard that are still unworked. Never will they say, "Our means is needed to carry forward the interests we have in hand. It is of no use to call for means from us." *17LtMs, Ms 124, 1902, par. 18*

For their usefulness and success, the Lord's servants are dependent on Christ. He reads their hearts. He knows their motives and purposes, and He calls upon them to separate from themselves everything that would prove a hindrance to their success in presenting the truth for this time. This is the work that is to be made first of all. As they give themselves to it, success will surely crown their efforts. Angels of God will impress hearts, and many will be brought into the light of truth. *17LtMs, Ms 124, 1902, par. 19*

"I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds 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." [*Ephesians 4:1-7.*] *17LtMs, Ms 124, 1902, par. 20*

We are to learn from past experience how to avoid our failures. We pray to our heavenly Father, "Lead us not into temptation" [*Matthew 6:13*], and then, too often, we fail to guard our feet against leading us into temptation. We are to keep away from the temptations by which we are easily overcome. Our success is wrought out by ourselves through the grace of Christ. We are to roll out of the way the stone of stumbling that has caused us and others so much sadness. *17LtMs, Ms 124, 1902, par. 21*

Listening to the words of Christ, we are safe. Whatever your calling, whatever your hope, listen! "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." [*Matthew 16:24.*] Obeying these words, in entire dependence on the Saviour, go forth to give to the world an example of what it means to be a Christian. Yoke up with Christ. This is the only bond of the gospel. Learn daily how to carry out more acceptably the instruction

Christ has given. Live as becomes the subjects of His kingdom. To carry out the words “Thy will be done on earth, as it is done in heaven”—this is our lifework. [*Matthew 6:10.*]¹⁷*LtMs, Ms 124, 1902, par. 22*

Ms 125, 1902

Talk/Words to Students

Fernando, California

October 1, 1902

See variant *Ms 125a, 1902*. This manuscript is published in entirety in *1SAT 334-339*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

October 1, 1902

Talk at the opening of the Fernando School,

I am indeed glad to see so many here this morning. Students, will you remember that the prosperity of the school depends in a large degree on your endeavors? Will you remember that you are to help to make the school a success? Your teachers will find their task difficult as they try to understand for themselves and to help you to understand what the Word of God means and what its requirements comprehend. Will you resolve not to make the work of your teachers harder by your perversity? I plead with you <as Christ's purchased possession> to help your teachers and your fellow students by being so closely connected with God that into this school heavenly angels can enter and abide. Let every one see what he can do to bring into the school sunshine and sweetness. Let every one manifest that conformity to God's will that brings His rich blessing.¹⁷*LtMs, Ms 125, 1902, par. 1*

Students, you are here to fit yourselves to enter the higher school. You are here to obtain a knowledge of God, to learn how to obey His commandments. Obedience is our life in this world, and it will be our life in the world to come. And remember that a knowledge of God and of Christ is the sum of all science. God teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. To know God and Christ—this is eternal life. Incorporated with the life, this knowledge fits us for heaven. All other knowledge, however high or broad, unless charged with it, is

valueless in God's sight.*17LtMs, Ms 125, 1902, par. 2*

You have been bought with a price—and what a price! Who can measure the line let down from heaven for the saving of the subjects of sin? Who can compass a love that is as broad as eternity? Think of the sacrifice that Christ made for you. He stepped down from His high command and came to this world with the treasures of heaven, that every human being might have power to reach the standard set before him in God's law. Clothing His divinity with humanity, He came to stand at the head of the human race, in our behalf to live a perfect life, that He might know how to help us in our conflict with sin. Through His sacrifice, human beings may reach the high ideal set before them and hear at last the words, "You are complete in Him, not having your own righteousness, but the righteousness that He wrought out for you. Your imperfection is no longer seen; for you are clothed with the robe of Christ's perfection."*17LtMs, Ms 125, 1902, par. 3*

After His baptism, Christ knelt on the banks of Jordan and offered prayer to His Father. And as He prayed, the heavens were opened, and the glory of God, like a dove of burnished gold, rested upon Him, while from the highest heaven there came the voice, "This is My beloved Son, in whom I am well pleased." [*Matthew 3:16, 17.*] Christ's prayer was offered for us, and it cleaves through every shadow that Satan casts between us and God. In our behalf the Saviour laid hold of the power of Omnipotence, and as we pray to God, we may know that Christ's prayer has ascended before, and that God has heard and answered it. With all our sins and weaknesses we are not cast aside as worthless. "He hath made us accepted in the Beloved." [*Ephesians 1:6.*] The glory that rested upon Christ is a pledge of the love of God for us. It tells of the power of prayer—how the human voice may reach the ear of God and our petitions find acceptance in the courts of heaven. The light that fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased." [See *Matthew 3:17.*]*17LtMs, Ms 125, 1902, par. 4*

You remember the experience of Daniel. He received wisdom and

understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and a progressive education means a progressive sanctification. Such an education will prepare you to inherit the kingdom that from the foundation of the world has been prepared for God's faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail. *17LtMs, Ms 125, 1902, par. 5*

Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to show you how to become conversant with the living principles of truth, that you may stand before God and men on vantage ground. Will you co-operate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all heaven. He placed in His hands every power, every facility of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live a perfect life. He says to us, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] *17LtMs, Ms 125, 1902, par. 6*

What are you here for? Is it to obtain an education that will help you to stand by the side of Christ in unselfish service? This is the highest education that you can possibly obtain. The Word of God declares, "Ye are laborers together with God." [*1 Corinthians 3:9.*] "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.*] As you stand firm for God, filled with courage and perseverance, constantly revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight because you keep His commandments. *17LtMs, Ms 125, 1902, par. 7*

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to who among them should be the greatest. Placing a little child

in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [*Matthew 18:3, 4.*]*17LtMs, Ms 125, 1902, par. 8*

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive <first> to speak the English language correctly. Be sure to learn how to keep accounts. Gain a knowledge of those lines of study that will help you to be useful wherever you are.*17LtMs, Ms 125, 1902, par. 9*

Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him.*17LtMs, Ms 125, 1902, par. 10*

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you, and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for Him.*17LtMs, Ms 125, 1902, par. 11*

I want to speak a few more words to you about helping one another. Not all are able to grasp ideas quickly. If you see that a fellow student has difficulty in understanding his lessons, explain them to him. Be patient and persevering, and by and by his hesitancy and dulness will disappear. He will gain courage and strength to endure trial. And in the effort to help others, you, too, will be helped. God will give you power to advance in your studies. He will co-operate with you in your efforts to help your fellow students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." [*Matthew 25:23.*]*17LtMs, Ms 125, 1902, par. 12*

Let two or three students meet together and ask God to help them to be missionaries in this school, a blessing and a help to their

fellow students. The lives of such ones will exert a powerful influence for good on those who scoff at religion.*17LtMs, Ms 125, 1902, par. 13*

Let your faith be pure and strong and steadfast. Bring all the pleasantness you can into the school. Let gratitude to God fill your hearts. Remember the words, "Whoso offereth praise glorifieth God." [*Psalm 50:23.*] When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfil the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ.*17LtMs, Ms 125, 1902, par. 14*

Live in this world to some purpose. If you waste the life that God has given you, when Christ comes to gather His children home, you will have no place in the mansions that He is preparing for those that love Him.*17LtMs, Ms 125, 1902, par. 15*

God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [*Luke 10:27.*] Then He can bestow on you the power of His truth. Then He can mold and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [*Revelation 22:14.*] In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son.*17LtMs, Ms 125, 1902, par. 16*

Students, do your best. This is all that God asks of you. He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him, and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the

lessons God desires to teach you, and you will join in the son of triumph in the heavenly courts. *17LtMs, Ms 125, 1902, par. 17*

Ms 125a, 1902

Talk/The Student's Privilege

Fernando, California

October 1, 1902

Variant of *Ms 125, 1902*. This manuscript is published in entirety in *1SAT 330-333*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Portion of an address given at the opening of the Fernando, California, School, October 1, 1902.

I am so glad to see so many here this morning. Students, I desire to say to you that the prosperity of the school depends largely upon your endeavours. Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to show you how to become conversant with the living principles of truth, that you may stand before God and men on vantage ground. Will you co-operate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all heaven. He placed in His hands every power, every faculty of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live a perfect life. He says to us, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*]¹⁷*LtMs, Ms 125a, 1902, par. 1*

Students, you are here to obtain an education that will help you to stand by the side of Christ in unselfish service. This is the highest education that you can possibly obtain. The Word of God declares, "Ye are laborers together with God." [*1 Corinthians 3:9.*] "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.*] As you stand firm for God, filled with courage and perseverance, constantly revealing self-denial, angels from

heaven will come into this school. They will keep guard over you. Your health will be precious in God's sight, because you keep His commandments. *17LtMs, Ms 125a, 1902, par. 2*

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to who among them should be the greatest. Placing a little child in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." [*Matthew 18:3, 4.*]*17LtMs, Ms 125a, 1902, par. 3*

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Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him. *17LtMs, Ms 125a, 1902, par. 5*

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you and bless your efforts. The number of our missionaries is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for Him. *17LtMs, Ms 125a, 1902, par. 6*

There will come to you many opportunities to help one another. Not all are able to grasp ideas quickly. If you see that a fellow student has difficulty in understanding his lesson, explain them to him. Be patient and persevering, and by and by his hesitancy and dulness will disappear. He will gain courage and strength to endure trial. And in the effort to help others, you, too, will be blessed. God will give you power to advance in your studies. He will co-operate with

you in your efforts to help your fellow students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." [Matthew 25:23.] *17LtMs, Ms 125a, 1902, par. 7*

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow students. The lives of such ones will exert a powerful influence for good on those who scoff at religion. *17LtMs, Ms 125a, 1902, par. 8*

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Live in this world to some purpose. If you waste the life that God has given you, when Christ comes to gather His children home, you will have no place in the mansions that He is preparing for those that love Him. *17LtMs, Ms 125a, 1902, par. 10*

God wants you to receive the wisdom that He has for you. He wants you to be Bible students and Bible believers, living in obedience to the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with thy mind; and thy neighbour as thyself." [Luke 10:27.] Then He can bestow on you the power of His truth. Then He can mold and fashion you after the divine similitude. Living in conformity to Christ's will, you will be changed into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and you will enter to hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.] In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and to His Son. *17LtMs, Ms 125a, 1902, par. 11*

Students, do your best. This is all that God asks of you. He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the lessons God desires to teach you, and you will join in the song of triumph in the heavenly courts. *17LtMs, Ms 125a, 1902, par. 12*

Ms 126, 1902

Sermon/"And they when they had ..."

Fresno, California

October 11, 1902

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Missionary Sermon, Mrs E. G. White, S. D. A. Camp-ground, Fresno, California, Sabbath forenoon, October 11, 1902.

"And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. 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 (it seems that he was half converted), was returning, and sitting in his chariot read Esaias the prophet. Then the Spirit said unto Philip, 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 readest? And he said, How can I, except some man shall guide me?" [*Acts 8:25-31.*] *17LtMs, Ms 126, 1902, par. 1*

God has made it necessary for men to communicate with one another in order to learn of heavenly things. This eunuch whom Philip taught could not understand the Word when reading it alone. *17LtMs, Ms 126, 1902, par. 2*

"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? 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.” [Verses 31-37.]*17LtMs, Ms 126, 1902, par. 3*

This was his confession of faith.*17LtMs, Ms 126, 1902, par. 4*

“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 38, 39.]*17LtMs, Ms 126, 1902, par. 5*

He did not go on his way telling every one about the great trials that he had had. He had taken the steps requisite in conversion, and after his baptism 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.” [Verse 40.]*17LtMs, Ms 126, 1902, par. 6*

I desired this morning to speak particularly on the way that the Lord leads His people to communicate with one another, so that a knowledge of the truth may be given by the informed to the uninformed. In the Scripture I have read, we learn of the half-converted eunuch returning from Jerusalem to his home. He had some knowledge of God’s Word, but he could not understand the prophecies clearly. The Lord in His providence gave His servant Philip the privilege of leading this seeker after truth into the full light of the gospel. Thus God works in every age. He brings the honest-hearted ones into connection with those of His people who can best reach the individual needs of every case. Some of His children, having special knowledge in a certain line, are adapted to give the greatest help to one class of inquirers; others, trained in a different

way, are best fitted to help various other classes. *17LtMs, Ms 126, 1902, par. 7*

This principle is further illustrated in the experience of Peter with Cornelius. *17LtMs, Ms 126, 1902, par. 8*

“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” [*Acts 10:1, 2.*] *17LtMs, Ms 126, 1902, par. 9*

These verses show that in every place, in regions afar as well as nearer home, there are God-fearing men and women searching for truth. They know that there is a God; they offer their prayers to Him; they trust Him; they act just as Christians act. From the story of Cornelius we learn that God will lead every one who is willing to be led. He led Cornelius. He drew out His servant’s heart in prayer. He prepared him to receive the light of His truth; and He chose to enlighten the mind of Cornelius through the agency of one who had already received light from above. *17LtMs, Ms 126, 1902, par. 10*

Cornelius “saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.” [*Verses 3, 4.*] *17LtMs, Ms 126, 1902, par. 11*

The Lord noticed every act of Cornelius. All heaven observed the giving of alms and the praying of this devout centurion. The great Shepherd treated him as tenderly as if he was one of His own sheep. He appeared to him in a vision and told him what to do. *17LtMs, Ms 126, 1902, par. 12*

Thus it is today. The Lord has His eye upon every soul that is seeking Him. He is interested in every soul needing help, and He will not leave one in the darkness of error; but, step by step, will lead him into the full light of the truth that is shining from every page of the Scriptures. *17LtMs, Ms 126, 1902, par. 13*

The Lord gave definite instructions to Cornelius, saying, “And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do.” [*Verses 5, 6.*] *17LtMs, Ms 126, 1902, par. 14*

Cornelius was thus put in touch with Peter, who would be able to tell him what to do. The Lord God of heaven might have communicated His truth direct to the centurion; He might have enabled him to understand the Scriptures; but no: His appointed way is to communicate truth through human agents. Those who have received light are to reveal it to those who are in darkness. *17LtMs, Ms 126, 1902, par. 15*

How great are the privileges given to mankind! Let no one any longer be content to be clothed with the filthy garments of self-righteousness. We cannot afford to trust self. We should be clothed with humility. We should reveal contrition of soul; 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.*] The Lord sees our every act. He knows just what progress we have made in the Christian pathway. How kind, how tender, our great Shepherd is! With intense interest He looks down from His exalted throne upon the sheep of His pasture and gives them grace and strength. *17LtMs, Ms 126, 1902, par. 16*

“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 continually; and when he had declared all these things unto them, he sent them to Joppa. *17LtMs, Ms 126, 1902, par. 17*

“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein

were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. (This was a lesson given in symbols.) And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. *17LtMs, Ms 126, 1902, par. 18*

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." [*Acts 10:7-19.*] The angels of God were directing at every step. "Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." He understood the voice that communicated this message to him. "Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends." [*Verses 20-24.*]*17LtMs, Ms 126, 1902, par. 19*

He desired to let others have the benefit of that which he was about to receive. And this is the way we should feel. "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.*] Our earnest desire should be to lead others to behold this glorious light. *17LtMs, Ms 126, 1902, par. 20*

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand

up; I myself also am a man. And as he talked with him, he went in, and found many that were come together.” These were the kinsmen and near friends that had been called in. “And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.” [Acts 10:25-28.] *17LtMs, Ms 126, 1902, par. 21*

For a long time the minds of the apostles were not wholly free from the sentiments of the rabbis in regard to the Jews' having no communication with any other nation. God desired to teach His disciples that He was no respecter of persons. The disciples were the first sent out to proclaim the gospel in the cities of Judea; afterward they were told to go into the cities of Samaria and to the uttermost parts of the earth. But for a time the early Christians remained together. Instead of obeying the gospel commission to go into all the world and preach the gospel to every creature, the apostles were in danger of spending all their energies on the church members in and near Jerusalem. Not until persecution came did they scatter and begin to work earnestly for the salvation of the Gentiles. *17LtMs, Ms 126, 1902, par. 22*

Constantly the heavenly agencies are communicating with men and women on the earth. We cannot see personally the angels of God round about us; nevertheless they are with us, guiding and directing. We are to be so fully under the influence of the Spirit of God that we shall be susceptible to His leadings. Whenever we are impressed to say or do something to help a fellow being, we should be ready to respond at once to the promptings of the Holy Spirit. We can be ready to do this only when we are living in close relation with God. The giving of alms, the earnest prayers offered, are but indications that we are doing the works of a Christian, and that we are submitting our minds to the molding influence of God's Spirit. I am so thankful that we have a record of all the particulars of Cornelius's experience. *17LtMs, Ms 126, 1902, par. 23*

Peter understood the figure presented to him in the vision. He declared, “God hath showed me that I should not call any man common or unclean.” [Verse 28.] He knew that the virtue of the blood of Christ was for every man. He knew that Christ with His

long human arm encircled the entire human race, while with His divine arm He grasped the throne of the Infinite. He realized that Christ endured suffering and shame, in order that He might place humanity on vantage ground with God.*17LtMs, Ms 126, 1902, par. 24*

Let us never call any man common or unclean. God has given His Son for every man's salvation. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] In view of this infinite sacrifice for the salvation of all, let us respect every human being on the face of the earth whether they believe exactly as we do or not. If they do not accept God's Word as it reads, it is our privilege, as we have opportunity, to present to them the light God has given us, and strive to win them to the truth. This is what Peter did when he visited the household of Cornelius. He declared:*17LtMs, Ms 126, 1902, par. 25*

"Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." [*Acts 10:29-33.*]*17LtMs, Ms 126, 1902, par. 26*

Our minds and hearts should likewise be open to receive every ray of light that shines upon us. Never are we to feel that we have received all the light worth having. Accepting and cherishing from day to day the truth as it is in Jesus, we shall be sanctified and conformed to the divine likeness.*17LtMs, Ms 126, 1902, par. 27*

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth

Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and showed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead. And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." [*Verses 34-43.*]*17LtMs, Ms 126, 1902, par. 28*

"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." [*Verse 44.*] Praise God! We should be so filled with the Spirit, that we shall preach the Word under its inspiration. We should be so consecrated to God, that His grace will come to us and to the people to whom we minister. We cannot impress the human heart. He alone who upholds us and gives us words to utter has power to impress these words upon hearts. The righteousness of Christ is to go before us, and the glory of the Lord is to be our rearward. This is to be our strength, our power. We can have no other power but this to lead men and women to give their hearts to the Saviour.*17LtMs, Ms 126, 1902, par. 29*

"They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." [*Verses 45-48.*]*17LtMs, Ms 126, 1902, par. 30*

Although the ministry of Peter to the Gentiles had been blessed of

God in the conversion of souls; although the power of God manifested gave evidence that the apostle was to be a messenger to the Gentiles, yet it was hard for the Jews to believe that God was tearing down the middle wall of partition and that the gospel was to be carried to all the world. A contention arose in the church at Jerusalem over the course that Peter was pursuing. He had to go to Jerusalem and rehearse to the leaders there his experience with Cornelius, before they could believe that the Lord would send to the uncircumcised His Holy Spirit. *17LtMs, Ms 126, 1902, par. 31*

Before His ascension, Jesus commanded His disciples “that they should not depart from Jerusalem, but wait for the promise of the Father. ... Ye shall be baptized with the Holy Ghost not many days hence. ... Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [*Acts 1:4, 5, 8.*]*17LtMs, Ms 126, 1902, par. 32*

The day of Pentecost came. Great additions were made to the church. In one day five thousand were converted. The disciples began to think that they had a great work to do in Jerusalem, in shielding the members of this church from the snares <and opposition> of the enemy. They did not realize that strength to resist temptation is best gained by active service. They did not educate the new church members to become workers together with God in carrying the gospel message to those who had not received the glad tidings of salvation through Christ. Instead, they were in danger of remaining with the church that they had raised up, and of being satisfied with what had been accomplished. The Lord permitted persecution to come upon His church, to scatter His representatives abroad, where they could work for others. Steven and several other Christians died martyrs to their faith; the church members were scattered; and the gospel was proclaimed with power “in all Judea, and in Samaria, and unto the uttermost part of the earth.” [*Verse 8.*]*17LtMs, Ms 126, 1902, par. 33*

We thank the Lord that during this camp-meeting several of our workers have given themselves as missionaries to go to different countries outside our land. My brethren, we bid you Godspeed. Our prayers shall follow you wherever you go. How glad we are to send

men and means to these countries. *17LtMs, Ms 126, 1902, par. 34*

Before my husband's death, little did I think that I should ever be a pioneer missionary in a foreign land. In the last few moments of his life, I put my hand in his, and said, "If your life is taken away, I will take up the work that you lay down, and carry it in the name of the Lord, doing the best I can." I did not realize then that I should spend many years of service in foreign lands. But when the call came to go to Europe, I responded. Afterward, when we were recommended to go to Australia, I went, notwithstanding I was over sixty years old. Ten years I worked in that field before returning to America. I shall be seventy-five years old the twenty-sixth of November; and yet the missionary spirit is within me, and I feel such an intense desire to see souls saved that it seems as if I could go to the ends of the earth, if only I could bring souls to a knowledge of the truth for this time. *17LtMs, Ms 126, 1902, par. 35*

When we went to Australia, we found a little band of workers there, doing what they could; but they greatly needed help. We united with them in the work that they had begun, and during our stay in that country, about fifteen churches were raised up and fifteen meeting-houses built; a school was established; and medical missionary work was begun, small institutions being opened in several places. Since our return to America, we have been trying to help the laborers in Australia by sending our letters across the broad waters, encouraging them to trust in God, and bidding them to do as we were bidden to do while there—that is, annex new territory to the territories already worked. *17LtMs, Ms 126, 1902, par. 36*

We passed through many interesting experiences while in Australia. We helped established a school from the foundation, going into the eucalyptus woods and camping while the trees were being felled, the grounds cleared, and the school buildings erected. *17LtMs, Ms 126, 1902, par. 37*

Prejudice in the community in which the school was established was broken down by the medical missionary work that we did. The nearest physician lived twenty miles away. I told the brethren that I would allow my secretary, a trained nurse who has been with me for twenty years, to go to visit the sick whenever they called her. We

made a hospital of our home. My nurse treated successfully some most difficult cases that the physicians had pronounced incurable. This labor was not without its reward. Suspicion and prejudice were removed. The hearts of the people were won, and many accepted the truth. At the time we went there, it was regarded necessary to keep everything under lock and key, for fear of theft. Only once was anything stolen from us, and that was shortly after our arrival. Now the community is law-abiding, and no one thinks of being robbed. *17LtMs, Ms 126, 1902, par. 38*

We tried to take a personal interest in the people. If we should meet some one walking as we were driving to the station four and a half miles away, we were glad to let them ride with us in our carriage. We did what we could to develop our land and encouraged our neighbors to cultivate the soil, that they, too, might have fruit and vegetables of their own. We taught them how to prepare the soil, and what to plant, and how to take care of the growing produce. They soon learned the advantages of providing for themselves in this way. We realized that Christ took a personal interest in men and women while He lived on this earth. He was a medical missionary everywhere He went. We are to go about doing good, even as He did. We are instructed to feed the hungry and to clothe the naked; to heal the sick, and to comfort those that mourn. *17LtMs, Ms 126, 1902, par. 39*

I wish to say to these our friends who expect soon to go from us to other lands, Remember that you can break down the severest opposition by becoming interested in the little things in the household where you are staying. If you see the water bucket empty, be thoughtful enough to fill it. Help the tired father do the chores. Take an interest in the children. Be considerate. *17LtMs, Ms 126, 1902, par. 40*

The sisters can do much to reach the heart and make it tender. Work in simplicity wherever you are, my sisters. If you are in a home where there are several children, be a mother to them. Take them in your arms, and show their parents that you love children. If one is sick, <act the> nurse, and show the careworn, anxious mother how properly to care for her suffering child. *17LtMs, Ms 126, 1902, par. 41*

Jesus loved little children. When the mothers, dusty with travel, brought their children into His presence, the disciples told them that their Master was too busy to be annoyed by them. Christ overheard this, and “was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God. ... And He took them up on His arms, put His hands upon them, and blessed them.” [Mark 10:14, 16.] We know not but that this blessing rested upon them until they were converted. Some of the children whom we treat kindly may yet be workers by our side. *17LtMs, Ms 126, 1902, par. 42*

God desires us to become as humble as little children. Christ’s sermon to His disciples, when they were striving over the question of who should be the greatest in the kingdom of heaven, was to place a little child in the midst of them. “Except ye be converted,” He declared, “and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in My name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.” [Matthew 18:3-6.] *17LtMs, Ms 126, 1902, par. 43*

If you go out as a canvasser, and meet a man toiling in the field, join him in labor. Take the hoe, or whatever instrument he may be using, and work by his side while you are talking with him. Tell him that you know he is busy, and that you have no desire to hinder him. Let me assure you that the sermon which you preach with the hoe will be in harmony with the sermon which you preach with your tongue; and the two, together, have a power which words alone could never have. Work in humility, and the Lord will work with you. *17LtMs, Ms 126, 1902, par. 44*

Missionaries, I greatly desire that your hearts shall not be barren and unfruitful, but filled with heavenly grace—filled with pity, love, compassion. As I shall bid you farewell here, and return to my home, do not think that I shall soon forget you. We will offer up our petitions to God in your behalf, pleading with Him to open doors for you. He will hear our prayers, because He has promised to hear us.

And He is just as ready to answer your prayers. He has said that He is more willing to give the Holy Spirit to them that ask Him, than parents are to give good gifts to their children. Wherever you go, pray to Him in the morning, at noon, and at night. Pray in faith, without wavering. *17LtMs, Ms 126, 1902, par. 45*

Let our missionaries go out two and two. Christ sent His disciples out by twos. If one is taken sick, the other one can take care of him. In teaching the people, one thinks of something to say that another would not think of; and thus two working together are a great help to each other. When praying, let them claim the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [*Verse 19.*] *17LtMs, Ms 126, 1902, par. 46*

Many of the members of our churches may feel that we are sending off too many of the Conference laborers, and that the work in the home field cannot be done by the few that remain. But this is not the proper view to take of this matter. Those in the employ of the Conference are not the only ones who should work for souls. Let the churches go to work. Let them communicate to others the knowledge that they have received. Our church members in many churches have heard discourse after discourse, and yet they do not seem to have a large measure of the Holy Spirit. Many of them sent letters across the broad Pacific to me while I was in Australia, inquiring why they did not receive more power from above, and requesting me to pray for them. They did not seem to comprehend the reality of the promise of the Saviour, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] They did not seem to realize that they could gain additional spiritual strength by imparting to their neighbors and friends the light they had received. They had not learned that a great blessing comes to us from telling our fellow beings enslaved by appetite, that it is possible for them to receive a power greater than human power—a power that will enable them to overcome their appetite for tobacco, liquor, tea, coffee, and every other harmful substance in which men and women indulge, to the injury of body and mind. *17LtMs, Ms 126, 1902, par. 47*

Let those who teach others in regard to the truth teach in simplicity.

In communicating truth, let them not try to drive it home with a vim that will arouse antagonism. Let them modulate the voice so as to express sympathy and tenderness. Christ's voice was full of pathos. By persevering effort we can cultivate the voice, ridding it of all harshness and other objectionable features. Let us ask in faith for a converted voice, a converted tongue, and a sympathy as tender as the sympathy shown by Christ, that we may win souls to the truth we teach. *17LtMs, Ms 126, 1902, par. 48*

There is no need for any of our churches being barren and unfruitful in the knowledge of the Lord. But some are in danger of starving to death spiritually even when they are constantly hearing the truth presented by our ministers; for they neglect to impart that which they receive. God requires every one of His stewards to use the talent entrusted to him. He gives us rich gifts in order that we may give freely to others. He keeps the channels of the heart flooded with the light of His presence, in order that the human agent may reveal Christ to his fellow men. How can those who fold their hands in contentment, doing nothing, except God to continue to supply their necessities? The members of all our churches should labor as those who must give an account. *17LtMs, Ms 126, 1902, par. 49*

Brethren and sisters, when these laborers and their companions have gone to foreign countries to work there, will you close up the ranks in the home Conference? Will you put on the Christian armor? "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," the apostle Paul writes, "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.*] Will you stand firmly for the truth, even if your church is not often visited by a minister? I ask you, in the name of Jesus of Nazareth, to put on "the whole armor of God," and to be sure to remember to wear the gospel shoes. Do not neglect to put them on. They will enable you to tread tremblingly, softly, in approaching the souls that you desire to lead to the Saviour. *17LtMs, Ms 126, 1902, par. 50*

"Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to

the people. [*Verse 15.*] Sometimes you will find it a trying process to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let His light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these houses. Learn to sing the simplest of songs. These will help you to bring in the good influence of the Spirit of God to touch hearts. Christ was often heard singing hymns of praise; and yet I have heard persons say that "He never smiled." How mistaken their ideas in regard to the Saviour! There was joy in His heart. We learn from the Word that there is joy among the heavenly angels over one soul converted to God, and that the Lord Himself rejoices over His church with singing. What a privilege it is to labor for the conversion of souls!*17LtMs, Ms 126, 1902, par. 51*

Our calling is high. We may enjoy the companionship of the heavenly angels. We may not discern their forms, but we may know by faith that they are with us. The angels of God constantly minister unto those who are heirs of salvation. Brethren, sisters, God invites us to unite with the angels in ministering to others. Thus every one of us may become His helping hand. To fit us to do this work, He will strengthen our mental faculties as verily as He did the mind of Daniel. As we teach those in darkness to understand the truths that have enlightened us, God will teach us to understand these truths still better ourselves. He will give us apt words to speak, communicating to us through the angel standing by our side. Let us pray for the faith that works by love and purifies the soul. Let us seek for living power from above, that we may indeed be laborers together with God. Thus we shall lay upon the foundation gold and silver and precious stones which fire cannot consume.*17LtMs, Ms 126, 1902, par. 52*

May the blessing of God rest upon every one in this congregation. The presence of God is here. His angels are in the midst of us, and the evil angels are here, too. Let us close the windows earthward, and open them heavenward. Let us not allow earthly things to take possession of the mind, but keep it open to receive the communications that the heavenly angels are ready to give to us.*17LtMs, Ms 126, 1902, par. 53*

May the Lord bless and strengthen you who are under appointment to go to other lands. If we never meet again in this life, I pray that we shall meet in that glad day when the gates of the city of God will be swung back on their glittering hinges, and the nations that have kept the truth will enter in, there to hear Christ saying, in sweetest tones, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." "Enter into the joy of thy Lord." [*Matthew 25:34, 21.*] The redeemed will cast their crowns at His feet, crying, "Worthy, worthy is the Lamb that was slain!" [*Revelation 5:12.*]*17LtMs, Ms 126, 1902, par. 54*

As we shall recognize among the ransomed ones some whom we were instrumental in saving, gladness unspeakable will fill our hearts. Touching our harps, we will fill all heaven with rich music. O what songs of redeeming love will circulate through the heavenly courts!*17LtMs, Ms 126, 1902, par. 55*

While living this probationary life, shall we not as church members be faithful in encouraging one another to remain steadfast? Shall we not be faithful in going out into the neighborhood to tell the truth for this time to those who have not heard it? Shall we not be faithful in supporting by our prayers and by our means those who are sent to other lands to proclaim this truth? Shall we not learn to practice self-denial on every point, that we may have more to give for missionary work abroad? Shall we not keep before us, in our homes, a contribution box in which to place the money that we give for the advancement of God's work?*17LtMs, Ms 126, 1902, par. 56*

Let us teach our children to deny self in order to help sustain God's work. Let us tell them that God, in giving His Son, sacrificed all heaven to save not only us, but those who have not yet heard anything about Him. Let us tell them that Christ, in order to redeem mankind, laid aside His kingly crown and royal robe, left His high command in the heavenly courts, and came to this world to live a life of poverty and hardship, a life of toil and suffering, and finally to meet with a humiliating death on the cross. Shall He have died in vain for us? Shall He have died in vain for those whom we could save by self-sacrifice on our part?*17LtMs, Ms 126, 1902, par. 57*

Brethren and sisters, will you today pledge yourselves before God

that you will pray for these workers who have been selected to go to foreign lands? Will you pledge yourselves before God not only to pray for them, but to sustain them by your tithes and offerings? Will you pledge yourselves before God to practice strict self-denial in order to increase your gifts to advance the cause of present truth in the “Regions beyond”? [2 *Corinthians* 10:16.] We feel moved by the Spirit of God to ask you to pledge yourselves before Him to lay by something weekly for the support of our missionaries. God will help and bless you in doing this. Let those who are under appointment to go abroad have some evidence that you will sustain them by your prayers and by your means. Let those who willingly, freely, gladly make these pledges before God today signify it by rising to their feet. *17LtMs, Ms 126, 1902, par. 58*

(Nearly the whole congregation—about a thousand—arose.) *17LtMs, Ms 126, 1902, par. 59*

Thank the Lord! We think that as these missionaries go to their new fields, they will have some assurance that our brethren and sisters in this Conference will be faithful in doing their part at home. The time may come when some of those who remain will go to distance fields. We expect to see the Lord take men from the plough and send them out to proclaim the truth. We expect to see children bearing a message that their parents cannot bear. Let us all stand ready to respond to God’s call to duty, no matter what may be the sacrifice. *17LtMs, Ms 126, 1902, par. 60*

I feel impressed to close by offering a few words of prayer. Let us pray. *17LtMs, Ms 126, 1902, par. 61*

(Praying.) My heavenly Father, we come to Thee at this time just as we are—poor and needy and helpless—unless Thou wilt take hold of our case. And Thou hast said, “Let him take hold of My strength, and make peace with Me: and He shall make peace with Me.” [*Isaiah* 27:5.] *17LtMs, Ms 126, 1902, par. 62*

May the petitions of this congregation come up before Thee at this time as a power before Thy throne. We know that our Saviour is presenting His hands before Thee, saying, “I have graven them upon the palms of My hands.” [*Isaiah* 49:16.] O God, I plead with Thee, for Christ’s sake, that Thou wilt accept our petitions for these

that are going away. They know not what is before them; but they have Thy promise that Thy righteousness shall go before them, and that the glory of the Lord shall be their rearward.¹⁷*LtMs, Ms 126, 1902, par. 63*

We love Thee, our Saviour; and we desire to see gathered into Thy fold every soul that it is possible to save. Imbue, we beseech Thee, this whole congregation with Thy holiness upon this Sabbath day. O may the light of heaven shine forth upon Thy people here. Let the Holy Spirit rest upon those who shall leave us. We have told them, Lord, that we would pray for them; and we now present our petitions in their behalf, praying that Thou wouldst clothe them with the garments of Thy salvation; that Thou wouldst help them to put on the whole armor of God. Take them in charge, Lord, and prepare them this day for service. O my Lord, I beseech of Thee that Thou wouldst open doors where they can enter. Here are some who are preparing to go to China in a little while. Fit them for service, Lord; give them courage; prepare the way before them. They have been learning how to present the truth of God to those of their own nationality; and wilt Thou help them, My Father.¹⁷*LtMs, Ms 126, 1902, par. 64*

I beseech Thee, Lord, to arouse the church as they never have been aroused before. O stir up their hearts, Lord. Many of them are now in a paralyzed condition, because they have done so little; but when they begin to use their capabilities for Thee, we know that Thou wilt give them Thy reviving power. O my heavenly Father, I ask Thee that for the sake of Jesus of Nazareth, Thou wouldst bless this entire congregation. Let the sinners in Zion feel the convicting power of God upon them. Let them tremble before Thee, lest they neglect to seek Thee until it is too late. I ask Thee, Lord, to open their hearts to receive the Saviour who has been knocking, knocking, knocking for entrance, until the hairs of His head are wet with the dew of night. O my Father, my Father, wilt Thou, for the sake of Christ, move upon every heart in this congregation!¹⁷*LtMs, Ms 126, 1902, par. 65*

I ask Thee, Jesus, that the salvation of God may be revealed, and that those of our people who by their donations have helped so nobly to carry the work will not become weary in well-doing. We

know that call after call comes to them; but O my Father, Thou art giving to them gift upon gift, and art letting them have the blessings of the dew, the sunshine, and the showers, making their fields fruitful.*17LtMs, Ms 126, 1902, par. 66*

I ask Thee, my heavenly Father, that the rich blessing of heaven may fall upon this congregation when, after returning to their homes, they try in their humble way to visit their neighbors, to help those who are sick, and to do missionary work wherever they are.*17LtMs, Ms 126, 1902, par. 67*

O my Father, my Father, I look right to Thee. Thou hast heard my petition so many times. I believe in Thee; I rejoice in Thee; and I know that Thy Word will be verified.*17LtMs, Ms 126, 1902, par. 68*

Bless the sinners here. Bless the youth here. As they go to our schools to become educated, fit them up, that they may become missionaries for God. Take them as they are. Encircle them in the arms of Thy mercy, and love them freely, and Thy blessed name shall have all the glory when the human family shall be gathered home by Thee—when we shall unite as members of the royal family, children of the heavenly King.*17LtMs, Ms 126, 1902, par. 69*

O I thank Thee that we have a God who hears prayer; that we have a Saviour who is touched with the feeling of our infirmities; and that we have the privilege of working for the salvation of souls. Bless our ministers; imbue them with Thy power. Let the Holy Ghost come upon them. O let heaven be opened, and let the light of Thy glory be revealed, and let it be known that there is a God in Israel who hears and answers prayer.*17LtMs, Ms 126, 1902, par. 70*

And now we commit all to Thee. We know that these missionaries will be kept by Thy power; for thou alone canst keep them; and Thy blessed name shall have all the praise, all the glory, now and forevermore. Amen.*17LtMs, Ms 126, 1902, par. 71*

Ms 127, 1902

Talk/Words to Ministers

Los Angeles, California

September 16, 1902

Portions of this manuscript are published in *Ev* 91, 146, 174, 346, 663, 685-686; *6MR* 63-64. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Report of Talk, Ministers' Meeting, Los Angeles, California, Camp-ground, Noon, September 16, 1902. *17LtMs, Ms 127, 1902, par. 1*

There is much that could be said in regard to the way in which the work of the Lord should be carried on. I know nothing about what you have been studying in your past meetings, therefore I will speak only in a general way on the work of the ministry. *17LtMs, Ms 127, 1902, par. 2*

As workers, we are to be Christ's representatives on the earth. We are to be representatives of the truth as it is in Jesus. As far as possible, every branch of the work should be carried on in the manner in which Christ carried on His work during His ministry. The mind of every one of us must be worked by His Holy Spirit. True, we may take up some line of service and seem to do a certain work without first consecrating ourselves wholly to the Lord; but the results of such a work are not eternal. All of us—and especially those of us who are leaders, we who for many years have been students of the prophetic Word—should more fully understand the responsibilities that are resting upon us. To this end, let us read a few verses from Ephesians—instruction that is right to the point and that will help us to realize our privileges and responsibilities better than almost anything else that could be read. In this epistle Paul says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." [*Ephesians 4:1.*] *17LtMs, Ms 127, 1902, par. 3*

Those who know the most about this vocation, those who teach

others about it, are the very ones who should, in every respect, walk most circumspectly. Whatever may be their temperament, it should be so subdued that they will be able to present every feature of our faith in the spirit and in the grace that Christ gives.*17LtMs, Ms 127, 1902, par. 4*

Let us read further in regard to the essential characteristics of those who are called to minister to the spiritual necessities of the people: They are to walk worthy of their vocation, “with all lowliness and meekness, with long-suffering, forbearing one another in love.” [*Verse 2.*]*17LtMs, Ms 127, 1902, par. 5*

In God’s Word is an abundance to balance us on the one side and on the other side, and to give us the zeal, the earnestness, the life, that was in Christ Jesus. Our great burden should be to represent Him aright. Our work consists not in seeing how much we can do on the right hand and on the left, but rather in seeing how faithfully, as evangelists, we can represent Christ Jesus in His ministry. Both the high and the low among God’s workers are to take their position as ministers of the Word—evangelists—seeking to represent the Saviour in every place where they can reach the people.*17LtMs, Ms 127, 1902, par. 6*

“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.” Let us take this into consideration. “One God and Father of all, who is above all, and through all, and in you all.” [*Verses 3-6.*]*17LtMs, Ms 127, 1902, par. 7*

This Scripture embraces much. We shall all lose a great deal, if we are not learners all the time. In the school of Christ, we can never be graduated. When we are promoted to the upper grade, we shall take with us all the true knowledge that we have learned in this life. All the learning that we have gained in becoming acquainted with God, and in being brought into sacred nearness to Him in the work of saving souls, we shall carry with us, and this will give us just that much of a start in the school above. In the education that we are now obtaining, line upon line, precept upon precept, we are just beginning to understand something about God’s requirements of

us. But we fall far short of reaching the high standard that we should reach. Instead of thinking that we have already attained perfection of knowledge, constantly we are to reach forward to attain more wisdom and grace; constantly we are to endeavor to secure a more full understanding of what God requires of us, so that in the heavenly courts it can be said of us, "Ye are complete in Him." [*Colossians 2:10.*]17LtMs, Ms 127, 1902, par. 8

"But unto every one of us is given grace according to the measure of the gift of Christ." [*Ephesians 4:7.*] And the measure of the Gift increases as we constantly trade upon the talent that God has given us. If our talent increases until it is doubled, the grace is doubled. To us will be given all the grace and power that we can use in God's service. Daily we shall increase in strength, in knowledge of the truth, in power of comprehension, embracing more and still more as we are able to impart God's gifts to others. His gifts to us are valueless, unless we know how to use them aright.17LtMs, Ms 127, 1902, par. 9

My fellow workers, our calling is a very high and holy vocation. The Lord desires every one of us to walk worthy of it, "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." [*Verses 2, 3.*]17LtMs, Ms 127, 1902, par. 10

This Scripture specifies the very work that is resting upon us. The apostle continues: "Wherefore He saith when He ascended up on high, He led captivity captive and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.)" [*Verses 8-10.*]17LtMs, Ms 127, 1902, par. 11

Just before His ascension, Christ said, "All power is given unto Me in heaven and in earth." [*Matthew 28:18.*] Will we claim this power? If Christ should come today, I fear He would not find us prepared to meet Him. Let us all take our position in regard to the Lord's messages to us.17LtMs, Ms 127, 1902, par. 12

The apostle specifies the gifts of the Spirit: "And He gave some, apostles; and some, prophets; and some, evangelists; and some,

pastors and teachers.” [*Ephesians 4:11.*] All these gifts should be manifest in the church today.*17LtMs, Ms 127, 1902, par. 13*

To every man is given his work. Those who enter the ministry engage in a special work and should give themselves to prayer and to the speaking of the Word. Their minds should not be burdened with business matters. For years, the Lord has been instructing me to warn our ministering brethren against allowing their minds to become so engrossed with business matters that they will have no time to commune with God and to have fellowship with the Spirit. A minister cannot keep in the best spiritual frame of mind while he is called upon to settle little difficulties in the various churches. This is not his appointed work. God desires to use every faculty of His chosen messengers. Their minds should not be wearied by long committee meetings at night; for God wants all their brainpower to be used in proclaiming the gospel as it is in Christ Jesus.*17LtMs, Ms 127, 1902, par. 14*

Overburdened, a minister is often so hurried that he scarcely finds time to examine himself whether he be in the faith. He finds very little time to meditate and pray. Christ in His ministry united prayer with work. Night after night He spent wholly in prayer. Ministers must seek God for His Holy Spirit, in order that they may present the truth aright.*17LtMs, Ms 127, 1902, par. 15*

The gifts of the Holy Spirit are bestowed “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 (we need to speak 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 12-16.*]*17LtMs, Ms 127, 1902, par. 16*

As workers for Christ, we need to learn the lessons taught in this Scripture. We should be much in prayer. In our public prayers we should come right to the point. It is our privilege to pray with confidence, the Spirit inditing our petitions. We need not make long public prayers. With heartfelt simplicity we should state our needs to the Lord, and claim His promises with such faith and confidence that the congregation will know that we have learned to prevail with God in prayer. They will be encouraged to believe that the Lord's presence is in the meeting and that they will <open their hearts to> receive His rich blessing. Their faith in your sincerity will be increased, and they will be ready to listen with willing ears to the instruction given by the speaker. *17LtMs, Ms 127, 1902, par. 17*

“Finally, my brethren, be strong in the Lord, and in the power of His might.” [*Ephesians 6:10.*] Our strength is in Christ Jesus. When we come before the people in His strength, they will know that God is with us, and that He upholds us by His mighty power. *17LtMs, Ms 127, 1902, par. 18*

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.” [*Verse 11.*] Ministers, especially, need to be clothed with the whole armor, in order that they may live an exemplary life before the church members and the younger laborers. *17LtMs, Ms 127, 1902, par. 19*

“We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.” [*Verses 12-16.*] *17LtMs, Ms 127, 1902, par. 20*

Let every minister learn to wear the gospel shoes. He who is shod with the preparation of the gospel of peace will walk as Christ walked. He will be able to speak right words and to speak them in love. He will not try to drive home God's message of truth. He will

deal tenderly with every heart, realizing that the Spirit will impress the truth on those who are susceptible to divine impressions. Never will he be vehement in his manner. Every word spoken will have a softening, subduing influence. *17LtMs, Ms 127, 1902, par. 21*

God's children are members of one great family. His ministers are to speak with tenderness, compassion, and meekness to the members of His family. The door will not be shut against temptation by speaking harshly, critically, in regard to the course of others. Let us learn to be sensible Christians. Let us treat with respect the younger members of the Lord's family. The young men just entering the ministry may make many mistakes; but the older ministers are not free from errors, notwithstanding the years they have been laboring. The Lord will take these younger men in hand Himself, sometimes afflicting them and permitting them to suffer for their mistakes, but never forsaking them. He gives them opportunity to become members of the royal family, children of the heavenly King. *17LtMs, Ms 127, 1902, par. 22*

Sometimes it becomes necessary for God's messengers to "cry aloud" and to "spare not" [*Isaiah 58:1*]; but even then the reproof is borne by the truth itself, and not by the human agent. In speaking words of reproof, let us put all the Christlike tenderness and love possible into the voice. The higher a minister's position, the more circumspect should he be in word and act. *17LtMs, Ms 127, 1902, par. 23*

My brethren in the gospel ministry, let us feed the flock of God. Let us bring encouragement and cheerfulness to every heart. Let us turn the eyes of our brethren and sisters away from the unlovely traits of character possessed by nearly every one, and teach them to behold Christ, the One altogether lovely, <the Chiefest among ten thousand>. Let us lead them to think on "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." [*Philippians 4:8*]. *17LtMs, Ms 127, 1902, par. 24*

God will help us as ministers to walk worthy of the vocation wherewith we are called. He will help us to strengthen one another

in the most holy faith. At times I am in an agony of distress over the indifference our ministers manifest toward God's instruction to His ambassadors to close the windows of the soul earthward and open them heavenward, that the light flooding heaven's threshold may shine into the chambers of every mind, <into the soul temple>. When the mind is filled with the light of heaven, the human agent is given power to reach the hearts of others.*17LtMs, Ms 127, 1902, par. 25*

My dear fellow workers, will you die to self? Will you yield to the influence of the Holy Spirit, that you may be molded into vessels unto honor? God has entrusted to mortals precious treasures of truth. These treasures may be likened to beautiful fruit, which is to be presented to the people in vessels that are clean and pure and holy, so that they will accept this fruit and enjoy it, to the glory of God.*17LtMs, Ms 127, 1902, par. 26*

Ms 128, 1902

The Work in Nashville

NP

October 28, 1902 [typed]

This manuscript is published in entirety in *17MR 276-279*.

I have a question to ask of those who are engaged in the health food work in Nashville. You have put your energies into this work and have planned to get means for it. Was it not your duty, before doing this, to use all your powers in an effort to put on a proper basis the work already started in Nashville? You have lost the opportunity of showing, by a wise example, how other places are to be worked. Money that should have been used to place on a firm foundation the work already begun in Nashville has been invested in an enterprise which should have received more consideration before being started. As our people come to understand how these things have been managed, will they be encouraged to invest means in the work in Nashville? Those who have put money into the health food work there should have reasoned from cause to effect. They should have asked the Lord for power to see clearly what was most needed to be done. With the present showing, it will be three times more difficult to raise means for the work in Nashville than it would otherwise have been. Angels were hovering about Nashville, to lend the human workers power to rise higher in the work of self-sacrifice and to become indeed laborers together with God. The Lord desired these workers to use every jot of their influence to make the work in Nashville an example of the work that may be done in other cities of the South. He desired the work done in the South to be an object lesson for the instruction of those who are building up the work in new places. Had the workers realized this, how carefully they would have weighed every plan and method. How earnestly they would have striven to honor and glorify God by Christlike work. Had they given their first attention to that which was of first importance, had they been filled with a heaven-born missionary spirit, their zeal for God's work would have been communicated to other souls. My brethren, in the work in the South,

all should make religious interest their burden. Let no one become so bound up in large speculations that his time and strength are consumed in carrying the burdens of worldly business. Let not all the means available be absorbed in the health food work. The religious lines of our work are to be kept in the foreground. *17LtMs, Ms 128, 1902, par. 1*

We need a knowledge of our personal powers, and we need to realize that these powers have been bought with a price, that they belong to God, and are to be used in His service. God desires us to go forth weighted with the thought of the many places needing to be worked. This is the burden that Christ desires us to carry. The workers in the South must reach the highest spiritual attainments, in order for their work in this field to be a success. Private prayer, family prayer, prayer in public gatherings for the worship of God—all are essential. And we are to live our prayers. We are to co-operate with Christ in His work. *17LtMs, Ms 128, 1902, par. 2*

Every extravagance should be restrained. You cannot afford to spend God's money needlessly; for His cause is suffering for means. Christ left His high command in the heavenly courts and came to our world in the guise of humanity, to live a life of self-denial. His followers are not to live in accordance with the world's selfish ideas or practices. Look at the life lived by the Majesty of heaven while on this earth. How untiringly and self-sacrificingly He labored for the salvation of the bodies and souls of men and women. He knew the best way in which to influence aright the minds of those with whom He was brought in contact. *17LtMs, Ms 128, 1902, par. 3*

Into all your business transactions bring Christ's grace. As you press to the throne of God, you receive power that enables you to see distinctly the needs of the world, and led by Him, your good works testify to your Christlikeness. *17LtMs, Ms 128, 1902, par. 4*

Let those who are laboring as God's workmen in the South make decided changes. Appeals have been made for the work in Nashville, and money has come in for this work. Have you used this money wisely? There was aggressive work to be done in many places. Money was greatly needed in New York. There are those

who have stinted themselves of food and clothing in order to respond to the call for help. Have you who have entered into the food business done all that you could to make the publishing work a success? There is a time for every thing. When the publishing work in Nashville was started, the one purpose of the workers should have been to carry this work forward in straightforward lines. They should have given evidence to their brethren and to the Lord that they understood His work, and that they were trying with all their power to work out His purposes. *17LtMs, Ms 128, 1902, par. 5*

The buildings erected in Nashville will be needed. But some parts of them were erected before the time, and the promise [not] to go into debt was not kept. Steps have been taken that have made the opening of the work in Nashville an example that we cannot afford to follow, at any time or in any place. Do you not know that a little leaven leavens the whole lump? God's work is not to bear the mold of the world. *17LtMs, Ms 128, 1902, par. 6*

Venturesome investments must be strictly avoided. Those that have been made in the past should never have been made. Let the workers in Nashville bind about the edges. Let them guard themselves as with a fence of barbed wire from the inclination to go into debt. Let them say firmly, "Henceforth we will not advance any faster than the Lord shall indicate and the means in hand will allow, even though the good work has to wait for a while. In beginning the work in new places, we will do our work in narrow quarters, rather than involve the Lord's work in debt." *17LtMs, Ms 128, 1902, par. 7*

But let those who took no part in the building up of the work in Nashville, who did not wrestle with the difficulties in the way of its advancement, be very careful how they find fault with the workers there. Let them ask themselves whether, under similar circumstances, they would have done any better. As they have not gone over the ground step by step, they cannot tell what mistakes they would have made. The mistakes that their brethren have made may appear very grievous in their eyes, but let them remember that from these mistakes wisdom may be learned. *17LtMs, Ms 128, 1902, par. 8*

Let all do their best to adjust the difficulties in the work at Nashville

and to place this work on a solid basis. Let them refuse to incur needless debt. Let the workers learn from their mistakes to move carefully, following in the footsteps of the self-denying Redeemer.*17LtMs, Ms 128, 1902, par. 9*

The work in Nashville is important. If the workers labor earnestly and judiciously, there will be conversions to the truth in the schools of learning that have been established in Nashville for the colored people. Let every worker be sure that he has on the gospel shoes, that his feet are shod with the preparation of the gospel of peace.*17LtMs, Ms 128, 1902, par. 10*

Ms 129, 1902

Consideration for the Colored Race

NP

November 11, 1902 [typed]

This manuscript is published in entirety in *9T 223-224*. +NoteOne or more typed 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 religion of the Bible recognizes no caste or color. It ignores rank, wealth, worldly honor. God estimates men as men. With Him, character decides their worth. And we are to recognize the Spirit of Christ in whomever it is revealed, be he a white man or a black man. No one need be ashamed to speak with an honest black man in any place, or to shake him by the hand, even though it is black. He who is living in the atmosphere in which Christ lives will be taught of God and will learn to put His estimate on men.*17LtMs, Ms 129, 1902, par. 1*

Our colored ministers are to be treated with consideration. This has not always been done. These men are to be placed where they can obtain a knowledge of the truth and where they can learn how to teach the truth to others. And when they are engaged in work, they should receive their hire. Remember that they must have bread.*17LtMs, Ms 129, 1902, par. 2*

The Lord desires His people in the North to change their attitude toward the colored brethren and sisters. They are not to be so ready to find fault with them. They cannot expect them to be in all respects like those who have enjoyed greater advantages. We should remember the disadvantages under which the colored race have always lived. Far different from the surroundings of the white race have been their surroundings.*17LtMs, Ms 129, 1902, par. 3*

The Northern people have lived in a clearer, purer moral atmosphere than have the colored people of the South. They cannot expect that the colored people will in all things be as firm as

they are in their ideas of morality. Were Christ on earth today, He would teach the colored race in a way that would surprise us. He calls upon those who have had so many advantages to remember that they err in many things, and that they feel hurt if their errors are noticed, and there is held up before them a comely pattern of what they should be. *17LtMs, Ms 129, 1902, par. 4*

Some things of an objectionable nature will take place among the colored people. Remember that the Lord desires you to act with the wisdom of Christ. Remember that kindness will accomplish more than censure. Let the colored brethren and sisters see that you want them to reach the highest standard and that you are willing to help them. And if in some things they fail, do not be quick to condemn them. Do not, for some misdoing, separate them from the work. *17LtMs, Ms 129, 1902, par. 5*

In many cases, those who judge their colored brethren have cherished evils that they would in no case tolerate in others. Let no one give his brethren occasion to hate him. Exact and impartial justice is to be shown to the colored race. Christ demands from His servants tender compassion for the suffering, sympathy for the unfortunate, and a generous consideration for misdemeanors. *17LtMs, Ms 129, 1902, par. 6*

Ms 130, 1902

Diary/Christ Our Example in Every Line of Work

“Elmshaven,” St. Helena, California

October 27, 1902

This manuscript is published in entirety in *18MR 101-111*. +NoteOne or more typed 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 retired last night at seven o'clock. I could not sleep past twelve o'clock. My mind is burdened with many matters.*17LtMs, Ms 130, 1902, par. 1*

We should understandingly present to God the prayer that Christ taught His disciples. In it is mentioned all that we need. We are not to think that we should always limit our petitions by simply repeating this prayer; but it is short and embraces everything.*17LtMs, Ms 130, 1902, par. 2*

In His sermon on the mount, Christ said, “When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.” [*Matthew 6:5.*] The hypocrites, while praying, are seen of men; but their pretended prayers bring no returns from above.*17LtMs, Ms 130, 1902, par. 3*

Christ continued: “But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.” [*Verses 6-8.*]*17LtMs, Ms 130, 1902, par. 4*

By the expression “vain repetitions” the Saviour meant words

without meaning, words oft repeated without corresponding thought or proper understanding, words spoken without true and earnest desire. God is not pleased with a careless, unmeaning repetition of many words. This is what makes many prayers long and tiresome. Short, heartfelt prayers right to the point, offered with an earnestness corresponding to the soul-hunger for the Holy Spirit, are not wearisome to God or to the people; for they reveal a longing desire for needed strength—strength which can be obtained only from the Source of all strength. An effectual, fervent prayer avails much to the one who seeks God for the wisdom that is promised to those who ask in faith. Our heavenly Father is more willing to give the Holy Spirit to those who ask Him than earthy parents are to give bread to their hungry children. *17LtMs, Ms 130, 1902, par. 5*

Having cautioned His disciples not to use vain repetitions in their prayers, Christ gave them a model prayer. “After this manner therefore pray ye,” He said: *17LtMs, Ms 130, 1902, par. 6*

Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For Thine is the kingdom, and the power, and the glory,
Forever. Amen. [*Verses 9-13.*] *17LtMs, Ms 130, 1902, par. 7*

I am instructed to say to all our churches, Pray the prayer that Christ taught to His disciples; study this prayer; live it; and you will win a crown of life everlasting. *17LtMs, Ms 130, 1902, par. 8*

“Hallowed be Thy name.” [*Verse 9.*] The name of God is always to be spoken with thoughtful reverence and love. *17LtMs, Ms 130, 1902, par. 9*

“Thy kingdom come.” [*Verse 10.*] Let us pray the Father to help us receive the kingdom of heaven into our hearts. Christ is to be enthroned within, as the source of all power and supremacy. Let us look to God in faith, saying, “Lead us, strengthen us, inspire us by

Thy Holy Spirit, to do Thy will on the earth as it is done in heaven.” This will necessitate our receiving into the heart an abundance of grace from Christ Jesus day by day, hour by hour. *17LtMs, Ms 130, 1902, par. 10*

Shall we not include in our prayers the words, “Thy kingdom come; Thy will be done” [*Verse 10*], and then understandingly answer our own petitions by keeping the human will in subjection to God’s will, in order that the unsanctified desires and ambitious devisings of the human mind may not become a controlling power? Shall we not receive the Holy Spirit as a welcome Guest into the soul temple, that the will and the purposes of Christ may be worked out in and through us to God’s glory? Shall we not, in word and deed, carry out the expressed will of the One who cannot err or make a mistake? *17LtMs, Ms 130, 1902, par. 11*

We cannot afford to consult fallible minds, or to depend on human judgment, so often unsanctified and perverse. This is why true followers of Christ have such a great soul hunger for the Holy Spirit; for the Holy Spirit so works through human agents that God’s will is done on the earth as it is in heaven. *17LtMs, Ms 130, 1902, par. 12*

Those who, in co-operation with heavenly intelligences, endeavor to answer the prayer that Christ has given us will be enabled to do the will of God on the earth as it is done in heaven. The Master will take possession of and use in fulfilling His will every mind that is entirely surrendered to Him. This is the higher education, which every Christian should most earnestly strive to obtain. *17LtMs, Ms 130, 1902, par. 13*

The world’s plans, the world’s policy, the will and the suggestions of unsanctified hearts, are striving for recognition. Of many, the world, and not the Lord Jesus Christ, is master. Selfishness is strengthened by the unsanctified desires and will of the human agent. Christians in name, many are practicing a fraud upon the world; for into the life practice they bring worldly principles. In dealing with their fellow men, they use the hasty, sharp words that worldlings use. Revealing the same nature as the unconverted, while claiming to be converted, they are false witnesses against the meek and lowly Saviour. *17LtMs, Ms 130, 1902, par. 14*

The world has no claim to our service; for by a solemn, holy covenant we accepted God's badge of service at the time of our baptism. On that occasion we pledged ourselves, in the presence of the three great heavenly Powers, to come out from the world and be separate. *17LtMs, Ms 130, 1902, par. 15*

In the *third of Colossians* we read: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [*Verses 1-4.*] *17LtMs, Ms 130, 1902, par. 16*

This whole chapter should be carefully studied. What is the charge given us?—"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now (after pledging yourself to serve Christ in truth and verity) ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." [*Verses 5-8.*] *17LtMs, Ms 130, 1902, par. 17*

Notice the next verse: "Lie not one to another." [*Verse 9.*] If you have solemnly covenanted with God, in the presence of Christ and the Holy Spirit, to act as a member of the royal family, a child of the heavenly King, you will not in your life lie against the truth you profess to believe. You will not reveal by your works that you are a sinner, while professing to be a saint. If you are sincere in making this pledge, you will not be found nullifying your prayer, "Thy kingdom come; Thy will be done in earth as it is in heaven" [*Matthew 6:10*], by acting as sinners act whenever it best suits your convenience to act thus, <and when you can advantage yourself and at your neighbor's disadvantage.> *17LtMs, Ms 130, 1902, par. 18*

Those who choose to become members of the royal family, children of the heavenly King, must reveal their choice by bringing their words and actions into harmony with the principles they advocate.

My brother, my sister, is the kingdom of God enthroned in your heart by Christ's presence abiding there? or is self still a controlling power within? Whose subject are you? If a selfish spirit continues to keep you out of Christ's service, pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." [*Verse 10.*] Pray, O pray most earnestly, "Put Thy Spirit, Lord, Thy Holy Spirit, within my heart, that I may be sincere in keeping my baptismal vow." Pray that the intercession of Christ in your behalf shall not be in vain. Pray that unbelief shall no longer lead you to live a life that bears witness against the truth; no longer lead you to claim to be in God's service, while in the life practice, because of a perverted will, you reveal that you are not bearing the fruits of the Spirit. Pray for power to demonstrate to the world that you are dead to sin, and that your life is indeed hid with Christ in God.*17LtMs, Ms 130, 1902, par. 19*

Christ Our Example in Medical Missionary Work

Of His disciples Christ says, "They are not of the world, even as I am not of the world." [*John 17:14.*] In doing medical missionary work, we can have efficiency and power only by working as Christ worked. And we can be Christlike in word and deed only when His will is perfected in us. Then shall His righteousness go before us, and the glory of the Lord shall be our rearward.*17LtMs, Ms 130, 1902, par. 20*

The life of Christ must become our life, our light, our exceeding great reward. Then our words will bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the Hope of glory, the soul will be filled with Christlike joy. As true believers, we shall sit together with Christ in heavenly places. Our hearts will be humble, our spirits contrite. We will have fervent love one for another, <and the preparedness for heaven will begin with us here on earth,> and the world will believe that God has sent His Son into the world to save sinners. The proof that we are not of the world will be the manifestation of Christ's glory—His character—in the life practice. When He dwells in the heart, we shall manifest that tenderness, that love, that fervency of spirit, which reveals His character formed within. Many will acknowledge that Christ's followers can with truthfulness say, "Thy gentleness hath made me great." [*Psalms 18:35.*]*17LtMs, Ms 130,*

We can walk as Christ walked only when we abide in Him. We can do medical missionary work in a Christlike manner only when we are one with Him; only when we wear His yoke. To those who bear His yoke He promises rest. He urges all to come to Him with their burdens. "Learn of Me," He pleads; "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.*] Yoked up with Christ, we receive spiritual life and power; for then we are "laborers together with God," and of us as church members it can be said, "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] Through sanctified co-operation with Christ, every one of us can form a life character that will be accepted in the heavenly kingdom. Thus we can co-operate with God in answering the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." [*Matthew 6:10.*]*17LtMs, Ms 130, 1902, par. 22*

When we become true followers of the meek and lowly Saviour, we shall do the will of God on the earth as it is done in heaven. The will of man's unrenewed, unsanctified nature can no longer exercise a ruling, kingly power over the human agent. No longer can the leaven of unrighteousness—professing Christians who in their lives lie against the truth—leaven the whole church and prevent the divine will from being carried out on the earth as it is in heaven.*17LtMs, Ms 130, 1902, par. 23*

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following His example, in our medical missionary work we shall reveal to the world that our credentials are from above; that as representatives of the kingdom of heaven, we are fulfilling the words of the Lord's prayer, "Thy kingdom come." [*Verse 10.*] United with Christ in God, we shall reveal to the world that as God chose His Son to be His representative on the earth, even so has Christ chosen us to represent His character. Every one who has genuine faith in Christ Jesus will represent Him in character.*17LtMs, Ms 130, 1902, par. 24*

Christ knew that His Father had chosen Him to carry out the great

plan of redemption by coming to the fallen world to die for sinners. And when He came to fulfil His mission, He was, in every sense of the term, a medical missionary. Those who yoke up with Him and learn of Him, will also be true medical missionaries. Receiving the Spirit of Christ, every one of His followers will fulfil a divinely appointed mission, not merely to be an influence among influences, but to be a special influence for God in every sense of the term. *17LtMs, Ms 130, 1902, par. 25*

Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, the men at the head of the work are to allow no confusion of sentiment to prevail in regard to what should really be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. It must be defined as standing on an altogether higher plane, and as accomplishing results of a much more sanctified order, before God can endorse it as genuine. Those who desire to honor God will not mingle worldly policy plans with His plans in attempting to accomplish the results that this work is ordained of God to accomplish. *17LtMs, Ms 130, 1902, par. 26*

The people of God, those who claim to love Him and keep His commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that He was not acting independently, but in behalf of Another, who had sent Him. He never for a moment lost sight of the greatness of His mission. He was always conscious of the fact that He was the Sent of God. And to His Father He declares concerning His disciples, "As Thou hast sent Me into the world, even so have I also sent them into the world." [*John 17:18.*] *17LtMs, Ms 130, 1902, par. 27*

Our work is clearly defined. As the Father sent His only begotten Son into our world, even so Christ sends us, His disciples, as His medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's mind or judgment is to be our criterion of what constitutes genuine medical missionary work. Altogether too much has been introduced in connection with this work. That which is attached to it largely destroys its sanctity and its power to fulfil the purpose which it is ordained of God to

accomplish. *17LtMs, Ms 130, 1902, par. 28*

True medical missionary work is of heavenly origin. It was not originated by any person who lives. But in connection with this work we see so much which dishonors God, that I am instructed to say, The medical missionary work is of divine origin, and has a most glorious mission to fulfil. <Make no mistake in this matter.> In all its bearings it is to be in conformity with Christ's work. Those who are workers together with God will just as surely represent the character of Christ as Christ represented the character of His Father while in this world. *17LtMs, Ms 130, 1902, par. 29*

I am instructed to say that God will have the medical missionary work cleansed from the tarnish of earthliness, and elevated to stand in its true position before the world. When schemes that imperil souls are brought into connection with this work, its influence is destroyed. This is why there have arisen in the carrying forward of medical missionary work many perplexities that demand our careful consideration. *17LtMs, Ms 130, 1902, par. 30*

When Christ was about to ascend to heaven, He committed to His disciples the mission that His Father had committed to Him. And He instructed them how to fulfil this mission. He declared that as He had represented His Father to the world, so they were to represent Him. Although He would be invisible to the natural eye, yet all who believed on Him would be able to behold Him by faith. He told His followers to work as He had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through the Son. *17LtMs, Ms 130, 1902, par. 31*

Nothing will help us more at this stage of our work than to understand and to fulfil the mission of the greatest Medical Missionary that ever trod the earth; nothing will help us more than to realize how sacred is this kind of work, and how perfectly it <must> correspond with the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send His Son to the fallen world?—To make known and to demonstrate to mankind His love for them. Christ came as a redeemer. Throughout His ministry He was to keep prominent His mission to save sinners. *17LtMs, Ms 130, 1902, par. 32*

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that His disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven." [*Matthew 6:10.*] But how many who claim to be His followers concede to a worldly policy! <They are not pursuing uncorrupted principles.> This is because their hearts are not filled with a love for the truth. God's purpose in committing to men and women the mission that He committed to Christ is to disentangle His followers from all worldly <connivings and> policy and to give them a work identical with the work that Christ did, <that they might continually be Christ's representatives in character (*John 17:18, 20, 23*).>*17LtMs, Ms 130, 1902, par. 33*

Christians should bear in mind that God has a personality as verily as has Christ. They should so represent Christ's person and conduct that by doing His works they will manifest the character and spirit of the Father. Christ is the express image of His Father's person and character. Those who are imbued with His Spirit will have an intense love for every one for whom He died and will work earnestly to bring into the heavenly garner a harvest of souls. Filled with His Spirit, men and women will be animated with the same desire to save sinners that animated Christ in His lifework as a missionary sent of God.*17LtMs, Ms 130, 1902, par. 34*

To those who receive Christ, He gives power to become the sons of God, in order that they may be transformed into His likeness. His followers must reveal Him in speech, in spirit, in obedience to His law, <in long patience, in love,> in conformity to His will in all things. They are to show forth His character in love and patience toward those who are faulty. They are to seek to restore, and not to destroy—ever manifesting a heavenly love toward every erring fellow being. Their own personality is to be submerged in the personality of Christ, as revealed in their words and actions. Let us remember that it is not by word and precept alone that we are to reveal Christ's character. Our works must bear witness to His indwelling presence in the heart. His disposition, His kindness, His compassion, manifested in our actions, will inspire hope in the minds and hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen.*17LtMs, Ms 130, 1902, par. 35*

Ms 131, 1902

Diary/Words of Counsel to Students

South Lancaster, Massachusetts

December 3, 1901

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I greatly desire to say many things to those assembled at this meeting, but I dare not overtax my vocal organs. They are in a poor condition for speaking. In the night season it has seemed as if I were saying many things in your council meetings. While waiting for my vocal organs to recover from the affliction now upon them, I have been writing in regard to some matters pertaining to the work in this place. *17LtMs, Ms 131, 1902, par. 1*

In South Lancaster we have established an academy and a sanitarium. Our people here have erected a church of no mean dimensions to accommodate the various interests centering in this place. In the night season I heard One of authority speaking to the brethren and sisters living here and to the students attending the school. The words of wisdom did not languish on his tongue. I can now present only a few thoughts, and I will do this as briefly and clearly as possible. *17LtMs, Ms 131, 1902, par. 2*

The heavenly Instructor said: "It is your privilege, and therefore your duty, daily to reach a higher spiritual standard. Let the students accept the truths revealed to them, and incorporate them into the practical life. This the Lord requires of all who are attending this school. Constantly endeavor to advance. Remember that you can do thorough work only when you daily strive in your student-life to make a practical use of the knowledge you are gaining in the schoolroom. You can make most rapid progress in any line of study when you impart to others that which you have learned. For instance, telling some one else about the valuable lessons you are

learning in the Bible classes helps wonderfully to imprint these lessons upon your own mind.*17LtMs, Ms 131, 1902, par. 3*

“It is well to learn how to make the best use of that which you are attending school to obtain. Carefully consider how to gain the most in the least possible time.*17LtMs, Ms 131, 1902, par. 4*

“Many of you enjoy the study of vocal music. This is well; but some are in danger of spending, on singing, time that should be spent in becoming familiar with other important branches of learning. Bookkeeping—the knowledge of how to keep accounts accurately—is very essential. The science of reading correctly, and with the proper emphasis, is of the highest value. No matter how much knowledge you may have acquired in other lines, if you have neglected to cultivate your voice and manner of speech so that you can speak and read distinctly and intelligently, all your learning will be of but little profit; for without voice culture you cannot communicate readily and clearly that which you have learned.*17LtMs, Ms 131, 1902, par. 5*

“To learn to tell convincingly and impressively that which one knows is of special value to those who desire to become workers in the cause of God. The more expression you can put into words of truth, the more effective these words will be on those who hear. A proper presentation of the Lord’s truth is worthy of our highest efforts. Let the students in training for the Master’s service make determined efforts to learn to speak correctly and forcibly, in order that when conversing with others in regard to the truth, or when engaged in public ministry, they may properly present the truths of heavenly origin. Let them cultivate clearness of speech while conversing with one another in the school. When associating with one another, kindly point out and endeavor to correct defects of speech that you notice in the expressions of your fellow students.*17LtMs, Ms 131, 1902, par. 6*

“Purity of thought, the witness of a Christlike character, needs to be your study now. Bring into captivity every thought. Help one another to cherish pure words and unquestionable practices. The common schools in our land are hotbeds of iniquity. Not a few of those who are enjoying the educational advantages offered in our schools are

in need of thorough conversion. They need to practice every virtue, to suppress every tendency to viciousness, to put away every unclean habit; for no one who has not perfected a pure, holy character can enter the city of God. Carelessness in word or in act means the loss of the soul. Every student should learn what it means to love God with all his heart, soul, mind, and strength, and to love his neighbor as himself. *17LtMs, Ms 131, 1902, par. 7*

“So long as a student neglects to reverence and carefully practice the principles taught in God’s Word, so long as he divorces these principles from his life practice, just so long will he live an erroneous life and be in danger of indulging in sinful practices that God abhors. From the lips of such a youth, falsehood will be spoken in the place of truth.” *17LtMs, Ms 131, 1902, par. 8*

To lose heaven is to lose everything. I can hardly endure to think of the presumptuous ventures that some students are making upon the patience of a long-suffering God. They bear evil fruit only. Christ is watching to see them place themselves under the power of His transforming grace, that they may become trees of righteousness, bearing good fruit. He is hungry for the fruits of the Spirit. How many trees there are that are not “the planting of the Lord”! [*Isaiah 61:3.*]*17LtMs, Ms 131, 1902, par. 9*

During the Saviour’s ministry, He came to a barren fig tree when hungry and thought to gather some figs. The tree was covered with leaves and to all appearances bore fruit. But although He searched the tree carefully from the topmost twig to the lowest boughs, He found nothing but leaves. How many of the students in the South Lancaster Academy are looked upon by the Lord as trees bearing good fruit? Students, remember the Saviour’s words, “By their fruits ye shall know them.” [*Matthew 7:20.*]*17LtMs, Ms 131, 1902, par. 10*

The Lord is now calling for workers. Let those who are attending this school prepare for His service. And let their parents at home do their part faithfully. Let them prepare the hearts of their children to stand firm amidst the perils of the last days. The Lord expects of us a showing different from the showing that we are making at the present time. Many parents have not yet heeded the cautions that the Lord gave through Moses to the children of Israel. He declared:

“Thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him.” [*Deuteronomy 8:6.*] And we are to be thankful to Him for the blessings He so freely bestows upon us; for He says: *17LtMs, Ms 131, 1902, par. 11*

“When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee. Beware that thou forget not the Lord thy God, in not keeping His commandments, and His judgments, and His statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God, which brought thee forth out of the land of Egypt, from the house of bondage; who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that He might humble thee, and that He might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the Lord your God.” [*Verses 10-20.*]*17LtMs, Ms 131, 1902, par. 12*

Ms 132, 1902

The Saviour's Characteristics

NP

October 30, 1902 [typed]

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The plan of redemption, by which the merciful, divine-human Redeemer rescued man from the thralldom of sin, is beyond the comprehension of men or of angels. It is indeed a mystery so surpassing, so grand, so sublime, that we can never hope fully to understand it. *17LtMs, Ms 132, 1902, par. 1*

Christ's sacrifice for fallen man has no parallel. It is the most exalted, sacred theme on which we can meditate. Every heart that is enlightened by the grace of God is constrained to bow with inexpressible gratitude and adoration before the Redeemer for His infinite sacrifice. *17LtMs, Ms 132, 1902, par. 2*

In His life Jesus of Nazareth differed from all other men. His entire life was characterized by disinterested benevolence and the beauty of holiness. In His bosom existed the purest love, free from every taint of selfishness and sin. His life was perfectly harmonious. He is the only true model of goodness and perfection. From the beginning of His ministry men began more clearly to comprehend the character of God. *17LtMs, Ms 132, 1902, par. 3*

Up to the time of Christ's first advent, men worshiped cruel, despotic gods. Even the Jewish mind was reached through fear, and not love. Christ's mission on the earth was to reveal to men that God was not a despot, but a heavenly Father, full of love and mercy for His children. He spoke of God by the endearing title of "My Father." In answer to the anxious questionings of Joseph and Mary after they had found Him in the temple, He said, "Wist ye not that I must be about My Father's business?" [*Luke 2:49*.] He did not refer

to Joseph, His earthly father. It was not Joseph's business in which He was engaged with the doctors of the law.*17LtMs, Ms 132, 1902, par. 4*

The first Adam was a free moral agent. But he abused His freedom. He allowed himself to be overcome by appetite. By disobedience he lost his innocence. By his own free will he became a sinner, separating himself from the favor of God.*17LtMs, Ms 132, 1902, par. 5*

The second Adam was also a free moral agent, held responsible for His conduct. Surrounded by intensely subtle and misleading influences, He was much less favorably situated than was the first Adam to lead a sinless life. Yet in the midst of sinners He resisted every temptation to sin and maintained His innocence. He was ever sinless.*17LtMs, Ms 132, 1902, par. 6*

Satan sought to tempt Christ not only to indulge the grosser passions and to yield to appetite, but he appealed to His ambition. Notwithstanding the enemy's determined efforts, Christ did not manifest a grasping spirit to gain possession of the kingdoms of this world. He did not worship Satan to gain worldly wealth. By this He taught a lesson of steadfastness to principle. Integrity should never be yielded to obtain any earthly advantage. Power and riches obtained at the expense of honesty and principle will prove a terrible curse. Yet the masses worship Satan instead of God, because such a course gives them more freedom to engage in satanic practices in their business transactions, that they may add to their riches.*17LtMs, Ms 132, 1902, par. 7*

Although the great truths uttered by our Lord were given in simple language, they were clothed with such beauty that they interested and charmed the greatest intellects. And these truths were illustrated so simply and so clearly by the scenes of common life, that children understood them.*17LtMs, Ms 132, 1902, par. 8*

To give a true representation of the tender, loving, pitying care exercised by His Father, Jesus gave the parable of the prodigal son. Though His children err and stray from Him, if they repent and return, He will receive them with the joy manifested by an earthly Father in receiving a long-lost son who in penitence returns, saying,

“Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.” [*Luke 15:18, 19.*] How earnestly should men co-operate with God in seeking the lost sheep! in seeking to win back the prodigal!*17LtMs, Ms 132, 1902, par. 9*

In all the sufferings and afflictions of man, there is an Eye to pity, a Heart to love. “Like as a father pitieth his children, so the Lord pitieth them that fear Him.” [*Psalms 103:13.*] God’s tenderest care is exercised over us. He pities us in our weakness and in our sorrow. We may be despondent, even despairing; the heavy clouds of affliction may be over us; but there is light ahead. Beyond the gloom is a sympathetic, compassionate Friend, One who does not willingly grieve or afflict the children of men.*17LtMs, Ms 132, 1902, par. 10*

“All things whatsoever ye would that men should do to you, do ye even so to them.” [*Matthew 7:12.*] The Saviour taught this principle to make mankind happy, not unhappy; for in no other way can happiness come. God desires men and women to live the higher life. He gives them the boon of life not to enable them merely to gain wealth, but to improve their higher powers by doing the work He has entrusted to mankind—the work of searching out and relieving the necessities of their fellow men. Man should not work for his own selfish interest, but for the interest of every one about him, blessing others by his influence and kindly deeds. This purpose of God is exemplified in Christ’s life.*17LtMs, Ms 132, 1902, par. 11*

The Saviour declares, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.” [*Matthew 25:40.*] The incident of the good Samaritan is given as an illustration of our duty to those in need of sympathy and help. The Jews had been instructed by their leaders to despise the Samaritans; but Jesus showed that one of this hated class was far in advance of the priests in performing deeds of compassion, mercy, and benevolence. The Levites, chosen to fill sacred, holy offices among God’s favored people, did not improve this opportunity to do good, and thus to place on record an example that all should follow in treating such cases. The Samaritan, scorned by priest and Levite, despised by the Jews as a member of a despised people, has been

pointed out by Christ as one who obeyed the law of human kindness, as one who showed true mercy. His compassionate act the Saviour extols and stamps with the seal of divine approval. The merciful deed of this Samaritan has been recorded as an exemplification of man's duty to his fellow man.*17LtMs, Ms 132, 1902, par. 12*

Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social, yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world, yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.*17LtMs, Ms 132, 1902, par. 13*

The feeding of the multitude is an illustration of Christ's tender solicitude. After thousands, forgetting the wants of nature, had listened with deepest interest to His ministry of truth, He, like a pitying father, was mindful of their wants. Often hungry Himself, He was awake to the necessities of others. Calling His disciples to Him, He said, "I have compassion on the multitude, because they continue with Me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." [*Matthew 15:32.*] He remembered that after His long fast in the wilderness of temptation, He had fainted, and that angels had ministered to Him. Without hesitation He wrought a miracle to feed the thousands who had followed Him in order that they might hear the gracious words proceeding from His lips.*17LtMs, Ms 132, 1902, par. 14*

The miracles of Christ are called His works. They were performed with a quiet dignity, and yet as easily as we perform our daily duties; for they were natural to His character.*17LtMs, Ms 132, 1902, par. 15*

Christ came to fulfil every letter of God's law, and to observe even the precepts and the ceremonies of the Mosaic institutions. At the same time, He came to bring about a transformation and to make all things new. God's law had been perverted by the Jewish

teachers. The most zealous advocates of the law were themselves transgressors. *17LtMs, Ms 132, 1902, par. 16*

The Saviour's own brothers did not believe on Him. They were zealous and impatient to have a temporal kingdom, in which they hoped to obtain special honor. Even Christ's own disciples were slow to learn and to understand. Notwithstanding their love for Him and their reverence of His character, their faith in His being the Son of God wavered. Their frequent reference to the traditions of the fathers and their continual misunderstanding of His discourses show how difficult it was for them to free themselves from superstition. *17LtMs, Ms 132, 1902, par. 17*

Christ was absorbed in the work that He came to perform. His devotion to the work of saving the lost race was manifest on all occasions; for He ever showed tender love for the sinner and rebuked sin with severity. In Him was blended the wisdom of the serpent and the harmlessness of the dove. He calmly and deliberately affirmed His royal character and spoke of His coming in glory in the clouds of heaven. In the hour of deepest humiliation, when the powers of darkness seemed triumphant, He proclaimed Himself as the Life-giver. Although apparently the humblest and the lowliest of men, He declared that those who had seen Him had seen the Father—thus identifying Himself with God. *17LtMs, Ms 132, 1902, par. 18*

Ms 133, 1902

Fragments/Is Not This the Carpenter's Son?

NP

October 30, 1902 [typed]

Portions of this manuscript are published in *MM 280-281, 310; 4MR 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.

“Is not this the carpenter's son?” [*Matthew 13:55.*]*17LtMs, Ms 133, 1902, par. 1*

During the early part of His ministry in Galilee, Jesus visited the home of His childhood and youth. Upon the Sabbath He was requested to take part in the services at the synagogue. He “stood up to read, and there was delivered unto Him a roll of the prophet Isaiah.” [*Luke 4:16, 17.*] The Scripture which He read was one that was understood as referring to the Messiah:*17LtMs, Ms 133, 1902, par. 2*

“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.” [*Isaiah 61:1, 2.*]*17LtMs, Ms 133, 1902, par. 3*

Jesus explained the words of the prophet with such clearness and strength of reason that the inhabitants of Nazareth, who knew that He had never attended school, were greatly amazed.*17LtMs, Ms 133, 1902, par. 4*

His friends in Nazareth had heard of the miracles that He had performed in the region round about. The praise that others gave Him had reached them and excited their curiosity. Because He had performed no miracle in their city, they were jealous. “If He has power to effect such cures,” they questioned, “why does He not

exercise His power in His own country? If such cures can be wrought by a word or a touch from Him, there need be no afflicted or sick in Nazareth.”*17LtMs, Ms 133, 1902, par. 5*

Jesus discerned the thoughts that were agitating the minds of the people. He answered their heart-questionings by the words, “Ye will surely say unto Me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily I say unto you, No prophet is accepted in his own country.” [*Luke 4:23, 24.*]*17LtMs, Ms 133, 1902, par. 6*

Jesus then referred them to the miracles of Elijah. “I tell you of a truth,” He said, “many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a women that was a widow.” [*Verses 25, 26.*] This widow was a heathen.*17LtMs, Ms 133, 1902, par. 7*

“And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.” [*Verse 27.*]*17LtMs, Ms 133, 1902, par. 8*

The Jews were proud and conceited. They regarded themselves as being peculiarly favored of heaven. The words of Christ excited them to feelings of rage and hatred; for they perceived that He applied the words of the prophecy to them.*17LtMs, Ms 133, 1902, par. 9*

“They were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this man all these things?” [*Matthew 13:54-56.*]*17LtMs, Ms 133, 1902, par. 10*

Heaven can heal every earthly sorrow.*17LtMs, Ms 133, 1902, par. 11*

In His Word the Lord hath given special directions that must be taught to others in order to be obeyed fully. *17LtMs, Ms 133, 1902, par. 12*

In all religious work, both words of reproof and words of encouragement are to be given by God's faithful representatives. *17LtMs, Ms 133, 1902, par. 13*

Parents should acquaint themselves with the Word, that they may know how to form habits of character in accordance with the will of God. The Lord desires to give parents a knowledge of the written Word. *17LtMs, Ms 133, 1902, par. 14*

There is a world to save, and we gain nothing by cutting loose from those we are trying to help. All things may be lawful, but all things are not expedient. We have no right to do anything that will obstruct the light that is shining from heaven; yet by a wrong course of action we may imperil the work, and close the door that God has opened for the entrance of the light of His truth for this time. *17LtMs, Ms 133, 1902, par. 15*

New York City

Letters come to me from different places, saying, "Sister White, you must help us here. No other voice can give us the help that we so much need. We cannot go further without assistance." It was thus in New York City, and this is the reason that I undertook my journey East late last fall. *17LtMs, Ms 133, 1902, par. 16*

From the light that I have had, I know that New York City must be worked, and that now is the time for this work to be done. Elder

Haskell has struggled to gain a foothold there; but where are the means to begin the sanitarium work and the hygienic restaurant work that should be established <in many localities> in that great city? We are glad to be able to say that already a restaurant has been opened in Brooklyn.*17LtMs, Ms 133, 1902, par. 17*

The Battle Creek Sanitarium

Every medical institution that we establish should be established with reference to the next one that will be needed.*17LtMs, Ms 133, 1902, par. 18*

When it comes to any one man's assuming the control of an institution that should be under God's control, it is an abomination in the sight of heaven. God will have to be with the Battle Creek Sanitarium and preserve it, else it will not be preserved; and He will not preserve this institution, even if our brethren make it the largest sanitarium that the world has ever known, unless it is conducted on right lines.*17LtMs, Ms 133, 1902, par. 19*

The Beginnings of Our School Work in Australia

We had to struggle in order to start the school in Australia. For eleven months I was helpless, suffering from rheumatism and malarial fever. In the night season the necessity for a school and the way to begin work were presented before me. The very next morning Willie came into my room, and as he came near me, I noticed that his eyes were a little brighter than usual. "Mother," he exclaimed, "I have light." "Wait a moment Willie," I said, "I, too, have light, and as I am the oldest, I am going to tell you the light that I have received, before you tell me yours."*17LtMs, Ms 133, 1902, par. 20*

"It has come to me," I said to him, "just as plainly as if the voice of God had spoken it, that I could help them start the school. I could take all the royalties that I receive from the sale of my foreign books

published in America, and use them as a fund with which to start the school.”*17LtMs, Ms 133, 1902, par. 21*

“Mother!” my son exclaimed, “that is exactly the same plan that came to me.” Both of us had received the same light, although we were several miles apart, he being in Melbourne at the time, and I being in Preston.*17LtMs, Ms 133, 1902, par. 22*

For many years I have not touched the royalties that accrue from the sale of my foreign books in Europe. Not a penny have I taken from the thousands and thousands of dollars that have been credited to me from this source. Everything is used for the education of foreign workers and for the translation and publication of my books in other languages.*17LtMs, Ms 133, 1902, par. 23*

And when we received this light, I desired to give to the school in Australia the royalties of all my foreign books sold in America. This enabled us to start the school there. About that time, Elder Haskell sent me several hundred dollars, writing that I should not say anything about it or give any note for it, but that I should use it for my personal needs, as he knew how much I was in debt. But I used every dollar of his gift to help to establish the school and to buy furnishings for it.*17LtMs, Ms 133, 1902, par. 24*

As I was considering these matters in the night season, some of our people, to whom had been entrusted the matter of buying the school supplies, were represented to me as being in a store, where they were selecting the finest of linen for tablecloths and napkins. Just the moment that I saw the linen being laid aside, I said, “This is not the thing to do at all. Those who are coming to attend our school are poor. What kind of an education would they receive, if they were given this fine linen to use? How would our other multitudinous expenses be met? Not one of these expensive things should be purchased.”*17LtMs, Ms 133, 1902, par. 25*

When I awoke, I did not remain idle very long. I hurried off a letter to Elder Daniells in the city, as quickly as I could, and it arrived there just as our people were settling the bill for the fine linen and other expensive articles that I had seen in the night vision. The message arrived at the store just in time for our workers to cancel the order. “My money is not to be used to buy such expensive things for my

own table,” I wrote. “I like to have neat table linen, but I never buy the most expensive.” *17LtMs, Ms 133, 1902, par. 26*

Thus we worked to establish a school in Australia. We had to plan in every way to secure sufficient money to carry us through. Brother Haskell kept sending us some money occasionally, and this enabled us to accomplish what we otherwise could not have accomplished. I put three thousand dollars into this enterprise and am thankful that I had the privilege of doing so. *17LtMs, Ms 133, 1902, par. 27*

The Results of Eating Flesh Meat

The Lord will cut His work short in righteousness. The earth is corrupted under the inhabitants thereof. Disease of every kind is now afflicting the human family. The misery created by the corruption that is in the world through lust is developing in a startling manner in the commission of crimes of every description. Robbery, murder, sensuality, the cruelty of satanic powers—these and many other evils are seen on every hand. We are surrounded by unseen dangers. *17LtMs, Ms 133, 1902, par. 28*

When will those who know the truth take their stand on the side of right principles for time and for eternity? When will they be true to the principles of health reform? When will they learn that it is dangerous to use flesh meat? I am instructed to say that if meat eating ever were safe, it is not safe now. Diseased animals are taken to the large cities, and to the villages, and sold for food. Many of these poor creatures would have died of disease in a very short time, if they had not been slaughtered; yet the carcasses of these diseased animals are prepared for the market, and people eat freely of this poisonous food. Such a diet contaminates the blood and stimulates the lower passions. *17LtMs, Ms 133, 1902, par. 29*

Many parents act as if they were bereft of reason. They are in a state of lethargy, palsied by the indulgence of perverted appetite and debasing passion. Our ministers, who know the truth, should arouse the people from their paralyzed condition and lead them to

put away those things that create an appetite for flesh meat. *17LtMs, Ms 133, 1902, par. 30*

If they neglect to reform, they will lose spiritual power and become more and more debased by sinful indulgence. Habits that disgust the heavenly universe, habits that degrade human beings lower than the beasts, are practiced in many homes. Let all those who know the truth, say, "Fleshly lusts that war against the soul." [*1 Peter 2:11.*] *17LtMs, Ms 133, 1902, par. 31*

Let not any of our ministers set an evil example in the eating of flesh meat. Let them and their families live up to the light of health reform. Let not our ministers animalize their own nature and the nature of their children. Children whose desires have not been restrained are tempted not only to indulge in the common habits of intemperance, but to give loose rein to their lower passions and to disregard purity and virtue. These are led on by Satan not only to corrupt their own bodies, but to whisper their evil communications to others. If parents are blinded by sin, they will often fail of discerning these things. *17LtMs, Ms 133, 1902, par. 32*

To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the cities as fast as possible. *17LtMs, Ms 133, 1902, par. 33*

Parents can secure small homes in the country with land for cultivation, where they can have orchards and where they can raise vegetables and small fruits to take the place of flesh meat which is so corrupting to the life blood coursing through the veins. On such places the children will not be surrounded with the corrupting influences of city life. God will help His people to find such homes outside the cities. *17LtMs, Ms 133, 1902, par. 34*

O if our people would partake of the divine nature, they would be enabled to form characters that would make them a spiritual temple, holy unto the Lord! "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.*] He who delivered Israel from the degrading servitude of bitter bondage, and adopted them as His

peculiar people, has again set His hand to deliver a people from the bondage of sin and to adopt them as His sons and daughters. He “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” [*Titus 2:14.*]¹⁷*LtMs, Ms 133, 1902, par. 35*

Ms 134, 1902

His Own Received Him Not

NP

October 30, 1902 [typed]

Previously unpublished.

“His own received Him not.” [*John 1:11.*]17LtMs, Ms 134, 1902, par. 1

As the result of the impenitence of the Jewish nation, Christ gave a final testimony in regard to their doom. These words were spoken on the occasion of His triumphal entry into Jerusalem. The record of Christ's inexpressible anguish over the impending destruction of the Jewish nation should be carefully studied now; for the destruction of Jerusalem foreshadowed the destruction of the entire world at Christ's second advent. 17LtMs, Ms 134, 1902, par. 2

“And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.” [*Luke 19:41-44.*]17LtMs, Ms 134, 1902, par. 3

For a thousand years God had granted blessings and responsibilities, privileges and opportunities, to His chosen people. For a thousand years He had dealt with them as a loving Father deals with a disobedient son. But they had not glorified God by fulfilling His purpose. For a thousand years their impenitence and selfishness had come up before Him as a memorial. The time for their punishment had come. 17LtMs, Ms 134, 1902, par. 4

With prophetic vision Jesus beheld the destroying angels, armed with drawn swords, over the doomed city. He beheld the nation He

had labored to save, scattered in all parts of the world. He beheld His vineyard, through neglect, become a wasted wilderness. Looking upon the devoted city, and weeping with anguish that could not be restrained, He exclaimed, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Then with pale and quivering lips He pronounced the irrevocable sentence, "But now they are hid from thine eyes." [*Verse 42.*] *17LtMs, Ms 134, 1902, par. 5*

Christ could see not only the whole record of the course of the nation, but also the trend of events from year to year, from age to age, that led to the terrible condition of the Jewish nation at the time He came to this earth. If the loss of one soul is a calamity, if one soul is of more value than a whole world, what must have been the anguish of Christ's heart when it became necessary to pronounce the doom of a whole nation! *17LtMs, Ms 134, 1902, par. 6*

The Saviour wept because of Israel's failure to be God's great instrumentality for converting souls from error and leading them into the truth. From age to age He had witnessed the prevalence of apostasy and backsliding. Continually He had offered them His atoning grace, only to have His invitations persistently refused. Before His mental vision came a mournful, retrospective view of grace resisted, privileges abused, opportunities unappreciated,—a picture of hollow formalism in the place of honor to God's law; of teaching for doctrine the commandments and traditions of men. National apostasy had almost completed the nation's ruin. Christ's messengers had been despised, His prophets slain, His servants humiliated, beaten, cast into prison. Every indignity had been heaped upon those who were heaven's acknowledged nobility, of whom the world was not worthy. *17LtMs, Ms 134, 1902, par. 7*

"Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." [*1 Peter 2:7-9.*]

In this Scripture a distinction is made between the obedient and the disobedient. *17LtMs, Ms 134, 1902, par. 8*

But while Christ was weeping over Jerusalem, the city that He beheld was not the only scene before Him. He knew that the destruction of Jerusalem was but a symbol of the destruction of a world who will not take warning—the impenitent souls for whom He was about to give His life as the great sacrificial offering for the redemption of the world. His omniscient eye discerned the greater calamity, the destruction of the world, this time not by a flood, but by fire. *17LtMs, Ms 134, 1902, par. 9*

The tears of Christ embraced all time and gave the world a lesson on the sure result of transgression of His holy law. The antediluvian world was destroyed because they transgressed God’s law. They would not heed the admonitions given them. The inhabitants of Sodom were destroyed because they would not obey the laws of God’s kingdom. Jerusalem was destroyed because the Israelites would not heed the messages that the Lord gave them. And likewise the whole world will finally be destroyed because of the transgression and impenitence of its inhabitants in the closing period of its history. *17LtMs, Ms 134, 1902, par. 10*

Ms 135, 1902

Instruction to the Church

NP

October 31, 1902 [typed]

This manuscript is published in entirety in *14MR 150-157*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I cannot sleep past one o'clock. Things have been presented to me that make me wide-awake. There are dangers that we must avoid. The great principles that Christ has laid down are valid for all time, and from age to age they shed a clear, steady light on the pathway of God's people. Through all eternity these principles will abide.*17LtMs, Ms 135, 1902, par. 1*

These principles we are to follow in our work for God, and we are not to mingle with them worldly opinions and practices. We are not to be bound about by worldly plans. The line of demarcation between God's people and the people of the world is ever to be kept unmistakably distinct. But there is danger that this line will become indistinct, that those professing to serve God will allow worldliness to steal into their lives.*17LtMs, Ms 135, 1902, par. 2*

We are not to be guided by those who for years have known the truth for this time, but have not yielded to its claims. There is danger that professing Christians will come to think that it is necessary for them to conform to the world to a certain extent, in order to have influence with worldlings.*17LtMs, Ms 135, 1902, par. 3*

The church is to be built on Jesus Christ, the only true foundation. Let us beware that it is not marred in the building, by the introduction of worthless material that will not bear the test of trial.*17LtMs, Ms 135, 1902, par. 4*

Those who desire to possess characters that will make them laborers together with God, worthy of receiving His commendation,

must separate themselves from the enemies of God and in all places stand firm for the truth.*17LtMs, Ms 135, 1902, par. 5*

Our Message

The Lord has given us a message for the time in which we are living. This message is to be given with clear, distinct utterance. To proclaim this message demands all the talents and capabilities that God has given us.*17LtMs, Ms 135, 1902, par. 6*

The *fourteenth chapter of Revelation* outlines the work that is to be done by God's people. The everlasting gospel is to be preached and practiced. True missionary work is to be done, not in the wisdom of men, but in the wisdom of God.*17LtMs, Ms 135, 1902, par. 7*

John writes, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon the great is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb; and the smoke of their torment ascendeth up forever, and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [*Verses 6-11.*]*17LtMs, Ms 135, 1902, par. 8*

"And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors, and their works do follow them. And I looked, and behold a white cloud, and upon the cloud

One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.” [Verses 13, 14.] *17LtMs, Ms 135, 1902, par. 9*

The third angel’s message increases in importance as we near the close of this earth’s history. Since the beginning of the proclamation of the first angel’s message, many believers have fallen asleep in Jesus. Faithful standard-bearers have laid off their armor. But the work advances. Fresh workers are brought in as those who fall are laid away to rest until the coming of the Lord. *17LtMs, Ms 135, 1902, par. 10*

God has presented to me the dangers that are threatening those who have been given the sacred work of proclaiming the third angel’s message. They are to remember that this message is of the utmost consequence to the whole world. They need to search the Scriptures diligently, that they may learn how to guard against the mystery of iniquity, which plays so large a part in the closing scenes of this earth’s history. *17LtMs, Ms 135, 1902, par. 11*

There will be more and still more external parade by worldly powers. Under different symbols, God presented to John the wicked character and seductive influence of those who have been distinguished for their persecution of His people. The *eighteenth chapter of Revelation* speaks of mystic Babylon, fallen from her high estate to become a persecuting power. Those who keep the commandments of God and have the faith of Jesus are the object of the wrath of this power. *17LtMs, Ms 135, 1902, par. 12*

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 abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For

her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. 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 1-8.] *17LtMs, Ms 135, 1902, par. 13*

This terrible picture, drawn by John to show how completely the powers of earth will give themselves over to evil, should show those who have received the truth how dangerous it is to link up with secret societies or to join themselves in any way with those who do not keep God’s commandments. *17LtMs, Ms 135, 1902, par. 14*

“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 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 to come down from heaven on the earth in the sight of men.” [Revelation 13:11-13.] *17LtMs, Ms 135, 1902, par. 15*

Religious powers, allied to heaven by profession, and claiming to have the characteristics of a lamb, will show by their acts that they have the heart of a dragon, and that they are instigated and controlled by Satan. The time is coming when God’s people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God’s plans. He seeks to make the commands of God of less force in the world than human laws. The man of sin, who thought to change times and laws, and who has always oppressed the people of God, will cause laws to be made enforcing the observance of the first day of the week. But God’s people are to stand firm for Him. And the Lord will work in their behalf, showing plainly that He is the God of gods. *17LtMs, Ms 135, 1902, par. 16*

God made the world, and then on the seventh day He rested, satisfied with His work. He blessed the day of His rest and set it apart as holy; and as He did this, the morning stars sang together, and all the sons of God shouted for joy. The Sabbath is a sign between God and His people—an evidence of His love and kindness, and assurance that He will bless them in obedience. By the observance of this day they are distinguished from the disloyal who refuse to honor God. God has taken His people into covenant relation with Himself and has pledged Himself to fulfil His purposes for them.*17LtMs, Ms 135, 1902, par. 17*

On the Sabbath no servile work is to be done. God has given man six days on which to work. He claims the seventh day as His own. On this day men are to worship Him. They are to contemplate the wonderful works of the Creator, praising Him for His goodness and love. By giving them the Sabbath, it was God's design to preserve among men a clear, definite knowledge of Himself as their Creator. He declares, "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.*]*17LtMs, Ms 135, 1902, par. 18*

Christ declared to the Pharisees, "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.*]*17LtMs, Ms 135, 1902, par. 19*

Thus Christ rebuked the pretentious piety of the Pharisees, and by His manner of working He corrected their erroneous ideas regarding the law of God.*17LtMs, Ms 135, 1902, par. 20*

From the beginning there has been opposition between the forces of good and evil. God declares, "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.*]*17LtMs, Ms 135, 1902, par. 21*

Man had vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He had thus gained a knowledge of evil, but he had gained it at the cost of his loyalty; and his disobedience opened the floodgates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is no safety in them unless they walk in accordance with a "Thus saith the Lord."*17LtMs, Ms 135, 1902, par. 22*

How hard it is for man to walk humbly with God, to believe His Word and accept His plans. Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of refusing to walk in the path of obedience. Will not others gain wisdom from their experience? Let us think of the experience of our first parents, and be afraid of any plans that are not based on obedience to God's will.*17LtMs, Ms 135, 1902, par. 23*

When will men learn that God is God, not man, and that He does not change? Every calamity, every death, is a witness to the power of evil and to the truth of the living God. The Word of God is life, and it will abide forever. Through all eternity it will stand fast. How can man, knowing what God is and what He has done, choose Satan's way instead of God's way? There is only one path to Paradise restored—the path of obedience.*17LtMs, Ms 135, 1902, par. 24*

The message given man to proclaim in these last days is not to be amalgamated with worldly opinions. In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness; and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result.*17LtMs, Ms 135, 1902, par. 25*

There always has been, and till the conflict is ended, there always will be a departing from God. Sins have a close connection. One act of disobedience, unless repented of, leads to another. He who justifies himself in sin is led on step by step in deception, till at length he sins with impunity. *17LtMs, Ms 135, 1902, par. 26*

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise. *17LtMs, Ms 135, 1902, par. 27*

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks. [*Jeremiah 5:9.*] *17LtMs, Ms 135, 1902, par. 28*

It is a departure from the ways of the Lord that brings perversity that will not be humbled or corrected. Many, when reprov'd for their wrong course, harden their hearts and continue to follow wrong principles. Holding fast their own wisdom as precious, they sullenly pursue their own way. This is the reason that the Holy Spirit is not manifested with greater power in our churches. If those who have been corrected by the Spirit of God would humble themselves before the Lord, and gladly reform, Christ would bestow upon them rich gifts, answering their contrite prayers, and helping them to understand themselves. *17LtMs, Ms 135, 1902, par. 29*

There are those who think that they can improve upon the plan that God has made, that they can mark out for themselves a course better than the course He has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their

lifework. Man's wisdom, exercised without Christ's guidance, is a dangerous element. *17LtMs, Ms 135, 1902, par. 30*

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment must here listen to His counsels and be governed by His will. Only thus can they receive the rich blessings that will fit them to receive His commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by ambitious projects. They must put away from them every vestige of prevarication, because God will acknowledge no falsehood. *17LtMs, Ms 135, 1902, par. 31*

Ms 136, 1902

The Message of Revelation

NP

October 22, 1902 [typed]

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Christ came in person to the Isle of Patmos, to show John the things that were to be. He commanded John to write these things, telling him that they were of vast importance to His people. Of this we read: *17LtMs, Ms 136, 1902, par. 1*

“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 the things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand.” [*Revelation 1:1-3.*] *17LtMs, Ms 136, 1902, par. 2*

More than half a century had passed since John had leaned his head upon the bosom of his Lord, whom he loved with all the power of his being, and whom he delighted to honor. It was because of John’s fidelity to his Saviour that he had been banished to the Isle of Patmos, and there he beheld the glorified person of his Lord. There Christ opened to him the future of the church and of the world. *17LtMs, Ms 136, 1902, par. 3*

Christ is the Lamb slain from the foundation of the world, the Lion of the tribe of Judah, the one who is soon to ride forth conquering and to conquer. John describes the impression made upon him by the vision of his Lord: *17LtMs, Ms 136, 1902, par. 4*

“I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks. And in the midst of the candlesticks one like unto the Son of man, clothed with a garment down to the

foot, and girt about the paps with a golden girdle. His head and His hair were white like wool, as white as snow, and His eyes were as a flame of fire; and His feet were like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His hand seven stars; and out of His mouth went a sharp, two-edged sword; and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth and was dead; and, behold, I am alive forever more, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [Verses 12-19.] *17LtMs, Ms 136, 1902, par. 5*

The messages to the seven churches were given to John by Him who holds in His right hand the seven stars. The people of God are under His special care and protection. He will ever treat them as the representatives of His character, if they are sanctified through the Word. In the message to the church at Ephesus, God declares, “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast labored, and hast not fainted.” [Revelation 2:2, 3.] *17LtMs, Ms 136, 1902, par. 6*

Yet the reproof comes, “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 (unexpectedly), and will remove thy candlestick out of his place, except thou repent.” [Verses 4, 5.] *17LtMs, Ms 136, 1902, par. 7*

This message is an example of the way in which the ministers of God are to give reproof today. Following the commendation for earnest labor comes the reproof for losing the talent of love, which is a most sacred trust. It was the love of God that saved the fallen race from eternal death. *17LtMs, Ms 136, 1902, par. 8*

He who surrenders himself wholly to God, body, soul, and spirit,

finds peace, assurance, and rest. He is an instrument in the divine hand, used by God to carry out His purposes.*17LtMs, Ms 136, 1902, par. 9*

Christ is present every time that His people assemble to worship Him. He knows what condition they are in spiritually. His powers of investigation are unerring. He knows when those in His service do that which dishonors their profession of Christianity. When His followers grow careless in their words and harsh and domineering in their manner, they misrepresent Him. If in their dealings with their brethren they are not patient and forbearing, if they are not kind and winning in manner, how can they represent Christ?*17LtMs, Ms 136, 1902, par. 10*

We are to be laborers together with God. He is our ruler. We are in His service. Then let not those to whom sacred responsibilities have been committed, and who should be united in labor and in interest, give place to the spirit of division that Satan strives to bring in among them. Let them not show their distrust of one another by striving to place a yoke on their brethren. Christ has commanded us to break every yoke and to let the oppressed go free. God works to restore. Christ came to bring life and immortality to light through the gospel.*17LtMs, Ms 136, 1902, par. 11*

But so long have men traveled in the path of oppression that they have become confused and have forgotten that the grace and compassion of Christ are to rule in their lives. True Christians respect their fellow workers. They do not try to repress them, but endeavor to develop their best traits of character by acting toward them as Christ would act, revealing His love, His patience. There are those who are strongly tempted, who need special encouragement, lest they fall away from the truth. As we are brought in contact with such as these, we are to show forth in our lives Christ's love for souls. Especially do those in positions of responsibility need to cherish this love. But many who occupy such positions feel no desire to aid those who have fallen into the snare of the enemy because of the wrong course followed by some of their brethren. They pass by those whom they themselves have led into temptation, leaving them to struggle out as best they can or to perish.*17LtMs, Ms 136, 1902, par. 12*

It is attention, prayer, and earnest, self-sacrificing labor that these souls need. Christ is greatly dishonored when men standing at the head of a company of workers act selfishly and harshly, forgetting that those over whom they have charge have been bought with a price, even the life-blood of the Son of God. The Lord sees every effort that is made to oppress His heritage. He will not acknowledge the service of any one who does not strive to reveal Christ, who does not receive and impart His grace.*17LtMs, Ms 136, 1902, par. 13*

Especially are our physicians to seek for Christlikeness. They are medical missionaries, and God desires them to do evangelistic medical work. Those upon whom the burden of this work is laid are not to bind themselves up in worldly business. They are to consecrate their physical, mental, and spiritual powers to God's service. God's gifts are not to be tarnished by selfishness. Those who have in their hands the work of ministering to the physical and spiritual needs of men and women should free themselves from the burdens that prevent them from doing the Master's work acceptably. Our physicians need to unload from many self-imposed burdens. They need to remember that they can gain true success in their work only as they strive to follow the example of the Master Physician, ministering in love and compassion to those in need of help. They are to remember that they have been given a commission to win souls to Christ. They are to watch for souls as they that must give an account. Only thus can they be true medical missionaries.*17LtMs, Ms 136, 1902, par. 14*

In all our sanitariums, God is to be acknowledged as the Master-workman. By becoming familiar with His life, the physicians and helpers are to learn how to work as He worked. He was the Majesty of heaven, the King of glory. But, clothed with the garb of humanity, He took His place at the head of the fallen race. He humbled Himself and became obedient unto death, even the death of the cross. He assumed human nature to make it possible for man to be a partaker of the divine nature.*17LtMs, Ms 136, 1902, par. 15*

The physician who strives to represent Christ will not assume prerogatives that the Master has not given him. He will not seek to rule over his fellow men. He will remember that he is a laborer

together with God. In spirit and word and act he will represent the unseen One.*17LtMs, Ms 136, 1902, par. 16*

Our physicians are in need of many reforms. Some have not yet been converted to the truth that works by love and purifies the soul. Let them not forget the words, "Be ye clean that bear the vessels of the Lord." [*Isaiah 52:11.*] The Lord will work through physicians who carry the burdens of Christ, and learn daily of Him, that in His power they may point souls to heaven.*17LtMs, Ms 136, 1902, par. 17*

The Redeemer expects our physicians to make the saving of souls their first work. If they will walk and work with God, in His love and fear, they will receive leaves from the tree of life to give to the suffering. His peace will go with them, making them messengers of peace.*17LtMs, Ms 136, 1902, par. 18*

It is not enough for us to read the Scriptures merely. We are to ask the Lord to fill our wayward hearts with His Spirit, that we may understand the meaning of His words. In order to be benefited by the reading of the words of Christ, we must make a right application of them to our individual cases.*17LtMs, Ms 136, 1902, par. 19*

We have been given a message exceeding in importance any other message ever entrusted to mortals. This message Christ came in person to the Isle of Patmos to present to John. He told him to write down what he saw and heard during his vision, that the churches might know what was to come upon the earth. Do our medical workers realize the importance of the message of Revelation?*17LtMs, Ms 136, 1902, par. 20*

Small sanitariums are to be established in many places. These institutions are to be conducted by men and women who are under divine direction, men and women who refuse to accept human opinions as their guide.*17LtMs, Ms 136, 1902, par. 21*

The word, "Nevertheless, I have somewhat against thee, because thou hast left thy first love," is applicable to many living in this time. [*Revelation 2:4.*] God calls for immediate repentance and reformation. It is time for a great change to take place among the people who are looking for the second appearing of their Lord. Soon strange things will take place. God will hold us responsible for

the way in which we treat the truth. Our purity of faith and action will decide our future. *17LtMs, Ms 136, 1902, par. 22*

God is in earnest with us. To every man He has given his work. Every one is to do his part. A clear, decided testimony is to be borne; for a people is to be prepared to meet a time of trouble such as never was since there was a nation. *17LtMs, Ms 136, 1902, par. 23*

Will the people of God comply with the conditions laid down in the Word of God? Their future happiness depends on their obedience. "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.*]*17LtMs, Ms 136, 1902, par. 24*

Knowledge comes through experiment. The people of God gain a rational faith as they put His Word to the test and prove the faithfulness of its promises. *17LtMs, Ms 136, 1902, par. 25*

Ms 137, 1902

Diary/"During the past night I have ..."

"Elmshaven," St. Helena, California

October 26, 1902

Portions of this manuscript are published in *5Bio 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.

During the past night I have slept but little. I feel grateful to God for His goodness and love. I thank Him for permitting me to have a part in the work of preparing the way for His second coming.¹⁷*LtMs, Ms 137, 1902, par. 1*

I have spent the greater part of the night praying that the Lord, by some way of His own choosing, will open Dr. Kellogg's understanding, that he may see that he is departing from the faith. Unless he is led to realize his true spiritual condition, he will walk away from Christ into false paths. I am greatly burdened by the thought that those connected with the doctor in medical missionary work do not see that he is not standing on the platform of Bible truth. Unless there is a change, grave errors will be brought in. These will be rejected by some, but by others they will be accepted. Dr. Kellogg will have a sad account to give unless he sincerely repents for lifting himself up unto vanity and assuming over souls a power that has hurt them spiritually.¹⁷*LtMs, Ms 137, 1902, par. 2*

Dr. Kellogg has favored those who have consented to follow his plans, and he has disparaged those who have differed from him in their understanding of what constitutes medical missionary work. Of those who have not shaped their work to suit his devising, it has been declared that they are not in harmony with medical missionary work. But these assertions are not always the truth. Dr. Kellogg has no right to attach to the work his own plans and methods, and then claim that those who do not in all things act in harmony with his ideas are not medical missionaries.¹⁷*LtMs, Ms 137, 1902, par. 3*

Dr. Kellogg has woven so much of himself into some lines of the medical missionary work that it is sick, diseased, needing the care of the great Physician. When Dr. Kellogg does the work of a true medical missionary, as heaven designs he shall, the showing will be of a very different character from what it now is.*17LtMs, Ms 137, 1902, par. 4*

If Dr. Kellogg would see himself as the Lord sees him, he would be greatly ashamed and humiliated. He would see—as all must see who are enlightened by the Holy Spirit—that self-denial and genuine humility are the first requisites for the success of medical missionary work. God acknowledges only the work that bears His seal.*17LtMs, Ms 137, 1902, par. 5*

Had our brother, who has assumed responsibilities that God has not laid upon him, devoted his labors to that which for years God has bidden him to do, he would now be a much safer man to entrust with large responsibilities. He does not discern the truth for this time. He has been framing false theories, and by these he governs himself. Then when new theories present themselves to his mind, he stands hesitating and undecided. He thinks and claims that he is right, but he does not understand what is the testing truth for this time. Unless he changes, he will be unsafe as a leader. He who stands as a leader of God's people should do nothing that will mislead, nothing that will bring in false theories and sentiments.*17LtMs, Ms 137, 1902, par. 6*

It becomes those who are associated with Dr. Kellogg to watch and pray, else they will be found building on sliding sand. Dr. Kellogg interprets the Scriptures according to his own ideas. He is the subject of strong temptation, and unless he places himself where God can guide and control him, he will do a strange work.*17LtMs, Ms 137, 1902, par. 7*

Not all Dr. Kellogg's works have been perfect before God. The Lord has given me messages for him, to encourage him, to point out his mistakes, and to place him where he would have clear light in regard to the testimonies that the Lord was giving His people. But he did not take heed. The Lord gave him evidence that the testimonies that He was sending His people were true. But Dr.

Kellogg would not accept the cautions and reproofs given him, when they did not coincide with his own ideas and judgment.*17LtMs, Ms 137, 1902, par. 8*

When at the last General Conference, the light came to him, he should have confessed his mistakes and errors, that he might have been converted. But he refused to humble himself and began to build himself up in his own purposes. The work that should have been done at the General Conference was not done. Had Dr. Kellogg taken his stand as one determined to cleanse his soul from all impurity, from all that he knew to be wrong, there would have followed a reformation that would have placed the medical missionary work on a proper basis, where it would have been all that its name means.*17LtMs, Ms 137, 1902, par. 9*

The Lord has a great work to accomplish through His faithful medical missionaries. But in order for them to do this work, they must be converted, body, soul, and spirit. God has made provision for every possible emergency. He will furnish help to all who walk and work in purity of heart. There is no lack to those who walk uprightly.*17LtMs, Ms 137, 1902, par. 10*

Dr. Kellogg occupies a position of great responsibility. Many are looking to him as one able to comprehend the truth. But he misleads and has misled minds in regard to his work. He cannot meet his high responsibilities unless he is converted. That which he most needs is a knowledge of God's will concerning himself—a knowledge of how to speak, how to teach, how to control his spirit. He needs to learn how to place in the Lord's ministers the confidence that he desires them to place in him. The Lord calls upon Dr. Kellogg to step into line with his brethren, the ministers and teachers who are carrying forward a work that the Lord has given them just as verily as He has given Dr. Kellogg a work. These ministers and teachers are conscientiously trying to serve the interests of the cause of God, and this Dr. Kellogg also is to do.*17LtMs, Ms 137, 1902, par. 11*

The rich and wonderful provisions of the gospel embrace the medical missionary work. This work is to be to the third angel's message as the right arm to the body. But Dr. Kellogg has made it

the head. In this he has done wrong. *17LtMs, Ms 137, 1902, par. 12*

Dr. Kellogg has made mistakes. He has been reprov'd by the Lord because he has not watch'd unto prayer, because he has forgotten that he is wholly dependent upon God and amenable to Him, and that he is to follow in Christ's footsteps. If he fails properly to represent the great medical missionary, if he does not keep the way of the Lord, doing his utmost to prepare a people to become members of the royal family, he leads away from Christ and from the truth for these last days. God desires Dr. Kellogg in his work to proclaim the last warning message of the gospel. When he leaves the principles of present truth out of his work, skepticism runs through his work, and God cannot endorse it. *17LtMs, Ms 137, 1902, par. 13*

The principles of the gospel are to be studied and practiced by our people, that the line of demarcation between him that serveth God and him that serveth Him not may be kept unmistakably distinct. A close examination of God's will will unfold the riches of the grace of Christ, which is to be received and imparted by God's people. Dr. Kellogg needs the pure Bible truth. If he will seek the Lord most earnestly, God will be found of him. But without a change of heart, he will separate himself from Seventh-day Adventists, unless he is allowed to rule according to his own mind and judgment. *17LtMs, Ms 137, 1902, par. 14*

Ms 138, 1902

Diary/The Formation of Character

St. Helena, California

July 7, 1902

This manuscript is published in entirety in *18MR 162-167*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am enjoying much better health now than I have ever enjoyed in the past.^{17LtMs, Ms 138, 1902, par. 1}

The Lord is giving me precious presentations of what He desires to do for those who will to do the will of God. "Who then is a faithful and wise steward, whom his Lord hath made ruler over His household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods. But and if that servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [*Matthew 24:45-51.*]^{17LtMs, Ms 138, 1902, par. 2}

Those who are in any way connected with the church of God must be humble. All are invited to come to Christ in their great need and to take His yoke upon them. "Learn of Me," says Christ; "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.*]^{17LtMs, Ms 138, 1902, par. 3}

It greatly dishonors God for any one in any way to disregard the great salvation brought to mankind at so great a cost, even the life of the only begotten Son of God. Men and women have no right to refuse the invitation of Him who has died for their redemption.

Christ offers life eternal to those who choose to be obedient and submissive to God's will in this life. By bearing the yoke of willing obedience, they testify to world unfallen, to angels, and to men, that they have accepted Christ as their Ruler, and are conforming their lives in accordance with His will. *17LtMs, Ms 138, 1902, par. 4*

Those who refuse to accept Christ's invitation to wear His yoke of obedience and to learn of Him His meekness and lowliness will not form characters that fit them to become members of the royal family, children of the heavenly King. Before the universe such persons bear a direct testimony against Christ. They do their Saviour a great wrong. By their choice they reveal that they despise the great salvation which the heavenly Father has placed within their reach. They do not properly estimate the value that Christ has placed upon them. They fail of realizing that Christ has purchased them at an infinite cost. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] *17LtMs, Ms 138, 1902, par. 5*

Christ took upon Himself the nature of humanity, to make it possible for Him to suffer and to die as a propitiation for the sins of the fallen race. Through His merits repentant sinners may unite with divinity. His they are by creation and by redemption. "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.*] *17LtMs, Ms 138, 1902, par. 6*

The Lord is doing a great work in the earth. With intense interest He is examining every man's fitness of character to associate with the sinless angels and with the redeemed family in heaven. Not one of the ransomed host will be disposed to begin a rebellion similar to the one that Satan began before the creation of our race. The Lord gives men and women probationary time in which to acquaint themselves with His terms of salvation. They are given opportunity to unite with Him, as "laborers together with God," to mold their characters after the similitude of the Divine. [*1 Corinthians 3:9.*] Thus they heed His words of counsel, "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.*] They

profit by the words of warning: “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.*]17LtMs, Ms 138, 1902, par. 7

All who are careless and indifferent, all who have given themselves to the world body, soul, and spirit will find themselves, whatever their position, unready for His appearing. “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.” [*Verse 36.*]17LtMs, Ms 138, 1902, par. 8

Christ is made the Judge of every man’s character. All judgment is given by the Father into His hands. Daily the examination of every man’s character is being carried on. God is particular in requiring every one to be truthful in speech. “By thy words thou shall be justified, and by thy words thou shalt be condemned.” [*Matthew 12:37.*]17LtMs, Ms 138, 1902, par. 9

Many, many are trusting to their own righteousness. They set up a standard for themselves and do not submit to the will of Christ and allow Him to clothe them with the robe of His righteousness. They form characters according to their own will and pleasure. Satan is well pleased with their religion. They misrepresent the perfect character—the righteousness—of Christ. Themselves deceived, they deceive others. They are not accepted of God. They are liable to lead other souls into false paths. They will at last receive their reward with the great deceiver—Satan.17LtMs, Ms 138, 1902, par. 10

There are a large number of professing Christians who do not really follow Jesus. They do not bear the cross by proper self-denial and self-sacrifice. Although making a great profession of being earnest Christians, they weave into the fabric of their characters so many of the threads of their own imperfections that the beautiful pattern is spoiled. Of them Christ says: “You boast of being rich and increased with supposed spiritual attainments. In reality you are neither cold nor hot, but are filled with vain conceit. Unless converted, you cannot be saved; for you would mar heaven with

your unsanctified wisdom. I cannot endorse your spirit and your work. You do not act according to the divine example. You are following a pattern merely of your own invention. Because you are lukewarm, I must spue you out of My mouth.” [See *Revelation 3:15-17.*]17LtMs, Ms 138, 1902, par. 11

Let us thank the Lord that while this class is so numerous, there is still time for repentance. Jesus says, “I, your Redeemer, know your works. I am familiar with the motives that prompt you to declare boastfully in regard to your spiritual condition, ‘I am rich, and increased with goods, and have need of nothing.’ Thou ‘knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’” [Verse 17.]17LtMs, Ms 138, 1902, par. 12

Those who are in this condition are wilfully ignorant. They do not discern the real character of sin. By their wrongdoing they constantly misrepresent the character of Christ and put Him to open shame. Professing to have a knowledge of the truth, they act in spirit as novices. They do not seem to understand the truth that must be expressed in word and deed to show a decided difference between him that serveth God and him that serveth Him not. They are false claimants of every Christian blessing and privilege, when, as Christ representatives, they are not rich in spiritual grace or in good works. They are wretched, poor, blind, maimed. What a position to be in! They stand in their own light.17LtMs, Ms 138, 1902, par. 13

But notwithstanding their wilful ignorance, they are not left by the Lord without added warning and counsel. “I counsel thee,” He pleads, “to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 18-22.]17LtMs, Ms 138, 1902, par. 14

There are some who will not hear. So long have they chosen to follow their own way and their own wisdom, so long have they cherished defective hereditary and cultivated tendencies of character, that they are blind, and cannot see afar off. By them, principles are perverted; false standards are raised; tests are made that bear not the signature of heaven. Thus many of God's professed people are assimilating worldly ideas and forming characters that will exclude them from heaven. And yet some of these very ones make their boasts in the Lord as a people who do righteousness and forsake not the ordinances of their God.¹⁷*LtMs, Ms 138, 1902, par. 15*

Ms 139, 1902

Words of Counsel

Los Angeles, California

September 15, 1902

This manuscript is published in entirety in *18MR 168-173*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Renunciation of Self

I thank the Lord this morning for His keeping power. I awake very early, unable to sleep. During the past night, my mind has been greatly burdened. I am bidden to bear to those who minister in word and doctrine the message that they need to be converted; for they do not understand the philosophy of the genuine missionary work that should be done by those who are acquainted with present truth. In the *thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*, God's will is plainly outlined before them. It is their privilege to believe that God means just what He says. God desires them to believe every verse in these chapters and to live them out before their brother ministers. *17LtMs, Ms 139, 1902, par. 1*

To every one God has given his work. All have not the same work, but all are to be workers together with God, laboring in perfect unity with one another, bearing fruit to the glory of God. God's servants are branches of the true vine, and they should produce the best quality of fruit. They are distinct branches, but they draw their sustenance from one source—the parent stock, Christ Jesus. *17LtMs, Ms 139, 1902, par. 2*

Those who work for God are daily to empty the heart of self, that they may be cleansed of their hereditary and cultivated tendencies to wrong. They are to depend wholly upon Him who taught as never man taught. Unless the soul temple is daily emptied of self and prepared for the reception of the Holy Spirit, self will rule the entire

being. The words and acts will be tarnished with selfishness. Christ will not appear in the life. There will be seen a self-confidence that is wholly inappropriate. *17LtMs, Ms 139, 1902, par. 3*

In order to be a co-laborer with Christ, man must put away his supposed wisdom. Then he will be humble enough to wear Christ's yoke and to receive His Spirit, the gift that brings to the soul rest and peace. Christ's invitation is, "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [*Matthew 11:29, 30.*] In learning the lessons I teach, in cherishing the grace of patience and forbearance, in striving to control the thoughts and words, in revealing Christlike love for one another, you will learn to be meek and lowly, and you will find the peace and rest that is more precious than gold." *17LtMs, Ms 139, 1902, par. 4*

How to Deal With Temptation

As God's chosen ministers assemble for council, those who have been living tried and tempted lives will be tempted to give expression to their feelings. They have been severely tried; difficulties have arisen before them as [they] try to advance. But if they keep Christ enthroned in the heart, ever looking to Him, they will not give expression to sentiments that would leave upon the minds of their brethren a disagreeable impression. They will follow Christ's way of managing difficulties, remembering that He is the Finisher as well as the Author of their faith. They will remember that if they wear Christ's yoke, they must do as He did. They will leave in God's hands the things to be done and the things to be suffered, remembering that they are not under the control of self, but that they have given themselves up to be laborers together with Christ, and that they are to learn from Him the way to overcome evil with good in all that they are called upon to suffer. *17LtMs, Ms 139, 1902, par. 5*

The words spoken by our Instructor impressed me deeply. Of those who lead tried and tempted lives the question was asked, "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must, while your spirit is hot

within you, and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor? No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually.*17LtMs, Ms 139, 1902, par. 6*

“What should you do? Simply put your whole trust in the One who understands your temptations and trails, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you cannot do for yourself, and to leave you free to do that which He has told you to do—learn of Him His meekness and lowliness. He has been tempted in all points ‘like as we are,’ and He knows how to succor those that are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict.”*17LtMs, Ms 139, 1902, par. 7*

When we believe the promise, “Lo, I am with you alway, even unto the end of the world” [*Matthew 28:20*], we shall be strong to endure. We need a constant sense of the abiding presence of Christ. He is our righteousness.*17LtMs, Ms 139, 1902, par. 8*

Laborers Together With God.*17LtMs, Ms 139, 1902, par. 9*

The Lord has given me these words to speak and write over and over again, until a decided adherence to the principles of truth shows that men have been called to repentance. A grand side of the work of God is revealed by the words “medical missionary.” To be a medical missionary means to be a laborer together with God. Medical missionary work, a work that is to be a great help and strength to the cause, is to be carried forward in all carefulness and wisdom. Into this work not one thread is to be drawn that will spoil the beautiful pattern that God designs shall be worked out.*17LtMs, Ms 139, 1902, par. 10*

The medical missionary work is God’s own work, and it is to be controlled by no human power. Human agencies are to act as the Lord’s helping hand, guided and controlled by the power of the Holy Spirit. Not one act is to be done that will dishonor the work.*17LtMs, Ms 139, 1902, par. 11*

Mistakes will be made. But let men be very careful how they bear down upon those who have made mistakes. Sometimes the one who treats the erring with little mercy has made mistakes far more grievous in the sight of God than those made by the one whom he so unsparingly condemns.*17LtMs, Ms 139, 1902, par. 12*

Under the Lord's special guidance, some things have been done that are contrary to the specified directions laid down by men. Unseen agencies were guiding in another way than that marked out by human wisdom. Then let men be careful how they call their brethren to account, as though they were in God's place.*17LtMs, Ms 139, 1902, par. 13*

The Lord has heard the humiliating censure that has been given to those who had not rebellion in their hearts, who thought they were doing just what they were told to do. The Lord saw that His work would be marred if the directions given by men were followed, and He guided the minds of the workers to do the work in the very way that He wished it done. The workers did not follow the plan laid out by men, because God had a better plan for them. The divine guiding produced the right result.*17LtMs, Ms 139, 1902, par. 14*

If the Lord is the great, unseen medical missionary, and men are laborers together with Him, who are you condemning in blaming His sincere workers? Against whom are your sarcastic words spoken? The Lord Jesus would have His work done according to His way. If men could see Him guiding and controlling His servants, helping them to do His work in His way, with far better results than if they followed the directions given in human wisdom, how ashamed they would be of the condemnation they give these workers!*17LtMs, Ms 139, 1902, par. 15*

I am instructed to say to our ministers and medical missionary workers, Be careful what spirit you manifest to one another. Men are having their own way in many places, and if there is not a change, they will soon see that human wisdom has placed them where they cannot do the work in such a way as to make the most advancement. For man to control means that the work of God will not rise to the high elevation that God designs it to reach.*17LtMs, Ms 139, 1902, par. 16*

God's ways are not men's ways, nor are His thoughts men's thoughts. The Lord has seen best to permit men to have their own way, but it will be to the sadness of their own souls and the souls of those whom they control. God's name will not be honored as it should be. *17LtMs, Ms 139, 1902, par. 17*

The Source of Power

To His servants who shall be assembled in council at any time and in any place, the Lord says, Remember that prayer is the source of power. Remember that it is through dependence upon God, by looking to Him in faith, that you gain the victory. He never disappoints His people. *17LtMs, Ms 139, 1902, par. 18*

We are all in danger of getting above the simplicity of pure Christlikeness. We need to receive and act upon the prayer that Christ offered to His Father just before His crucifixion. In this prayer He said: *17LtMs, Ms 139, 1902, par. 19*

“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. Father, I will that they also, whom Thou has 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.” [*John 17:18-26.*]*17LtMs, Ms 139, 1902, par. 20*

God loves us even as He loves His Son, and Christ has given us

the assurance, “I will not leave you comfortless; I will come to you.”
[*John 14:18.*] Let us have many, many love feasts over this
assurance, knowing that Christ is ever beside us, to strengthen and
to bless. *17LtMs, Ms 139, 1902, par. 21*

Ms 140, 1902

Principles for the Guidance of Men in Positions of Responsibility

NP

November 6, 1902 [typed]

This manuscript is published in entirety in *SpM 279-282*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

While at Fresno, I passed through a peculiar experience. I seemed to be in an assembly where a number of brethren were in council. There seemed to be a cloud over the company. I could not discern faces, but I could hear voices. I thought that in one speaker I recognized the voice of Elder Daniells, but his manner of speech and his words seemed to be Brother E. R. Palmer's. At first I could not understand the things that were said by this speaker. Afterward I heard something said in regard to the way in which he thought the publishing work should be carried on. The assertion was made that this work should be placed on a more sure and elevated basis.*17LtMs, Ms 140, 1902, par. 1*

When I heard these words, I thought to myself, What do these statements mean? I have been instructed that the arbitrary authority exercised at one time in Battle Creek to control all our publishing houses was never again to have sway. To make such prepositions was more like going back toward Egypt than on to Canaan.*17LtMs, Ms 140, 1902, par. 2*

From the light given me, I knew that such a change as was proposed by this speaker would bring into the publishing work a ruling power claiming jurisdiction over the entire field. This is not God's plan. No man's intelligence is to become such a controlling power that one man will have kingly authority in Battle Creek or in any other place. In no line of work is any one man to have power to turn the wheel. God forbids.*17LtMs, Ms 140, 1902, par. 3*

Many more things were said, and I became more and more heavily

burdened, because I knew that the great changes proposed would take us back to where we should have to wrestle with the same difficulties with which we wrestled in past years. I knew that those who advanced these ideas were blind as to the results.*17LtMs, Ms 140, 1902, par. 4*

Among the things said was the statement that great changes were to be made—that the plans, which in past years our brethren formulated to advance the publishing work, would have to be remodeled.*17LtMs, Ms 140, 1902, par. 5*

Then One of authority stepped forward and said: “The plans that have been made are not to be torn to pieces. Instead of doing this, the men who are handling sacred things are to cease looking to men for wisdom and begin looking to the One from whom alone any man, great or small, learned or unlearned, can receive wisdom. A change must take place in the hearts of all who have any connection with God’s work. At this stage of the publishing work no man is required to come in and so arrange matters that any one human being shall become a voice for the whole, a ruling power, having kingly authority. In the past, the Lord’s work has been carried on altogether too much in accordance with the dictation of human agencies. The propositions made in this meeting were originated in blindness and throw no light on the situation. A time of great perplexity and distress is not the time to be in a hurry to cut the knot of difficulty. In such a time are needed men of God-given ingenuity, tact, and patience. They are to work in such a way that they will ‘hurt not the oil and the wine.’*17LtMs, Ms 140, 1902, par. 6*

“Too heavy responsibilities are not to be placed on any one man. In the direction of the canvassing work, the Lord will exercise His power and grace through various men in all parts of His vineyard. He will use men of Christian experience, men who are daily growing in grace and in a knowledge of the truth, men who are capable because they are yoked up with Christ.*17LtMs, Ms 140, 1902, par. 7*

“Let those in positions of responsibility accept the Saviour’s invitation to wear His yoke. ‘Come unto Me,’ He pleads, ‘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.*]17*LtMs, Ms 140, 1902, par. 8*

“The advice that was given to Moses when he was overburdened with cares and perplexities is of highest value today to those who are in positions of responsibility in God’s cause. The counsel given him should be carefully studied by those entrusted with the management of the work in the Lord’s vineyard. No one man or set of men is to have supreme authority to shape and to control the policy of the workers in the entire field, even with respect to the canvassing work; for every section of the country, especially the Southern field, which has been so long neglected, has its peculiar features and must be worked accordingly. Let men be willing to understand these features, and in their work for these fields prepare themselves by putting on every piece of the Christian armor, not forgetting to wear the gospel shoes.”17*LtMs, Ms 140, 1902, par. 9*

The apostle says: “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.”17*LtMs, Ms 140, 1902, par. 10*

“Stand therefore,
Having your loins girt about with truth,
And having on the breastplate of righteousness;
And your feet shod with the preparation of the gospel of peace;
Above all, taking the shield of faith,
Wherewith ye shall be able to quench all the fiery darts of the wicked.
And take the helmet of salvation,
And the sword of the Spirit, which is the Word of God:
Praying always with all prayer and supplication in the Spirit,
And watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:11-18.*]17*LtMs, Ms 140, 1902, par. 11*

My brethren, these are the directions given you by God. Let no man

complicate or mystify the plain directions given by the highest Authority. Preach the Word; speak according to a “Thus saith the Lord” with all the earnestness of the Holy Spirit. Never remove from your feet the gospel shoes. Be sure to keep them on. Your feet are always to be “shod with the preparation of the gospel of peace.” [Verse 15.] *17LtMs, Ms 140, 1902, par. 12*

Observing carefully every direction that the Lord has specified in regard to the Christian armor, you will walk before Him softly, and will work discreetly. You will not carry with you any yokes to bind men to your plans, nor will you attempt to make the Lord’s workers amenable to any finite mind. The maxims and precepts of men are not to control his laborers. Let no man be placed in a position where he can lord it over God’s heritage; for this imperils alike the soul of him who rules and the souls of those who are under his rule. *17LtMs, Ms 140, 1902, par. 13*

No man is so high in power and authority but that Satan will assail him with temptation. And the more responsible the position a man occupies, the fiercer and more determined are the assaults of the enemy. Let God’s servants in every place study His Word, looking constantly to Jesus, that they may be changed into His image. The inexhaustible fullness and the all-sufficiency of Christ are at our command if we walk before God in humility and contrition. *17LtMs, Ms 140, 1902, par. 14*

Christ has laid the only foundation on which we can safely build. “Other foundation can no man lay than that is laid, which is Jesus Christ.” [1 *Corinthians 3:11.*] Build on this foundation. On doing this depends your present peace and happiness and your future wellbeing. Be careful how you build. Do not bring to the foundation material represented in the Word of God as wood, hay, and stubble. Do not bring your own inventions into your character building. These are perishable and will be consumed. Do not put human wisdom in the place of the wisdom of Him who is the light of the world, the Sun of righteousness, our peace and assurance forever. *17LtMs, Ms 140, 1902, par. 15*

Among the Lord’s servants there is to be no commanding. No yokes are to be placed on the necks of God’s blood-bought heritage.

Every yoke is to be broken. Men and women are more precious in the sight of God than the human mind can estimate. Christ understands their value; for He sacrificed Himself for their redemption. We are His property, the purchase of His life-blood. Sign not away your allegiance to any human jurisdiction or power. "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.*]*17LtMs, Ms 140, 1902, par. 16*

Take unto you the whole armor of God, and never forget the gospel shoes of peace. Go not to any man with a heavy tread or with anger in your voice. Let all God's servants, from those occupying the highest positions, to those in the lowliest service, walk humbly before Him.*17LtMs, Ms 140, 1902, par. 17*

Learn of Christ, and the peace that passes all understanding will come into your hearts. In Him there is an unfailing supply of grace. Daily eat of the bread of heaven, and daily drink of the water of life. Carefully and prayerfully study the Saviour's words, and you will grow strong in His strength. Make the Scriptures the man of your counsel. Worship God, not man. Christ is your hope and your crown of rejoicing. Bring into the daily life His meekness and lowliness. This will make your experience of value. Thus you will gain a preparedness for service.*17LtMs, Ms 140, 1902, par. 18*

Just before His crucifixion Christ said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [*John 13:34.*]*17LtMs, Ms 140, 1902, par. 19*

To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His sacrifice. During every hour of Christ's sojourn on the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His Spirit will love as He loved. The very principles that actuated Christ will actuate them in all their dealings with one another.*17LtMs, Ms 140, 1902, par. 20*

“By this shall all men know that ye are My disciples, if ye have love one to another,” Christ declared. [*Verse 35.*] Let us follow the Saviour’s example. Let none take upon himself the grace responsibility of ruling the conscience of his fellow men. This God forbids. We are all God’s little children. No kingly power is to be exercised. *17LtMs, Ms 140, 1902, par. 21*

Ms 141, 1902

Instruction to Workers

St. Helena, California

October 19, 1902

Previously unpublished.

I cannot rest. So many things are presented to me that I cannot sleep past eleven o'clock. The state of the churches calls for careful consideration. During the past night I seemed to be in a large assembly, composed of ministers, physicians, and workers connected with our institutions. To this assembly a messenger from heaven was presenting many things. His message was this: "History is being repeated. That which has been will be again." *17LtMs, Ms 141, 1902, par. 1*

The *tenth chapter of Luke* contains instruction that should receive our careful consideration. Here the Word of God is stated in such simple language that none need misunderstand. Christ had appointed seventy disciples, and before sending them out, He gave them instruction in regard to their work. They were to go out "two and two." [*Verse 1.*] He knew that in their work one man's mind and one man's judgment would not be sufficient. Two were to go forth together, to be united in counsel and effort. Why do we not make Christ's rule our rule? *17LtMs, Ms 141, 1902, par. 2*

Christ sent these disciples "into every city and place whither He Himself would come," and as He sent them, He said, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. Go your ways; behold, I send you forth as sheep among wolves. Carry neither purse nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house." [*Verses 1-5.*] *17LtMs, Ms 141, 1902, par. 3*

The disciples had a message to bear, and they were not to enter into controversy. They were to cherish a constant sense of the sacredness of their work, and never were they to forget the

directions given them. These directions mean much to us. Let us read and study them prayerfully. *17LtMs, Ms 141, 1902, par. 4*

“And if the son of peace be there,” Christ continued, “your peace shall rest upon it; but if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you, and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you; notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.” [*Verses 6-12.*] *17LtMs, Ms 141, 1902, par. 5*

“Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.” [*Verses 13-15.*] *17LtMs, Ms 141, 1902, par. 6*

What a terrible testimony against those who refuse to be convicted and converted by the message sent them from heaven, and oft repeated. *17LtMs, Ms 141, 1902, par. 7*

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice that your names are written in heaven.” [*Verses 17-20.*] *17LtMs, Ms 141, 1902, par. 8*

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His

Christ; for the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” [*Revelation 12:10-12.*] *17LtMs, Ms 141, 1902, par. 9*

We are living in the time pointed out in this Scripture. God has a great work to do in the earth, and Satan will strive with all his power to prevent the accomplishment of this work. *17LtMs, Ms 141, 1902, par. 10*

Said the Messenger to whom we were listening: “Shall agencies of the enemy be found among those who claim to be medical missionaries? Shall there be found in the ranks of God’s people those who are accusers of the brethren, those who are doing Satan’s work, discouraging the Lord’s servants? Shall those in responsible positions in the Lord’s cause be found using the talent of speech against the men of God’s appointment? To every man is given his work. Shall not those who have a knowledge of the truth be polished instruments in the hands of Christ, combating Satan’s attacks? Shall they not be healers of the souls and bodies of human beings, as Christ was when He was upon this earth? Shall they not place themselves under their control of the great and mighty Worker, and labor with a single purpose, to save, not to destroy?” *17LtMs, Ms 141, 1902, par. 11*

Satan uses professing believers who place themselves in his hands to bring confusion into the ranks of the people of God. There are those who worship God only in name, who, under the disguise of servants of Christ, advance the plans of the enemy. God bears long with these tempted ones, bestowing favors upon them, inviting, appealing; entreating them to turn to Him. He is acquainted with every phase of their experience. He has bought them with the price of His blood, and He desires them to break away from Satan. He is not willing that any should perish. If they will turn to Him, He will give them clear evidence that He is the only true and living God. But if they choose to perish in their own devising, as Satan chose to do,

if they use their influence as Satan used his, to draw souls away from God, if they refuse the overtures of grace, God cannot help them. If Christ's pleadings are disregarded, He will not put up His sword. His hand will take hold on judgment, and there will be none to deliver. Those who refuse to be instructed, who persist in misrepresenting God's work, must suffer the consequence of their sin. Cause must be followed by effect. Those who follow their own counsel will be brought to naught. God will remove His covenant-keeping power from those who in their wilfulness refuse to enter into covenant with Him. Their choice is to confederate with those who delight in that which He hates, and He permits them to follow their own way, to their destruction.*17LtMs, Ms 141, 1902, par. 12*

The provocation that leads the Lord to withdraw from His people the light of His presence gives unbelievers great satisfaction. Those who have followed their own imagination, who have justified the heathen, the disobedient, in their transgression, have caused great confusion in Israel. They have given the enemy cause to cast reflection upon the Lord because of the lack of numbers in His army.*17LtMs, Ms 141, 1902, par. 13*

God's mercy is for all who repent. To them He sends His messages of pardon, and if they receive these into the heart, their lives are regenerated. The Lord employs a variety of ways to enable men to be co-workers with Him. He manifests divine wisdom in the means He uses to lead His people onward. If they do His will, they will reach the standard of perfection.*17LtMs, Ms 141, 1902, par. 14*

As they work out their own salvation with fear and trembling, He will bear them up, and if they continue to honor Him, He will make their efforts successful. It will be as if they mounted up on wings as eagles. They will rise higher and still higher, gaining greater and still greater strength, holding on to Christ, and climbing up by Christ, till in heaven they stand before God, trophies of grace, complete in Christ, clothed with the robe of His righteousness.*17LtMs, Ms 141, 1902, par. 15*

Love to God and Man

Returning to the *tenth chapter of Luke*, we read: "Behold, a certain

lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" "What is written in the law? how readest thou?" Christ asked, laying on the lawyer the burden of answering his own question. "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 Christ said, "Thou hast answered right; this do, and thou shalt live." [Verses 25-28.]*17LtMs, Ms 141, 1902, par. 16*

Our Instructor said, "I have this question to ask you: Who of you fulfil these conditions? If you loved God with all the powers of heart, soul, mind, and strength, would you give so much time to making your course of action such that it will receive the approbation of men? Would you become angry because you suppose that you have not been treated with the deference and respect that you think you deserve? Would you take your brethren to task for this supposed neglect? Pass all such matters by. Do not trouble your souls about them. It is of no use to stir up disagreeable subjects; for this does not better the condition of things."*17LtMs, Ms 141, 1902, par. 17*

What course shall we pursue when we come together for counsel? Shall we see how many good words we can speak to our brethren, to help and strengthen them, or shall we stand afar off, watching for an opportunity to criticize and condemn?*17LtMs, Ms 141, 1902, par. 18*

Please read the *twelfth* and *thirteenth chapters of first Corinthians*. This is God's message to us. The Lord's tenderness to His people is unceasing, and He desires them to reveal the same tenderness in their dealings with one another. But in our self-confidence we are inclined to stand apart. Genuine Christians, those who are true to faith and duty, unite with one another in service, and jealously guard one another's interests, even though mistakes are made.*17LtMs, Ms 141, 1902, par. 19*

The fierce spirit that has been coming into our ranks for more than twenty years is not in harmony with Christian work. It is not the spirit of the medical missionary work. Get up out of the chair of judgment, where you are hurting yourself by thrusting at your friend or your

brother. Call not your brother a sinner, for in so doing, you show yourself to be a sinner. Cease your warfare with one another. Just before His crucifixion Christ said to His disciples, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." [*John 13:34, 35.*] *17LtMs, Ms 141, 1902, par. 20*

Not till after the crucifixion did the disciples see the meaning of this <new> commandment. Then, in the light of the cross, they saw the measure of Christ's love for them. Shall we not strive to obey this new commandment? Shall we not strive to love one another as He has loved us? Remember that Christ is the central figure. All who draw near to Him are forced to touch one another. This they must do if they would sit together with Him in heavenly places. *17LtMs, Ms 141, 1902, par. 21*

Our Burden-Bearer

My brethren and sisters who shall assemble in council, trials have burned into your hearts, and you did not take your heavy burden to Jesus. Do you not know that He says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest"? [*Matthew 11:28.*] He means what He says. And when you go to human beings for help, you dishonor Him. They cannot even bear their own sins. Lay your sins on the Sin-bearer, and then do not fret. Remember that Jesus has met and conquered the temptations that assail us. And He declares, "Lo, I am with you alway, even unto the end of the world." [*Matthew 28:20.*] Has not the dear Saviour been often set aside for human sympathy and human consolation? And have you not found that thus you have complicated your difficulties? When Christ's invitation is accepted, there will not be need of so many council meetings to settle difficulties; for the difficulties will vanish, as the Lord's servants learn to be meek and lowly. They will find rest of spirit as they decide not to be troubled about little things, but to make the best of everything. *17LtMs, Ms 141, 1902, par. 22*

Ms 142, 1902

Establish the Work in Many Places

Refiled as *Ms 12, 1889*.

Ms 143, 1902

To Every Man His Work

NP

November 6, 1902 [typed]

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“To every man his work.” [*Mark 13:34.*] *17LtMs, Ms 143, 1902, par. 1*

The Lord has appointed certain men to do a special work. If they give themselves to this work, He will bless them in their effort to be His helping hand. The Lord has given Brother E. R. Palmer a special and important part to act in the canvassing work. He will give him wisdom that will enable him to teach others how to carry the canvassing work forward successfully. But He has not given Brother Palmer the responsibility of the publishing work. This is not his field of labor. *17LtMs, Ms 143, 1902, par. 2*

Brother Palmer has traits of character that should not be brought into the work of dealing with minds. He has cultivated and inherited tendencies which, if he takes upon him the work of settling difficulties, will place him in an unfavorable light. The Lord has not fitted him for such work. *17LtMs, Ms 143, 1902, par. 3*

God will give His chosen workers strength to bear every burden that He has laid upon them. He will help Brother Palmer to carry the responsibilities that He has given him in the canvassing work. But Brother Palmer must guard against adding to his work burdens that the Lord has not laid upon him. That which he is fitted to do in the education of canvassers is a large and much-needed work. But if he takes on himself too many burdens, he will surely disqualify himself for his appointed work as general canvassing agent. *17LtMs, Ms 143, 1902, par. 4*

The Lord has given Elder Daniells a work. But Elder Daniells must not take upon himself too many responsibilities; for this will disqualify him for doing his appointed work. He is to stand stiffly for the truth for this time. *17LtMs, Ms 143, 1902, par. 5*

When the Lord lays upon His stewards a special work, they should be careful not to increase their responsibilities; for this overtaxes their powers. My brethren, give diligent heed to the business for which you are fitted. Had Elder Olsen attended to his special line of work in connection with the General Conference, pleading with God for His purifying power and for wisdom to keep the way of the Lord, he would have had victory at every step. *17LtMs, Ms 143, 1902, par. 6*

Christ Our King

Before God's servants take up any work, they are to pray to God in all humility, and with a sense of their dependence upon God, realizing that they must be worked by His Spirit. They are to guard against setting themselves up as kings, because if they attempt to do this, they will dishonor the Lord and make a failure of their work. "All ye are brethren." [*Matthew 23:8.*] *17LtMs, Ms 143, 1902, par. 7*

Man's ingenuity, his judgment, his power to execute, all come from God. To God's service all should be devoted. The principles of the Bible are to control the Lord's servants. His workers are ever to do justice and judgment, steadfastly keeping the way of the Lord. "Seek ye first the kingdom of God and His righteousness." [*Matthew 6:33.*] Make this the point round which your life centers, and then all things needful will be given you. Put the Redeemer's interests before your own or those of any other human being. He has bought you, and all your powers belong to Him. *17LtMs, Ms 143, 1902, par. 8*

Make no man your king. Who is our King?—He who is called "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." [*isaiah 9:6.*] He is our Saviour, our King. To Him you may always go with your burdens. However great your sins, you need have no fear of repulse. If you have injured your brother, go to him, and confess the wrong you have done him.

Clear away the difficulty that exists between you and him. When you have done this, you may come to your King, asking Him for pardon. He will never take advantage of your confessions. He will never disappoint you. He has pledged His Word to forgive your transgressions and to cleanse you from all defilement. The names of all His people are written in His book of life.*17LtMs, Ms 143, 1902, par. 9*

Remember that Christ is our only hope, our only refuge. He “bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.” [*1 Peter 2:24.*] “If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.” [*Hebrews 9:13-15.*]*17LtMs, Ms 143, 1902, par. 10*

The Worth of Souls.*17LtMs, Ms 143, 1902, par. 11*

One thing God’s servants need and must have—a realization of the value of souls. Christ died for human beings. His sacrifice on the cross is the measure of their value in God’s sight.*17LtMs, Ms 143, 1902, par. 12*

Of the high priest of Israel we read, “And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually.” [*Exodus 28:29.*] What a beautiful and expressive figure this is of the unchanging love that Christ has for His people. Our great high priest, of whom Aaron was a type, bears His people upon His heart. His earthly ministers should have this lesson graven upon mind and heart. As they labor in connection with one another, they are to follow the example of Christ, cultivating His tenderness, revealing His kindness, His courtesy, His love.*17LtMs, Ms 143, 1902, par. 13*

Human beings are Christ’s property, and they are not to be treated

with disrespect because they do not follow the lines of action that men have marked out. Men err. Often they mark out false lines and set up false standards. But O how thankful I am that our Lord never makes a mistake. Those who follow His leading will never be disappointed. They will never be led astray.*17LtMs, Ms 143, 1902, par. 14*

Christ bears His people upon His shoulders by His almighty power. He has made an atonement that avails for all. How it grieves Him to behold the fractious spirit manifested by His spirit. How it grieves Him to see that want of love and tenderness in their dealings with one another.*17LtMs, Ms 143, 1902, par. 15*

Christ is making intercession for those assembled in council. He notes the words, the tones of the voice. He hears the harsh, severe judgment passed on those that He, in infinite love, is presenting to His Father. He hears every sigh of pain and sorrow caused by human harshness, and His Spirit is grieved.*17LtMs, Ms 143, 1902, par. 16*

Christ as the great high priest, making a perfect atonement for sin, stands alone in divine majesty, grandeur, and glory. All other high priests were only types, and when He appeared, the need of their service vanished. "But this man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests, to offer up sacrifice, first for His own sins, and then for the sins of the people; for this He did once, when He offered up Himself." [*Hebrews 7:24-27.*]*17LtMs, Ms 143, 1902, par. 17*

"After He had offered one sacrifice for sins forever," He "sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified. ... Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil,

that is to say, His flesh; and having an high priest forever over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. ... And let us consider one another to provoke unto love and to good works.” [*Hebrews 10:12-15, 19-22, 24.*]*17LtMs, Ms 143, 1902, par. 18*

Let human beings, subject to temptation, remember that in the heavenly courts they have a high priest who is touched with the feeling of their infirmities, because He Himself was tempted in all points like as they are. And let those in positions of responsibility, especially, remember that they are subject to temptation and wholly dependent on the merits of the Saviour. However sacred the work to which they may be called, they are still sinners who can be saved only by the grace of Christ. One day they must stand before the throne of God, saved by the blood of the Lamb, or condemned to the punishment of the wicked.*17LtMs, Ms 143, 1902, par. 19*

Every one is to be dealt with according to his works. Christ has made for us a complete atonement. He has wrought out for us a perfect character. Our part is to depend wholly on Him. He ever liveth to make intercession for us. And apart from Him, we cannot do one good thing.*17LtMs, Ms 143, 1902, par. 20*

How inconsistent it is for fallen human beings to exalt themselves. How strange it is that men forget that they must repent, in common with their fellow beings, and that those whom they condemn with such severity may stand justified before God, receiving the sympathy of Christ and the angels.*17LtMs, Ms 143, 1902, par. 21*

Let God’s messengers act as wise men. Let them not lift up their souls unto vanity, but cherish humility. “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.*]*17LtMs, Ms 143, 1902, par. 22*

Let no one be sharp and dictatorial in his dealing with God’s workers. Let those who are inclined to censure remember that they have made mistakes as grievous as those they condemn in others. Let them bow in contrition before God, asking His pardon for the

sharp speeches they have made and the unguarded spirit they have revealed. Remember that God hears every word you speak, and that as you judge, you will be judged.*17LtMs, Ms 143, 1902, par. 23*

Christ is pleading the case of every tempted soul, but while He is doing this, many of His people are grieving Him by taking their stand with Satan to accuse their brethren, pointing to their polluted garments.*17LtMs, Ms 143, 1902, par. 24*

Let not the criticized ones become discouraged; for while their brethren are condemning them, Christ is saying of them, "I have graven thee upon the palms of My hands. [*Isaiah 49:16.*] By creation and redemption they are Mine."*17LtMs, Ms 143, 1902, par. 25*

God's word to us is, "Honor all men. Love the brotherhood." [*1 Peter 2:17.*] Show all men respect, even though they do not reach the standard you have raised for them. They have made mistakes, but is your life faultless? Have you treated your own mistakes in the same way that you treat the mistakes of others?*17LtMs, Ms 143, 1902, par. 26*

Let us remember what Jesus is doing for the human race. In pitying tenderness He is seeking to save sinners from their sins. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as newborn babes desire the sincere milk of the Word, that ye may grow thereby." [*Verses 1, 2.*]*17LtMs, Ms 143, 1902, par. 27*

Let this be a council of confession. By earnest, fervent prayer bring the Lord into your meetings. Seek Him for guidance. Remember that Christ is standing at His Father's right hand, to present to Him your confession and humiliation. Draw together. Have confidence in God. As you humble your hearts before Him, He will reveal Himself as gracious and merciful.*17LtMs, Ms 143, 1902, par. 28*

"Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word. ... 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.” [*Verses 7-9.*] *17LtMs, Ms 143, 1902, par. 29*

My brethren, will you allow yourselves to become dwarfs in the things of God because your minds do not grasp eternal realities? Will you not strive to be what God through this instruction encourages you to be? Shall we not remedy the difficulties that exist by striving to restore the wounded, not by cutting off their limbs, leaving them crippled for life, their usefulness impaired, when they might have been restored? *17LtMs, Ms 143, 1902, par. 30*

Christ says, Restore the wounded. Show forth the praises of the great Medical Missionary, the Healer of both soul and body. He can make the wounded whole. He will save to the uttermost all who come to Him. Confess your sins one to another. With faith in God, and in the power of Christ the mighty Healer, work to restore. *17LtMs, Ms 143, 1902, par. 31*

Ms 144, 1902

The Results of Following Human Wisdom

“Elmshaven,” St. Helena, California

November 9, 1902 [typed]

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In a vision of the night a short time ago, I was in council meetings. At these meetings words were spoken that savored of the human more than of the divine. The medical work in Great Britain was under consideration. Plans were proposed which, unless modified, would bind about the work and fail of relieving the situation. The General Conference was asked to pledge itself to raise a sum no less than twenty thousand dollars, or to become responsible for that amount, to establish a sanitarium in Great Britain. Because Elder Daniells refused to consent to place this additional obligation upon the General Conference, he was severely reflected upon by some. But, under the existing circumstances, he felt that he was forbidden by the Lord to lay this burden upon the Conference.¹⁷*LtMs, Ms 144, 1902, par. 1*

I honor Elder Daniells' judgment on this question. He kept before him Elder Olsen's experience. To Elder Olsen was given plainly stated instruction as to how the Lord regarded such matters, but he had not the courage to say, "I cannot betray sacred trusts." Instead, he linked himself with wrongdoers and thus made himself equally guilty with them. When one of God's appointed stewards is unfaithful in his stewardship, in the little as well as in the large responsibilities committed to him, he must heartily repent of his shortcomings, else he will never see the kingdom of God. Even now Elder Olsen has to be closely guarded by his brethren, lest at times the minds of his sons shall have too large an influence over his own mature, experienced judgment. We thank the Lord that his sons are seeking to do valiant service for God. Let them sit humbly at the

feet of Jesus and learn of Him His meekness and lowliness. "Learn of Me," He says; "for I am meek and lowly in heart." [*Matthew 11:29.*] *17LtMs, Ms 144, 1902, par. 2*

But to return to the council meeting: Once more the One who has long been our Counsellor, was present, to give us the word of the Lord. He said: "The Lord would not be glorified by your placing a yoke of debt upon the General Conference. In a special manner He has wrought to break from the necks of His people the binding yokes of debt which they have worn so long. The Conference must not again tread the same path that they have trodden." *17LtMs, Ms 144, 1902, par. 3*

"The accumulated debts caused by the erection of the Boulder Sanitarium were the result of man's devising. The establishing of this institution was not timely. The Lord did not lay any such burden on Dr. Kellogg. From beginning to end, the plans connected with the erection of those buildings bore not the signature of heaven. They were of human devising. No institution should be established as that one was. The whole movement was premature. But now that the Boulder Sanitarium is in operation, after great cost, those who are connected with it should seek to make it what it should be, employing every faculty to the glory of God, in order that He may co-operate with them, and so work that His name shall not be dishonored." *17LtMs, Ms 144, 1902, par. 4*

"When plans are proposed for establishing similar institutions in other places, let there be decided evidences that such a movement is after the mind of God and that the plans are in accordance with His directions. Let there be seasons of intercessory prayer, in which the brethren in positions of responsibility will plead with God for divine wisdom." *17LtMs, Ms 144, 1902, par. 5*

"The people were not ready for the large buildings erected at College View and at Walla Walla. Because man's supposed wisdom was followed, financial embarrassment has resulted in connection with the schools at these places. Such evidences of the evil of following human wisdom instead of seeking for divine wisdom should make all afraid of rushing ahead of their Leader." *17LtMs, Ms 144, 1902, par. 6*

“God in His great mercy has not treated individual cases according to their works. Those who have made mistakes in connection with new enterprises have not seemed to realize that God, and not man, is to lead in every advance movement. The movements made in various places where large institutions have been established at great cost show that if God’s people place themselves under the power of men, they must suffer the consequences. The Lord says, ‘Cease ye from man, whose breath is in his nostrils: for wherein shall he be accounted of?’” [*Isaiah 2:22.*] *17LtMs, Ms 144, 1902, par. 7*

Because of the unwise moves that have been made in Battle Creek and in many other places where God’s means have been invested in enterprises that have consumed means, without producing more means in return, we have had to suffer distress and affliction. In seeking to establish the work in new fields, a representation has been made that is not pleasing to the Lord. His people need not have been in such perplexity, if they had chosen to be led and guided by the great Medical Missionary. The mistakes of the past were caused by men’s following human wisdom. These mistakes must not be repeated at any time or in any place. Let no hand subscribe to binding documents that men have formulated. God forbids anything of this order. As brethren, show faith and confidence in one another. This will beget faith and confidence in return. It is because human minds have ruled in so marked a way that so many perplexities have come upon the Lord’s people. Had they made God their Counsellor, and heeded the warnings He has given, the distressing pressure now felt would not exist. *17LtMs, Ms 144, 1902, par. 8*

Some have not yet learned the lesson that Christ taught in regard to building a tower. “Which of you,” He inquired, “intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.” [*Luke 14:28-30.*] This warning has been disregarded. *17LtMs, Ms 144, 1902, par. 9*

When men in positions of responsibility are in such a hurry to

establish some new institution that is untimely, the showing made is not only against the interests of the Lord's cause, but against the interests of the men who in human wisdom have tried to advance too rapidly. God is not glorified by those who attempt to go faster than He leads. Perplexity, embarrassment, and distress are the result. The Lord does not desire His representatives to repeat these mistakes; for the past record of such movements does not glorify Him. *17LtMs, Ms 144, 1902, par. 10*

There are now in existence a few overgrown institutions the cost of which eternity alone will reveal. These have been expensive to the cause not only with respect to the amount of money actually expended in their erection and maintenance, but also with respect to the evils that have resulted in consequence of their establishment. Who can estimate the alienation, the strife, the heartburnings, the recriminations, that are directly traceable to the effort to establish some of our larger institutions? Many of these difficulties have never been healed. *17LtMs, Ms 144, 1902, par. 11*

God's way is always the right and the prudent way. It always brings honor to His name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers doing God's service trust wholly in the Lord. Then the leaders will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "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." [*James 1:5, 6.*] *17LtMs, Ms 144, 1902, par. 12*

The messages of reproof given to those who have not appreciated the labors of Dr. Kellogg in upholding and advocating for thirty years the principles of health reform have necessitated my speaking words in favor of the Doctor's work. He has faithfully borne a clear testimony on the principles of healthful living. God's approval of his zeal in this direction has led many to suppose that his course of

action in every other respect is vindicated. But not so. Throughout his life of service testimonies of reproof have been borne to him in regard to mistakes that he has made; for the Lord chose him as His helping hand to do medical missionary work Kellogg respected the light that the Lord sent him. I did not place these things before his brethren, for the reason that they would have taken advantage of their knowledge of his failings by criticizing him; and also because they would not only have used every word that had been spoken to correct a wrong course, as a whip to scourge him, but would have excused themselves for disregarding the light on health reform. They dishonored God by failing to appreciate the value of the work that Dr. Kellogg was trying to do. They were working directly contrary to the Testimonies, through which light was being given in regard to medical missionary work. *17LtMs, Ms 144, 1902, par. 13*

Ms 145, 1902

Diary/"I thank the Lord with heart ..."

"Elmshaven," St. Helena, California

September 2, 1902

This manuscript is published in entirety in *SpM 246-250*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I thank the Lord with heart and soul and voice that I have been blessed with sleep during the past night. Day by day I am impressed by the Holy Spirit that the very last messages of warning are now to be given to our people.*17LtMs, Ms 145, 1902, par. 1*

There is much to be said in regard to establishing what I shall designate as small sanitariums. In no place should a mammoth sanitarium be built up; for a great work is to be done in many places. In planning for new sanitariums, our brethren should reason soundly and solidly, and restrain the desire to surprise the world by building up something large in one or two places.*17LtMs, Ms 145, 1902, par. 2*

In all our great cities there will be a binding up in bundles by the confederacies and unions formed. Men will rule other men and demand much of them. The lives of those who refuse to unite with these unions will be in peril. Everything is being prepared for the last great work to be done by the One mighty to save and mighty to destroy.*17LtMs, Ms 145, 1902, par. 3*

Some who have had great light have had an almost uncontrollable desire to bind all our medical institutions under the supervision of one power. I am instructed to say that this desire is prompted by the same spirit that in the world manifests itself in the efforts of the unions to become a controlling power. The work that God has given His people to do is to bind up the testimony and to seal the law among His disciples.*17LtMs, Ms 145, 1902, par. 4*

In all our sanitariums there is much, very much, that needs to be reformed. Justice, mercy, and the love of God are to prevail. The work in our sanitariums has been carried on more or less according to circumstances. Let none say, "You must bind yourselves by specified agreements to do thus and so, or else you cannot be endorsed by us." The signing of such agreements must cease. The day for work of this kind is past. It has already wrought much mischief. The Lord is our Guide and our Ruler. Let us bind ourselves up with Him. God does not desire men to be under binding agreements; for He is to move in His own way. Every yoke is now to be broken. The truth as it is in Jesus is of sufficient binding force to hold every mind, control every impulse, and direct every movement. Those whom God would control if they would submit to Him, but who do not choose to walk humbly with Him, are not to make terms for others. Let every man look to God, not to men. The Lord God of heaven rules.*17LtMs, Ms 145, 1902, par. 5*

These words I have been instructed to write out plainly. The condition of things before the flood has been presented to me. The same binding up in unions that exists today existed in Noah's day. But never before have such transactions taken place as are now carried on in the selection of officers to govern the people. Those who occupy the highest positions in governments reveal how little confidence God can place in their rulership.*17LtMs, Ms 145, 1902, par. 6*

This is a wonderful age in which we are living. God is beholding the deplorable state of society. He requires those who believe His gospel to come out from the world. "Be ye separate, saith the Lord, and touch not the unclean thing." [2 *Corinthians 6:17.*]*17LtMs, Ms 145, 1902, par. 7*

Human, kingly power among God's people in any branch of His cause, as represented by the documents prepared for men to sign, is not ordained of God. Let those who believe the Bible study the principles that are to govern them in dealing with human minds. God is not the author of confusion, but of peace. The selfishness that exalts one man to rule the minds of his fellow men is not inspired of God; for the Lord works in and through those who will be worked by Him, and who in every line of Christian service will act in

accordance with divine enlightenment. *17LtMs, Ms 145, 1902, par. 8*

God is the author of all that is good. He blesses the children of men with prosperity and gives abundantly to them by causing the earth to yield her treasures. But what does He behold among the few educated and trained men of talent?—Not many are working after the divine order. Yielding to temptation, they rule the markets and control the merchandise in accordance with Satan's principles. They have the money which belongs to the people, the money which would give them a fair chance. God's poor are left to suffer and perish, while man's cupidity grasps every advantage. *17LtMs, Ms 145, 1902, par. 9*

September 3

Last night I slept well. I know the Lord is hearing my prayers. I desire to draw nigh to Him; for the Word declares, "Draw nigh to God, and He will draw nigh to you." [*James 4:8.*] This promise I value. I have proved it. *17LtMs, Ms 145, 1902, par. 10*

I am instructed to call attention to some matters. There has been need of reforms in regard to the way in which the workers in our sanitariums, the men and women who bear wearing burdens in caring for the sick, are dealt with. This is an especially delicate question. Those who stand as educators need to be close students themselves of the lessons of the greatest Medical Missionary that ever walked and worked in our world, lest they lose their connection with God and bind themselves up with themselves as a supreme whole. *17LtMs, Ms 145, 1902, par. 11*

It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. *17LtMs, Ms 145, 1902, par. 12*

Often prayers are solicited for the believing souls in adversity and sickness. But those who are suffering reverses are represented by the bush which, though burning, was not consumed. As Moses was keeping the flock of Jethro in the land of Midian, “the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush, and he looked, and, behold, the bush burned with fire, and the bush was not consumed.” [*Exodus 3:2.*] Moses draws near to see a strange thing. The fire in the bush does not consume the bush. He learns that the Lord is in the midst of the bush. So it is in life. It is not deprivation and affliction that are to be most dreaded; for the Lord is in it all, helping and sustaining. Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence. *17LtMs, Ms 145, 1902, par. 13*

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility—those who are standing on a lofty pinnacle and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall. *17LtMs, Ms 145, 1902, par. 14*

The Lord has instructed me to urge every one to realize that man is human. The church of Christ is in need of close communion with the Lord Jesus. Those who feel most their dependence upon God are usually those who have the least amount of earthly treasure on which to depend. *17LtMs, Ms 145, 1902, par. 15*

Of all the trees, the Scotch fir tree is one of the best from which Christians may draw inspiring lessons. The Scotch fir requires less soil for its roots than any other tree. In a dry soil and amidst barren rocks it finds sufficient nourishment to keep it as green in the winter as in the summer. With the least amount of earth about its roots, it towers above all the other trees of the wood, reaching the highest toward heaven. It would be well for us to plant and cultivate the Scotch fir; for this tree is an object lesson, bringing to the minds of all what a Christian should be. *17LtMs, Ms 145, 1902, par. 16*

I would that I could present the meaning of this symbol as it has been presented to me. The church members who are standing in their lot and place are trees of righteousness, the planting of the Lord. Although their surrounding circumstances may be adverse, yet, like the fir tree with little soil about its roots they constantly reach heavenward, drawing nourishment from above. Like the fragrant boughs of the fir tree, they impart grace for grace received. The hidden nourishment that comes from God is returned to Him in purest service. *17LtMs, Ms 145, 1902, par. 17*

Every soul in this world is bought with a price. To every man is given his work. “Ministers”—this term includes all who do their appointed work, giving God honest service. No one is to apologize for recognizing his personal accountability to God by standing in his lot and in his place. God calls for every man’s best energies. No man can find in any human being the strength that will enable him to serve God with all his powers. He must be a partaker of the divine nature. There is now a great work to be done in a short time, and it is essential for the men and women in God’s service to look unto Jesus every moment. Brethren and sisters, break every yoke that men would fasten upon you. Take upon you the yoke of Christ. Learn of Him who is meek and lowly in heart. *17LtMs, Ms 145, 1902, par. 18*

There are but two classes in the world demanding of us our deepest interest and consideration in connection with the medical missionary work that Christ in His life has taught us to do—those who are sinners, in need of a Saviour, yet not realizing their need; and those who are in every line of God’s service are reaching forward. Whatever their rank, their capabilities, their entrusted talents, this latter class are “laborers together with God.” [*1 Corinthians 3:9.*] Regenerated by the grace of Christ, they are God’s faithful workers, by their influence regenerating others through the grace given them. *17LtMs, Ms 145, 1902, par. 19*

When this is duly appreciated, there will be no attempt to exercise authority. God’s workers will be at unity in love and will not bind themselves up in confederacies by contracts. I am instructed to say, Shun the signing of contracts that have been originated because of a failure to understand the meaning of true sanctification. *17LtMs,*

Ms 145, 1902, par. 20

Ms 146, 1902

Diary/Prayer

“Elmshaven,” St. Helena, California

August 2, 1902

This manuscript is published in entirety in *20MR 271-274*.

This morning my prayer to the Lord is for His rich graces. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper and that I have the rich grace that is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much that I really must have to meet the needs of my own case that I sometimes fear that I shall ask amiss; but when in sincerity I offer the model prayer that Christ gave to His disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss. *17LtMs, Ms 146, 1902, par. 1*

How much is comprehended in Christ's prayer for His disciples, as recorded in the *seventeenth chapter of John*! In this prayer is expressed His mind toward His Father and toward His disciples. This prayer is a lesson to all who are trying to follow the Saviour. *17LtMs, Ms 146, 1902, par. 2*

Later. Today we filled an appointment to meet the churches from St Helena, Crystal Springs, and Calistoga in a grove between St. Helena and Calistoga. A comparatively large congregation was present. I found that my voice was sufficiently strong to make all hear. I spoke from *Matthew 6:5-15*. *17LtMs, Ms 146, 1902, par. 3*

“And when thou prayest, thou shalt not be as the hypocrites are: for

they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.” [Verse 5.] *17LtMs, Ms 146, 1902, par. 4*

The scribes and the Pharisees often offered their prayers in the marketplaces and in the streets of the cities. Christ called them hypocrites. In every age men have prayed “that they may be seen of men.” All the reward they ever receive for such service is the praise of those who behold them with admiration, supposing that their prayers are an evidence of piety. Some mockingly taunt those who pray in this way. *17LtMs, Ms 146, 1902, par. 5*

When Christ sees in His disciples errors that are liable to lead them astray, He always instructs them in the right way. He does not give an admonition without also giving an instructive lessons showing how to remedy the error. After instructing His disciples not to use “vain repetitions” in their prayers, in kindness and mercy He gave them a short sample prayer, in order that they might know how to avoid imitating the prayers of the Pharisees. [Verses 7 ff.] In giving this prayer, He knew that He was helping human infirmity by framing into words that which comprehends every human need. “We know not what we should pray for as ought:” [*Romans 8:26*] but Christ’s instruction to us is clear and definite: *17LtMs, Ms 146, 1902, par. 6*

“After this manner therefore pray ye:
Our Father which art in heaven,
Hallowed be Thy name.
Thy kingdom come.
Thy will be done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our debts, as we forgive our debtors.
And lead us not into temptation,
But deliver us from evil:
For thine is the kingdom, and the power, and the glory,
Forever. Amen.” [*Matthew 6:9-13*]. *17LtMs, Ms 146, 1902, par. 7*

Even if no more words than these are spoken, every such prayer offered in sincerity is heart-service to God. *17LtMs, Ms 146, 1902, par. 8*

We are not to feel that we must confine ourselves to these special words; but this prayer would in every way be more acceptable to God than the long, tedious repetition of pharisaical prayers offered to be heard of men, prayers in which the supposed good works of men are exalted—just as if the Lord did not understand that the motive which prompts every self-righteous action is the desire to be praised of men. *17LtMs, Ms 146, 1902, par. 9*

Sabbath, August 16

I am grateful to my heavenly Father for continual evidences of His keeping power. I can say this morning, Whom have I in heaven but Thee, and whom on earth do I desire beside Thee? I thank Thee, my Redeemer, that Thou hast not left me in my human strength to struggle against difficulties and seeming impossibilities. *17LtMs, Ms 146, 1902, par. 10*

My heart greatly desires the help that God alone can give me. He is my all and in all. We have every encouragement to bring all our difficulties to our heavenly Father. He understands our necessities, and He will not misinterpret the expression of our needs in words. In my physical weakness I will draw nigh unto God. He always understands me. I will not reason my case before Him. *17LtMs, Ms 146, 1902, par. 11*

“In my hand no price I bring;
Simply to Thy cross I cling.” *17LtMs, Ms 146, 1902, par. 12*

I thank the Lord for the privilege of standing in the Sanitarium Chapel before a full house of interested listeners. I went from my room in weakness; and I stood before the people not in my own strength, but in the strength that the Lord gives me. It was as if I were leaning on the arm of my Saviour. All feebleness was gone. Depending wholly on His power, I was strong. My voice was not uncertain, but full and clear. I realized that the blessing of the Lord was resting upon me in rich measure. After the close of this Sabbath day, the peace of God is still with me. When I think of the

great necessity of our depending on a power greater than human power, I am encouraged to believe that we shall receive all that we need to bestow upon others. Nothing is given us except that which we need in order to impart.*17LtMs, Ms 146, 1902, par. 13*

Christians, pray, and never cease praying because your prayers seem to be answered. Your victory in the Christian life is dependent on a constant asking and receiving. When the Lord imparts soul-hunger, the grace of God must accompany it.*17LtMs, Ms 146, 1902, par. 14*

Our safety lies in distrust of self. So long as we have unwavering faith and trust in our heavenly Father, we shall be partakers of the divine nature, constantly receiving grace, and constantly imparting this grace to others. By communing with God in prayer, and by exercising trusting faith, with thankfulness of heart, we are prepared to go forth, in the name and the efficiency of Christ, to any duty, any trial, to which we may be called. But if self-sufficiency be woven into our Christian experience, the fabric of our character will be imperfect, sleazy, flimsy, unreliable.*17LtMs, Ms 146, 1902, par. 15*

The law and the gospel are inseparably bound together.*17LtMs, Ms 146, 1902, par. 16*

Divine truth is the means of sanctification. The more clearly it is understood and the more faithfully it is obeyed, the more positive and decided will be the religious experience of the believer, the more lovely will be his character, and the greater will be his usefulness.*17LtMs, Ms 146, 1902, par. 17*

The closer our union with Christ, the closer will be our union with one another. Variance and disaffection, selfishness and conceit, are striving for supremacy. These are the fruits of a divided heart, open

to the suggestions of the enemy of souls. Satan exalts when he can sow seeds of dissension. *17LtMs, Ms 146, 1902, par. 18*

In order to obey God willingly under all circumstances, great courage is needful. None but those who do their best, putting their trust in God, will have the faith that works by love and purifies the soul. The Lord is displeased with those who hesitate to obey Him because they fear that obedience would result in a decrease of earthly gain. *17LtMs, Ms 146, 1902, par. 19*

Those who desire to please God must not boast of their own power, or suppose that it is pleasing to Him for them to take to themselves glory for the things that they do. Men and women have no goodness except that which God gives them, and it is unbecoming in them to take to themselves the credit for their good deeds. All power to do good is God-given. After a time, the Lord removes His blessings from those who praise their own aptness and wisdom. Their weakness in judgment will be as marked as was the strength with which they were formerly endowed. To God belongs all the glory for the wise and good deeds of human agencies. When it is too late to escape the sure result of their course of action, many men will weep because of the evils that they have brought upon themselves. *17LtMs, Ms 146, 1902, par. 20*

Ms 147, 1902

An Appeal for More Earnest Effort

NP

November 12, 1902 [typed]

Portions of this manuscript are published in *UL 330*. +NoteOne or more typed 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 ask those who have charge of our work: Why are so many places passed by? Look upon the towns and cities yet unworked. There are many large cities in America, not only in the South, but in the North, yet to be worked. In every city in America there should be some memorial for God. But I could mention many places where the light of truth has not yet shone forth. The angels of heaven are waiting for human instrumentalities to enter the places where witness has not yet been borne to present truth. The Lord's name is reproached. Please read your Bibles, and see if it is not true that our work has scarcely begun. We need to realize that to every man God has given his work. Shall those who know the truth feel no responsibility? Shall not the knowledge that the signs of the times are fulfilling rouse us from our lethargy?*17LtMs, Ms 147, 1902, par.*

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Christ is our example. Of His work we read: "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. ... They brought unto Him all sick people which were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." [*Matthew 4:23, 24.*]*17LtMs, Ms 147, 1902, par. 2*

Christ healed the people, and then to those whom He healed and to those who had witnessed His healing, He preached the gospel of the kingdom. This is the work outlined before those who have in

trust the greatest wealth of truth ever committed to mortals. The question for us to answer is, Are we willing to leave self out of the consideration? Are our energies spent in the Master's service?*17LtMs, Ms 147, 1902, par. 3*

Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Have we put away all prejudice, all evil thinking and evil speaking? Are our affections set on things above, or are they twining about the things of this earth? Are our eyes open to see the needs of those around us? Can God call us faithful watchmen?*17LtMs, Ms 147, 1902, par. 4*

Christ's life was one of constant self-sacrifice. His work was not confined to any time or place. It was bounded only by His love and sympathy for the souls for whom He was soon to give His life. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching, that there was no building in Palestine large enough to hold the multitudes that thronged to Him! In every town and village through which He passed was to be found His hospital. On the hillsides of Galilee, in the great thoroughfares of travel, on the seashore, in the synagogues, in every place where there were hearts ready to hear His message, Jesus healed the people and pointed them to their heavenly Father. In the evening, after the hours of toil were over, He talked with those who through the day must work to earn a pittance for the support of their families.*17LtMs, Ms 147, 1902, par. 5*

If we only realized how earnestly Jesus worked to sow the world with the gospel seed, we would not confine our efforts to attending Sabbath services. We would labor untiringly to give the bread of life to perishing souls. God calls upon His people to break the bands of their precise, indoor service. He would have hundreds in our cities doing the work that He did while on this earth. He calls upon His church to do this work, and He declares that He will give them power as they go forth in obedience to His command. Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Care for the sick, and prepare their minds to hear the words, "Behold, the Lamb of God that taketh away the sin of the world." [*John*

1:29.]17LtMs, Ms 147, 1902, par. 6

Catch the Spirit of the great Master worker. Learn from the friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible. Christ placed Himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work to which He consecrated His life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth.17LtMs, Ms 147, 1902, par. 7

When we are converted, our desire for ease and elegance will be changed. Christ brought His desires and wishes into strict abeyance to His mission—the mission that bore the insignia of heaven. He made everything subordinate to the great work that He came to the world to accomplish in behalf of the fallen race. When in His youth His mother found Him in the school of the rabbis, and said to Him, “Son, why hast Thou [thus] dealt with us?” “Behold, Thy father and I have sought Thee sorrowing.” He answered—and His answer is the keynote of His lifework—“How is it that ye sought Me? Wist ye not that I must be about My Father’s business?” [Luke 2:48, 49.]17LtMs, Ms 147, 1902, par. 8

My dear brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers of Christ must be seen the same devotion, the same subjection to God’s work of every social claim and every earthly affection, that was seen in His life. God’s claims must ever be made paramount. “He that loveth father or mother more than Me, is not worthy of Me.” [Matthew 10:37.] His life is our lesson book. His example is to inspire us to put forth untiring, self-sacrificing effort for the good of others.17LtMs, Ms 147, 1902, par. 9

Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our churches, saying, “Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from

them while they spend more strength in fighting one another than in warfare with my forces.” *17LtMs, Ms 147, 1902, par. 10*

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among His people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, “Come over and help us.” [*Acts 16:9.*] Rich and poor are calling for light. Money and workers are needed. *17LtMs, Ms 147, 1902, par. 11*

We need to humble ourselves before God because so few of the members of His church are putting forth efforts that in any wise compare with the efforts the Lord desires them to put forth. The privileges that He has given them, the promises that He has made, the advantages that He has bestowed, should inspire them with a far greater zeal and devotion. *17LtMs, Ms 147, 1902, par. 12*

We need the vitalizing power of the Spirit—the strong cry of a church travelling to bring forth souls born again. There is need of more earnest wrestling with God for the impartation of the Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the hearts of men as He turns the waters of the sea. *17LtMs, Ms 147, 1902, par. 13*

God forbids that our churches and institutions shall be content to leave untouched the fields that are still unworked. The Saviour is saying to us, “All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.” [*Matthew 28:18-20.*] “Teaching them”—not merely preaching a discourse now and then, but teaching them how to find the way to heaven. *17LtMs, Ms 147, 1902, par. 14*

In every age, but never so much as now, this has been the work of the church. Dare any of us withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare

we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and means? Think you that God will accept such an offering?*17LtMs, Ms 147, 1902, par. 15*

The members of the church of God in every place are to consecrate themselves to His service—body, soul, and spirit. Every addition to the church should be one more agency for the carrying on of the great plan of redemption. The church is to be a living, active missionary agency, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world.*17LtMs, Ms 147, 1902, par. 16*

Every power of God's servants is to be kept in continual exercise to bring many sons and daughters to God. In His service there is to be no indifference, no selfishness. Any departure from self-denial to self-indulgence, any relaxation of earnest supplication for the Holy Spirit's working, means so much power given to the enemy.*17LtMs, Ms 147, 1902, par. 17*

Christ is reviewing His church. How many there are whose religious life is their own condemnation!*17LtMs, Ms 147, 1902, par. 18*

God demands that which we do not give—unreserved consecration. If every Christian had been true to the pledge made on accepting Christ, so many in the world would not have been left to perish in sin. Who will answer for the souls who have gone to the grave unprepared to meet their Lord? Christ offered Himself as a complete sacrifice in our behalf. How earnestly He worked to save sinners. How untiring were His efforts to prepare His disciples for service! But how little we have done! And the influence of the little that we have done has been terribly weakened by the neutralizing effect of what we have left undone—or undertaken and never brought to completion—and by our habits of listless indifference. How much we have lost by failing to press forward to accomplish our God-given work. As professed Christians, we ought to be appalled by the outlook.*17LtMs, Ms 147, 1902, par. 19*

Wake up, my brethren and sisters. There is a great work to be done. Unceasing activity is called for. "Darkness hath covered the

earth, and gross darkness the people.” [Isaiah 60:2.] Many are far from Christ, wandering in the wilderness of sin. They are strangers from the covenant of promise. God calls upon His people to wake up, to shake off their careless indifference, and to take up the work waiting for them in their families. Then let them reach beyond their families to others who need help. God calls upon them to take up their long-neglected work. Let them commune with Him, that they may be imbued with His Spirit. Then Let them go forth to bestow on those in need the grace they have received from Him.¹⁷*LtMs, Ms 147, 1902, par. 20*

“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. ... I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.” [Isaiah 62:1-3, 6, 7.]¹⁷*LtMs, Ms 147, 1902, par. 21*

“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.]¹⁷*LtMs, Ms 147, 1902, par. 22*

Ms 148, 1902

Diary/Be Ye Therefore Perfect

“Elmshaven,” St. Helena, California

September 5, 1902

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“Be ye therefore perfect.” *17LtMs, Ms 148, 1902, par. 1*

I have been unable to sleep after one o'clock this morning. We are receiving interesting letters that awaken thought; and, once in deep thought and earnest prayer, I cannot sleep. *17LtMs, Ms 148, 1902, par. 2*

I am praying to our heavenly Father to give us His strength and grace and keeping power, that those who know the truth may not walk contrary to its sacred principles. I am praying much for Dr. Kellogg. I pray that the Lord may not permit him to turn away from sanctifying truth. This is the burden that weighs me down—the desire that Dr. Kellogg shall be kept from making mistakes which would hurt his soul and injure the cause of present truth. He is very dull of comprehension in regard to our obligation to preserve the truth in its purity, uncontaminated by one vestige of error. His danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat. *17LtMs, Ms 148, 1902, par. 3*

Christ presents before us the highest perfection of Christian character, which throughout our lifetime we should aim to reach. “Be ye therefore perfect,” He says, “even as your Father which is in heaven is perfect.” [*Matthew 5:48*.] Concerning this perfection Paul writes: “Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend were that for

which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things 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 any thing ye be otherwise minded, God shall reveal even this unto you.” [*Philippians 3:12-15.*] *17LtMs, Ms 148, 1902, par. 4*

In this Scripture is the promise that we shall not be left to grope our way along in doubt and perplexity. *17LtMs, Ms 148, 1902, par. 5*

How can we reach the perfection specified by our Lord and Saviour Jesus Christ—our Great Teacher? Can we meet His requirement and attain to so lofty a standard?—We can, else Christ would not have enjoined us to do so. He is our righteousness. In His humanity He has gone before us and wrought out for us perfection of character. We are to have the faith in Him that works by love and purifies the soul. Perfection of character is based upon that which Christ is to us. If we have constant dependence on the merits of our Saviour, and walk in His footsteps, we shall be like Him, pure and undefiled. *17LtMs, Ms 148, 1902, par. 6*

Our Saviour does not require impossibilities of any soul. He expects nothing of His disciples that He is not willing to give them grace and strength to perform. He would not call upon them to be perfect, even as His Father is perfect, if He had not at His command every perfection of grace to bestow on the ones upon whom He would confer so high and holy a privilege. He has assured us that He is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. *17LtMs, Ms 148, 1902, par. 7*

Our work is to strive to attain in our sphere of action the perfection that Christ in His life on the earth attained in every phase of character. He is our Example. In all things we are to strive to honor God in character. In falling day by day so far short of the divine requirements, we are endangering our soul's salvation. We need to understand and appreciate the privilege with which Christ invests us and to show our determination to reach the highest standard. We

are to be wholly dependent on the power that He has promised to give us. *17LtMs, Ms 148, 1902, par. 8*

Just before making this requirement, the Saviour said to His disciples: "Love your enemies, bless them that curse you." We are to love our enemies with the same love that Christ manifested toward His enemies by giving His life to save them. Many may say, "This is a hard commandment; for I want to keep just as far as I can from my enemies." But acting in accordance with your own inclination would not be carrying out the principles that our Saviour has given. "Do good," He says, "to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." [*Matthew 5:44, 45.*] This Scripture illustrates one phase of Christian perfection. While we were yet enemies of God, Christ gave His life for us. We are to follow His example. *17LtMs, Ms 148, 1902, par. 9*

September 6

I must write still more on the Scripture, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. ... Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Verses 44, 45, 48.*] I have been deeply impressed by these words. We must understand their real meaning. If we would represent Christ's character by obeying this requirement, there would be a great change in evildoers. Many souls would be convicted of their sinfulness and converted through the impressions made upon them by our refusal to resent the evil actions of those controlled by satanic agencies. We must prayerfully and determinedly work on the Lord's side. In all the issues that provoke the soul we should resist the evil and refuse to abuse the evildoer. *17LtMs, Ms 148, 1902, par. 10*

Let us daily represent Christ's great love by loving our enemies as

Christ loves them. If we would thus represent the grace of Christ, strong feelings of hatred would be broken down and into many hearts genuine love would be brought. Many more conversions than are now seen would follow. True, it will cost us something to do this. If the ministers who preach the Word, and those who occupy prominent positions in the medical missionary work, would regard it as their special duty to practice the teachings of the Word in the daily life, bringing themselves under the discipline of the requirements of Christ and working under His authority, their consistent course would lead many to break away from the tyranny of Satan's service and to take their stand under the blood-stained banner of Prince Emmanuel. *17LtMs, Ms 148, 1902, par. 11*

September 7

Again my mind is exercised much in regard to our behaviour and formation of character in this life. Professedly we have taken our stand on the Lord's side to represent in this evil generation the close relationship that Christians enjoy with God and with Jesus Christ whom He hath sent. It is certainly our privilege to enlarge our experience, to deepen our consecration, and to come into closer contact with our heavenly Father, bringing our will and way into conformity with His will and way. *17LtMs, Ms 148, 1902, par. 12*

My prayer this morning is most earnest and importunate, that in the Christian warfare we shall not fail nor be discouraged. "There is light above," a Voice says to me, and in response I withdraw my eyes from the earthly and the discouraging, and look to the heavenly, praying earnestly that God's people may more distinctly and forcibly realize the dignity that our heavenly Father has conferred upon us in calling us to represent before the world, in sinful flesh, His goodness and mercy. Upon us, as well as upon the unthankful and the unholy, He pours unnumbered blessings. We are to express our thankfulness to Him that we are accepted as workers to co-operate with the Lord Jesus Christ. *17LtMs, Ms 148, 1902, par. 13*

Those who preach the Word of the Lord must live that which they teach. If we receive the grace of God in the heart, we must reveal to

others this grace in every word and act. Those who dwell upon the long-sufferance and mercy of Christ must practice His patience and forbearance and never reveal a spirit of high-handed injustice toward their brethren or others. *17LtMs, Ms 148, 1902, par. 14*

Some will say, "How can we do this? We should be taken advantage of by the unprincipled and designing." Remember that a disciple is to do the will of His Master. We are not to reason in regard to results; for then we should be kept ever busy and ever in uncertainty. We must take our stand to acknowledge fully the power and authority of God's Word, whether or not it agrees with our preconceived opinions. We have a perfect Guide-book. The Lord has spoken to us; and whatever may be the consequences, we are to receive His Word and practice it in daily life, else we shall be choosing our own version of duty and shall be doing exactly the opposite of that which our heavenly Father has appointed us to do. We are not our own, to act as we choose. We are called to be representatives of Christ. We are bought with a price. As the chosen sons and daughters of God, we should be obedient children, acting in accordance with the principles of His character as revealed through His Son. *17LtMs, Ms 148, 1902, par. 15*

Jesus has said, "Do good to them that hate you." How much we can accomplish by following this instruction, we can never estimate. "Pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." [*Verses 44, 45.*] *17LtMs, Ms 148, 1902, par. 16*

Are not the principles here brought to view often overlooked? The amount of evil that might be avoided by following them is by no means small; for sometimes the hearts of persecutors are susceptible of divine impressions, as was the heart of the apostle Paul before his conversion. It is always best to endeavor to carry out the whole will of God just as He has specified. He will take care of the results. *17LtMs, Ms 148, 1902, par. 17*

Ms 149, 1902

Diary

Fresno, California

October, 1902

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.

In the visions of the night, between twelve and one o'clock, I was in a certain meeting. I could not call those present by name; for I could not see them. There seemed to be a cloud of darkness over the assembly. One present was speaking in a very decided manner, laying out the situation in regard to the publishing house in Nashville and the general running of the work there. Much was said, and it was all very discouraging. I could not see the face of the speaker, and I said to myself, "The words are the words of Brother E. R. Palmer, but the voice is that of Elder Daniells. He has been imbued with a wrong spirit, and his understanding is incorrect." But I need not speak of my impressions. *17LtMs, Ms 149, 1902, par. 1*

One of authority arose, and said, "These matters are not being presented in righteousness and truth. The very ones who should have taken a Christlike interest in the work in the Southern field have passed it by. Wrong impressions have been made on minds, and these impressions will work as leaven among meal, preventing the suffering Southern field from receiving the help that it needs. Many have received wrong impressions in regard to the work in Nashville. Your words have been as sharp arrows. How much glory will redound to God from these statements. You are working to bring in plans and theories that will greatly retard the work. Let no more such hindrances be brought in. All difficulties are easily settled, all wrongs easily righted, when human beings are under the control of the Holy Spirit of God. You need to be worked by the Holy Spirit. *17LtMs, Ms 149, 1902, par. 2*

"The association of Brethren Daniells and Palmer together has not

softened and subdued and sanctified their souls. If they prayed more and talked less, they would improve in every way. God has not commissioned them to be a hindrance to the advancement of the work in the Southern field. *17LtMs, Ms 149, 1902, par. 3*

“The Lord is grieved. The work cannot possibly be adjusted and conducted to the glory of God unless He is the Helper. Show a loving, generous regard for those who to advance the work have taxed their powers of endurance to the utmost limit, laboring almost at the sacrifice of their lives. They have been sustained by the power of God. The Saviour of humanity recognizes the almost superhuman efforts made to press the work to completion. The workers endangered their lives, and in this they made a grave mistake, because they are the Lord’s property and should guard their health and strength. *17LtMs, Ms 149, 1902, par. 4*

“If those who now view matters with perverted vision had talked constantly with God, pleading with Him for grace and guidance, they would have followed a different course. As they learned Christ’s lessons, they would have become meek and lowly and humble, and they would have been partakers of His lovingkindness and His unselfish regard for others. Without a kind, loving regard for those who have as deep an interest as themselves in the cause of God, who have at heart the needs of suffering humanity, how can they serve God acceptably? How can they adjust matters in a way that will glorify Him? Without unselfishness and benevolence in word and action, the religious experience is incomplete. Those who are striving to obey the words, ‘Be ye therefore perfect, even as your Father which is in heaven is perfect,’ will not hurt and wound the souls of Christ’s purchased possession.” [*Matthew 5:48.*] *17LtMs, Ms 149, 1902, par. 5*

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But when they learn the lessons Christ desires to teach them, they become partakers of the divine nature, and henceforth they live Christ’s life. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, needing tests and difficulties, craving sympathy and help. *17LtMs, Ms 149, 1902, par. 6*

Never feel that it is your prerogative to humiliate a fellow worker. If mistakes have been made, learn about them, not from a desire to crush the one who has made them, but from a desire to help, that no one may be separated from God's work. Help the ones who have erred by telling them of your own experience, showing how when you made grave mistakes, patience and fellowship, kindness and helpfulness on the part of your fellow workers gave you courage and hope and cemented hearts. More thorough knowledge would certainly lead to a change in your decisions. *17LtMs, Ms 149, 1902, par. 7*

Harsh judgment is not becoming. Remember that your brethren love God, and that they are striving to keep His commandments just as verily as you are. You have been in the battle, and you carry the scars of conflict. Will you not deal mercifully with those who are fiercely assailed. *17LtMs, Ms 149, 1902, par. 8*

There is among the people of God a sad lack of the knowledge of how to deal with minds. Never in any case can you be justified in giving way to an unrestrained spirit of harshness. God deals tenderly with His blood-bought heritage. He desires us ever to cherish a feeling of brotherhood. Be afraid how you strike, how you accuse, lest you serve as the helping hand of the enemy. He is an accuser. *17LtMs, Ms 149, 1902, par. 9*

The Lord Jesus demands an acknowledgment of the rights of every man. Men's social rights and their claims as Christians are to be taken into consideration. They are to be treated with refinement and delicacy, because they have been bought with a price. They are the property of Christ, the sons and daughters of God. *17LtMs, Ms 149, 1902, par. 10*

If you think that men have not all the experience that you have, then forbear to expect of them all that the Lord expects of you. If they need instruction, try to instruct them as you have been instructed. But remember that you can never, never read human hearts. Be afraid to discount character. Let your hearts be sensitive to human need. Men may be brought into places where they need not only the help of words, but the firm grasp of an outstretched hand. Give them the help that in time of pressure God moved upon others to

give to you. *17LtMs, Ms 149, 1902, par. 11*

When God sees that men are free to act as if they were God, free to try to manage matters in their own way, He brings them over the ground of trial, that they may learn the lessons that Christ not only taught by precept, but illustrated by His life. He came to our world in the garb of humanity to show by a perfect life that by becoming partakers of the divine nature, men and women may be complete in Him. *17LtMs, Ms 149, 1902, par. 12*

Feelings of love and good will are ever to be cherished and cultivated. Christ places this matter definitely before us. We are to bless and curse not. We are to relieve the burdened. We are to lighten the sorrows and share the distresses of our fellow men. *17LtMs, Ms 149, 1902, par. 13*

This matter is not left to our personal choice. The life and lessons of Christ have converted it into an obligation that we must discharge as an act of loyalty to God. The natural impulses of the heart must be changed for the impulses of Christ. All self-centered feelings are to be changed for feelings of nobility and self-sacrifice. *17LtMs, Ms 149, 1902, par. 14*

My brethren, do you realize that in your associations with your fellow workers you are to be pure and refined, Christlike in spirit and word and act? Take the words of the Saviour as your motto, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." [Verse 44.] "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] The apostle Paul's injunction to believers is, "Be kindly affectioned one to another, with brotherly love, in honor preferring one another." [Romans 12:10.] "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil or railing for railing, but contrariwise blessing; knowing that thereunto are ye called, that ye should inherit a blessing." [1 Peter 3:8, 9.] *17LtMs, Ms 149, 1902, par. 15*

The feeling of humanity is more than obligatory. It is to be in our hearts a cultivated, active, energetic spirit, not forced to energy, but ever watchful for opportunities to help where help is

needed.¹⁷*LtMs, Ms 149, 1902, par. 16*

Ms 150, 1902

Diary/Our Attitude Toward the Work and Workers in the Southern Field

NP

November 17, 1902 [typed]

This manuscript is published in entirety in *SpM 274-278*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

While attending the camp-meeting at Fresno, California, held October 1-10, in the visions of the night I was in a certain meeting. I was desirous of learning the object of this meeting, but was in darkness. I sat in a place that seemed to be separated from the room where the people had assembled. Somewhere I have written in regard to this meeting, and I think the manuscript has been copied. *17LtMs, Ms 150, 1902, par. 1*

The brethren in this meeting were counseling in regard to the work at Nashville. Matters were presented in a strong light. Some of the brethren present had gathered up the testimonies of those who were unfavorably inclined toward the Nashville publishing house. If actions had been taken based upon these misrepresentations, great injustice would have been done to the Southern work. Decisions would have been made that would have had a most discouraging effect and that would have seemingly upheld as right all that the Lord has condemned in regard to the Southern field. *17LtMs, Ms 150, 1902, par. 2*

The course that Brethren E. R. Palmer and A. G. Daniells have desired to outline would work an injustice and would result in an incorrect showing. Acting upon false impressions, the brethren would bring about something that the Lord could not in any way endorse. These brethren must remember that money has not been given very freely to establish the work in Nashville. Had they been connected with this work, had they carried the anxieties and the

burdens that others have carried, had they made the decisions and done the many, many deeds that called for self-sacrifice, would they have succeeded any better <under these difficulties> than have the men who have been connected with this work from the beginning? I have felt distressed beyond measure over these matters. *17LtMs, Ms 150, 1902, par. 3*

November 5, 1902

I have been carrying upon my soul a most grievous burden. I ought never to have thought that it was my duty to keep my lips closed, withdraw my influence, and allow the brethren who have been taking burdens upon themselves <to> carry out their preconceived ideas in regard to the supposed necessity of showing James Edson White his proper place and of reorganizing the whole work in the Southern field. *17LtMs, Ms 150, 1902, par. 4*

When the brethren came to me for counsel, I told them that I would not stand in the way of their carrying out the plan of reorganization that they had regarded as essential. But afterward, in the night season, I was in a meeting where this was being done; and the manner in which the work was carried on was so objectionable that I could not keep silent. Then I was moved by the Spirit of God to say that three times had the Messenger of the Lord given me instruction that this pressure against Edson White is unreasonable, and that he is given an inferior place. The heavenly Messenger put his arm around Edson, and led him forward, to stand not at the foot, but in the very midst. *17LtMs, Ms 150, 1902, par. 5*

November 7, 1902

Again matters at Nashville have been opened before me, and I am encouraged. *17LtMs, Ms 150, 1902, par. 6*

The Lord has given me cautions to give both to Elder Daniells and to Brother E. R. Palmer. God has not inspired their decision that a wonderful overturning will have to take place in the South. By no

means has the Lord left Nashville. Many things there will in time work out and adjust themselves. *17LtMs, Ms 150, 1902, par. 7*

When first the Lord presented before me a certain meeting, where the Southern work was being considered, I could not discern the speakers. Later the Lord removed the heavy, heavy burden from my mind by instructing me that in every place where a center is to be made, there will be encountered difficulties that require more than mortal wisdom to overcome. The dependence of the workers must be in God. In every movement they are to be actuated by pure, clean, high principles. But let not the men who have not been in the press of the battle act as if they had all knowledge in regard to the aftersight when they have had nothing to do with the foresight. *17LtMs, Ms 150, 1902, par. 8*

It would be most strange if no mistakes have been made. There are things in the history of the work the meaning of which it is impossible for human minds to fathom. Let not men, when dealing with those who have made mistakes, work on the supposition that under similar circumstances they would have done much better. Let them not have too much self-esteem, <for everyone will be tested and tried. Let them not do as many are doing—magnifying errors and carrying reports that have no foundation in truth.> If they think that they would have avoided the perplexity and the burdens that always come to those engaged in aggressive warfare, let them try to do the same kind of work, <opening new fields in the South,> before condemning others. Let them go into cities and establish the advantages that have to be built up from the foundation in every place selected as a working center. It is wrong for those who have had no part in bearing the inconveniences, the burdens, and the many embarrassments connected with establishing new enterprises to criticize those who are struggling under these <multiplied> difficulties. *17LtMs, Ms 150, 1902, par. 9*

Over and over again the Lord has presented before me the pioneer work that must be done in new fields. In past years I have shared with others the burden of establishing His work in important centers. For years we have suffered <from false reports and> the pressure of opposition and have struggled to overcome the obstacles placed before us by our brethren. We have always gone forward, ploughing

our way through prejudice. From the first, every effort has been made to find and to make public the mistakes of God's servants placed in trying positions—mistakes <greatly magnified> that many have taken up and used to discourage the workers and to retard the progress of the cause, <when they should have interestedly put their shoulder to the wheel to help lift the load>. *17LtMs, Ms 150, 1902, par. 10*

Should our dear brethren Palmer and Daniells follow their own judgment and carry out the ideas they now hold in regard to the cause in the Southern field, they would do a work that bears not the approbation of God. Seeming success would be short-lived. Brethren, the Lord does not bid you to encourage your brethren to cultivate a spirit of accusation and condemnation by listening to their distorted reports. Listen not to those who are annoyed because they cannot manage everything in accordance with their own will and way. *17LtMs, Ms 150, 1902, par. 11*

My brethren, you are not to thrust blindly in the dark; for you know not which shall prosper, this or that. Restrain the tendency to judge motives. You do not know or understand in regard to the presentation that has been given me. I cannot help being intensely interested in every movement made in the Southern field. I know much about that work; for I have kept pace with it and with the planning and devising of the workers. I have known of the struggles and makeshifts, the self-denial and self-sacrifice, that have been bravely borne. I have helped the workers as much as I could, sharing their work and encouraging them by sending gifts of money and of books. And I know something in regard to what these books have already done and will continue to do. *17LtMs, Ms 150, 1902, par. 12*

While in Australia, I kept track of the work done in the South and of the little encouragement given the workers among the colored people by their ministering brethren. Encouragement was withheld by the brethren in the North because they knew that encouragement would sooner or later mean the raising of means to support the workers in this new field. I called for means for the Southern work before there was much of a showing in this field. I knew that unless means were sent, new territory could not be

added. *17LtMs, Ms 150, 1902, par. 13*

The work that has begun in Nashville is established in the right place. Because some men complain and criticize, shall the workers there become discouraged? I answer, No, no! We had no ordinary experience in Australia. It was no easy matter to obtain means to work this new field. The soil had to be broken up, the ground prepared, and the seeds of truth sown. Ours was an aggressive work, carried forward, too, while grumblers were constantly trying to discourage us. But notwithstanding the voices of opposition, the message I received from the Lord was, "Add new territory; use the <breaking-up> plow in new soil." And this is the message that I sent across the waters to my son Edson White, who was working among the colored people in the South. "God says to you," I wrote to him, "Do not fail nor be discouraged." [See *Isaiah 42:4.*] *17LtMs, Ms 150, 1902, par. 14*

My son wrote to me, saying, "What shall I do? Colored men are accepting the truth, but they have no decent clothing to wear when attending meetings." I myself was living in a missionary field, where poverty abounded, and I needed every penny to help the destitute there and to advance various lines of work in that field; but I requested the office of publication to send to my son some money that was coming to me and to charge the same to my account, which money was to be used to supply destitute colored people with clothing, in order that they might be presentable in appearance when gathered together to worship God. <Whose work was it to relieve the situation?> *17LtMs, Ms 150, 1902, par. 15*

Had our brethren and sisters in America been awakened by the appeals that long ago were made to them to do something for the colored people in the Southern States, years would not have passed into eternity with so little done. What do we see now? Among other things, we see a work begun in Nashville. But in the visions of the night the Southern field has passed in review before me, and it is still destitute. Our brethren in positions of trust are not to neglect this field and send to foreign fields nearly all the monies raised for advance work. The Southern field requires constant labor. *17LtMs, Ms 150, 1902, par. 16*

Although some mistake have been made, the light given me is that instead of criticizing and condemning, all should learn how to avoid such mistakes in the future. Who makes as his own the burden of giving to the great population in the South the warning message of truth for this time? The Prince of Life offered Himself, a willing sacrifice, to save sinners living in the Southern States, as well as to save sinners living in remote parts of the earth. Workers must be called to this field as well as to distant lands. And the very least that these new laborers can say of the mistakes made, the better it will be for their own souls and for the future prosperity of the work. God views matters correctly. The Infinite One alone is wise enough to pronounce correct judgment upon the work done. The Lord Jesus calls for workers, and He is the only Agency who can work through human minds and hands for the full development of the interests of His cause in this field.*17LtMs, Ms 150, 1902, par. 17*

How little do we enter into sympathy with God on the point that should be the strongest bond of union between us and Him—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! If men shared the sympathies of Christ, they would have constant sorrow of heart over the condition of the Southern field so destitute of workers. The needs of this field call for hundreds of medical missionaries.*17LtMs, Ms 150, 1902, par. 18*

Jesus wept over Jerusalem because of the guilt and obstinacy of His chosen people. He weeps also over the hard-heartedness of those who, professing to be co-workers with Him, are content to do nothing. Are those who appreciate the value of souls carrying, with Christ, a burden of heaviness and constant sorrow mingled with tears for the wicked cities of the earth? The destruction of these cities, almost wholly given up to idolatry, is impending. We ask if those who professedly know the truth for this time are content to do nothing in the cities of the South? In the great day of final reckoning what answer can be given for neglecting to enter these cities now?*17LtMs, Ms 150, 1902, par. 19*

The entering of Nashville by our workers was providential. When I visited this place, I was instructed that it was to become a center for

the Southern work. Graysville and Huntsville are so near by that the institutions there can be helping hands to sustain the institutions in Nashville. Some of our brethren desired to begin the publishing work elsewhere, within their own borders; but this was not God's plan. There are to be memorials for God erected in cities. His work is not to be done in a corner, or simply at one or two points, like Graysville and Huntsville, but in many places and in a variety of ways. *17LtMs, Ms 150, 1902, par. 20*

Our brethren in the South now have opportunity to reveal the strength of their faith—whether or not they have faith sufficient to begin to make centers of influence in various places. If they continue to cherish a spirit of disunion, envy, and accusation <against everyone who will do advanced work>, they will fail of meeting the test. *17LtMs, Ms 150, 1902, par. 21*

I had hoped that our brethren in the South would recognize the Lord's hand in leading our brethren to begin work in Nashville, making this a center. In this city buildings offered at a low price were purchased and fitted up for use. Advantage was taken of circumstances favorable for a beginning. An excellent company of workers was brought together to labor in the publishing house. The Lord God looked upon them lovingly and approvingly. Had the brethren in the South appreciated the situation and been converted by the Holy Spirit of God, their influence would have been a savor of life unto life. If they had done more praying, and less talking with one another—each deferring, this company of workers in the office of publication would have had peace and contentment and rest of soul. But the clashing of words has wrought evil. This is one of the reasons that so little has been done in the South. The Lord calls upon His people to be converted, <and instead of hindering the work, to help it, so that it shall advance.> *17LtMs, Ms 150, 1902, par. 22*

Ms 151, 1902

The Work in the South

“Elmshaven,” St. Helena, California

November 7, 1902

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I cannot sleep after one o'clock. My mind is now clear in regard to matters about which I have been uncertain. I have been asking my heavenly Father to pardon me for looking to men, supposing that they must be wise. The Lord gave me warnings, which at first were presented to me in figures, but are now clearly opened before me. God has instructed me in regard to the work to be done in Nashville.*17LtMs, Ms 151, 1902, par. 1*

In the past I have received much instruction regarding the work in the Southern field, and for years I have followed the work and workers with intense interest. This field stands as <it now is> a reproach against those who claim to be fulfilling the commission that Christ gave His disciples just before His ascension.*17LtMs, Ms 151, 1902, par. 2*

Recently the question was asked me by the Lord: “Will you do that which many of your ministering brethren would be only too pleased to see you doing? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will bear the reproach that rests on the ministers and people who have not done for the Southern field the work He has given them to do, who have passed by on the other side those who are their neighbors, treating them indifferently and <>with cruel <neglect>.”*17LtMs, Ms 151, 1902, par. 3*

O that the presidents of our Conferences would encourage the church members to take an active interest in the work in the South, and to do all in their power to wipe out the reproach resting upon

Seventh-day Adventist because of the condition of this field. Our people are believers in the Bible, but they are pursuing a course that is bringing reproach upon themselves and upon the cause of God.^{17LtMs, Ms 151, 1902, par. 4}

There are ministers who have stood on Satan's side of this question, as men who do not desire to become interested in the work for the South. To those who were inclined to send help to the work in Nashville, they have talked <their own unbelief> so discouragingly that this place, which God has said plainly should have special advantages, has not received the help that it should have received. <Over and over again money had been diverted that has been donated to this field.> Thus is being repeated the mistake made in the past in regard to the misappropriation of means. There are those who, instead of strengthening and sustaining the work in Nashville, have tried to tear it down by unjust criticism and evil surmisings. They have placed a mote close to the eye, and it has become to them a mountain. Nothing but it can they see. If they would remove this mote, as they could if they so desired, they would see the glory beyond. But will they do this, which would be an act of such mercy to themselves? They cannot see the way in which the Lord regards their present attitude. They are picking at straws. They need not be as they are. Their <own spiritual> condition depends on themselves. But they must submit to the will of God. Until they do this, the words spoken of Moab are applicable to them: "Moab ... hath not been emptied from vessel to vessel; therefore his taste remained in him and his scent is not changed." [*Jeremiah 48:11.*]^{17LtMs, Ms 151, 1902, par. 5}

There are many who have engaged in the work of gathering up titbits of evil, many who have made mountains out of molehills. Christ has told them plainly how He regards work of this kind. But they do not heed His holy instruction. Why?—Because they do not will to do the will of God. They want to carry forward just the lines of work in which they themselves are interested, and they think that the means in hand should be used in these lines of work.^{17LtMs, Ms 151, 1902, par. 6}

The question was asked: "What influence are you bringing into the Lord's work by following such a course? You use time and money

to impede the work already started. Might not this time and money be better employed? If you had striven to fulfil the commission given by Christ, if you had acted like sensible men, <as Christ would have done in your place,> lines of work that would have glorified God might have been started <and advanced> in many places. But you have turned from the instruction given by Christ.”*17LtMs, Ms 151, 1902, par. 7*

It is the Saviour’s desire that unity and love and Christian fellowship shall prevail among His followers. The lesson that He gave His disciples in the *fifth chapter of Matthew* is the lesson that His disciples today are to spend their time in learning. Condemnation must follow a failure to learn this lesson. God cannot co-operate with those who do not obey His teaching, who look upon their own way as better than His. The example of such ones is directly contrary to the lessons that God has given to aid His people in the formation of Christlike characters.*17LtMs, Ms 151, 1902, par. 8*

Those who receive Christ as a personal Saviour, doing His work and following His way, become members of the royal family. But there are many who, with the clearest evidence before them, are walking directly contrary to His instruction, following in the way of sinners. They do the very same things that open sinners are doing—<accusing>. In the place of being laborers together with God, washing their robes of character and making them white in the blood of the Lamb, that they may be representatives of the Saviour, setting in word and deed a Christlike example, they employ their faculties and powers in the way that the followers of Satan employ their faculties and powers. They think and speak evil. They spend time and money in gathering together jots and tittles of evil, and the mouth that ought to be employed in offering thanksgiving to God is employed in reporting this evil. Many are engaged in Satan’s work—worrying, finding fault, and accusing those who are trying to do the very work that they themselves ought to be doing. The talent of speech is used to destroy the confidence of believers in their brethren. And <many> Seventh-day Adventist stand before the world as a fractious, fault-finding people, instead of a people bound together by oneness with Christ.*17LtMs, Ms 151, 1902, par. 9*

Unity Among Believers

“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 love one to another.” [*John 13:34, 35.*]17LtMs, Ms 151, 1902, par. 10

“Verily, verily I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go to My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. 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. I will not leave you comfortless; I will come to you.” [*John 14:12-18.*]17LtMs, Ms 151, 1902, par. 11

Will our faith take hold of this promise? Can we not see how great is the advantage offered us in the assurance of such a Comforter?17LtMs, Ms 151, 1902, par. 12

“He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. ... If a man love Me, he will keep My words; and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father’s which sent Me.” [*Verses 21, 23, 24.*]17LtMs, Ms 151, 1902, par. 13

Thus saith the Lord: “Will My people hear the message from My servant, when they will not keep My Word? Disobedience, a failure to practice My teachings, is the reason that there are so many voices and so much variance among My people. While they follow the impulses of their stubborn, rebellious hearts, they have no inclination to do My will. They set up their own will and choose their own way, and their way is not My way, neither are their thoughts My thoughts. As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”17LtMs, Ms 151, 1902, par. 14

Love for Christ leads to obedience. Those who disregard the words of Christ have not Christ's wisdom, nor His peace, nor His light. Whatever their qualifications, however firmly they may trust in their own wisdom, their plans will result in foolishness, while they themselves will become inflated with ideas of their own greatness.*17LtMs, Ms 151, 1902, par. 15*

They do not obey Christ; they have not His love in their hearts; and therefore they have not the mind of Christ. Their human nature refuses to be conformed to His will and way.*17LtMs, Ms 151, 1902, par. 16*

The success of every worker depends on having the mind of Christ. Unquestioning faith in the Father and the Son is the great safeguard against annoyance and trouble. Those who have this faith realize that the all-sufficient support is ever underneath them.*17LtMs, Ms 151, 1902, par. 17*

We have not studied and obeyed the words of Christ as we should. Christ likens His words to His flesh and blood. Speaking of this on one occasion, He said, "Ye seek Me not because of the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath God the Father sealed." [*John 6:26, 27.*]*17LtMs, Ms 151, 1902, par. 18*

"Then said they unto Him, What shall we do, that we might work the works of God? Jesus answered unto them, This is the work of God, that ye believe on Him whom He hath sent." [*Verses 28, 29.*]*17LtMs, Ms 151, 1902, par. 19*

"What sign showest Thou then," they said, "that we may see and believe Thee? What dost Thou work? Our fathers did eat manna in the wilderness, as it is written, He gave them bread from heaven to eat." [*Verses 30, 31.*]*17LtMs, Ms 151, 1902, par. 20*

They were urging Him to work a miracle similar to that which had been worked for the children of Israel in the wilderness.*17LtMs, Ms 151, 1902, par. 21*

“Then said Jesus unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life; he which cometh to me shall never hunger, and he that believeth on Me shall never thirst. But I said unto you, That ye also have seen Me, and believe not.” [Verses 32-36.]*17LtMs, Ms 151, 1902, par. 22*

This is the position taken by many today who claim to be children of God. They do not understand what it means to receive Christ as a personal Saviour. They have never crucified self.*17LtMs, Ms 151, 1902, par. 23*

I am instructed to say to those who minister in word and doctrine, <Brethren,> you need a practical knowledge of genuine faith in God. There is a fearful lack of this faith among our people. Doubt and unbelief are gaining such power that the Lord <can have> no influence over our wilful, stubborn hearts. The infinite, eternal, omniscient One cannot move <the hard hearts> because men and women refuse to cast self out of their hearts. Shall this want of faith, this lack of love and unity, continue to strengthen, until those in holy service become unholy and unsanctified, unkindly and miserable? Shall not the breath of life from Christ revive the spark of love for God and man? Unbelief is cruel. Evil thinking and evil speaking are the fruit of an evil tree. Love and faith and trust develop gentleness. Let the heart break before God in longing for true holiness.*17LtMs, Ms 151, 1902, par. 24*

So much of self is cherished that the life of Christ in the soul is quenched. The truth that is presented tastes of the dish. The vessels need to be purified. There needs to be deeper ploughing in the heart, that the seeds of the eternal Word of Christ may take root and spring up to bear fruit to the glory of God. The faith of many must be shallow, valueless in the sight of God, else the fruit would be of a different quality. There is need of deep heart-searching.*17LtMs, Ms 151, 1902, par. 25*

Read Christ's prayer for His disciples, offered just before His

crucifixion: “Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me.” [*John 17:20, 21.*] *17LtMs, Ms 151, 1902, par. 26*

By their love and unity the disciples were to bear witness to Christ’s power. Thus the world was to be led to see that God has indeed sent His Son to save sinners. Since this is so, should we not do all in our power to bring about such a glorious result? Should we not cultivate the attributes that will enable us to answer Christ’s prayer for us? The blessing of God will rest upon all who respect and honor Christ by revealing love for one another, by striving for the unity that He prayed might exist. *17LtMs, Ms 151, 1902, par. 27*

How can the professed people of God be content to be at variance with one another? Surely they see in the world enough of the sad result of alienation and strife. Satan strives to bring disunion into the ranks of God’s followers, that Christ’s heart may be pained. Let those who are serving the Lord make sure that their service is not a pretense. This is what it is when they talk against one another, giving way to a spirit of envy and fault-finding. *17LtMs, Ms 151, 1902, par. 28*

“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.*] *17LtMs, Ms 151, 1902, par. 29*

Ms 152, 1902

Establishing Schools in the South

NP

November 16, 1902 [typed]

This manuscript is published in entirety in *SpM 253-256*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

I am glad that *Christ's Object Lessons* has been a help to the work in the Southern field. Let its sale go forward, that there may be money for the establishment of schools in this field. I call upon the officers of the Southern Union Conference and of the Southern Missionary Society to be quick to take advantage of the opportunities offered in the gift of *Christ's Object Lessons* to the educational work. *17LtMs, Ms 152, 1902, par. 1*

Small schools for the colored people should be established in many places in the South. Let the proceeds from the sale of *Christ's Object Lessons* in the Southern field be used for this purpose also. Let this means act its part also in defraying the expenses of the schools already established. The children are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The children and youth are to be provided with facilities for learning trades that will enable them to support themselves. *17LtMs, Ms 152, 1902, par. 2*

This work will require talent, and above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are very many of them who have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people know their needs, and they are best fitted to start schools for them. *17LtMs, Ms 152, 1902, par. 3*

As far as possible, these schools should be established outside the

cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be started in the cities as well as outside the cities. *17LtMs, Ms 152, 1902, par. 4*

My brethren and sisters in the South, move forward in earnest with the work of selling *Christ's Object Lessons*, that means may be furnished for the establishment of schools. No line of work will be of such telling advantage to the Southern field as the establishment of schools. Let our people in the South wake up to the importance of this matter. There has been too much hovering over the churches, and too little aggressive work done. *17LtMs, Ms 152, 1902, par. 5*

A school should be established near Nashville. If every avenue for advancement is cut away from the work in Nashville, will God be glorified? Has not enough of this been done? Shall we have a second edition of what has been? Let the work of selling *Christ's Object Lessons* be taken up in this city. Endeavor to interest the merchants in what you are trying to do. Tell them that the proceeds from the sale of the book you are selling are used for missionary purposes. Go to the large schools in and near Nashville, and tell the teachers about the work you are trying to do. Tell them that the book you are selling contains truth that they need in their schools. *17LtMs, Ms 152, 1902, par. 6*

By this effort two objects will be gained—the truth will be brought before those who need to hear it, and means will be raised for the establishment of schools. *17LtMs, Ms 152, 1902, par. 7*

We are not to hold ourselves apart from these institutions of learning. There are those who are specially fitted to work for the teachers in these schools. Let such ones visit these schools and speak words of commendation regarding that which is being done in them for the colored race. Let them watch for opportunities to introduce our literature and to tell of the work that you are trying to do. And let them not forget the instruction that Christ gave His disciples when He sent them forth: “Be ye wise as serpents and harmless as doves.” [*Matthew 10:16.*] *17LtMs, Ms 152, 1902, par. 8*

To my brethren and sisters in the churches throughout America, I would say: I feel very thankful to my heavenly Father for the interest

you have taken in the sale of *Christ's Object Lessons*. This book contains precious truth. It shows how Christ used the objects of nature to illustrate immortal truth. *17LtMs, Ms 152, 1902, par. 9*

Will you not, from now till the close of the year, make a special effort to sell *Christ's Object Lessons*? Study the instruction contained in this book. This will help you to live the truths that it contains. Then take it to your friends and neighbors, and in a humble, gentle manner tell them of the object for which the book is being sold, and ask them to buy a copy. Believe that you will not be repulsed. Let the love that fills the heart be expressed in the countenance. If the grace of Christ is cherished in your heart, it will shine forth. Commit sentences of the book to memory, and repeat them as opportunity offers. *17LtMs, Ms 152, 1902, par. 10*

In taking up this work, you will be doing good service for the Master. You will sow seeds that will spring up and bear fruit to the glory of God. As you go forward in the work, you will gain an experience that will enable you to sell our larger books, and the Lord will bless you. The larger books, indited by the Lord and full of precious instruction, should be sold and can be sold. The Lord will open the way for the people to receive the precious light that these books contain. *17LtMs, Ms 152, 1902, par. 11*

As you go out to sell *Christ's Object Lessons*, will you not take the prospectuses for *Desire of Ages* and *Great Controversy*, and call the attention of the people to them? Many of these books are lying on the shelves of our publishing houses in America. The Lord desires the people to have the light that they contain. *17LtMs, Ms 152, 1902, par. 12*

In canvassing for these books, you will take light to the people, and you will help me to produce other books. I greatly desire that these books shall be circulated; for they contain knowledge given me by the Lord for the people. Let this work be carried forward zealously. *17LtMs, Ms 152, 1902, par. 13*

Christ's Object Lessons was given as much for the advancement of the educational work in the South as for any other part of the world. My brethren and sisters, do you not want to help the work in the South by selling this book? Let all do what they can to help the work

now in need of help in the Southern field. Schools are needed there. The small schools that have been established for the colored people are in need of help. Let every one bring to the treasury something that will place the schools on vantage ground.*17LtMs, Ms 152, 1902, par. 14*

My soul longs to see the work built up in the South that the Lord has outlined. The great necessities for schools in the cities and out of the cities demand that we do everything that we possibly can. This barren field is sending up to heaven its pitiful appeal for help. Where can you find a field where the need is so great?*17LtMs, Ms 152, 1902, par. 15*

The Lord has designated Nashville as the center for the present. The interests there are to be built up until they stand as memorials of His truth. The workers in the publishing house at Nashville must submit to the divine will. Then their hearts will be melted and subdued. Then will they be filled with invincible faith. <Then will they press together and guard the interests of one another.>*17LtMs, Ms 152, 1902, par. 16*

This world is a training school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the courts above, where no sin can ever come. Here the truth is to be received and believed and practiced, until we are made ready for a home with the saints in light.*17LtMs, Ms 152, 1902, par. 17*

True religion is an imitation of Christ. The true Christian is a follower of Christ. Following implies obedience. No soldier can follow his commander without obeying his orders. Our Leader says to us, "Follow Me."*17LtMs, Ms 152, 1902, par. 18*

The best citizens of this great republic are those who have learned the lessons that Christ came to teach, those who love to obey the higher law that God has written in His Word. Abiding in Christ, their example is a power in favor of the truth. Let every Christian show his high birth by his circumspect conversation and modest bearing. Let God's workers be witnesses for Him, in every word and act testifying that they are citizens of heaven. Let not one careless word or unkind action mar their work for God. As high as the heavens are

above the earth, should the ways and works of the Christian be above the ways and works of the worldling.*17LtMs, Ms 152, 1902, par. 19*

Keep the truth of God in your hearts. Let the law of kindness be ever on your lips. Thus you do true missionary work. By a holy, constant life honor and glorify God. Pray much, and watch unto prayer. God will bless all who walk carefully before Him.*17LtMs, Ms 152, 1902, par. 20*

I leave these words with you. I urge you to do your utmost for the good work before you, <and the income be used to furnish buildings and carry forward school duties>.*17LtMs, Ms 152, 1902, par. 21*

I am instructed by the great Teacher to say to those in the Southern field who are now passing through trial: Watch and pray and believe. Do your best. The present discouraging aspect will change when you change in word and spirit and action, becoming one with Christ. Try it. Then with joy you will bear witness that Christ's yoke is easy and His burden light.*17LtMs, Ms 152, 1902, par. 22*

Ms 153, 1902

Calamities

NP

November 5, 1902 [typed]

This manuscript is published in entirety in *19MR 279-282*.

John the Revelator represents the forces of the earth as four winds, which are held in check by angels delegated to do this work. He declares: "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the earth, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." [*Revelation 7:1-3*.] *17LtMs, Ms 153, 1902, par. 1*

From this vision we can learn why so many are preserved from calamity. If these winds were allowed to blow upon the earth, they would create havoc and desolation. But the world's intricate machinery is running under the Lord's supervision. Hurricanes, threatening to break forth, are held under control by the regulations of the One who is the Protector of the trembling ones that fear God and keep His commandments. The Lord holds back the tempestuous winds. He will not suffer them to go forth on their death-mission of vengeance until His servants are sealed in their foreheads. *17LtMs, Ms 153, 1902, par. 2*

Frequently we hear of earthquakes, of tempests and tornadoes, accompanied with thunder and lightening. Apparently these are capricious outbreaks of seemingly disorganized, unregulated forces. But God has a purpose in permitting these calamities to occur. They are one of His means of calling men and women to their senses. By unusual workings through nature God will express to doubting human agencies that which He clearly reveals in His Word. He will answer the question, "Who hath gathered the wind in

His fists?" [*Proverbs 30:4.*] He will reveal Himself as the One who "hath measured the clouds in His chariot: who walketh upon the wings of the wind." "He bringeth the wind out of His treasures." "The Lord sitteth upon the flood; yea, the Lord sitteth King forever." "He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth." "He looketh upon the earth, and it trembleth: He toucheth the hills, and they smoke." [*Psalms 104:3; 135:7; 29:10; Proverbs 8:29; Psalm 104:32.*]*17LtMs, Ms 153, 1902, par. 3*

Local disturbances in nature are permitted to take place as symbols of that which may be expected all over the world when the angels loose the four winds of the earth. The forces of nature are under the direction of an Eternal Agency. Science, in her pride, may seek to explain strange happenings on land and on sea; but science fails of tracing in these things the workings of Providence. Science fails of perceiving that intemperance is the cause of most of the frequent accidents so terrible in their results. Men on whom devolve grave responsibilities in safeguarding their fellow men from accident and harm are often untrue to their trust. Because of indulgence in tobacco and liquor, they do not keep the mind clear and composed as did Daniel in the courts of babylon. They becloud the brain by using stimulating narcotics and temporarily lose their reasoning faculties. Many a shipwreck upon the high seas can be traced to liquor drinking. Time and again have unseen angels protected vessels on the broad ocean because on board there were some praying passengers who had faith in God's keeping power. The Lord has power to hold in abeyance the angry waves so impatient to destroy and engulf His children.*17LtMs, Ms 153, 1902, par. 4*

The same Hand that kept the fiery serpents of the wilderness from entering the camp of the Israelites, until God's chosen people provoked Him with their constant murmurs and complaints, is today guarding the honest in heart. Were this restraining Hand withdrawn, the enemy of our souls would at once begin the work of destruction that he has so long desired to accomplish. And because God's long-continued forbearance is not now recognized, the forces of evil are already, to a limited degree, permitted to destroy. How soon human agencies will see blotted out of existence their magnificent buildings, which are their pride!*17LtMs, Ms 153, 1902, par. 5*

How often have those in danger of being destroyed by terrible outbreaks of winds and waters been mercifully shielded from harm! Do we realize that we have been spared from destruction only because of the protecting care of unseen agencies? Although many ships have gone down and many men and women on board have perished, God has mercifully spared His people. But we should not be surprised if some of those who love and fear God were to be engulfed in the tempestuous waters of the ocean. They would sleep until the Life-giver comes to give them life. We are not to cast one word of reflection upon God or upon His manner of working.*17LtMs, Ms 153, 1902, par. 6*

All the symbolical representations serve a double purpose. From them God's people learn not only that the physical forces of the earth are under the control of the Creator, but also that under his control are the religious movements of the nations. Especially is this true with reference to the enforcement of Sunday observance. He who gave His people, through His servant Moses, instruction in regard to the sanctity of the Sabbath—as recorded in (*Exodus 31:11-18*)—will in the hour of trial preserve those who keep this day as a sign of loyalty to Him. God's commandment-keeping people believe that He will fulfil His promise to protect them. By actual experience they know that the Lord sanctifies them and grants to them the seal of His approval as commandment keepers. Those who read the Scriptures with an intense desire to know what the Spirit saith unto the churches know that God lives and reigns.*17LtMs, Ms 153, 1902, par. 7*

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the final fulfilment of the Revelator's prophecy:*17LtMs, Ms 153, 1902, par. 8*

“They worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was

given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” [Revelation 13:4-8.]17LtMs, Ms 153, 1902, par. 9

“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 exerciseth all the power of the first beast before him, and causeth the earth and them that 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 the means of those 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 a 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. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” [Verses 11-18.]17LtMs, Ms 153, 1902, par. 10

In connection with this Scripture, the entire *fourteenth chapter of Revelation* should be studied much by God’s people. *Verses nine to eleven* bring to view the special message of warning against worshipping the beast and his image and receiving his mark in the forehead or in the hand. This warning is to be given to the world by those who are mentioned in the *twelfth verse* as keeping “the commandments of God and the faith of Jesus.”17LtMs, Ms 153, 1902, par. 11

Christ is the first and the last, the beginning and the end of the creation of God. Those who sincerely work for the salvation of souls will improve their capabilities to the utmost; and as they work unselfishly, they will have divine assistance. *17LtMs, Ms 153, 1902, par. 12*

Ms 154, 1902

Instruction to Men in Positions of Responsibility

NP

October 24, 1902 [typed]

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Our Opportunity to Work in the Cities of America

The work in foreign fields is to be carried forward earnestly and intelligently. And the work in the home field is in no wise to be neglected. Let not the fields lying in the shadow of our doors, such as New York City, be passed over lightly and neglected. This field is just as important as any foreign field. The cities in the South also are to be worked. *17LtMs, Ms 154, 1902, par. 1*

God's encouraging message of mercy should be proclaimed in the cities of America. Men and women living in these cities are rapidly becoming more and still more entangled in their business relations. They are acting wildly in the erection of buildings whose towers reach high into the heavens. Their minds are filled with schemes and ambitious devisings. God is bidding every one of His ministering 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.*] *17LtMs, Ms 154, 1902, par. 2*

Let us thank the Lord that there are a few laborers doing everything possible to raise up some memorials for God in our neglected cities. Let us remember that it is our duty to give these workers encouragement. God is displeased with the lack of appreciation and support shown our faithful workers in our large cities by His English-speaking people in our own land. The work in the home field is a vital problem just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will not be so favorable as it is now. *17LtMs, Ms 154,*

Providential Openings for Sanitarium Work

At this time, when there are persons, even among worldlings, who are willing to concede favors to us, let not the brethren of responsibility at the center of the work be slow to acknowledge the good work begun. Let them encourage the efforts of their fellow workers to plant the seeds of truth in new soil. Let them not be negligent or slack in sustaining these workers. When the Lord opens ways to establish small institutions in different places, let the men in positions of trust help their brethren to take advantage of these offers by advancing means to them and giving them words of good cheer. Let not our leading brethren discourage God's servants from entering these providential openings.¹⁷*LtMs, Ms 154, 1902, par. 4*

Let God's people be ready to discern His wonderful workings in their behalf. Let us, brethren and sisters, keep so wide-awake that when He has prepared the way before us, we shall be ready to follow His leading.¹⁷*LtMs, Ms 154, 1902, par. 5*

The New England Sanitarium

The Lord in His providence has opened the way for His workers to take an advance step in New England—a field where much special work should be done. Through the manifest providence of God, the brethren there have been enabled to arrange to change the location of the Sanitarium from South Lancaster to Melrose, a place much nearer Boston, and yet far enough removed from that city to give patients the most favorable conditions for recovery of health. The transfer of the New England Sanitarium to this place, so convenient to the city of Boston, is in God's providence. When the Lord sets His hand to prepare the way before us, God forbid that any one should stand back, questioning the wisdom of going forward, or refusing to give encouragement and help.¹⁷*LtMs, Ms 154, 1902, par. 6*

The removal of the New England Sanitarium from South Lancaster to Melrose has been presented to me as being directed by the Lord.

The buildings are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that conveniences can be provided that will draw to that Sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health. *17LtMs, Ms 154, 1902, par. 7*

Let all who are connected with the New England Sanitarium labor to make it a model institution, where the living principles of righteousness shall prevail. All our institutions for the care of the sick and the suffering are to stand upon the elevated platform of truth. They are to carry out the eternal principles of equity and righteousness. Those who are working in them are to weight their actions in the scales of justice, and practice strict equity. God desires every man and every woman in His service to stand before Him in purity and truth, obedient to all His commandments. Cleanness of spirit must be preserved wherever the light of truth is to shine forth. All the workers in our sanitariums should ever remember that they are laboring in institutions dedicated to the Lord. *17LtMs, Ms 154, 1902, par. 8*

Unselfishness in the Establishment of New Sanitariums

In planning for the advancement of medical missionary work, we should use sanctified judgment. We should not attempt in any place to erect a mammoth sanitarium so extensive and so expensive, that we have nothing left with which to provide institutions in other parts of the Lord's vineyard to carry out the same benevolent designs of our heavenly Father, as were specified when the first Sanitarium building was erected in Battle Creek. *17LtMs, Ms 154, 1902, par. 9*

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgement. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause. *17LtMs, Ms 154, 1902, par. 10*

The Lord God of heaven will not allow to pass unnoticed one scheme to take advantage of the workers in any of our sanitariums in order to obtain more property and occupy more ground. God is looking upon every movement made. From the East to the West, from the North to the South, let no one engaged in sanitarium work so manage that large revenues will be absorbed and many advantages used to upbuild the work in any one place. A large amount of means should not be used in selfishly building up an immense institution in one part of the country, to the neglect of other parts of the field that are just as much in need of similar facilities. Large sums would be required to furnish the rooms, many helpers would be needed, and heavy expenses would be incurred in carrying on such large interests. In doing this supposedly great work, our brethren would be losing sight of the real work that our sanitariums are established to accomplish. *17LtMs, Ms 154, 1902, par. 11*

The Lord's plan is to have small sanitariums established in many places, so that the greatest number of people, East and West, North and South, can be reached through this means. These institutions should be located where they can be easily managed and where the conditions are best adapted for sanitarium work. Let us preserve these institutions in their original simplicity, ever bearing in mind that other places are just as much in need of similar facilities for the treatment of disease. We must not allow ambition to lead us to rob a neighboring field or a sister institution in order to upbuild our own. *17LtMs, Ms 154, 1902, par. 12*

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practiced within. Pronounced Bible principles must prevail in every one of the Lord's institutions. Thus those who are handling sacred responsibilities will reveal that their characters are sanctified by the truth that they claim to believe. *17LtMs, Ms 154, 1902, par. 13*

Let us forbear to weave the threads of selfishness into any line of our work; for if we should act selfishly, the Lord would surely humble us. He desires every plant to have a chance to live and to accomplish the good and excellent work that it was appointed to do. We should remember that all these years many of our medical

institutions have not been doing the missionary work that God designed they should do. In them God's truth has not always been revealed in the power of the Holy Spirit.*17LtMs, Ms 154, 1902, par. 14*

Management of Sanitariums

Our health institutions are of value in the Lord's estimation only when He is allowed to preside in their management. If His plans and devisings are regarded as inferior to plans of men, He looks upon these institutions as of no more value than the institutions established and conducted by worldlings. God cannot endorse any institution unless it teaches the living principles of His law and brings its own actions into strict conformity to these precepts. Upon those institutions that are not maintained according to His law, He pronounces the sentence, "Unaccepted. Weighed in the balances of the sanctuary, and found wanting." [See *Daniel 5:27.*]*17LtMs, Ms 154, 1902, par. 15*

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ can be a proper leader.*17LtMs, Ms 154, 1902, par. 16*

Those who act as managers and overseers in our sanitariums are not to make the world's policy their criterion; for the sign of God, as defined in (*Exodus 31:12-18*), is to be revealed in all its comprehensive meaning. The proper observance of the Sabbath day by all connected with our sanitariums will exert an untold influence for good. Every medical institution established by Seventh-day Adventists is to bear God's sign before the world prominently, without disguising the facts in any way. We are to voice the message of the third angel flying in the midst of heaven with the everlasting gospel to proclaim to the world. We are to bear aloft the banner on which is inscribed the commandments of God and the faith of Jesus.*17LtMs, Ms 154, 1902, par. 17*

The men in positions of trust should regard the means they handle

as God's revenue and use it in an economical manner. When there is an abundance in the treasury, they are not to invest it in adding building to building in places already provided with memorials for God. Hundreds of other places are in need of this money, that they, too, may have something established to represent the truth. All parts of the Lord's vineyard are to be worked.*17LtMs, Ms 154, 1902, par. 18*

The power to use and disburse the Lord's money is not to be left to the judgment of any one man. An account must be given for every dollar expended. God's means is to be used at the proper times and in the right places, that it may be a blessing, and also an object lesson of how He works in accordance with principles of equity, justice, and righteousness.*17LtMs, Ms 154, 1902, par. 19*

No one man is ever to set himself up as a ruler, as a lord over his fellow men, to act out his natural impulses. No one man's voice and influence should ever be allowed to become a controlling power. Those who oppress their fellow workers in our institutions, and who refuse to change their manner of treating the helpers under their charge, should be removed. As overseers, they should have exerted a superior, refining influence for the right. Their investment with power makes it all the more necessary for them to be models of true Christianity.*17LtMs, Ms 154, 1902, par. 20*

I am instructed by the Lord to say that position never gives a man grace or makes him righteous. "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*] Some men entrusted with positions of responsibility entertain the idea that position is for the aggrandizement of self. Let no manager think that all minds must be subjected to his mind, that all wills must be subordinate to his will, and that all methods must be laid aside for his methods. Greater injury cannot be done to any institution than by allowing such a man to remain in his position after proper test and trial. It is a sin against God to permit unfaithful stewards to remain in positions of trust; for the Lord's people are liable to be misled by their unfaithfulness.*17LtMs, Ms 154, 1902, par. 21*

The day is sure to come when the evil works of every unjust steward will be made manifest. Those who have no regard for

justice, judgment, and equity; those who seek to gain control of the Lord's means and to secure power of influence for selfish purposes, are corrupting the Lord's sacred principles. Through power of position men may for a time claim the right to exercise prerogatives that the Lord never intended them to exercise; but their course imperils the souls of God's people, and if they refuse to heed the counsel of their brethren, and persist in following their own way, the Lord will vindicate His principles of righteousness and save His cause from reproach. *17LtMs, Ms 154, 1902, par. 22*

A Lesson from Solomon's Life

Men entrusted with high positions in God's service would learn much of value to them from the record of Solomon's experiences. The Lord declared that He would be with Solomon so long as he obeyed God's law: *17LtMs, Ms 154, 1902, par. 23*

"The days of David drew nigh that he should die; and be 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 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 Me 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.] *17LtMs, Ms 154, 1902, par. 24*

Solomon's prosperity and kingly influence was of God and would never have been taken from him if he had continued to obey all the commandments of the Lord. Let us read the record of his consecration: *17LtMs, Ms 154, 1902, par. 25*

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou has kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is

this day. And now, O Lord my God, Thou hast made Thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered or counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad: for who is able to judge this Thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, not hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.” [1 Kings 3:5-15.] *17LtMs, Ms 154, 1902, par. 26*

It would be well for us carefully to study Solomon’s prayer, and to consider every point on which depended his receiving the rich blessings that the Lord was ready to give him. *17LtMs, Ms 154, 1902, par. 27*

“And it came to pass, when Solomon had finished the building of the house of the Lord, and the king’s house, and all Solomon’s desire which he was pleased to do, that the Lord appeared to Solomon the second time, as He had appeared unto him at Gibeon. And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before Me: I have hallowed this house, which thou hast built, to put My name there forever; and Mine eyes and Mine heart shall be there perpetually. And if Thou wilt walk before Me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded

thee, and wilt keep My statutes and My judgments: then I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following Me, ye or your children, and will not keep My commandments and My statutes which I have set before you, but go and serve other gods, and worship them: then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for My name, will I cast out of My sight; and Israel shall be a proverb and a byword among all people.” [1 Kings 9:1-7.]*17LtMs, Ms 154, 1902, par. 28*

Power placed in the hands of any man is, beyond a certain limit, a snare, and often will ruin his soul. The Lord’s word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord’s work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God.*17LtMs, Ms 154, 1902, par. 29*

Ms 155, 1902

Sermon/The Study of the Book of Revelation

St. Helena, California

November 22, 1902

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Sabbath, November 22, 1902

Sermon, Mrs. E. G. White, Sanitarium Chapel, St. Helena, Cal.,

On the Study of the Book of Revelation

“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.” [*Revelation 1:1, 2.*] In the next verse a blessing is pronounced by the Lord through His servant John upon all who read and all who hear read the book of Revelation: “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.” [*Verse 3.*]^{17LtMs, Ms 155, 1902, par. 1}

It is our privilege to know something in regard to this book that many ministers say cannot be understood. To many, the Revelation is a closed book. But we are to know “what saith the Scriptures,” and we are also to understand their meaning. We should understand the book of Revelation much better than we do. The blessing pronounced upon those who read and hear and keep the words of this prophecy may be ours. If we take up the study of this book in a receptive frame of mind, with hearts susceptible of divine impressions, the truths revealed will have a sanctifying influence upon us.^{17LtMs, Ms 155, 1902, par. 2}

The Revelation was written to the seven churches of Asia, which represented the people of God throughout the world. “John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth.” [*Verses 4, 5.*] Banished to the solitudes of the Isle of Patmos, John was favored with the presence of Jesus Christ. *17LtMs, Ms 155, 1902, par. 3*

How comforting are the words of the aged apostle as he wrote of his Saviour to the churches! “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 forever and ever.” [*Verses 5, 6.*] Many, many times these words have comforted me. *17LtMs, Ms 155, 1902, par. 4*

“Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.” [*Verse 7.*] Let us consider this prophecy. We should realize that whether we be saved or whether we be lost, we shall sometime see the Saviour as He is, in all His glory, and shall understand His character. At His second coming conviction will be brought to every heart. Those who have cast Him aside, those who have turned from Him to the trivial things of this earth, those who in this life have sought their own interests and glory, will in the day of His coming acknowledge their mistake. These are the ones who, in the language of the Revelator, are spoken of as “all kindreds of the earth,” who “shall wail because of Him.” Let us not be content to be numbered among the “kindreds of the earth.” Our citizenship is in heaven, and we are to lay hold on the hope set before us in the gospel. *17LtMs, Ms 155, 1902, par. 5*

“And they also which pierced Him.” [*Verse 7.*] Not only does this apply to those who last saw Christ when He hung on the cross of Calvary, but to those who by wrong words and actions are piercing Him today. Daily He suffers the agonies of crucifixion. Daily men and women are piercing Him by dishonoring Him, by refusing to do His will. And did He not suffer before He came to this earth as a man among men? The nation that He purposed to lead from Egypt

into Canaan rejected Him more than once. During the forty years of wilderness wandering, even though He fed His chosen people with manna and protected them from harm, they resisted His evidences of truth, failed to recognize His light and power, were unmindful of His miracles, and as the result, fell in the wilderness, never entering the promised land. The Lord could not fulfil His purpose through them. And why?—Because they never left their childhood ways. They failed to overcome their wrong traits of character. Although grown up to the full stature of men and women, they brought into manhood and womanhood the defects of childhood.*17LtMs, Ms 155, 1902, par. 6*

So it is today. The Lord desires us to be men and women in Christ Jesus. Our natural dispositions are to be softened and subdued by His grace. Then we shall not be continually crucifying Him afresh. We have a Saviour who has lived a perfect life on this earth. He is our Example. He gave His life for our redemption. If in this life we follow Him, doing His will in all things, in the future life we shall live with Him forever. So long as I live, I desire to keep Christ in view. This is my life-purpose. This is what I am living for—to glorify Christ and to make sure of life eternal. This is the great purpose that should inspire every one. We want to know Him whom to know aright is peace and joy and life everlasting.*17LtMs, Ms 155, 1902, par. 7*

“I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ [we need to cultivate Christlike patience], was in the Isle that is called Patmos.” Why was he there?—“For the word of God, and for the testimony of Jesus Christ.” [*Verses 8, 9.*]*17LtMs, Ms 155, 1902, par. 8*

In his old age the apostle was talking of Christ, and the people were tired of hearing his testimony, which was a rebuke of their stubborn refusal to accept Christ as their Saviour. They rejected the One who, if they had repented and believed on Him, could have given them power to become the sons of God. They thought that if they could rid themselves of John’s testimony, so annoying to their peace of mind, they would feel much more comfortable; so they

banished him to this rocky Isle. But in sending him here, they did not place him beyond the reach of Jesus; for on this very Isle John was given a most wonderful revelation of His Saviour and of things that were to come to pass on the earth; and it was on the Isle of Patmos, too, that he wrote out the record of his visions that we are studying today. This testimony that Christ commanded John to write to all the churches was light that God designed should be immortalized and remain present truth until all the events foretold should come to pass. *17LtMs, Ms 155, 1902, par. 9*

“I was in the Spirit on the Lord’s day,” the prophet declared, “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. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. *17LtMs, Ms 155, 1902, par. 10*

“And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive 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 10-20.*]*17LtMs, Ms 155, 1902, par. 11*

It may seem wonderful to us that John saw Christ as He is, and that Christ addressed Himself to the churches. But we should remember

that the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude and is strengthening it by His Holy Spirit. Will we, as members of His church, allow Him to impress our minds and to work through us to His glory? Will we hear the messages that He addresses to the church, and take heed to them? We desire to be among the number who shall meet Him with joy when they see Him as He is. We do not wish to be among those who “shall wail because of Him” when they see Him as He is. [Verse 7.] Let us make certain our redemption by listening to and obeying the messages that He gives to His church. *17LtMs, Ms 155, 1902, par. 12*

“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 labour, 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 laboured, and hast not fainted.” [Revelation 2:1-3.] *17LtMs, Ms 155, 1902, par. 13*

“Who walketh in the midst of the seven golden candlesticks.” [Verse 1.] Christ’s presence is constantly with His church. Constantly He is imparting knowledge and grace to His representatives; and He expects them to impart others the gifts they receive. To His disciples He says, “Go, go!” As the disciples were conversing with Him just before his ascension, He gave them the gospel commission. “All power is given unto Me in heaven and in earth,” He declared. “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.] *17LtMs, Ms 155, 1902, par. 14*

Do we believe Christ’s words? If I did not, I assure you I would not be traveling from place to place as I have traveled for so many years to bear my testimony at large general meetings. Even this year I have attended three camp-meetings. The twenty-sixth of this month I shall be seventy-five years of age. Since I was sixteen

years old, I have been working continuously, speaking in public congregations to the people as God bade me speak. I have passed through much suffering and affliction, but the Saviour has ever sustained me. What could I have done without His help? He sympathizes with me in every pang of anguish that I feel. Manifold are the times that His hand has been upon me for good. Time and again He has restored me from sickness and suffering to health. Even when my friends have thought I was dead, the Lord has brought me to life again and given me the message, “Go, go, and tell others the things that I have revealed to you.” This has been my work. The comfort of the Holy Spirit is worth everything to me. I understand what it means. I know that my Saviour is more glorious and lovely than any language can picture. He is the One altogether lovely, the Chiefest among ten thousand. I know by experience that He is a loving, compassionate Redeemer, and I desire that everybody else shall learn to love Him.*17LtMs, Ms 155, 1902, par. 15*

The brethren and sisters in the Ephesian church were admonished to cherish love for Christ and for one another. After commending their good works, the Saviour said, “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.*]*17LtMs, Ms 155, 1902, par. 16*

We need all the light we can receive from our Saviour. We cannot afford to walk in darkness, without God, without hope. Christ is walking in the midst of the seven golden candlesticks—His church—beholding the works of His professed disciples. We need to pray for His Spirit, that we may work the works of God.*17LtMs, Ms 155, 1902, par. 17*

In the *third chapter* we read: “And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast

received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy.” [*Verses 1-4.*] *17LtMs, Ms 155, 1902, par. 18*

Are we among the number who are “worthy”? or have we cherished the defects of our childhood? Those who desire to be representatives of Christ must put away everything that is unlike Him. He came to our world in order that He might give to mankind a representation of His Father’s character. He came not in His glory, surrounded by a retinue of holy angels to minister to His every need. He came not to show His superiority. Leaving His high command in the heavenly courts, and laying aside His kingly crown and royal robe, He clothed His divinity with humanity, and entered the world as a helpless babe. For our sake He became poor, that we through His poverty might be made rich. *17LtMs, Ms 155, 1902, par. 19*

If His divine nature had not been clothed with the garb of humanity, Christ could not have associated with the fallen race and have become their Redeemer. It was necessary for Him to know the power of all our temptations, to pass through all the trials and afflictions that we are called to pass through, in order to be indeed a Saviour. In all our afflictions He was afflicted. Satan, the powerful foe who had been turned out of heaven, had long claimed to have dominion on the earth, and Christ came to conquer this foe, in order that we might, through divine grace, also obtain the victory over the enemy of our souls. Standing at the head of humanity, Christ by His perfect obedience demonstrated to the universe that man could keep the commandments of God. *17LtMs, Ms 155, 1902, par. 20*

Under all circumstances—whether in prosperity or in adversity, whether received or rejected, whether at the marriage feast, or suffering the pangs of hunger, Christ remained faithful to every precept of God’s law and wrought out for our example a perfect life. He has endured every hardship that comes to the poor and the afflicted. Without sin He has suffered weariness and hunger. He understands every inconvenience to which we may be put. From

childhood to manhood He stood the test of obedience.*17LtMs, Ms 155, 1902, par. 21*

When Jesus was led into the wilderness to be tempted, He was led by the Spirit of God. He did not invite temptation. He went into the wilderness to be alone, to contemplate His mission and work. By fasting and prayer He was to brace Himself for the blood-stained path He must travel. But Satan knew that the Saviour had gone into the wilderness, and he thought this was the best time to approach Him. Weak and emaciated from hunger, worn and haggard with mental agony, Christ's "visage was so marred more than any man, and His form more than the sons of men." [*Isaiah 52:14.*] Now was Satan's opportunity. Now he supposed that he could overcome Christ.*17LtMs, Ms 155, 1902, par. 22*

The first temptation was on the point of appetite. There came to the Saviour, as if in answer to His prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. The Saviour was faint from hunger, He was craving for food, when Satan came suddenly upon Him. Pointing to the stones which strewn the desert, and which had the appearance of loaves, the tempter said, "If Thou be the Son of God, command that these stones be made bread." [*Matthew 4:3.*]*17LtMs, Ms 155, 1902, par. 23*

Though he appears as an angel of light, these first words betray his character. "If Thou be the Son of God." Here is the insinuation of distrust. Should Jesus do that which Satan suggests, it would be an acceptance of the doubt. If Christ's confidence in God could be shaken, Satan knew that the victory in the whole controversy would be his. He hoped that under the force of despondency and extreme hunger, Christ would lose faith in His Father and work a miracle in His own behalf.*17LtMs, Ms 155, 1902, par. 24*

Not without a struggle could Jesus listen in silence to the arch-deceiver. But the Son of God was not to prove His divinity to Satan. He met the tempter with the words of Scripture. "It is written," He said, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Verse 4.*] In every temptation the weapon of His warfare was the Word of God.*17LtMs, Ms 155,*

1902, par. 25

When Christ said to the tempter, “Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,” He repeated the words that, more than fourteen hundred years before, He had spoken to Israel. And the same words are written for our admonition. We are to commune with the One that gives us life, the One that keeps the heart in motion and the pulse beating. God is giving the breath of life to every member of His great family here below. He deserves your sincere reverence, your earnest devotion. When you consider what He has done for you, how can you help but love Him? He has given His Son as a propitiation for sin, in order that you might stand on vantage ground with God.¹⁷*LtMs, Ms 155, 1902, par. 26*

If the world should recognize the claims of God upon them, we would not see and hear of the awful sins that are now so common; we would not read of the murders, the wickedness, and the tyranny daily chronicled in the newspapers. Like the antediluvians, the inhabitants of the world have almost entirely forgotten God and His law.¹⁷*LtMs, Ms 155, 1902, par. 27*

The second temptation was on the point of presumption. “The devil taketh Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him, If Thou be the Son of God, cast Thyself down; for it is written—He shall give His angels charge concerning Thee; And in their hands they shall bear Thee up, Lest at any time Thou dash Thy foot against a stone.” [*Verses 5, 6.*]¹⁷*LtMs, Ms 155, 1902, par. 28*

Satan now suppose that he has met Jesus on His own ground. The wily foe himself presents words that proceeded from the mouth of God. He makes it evident that he is acquainted with the Scriptures. But when he quoted the promise, “He shall give His angels charge over Thee,” he omitted the words, “to keep Thee in all Thy ways;” that is, in all the ways of God’s choosing. [*Psalm 91:11.*] Jesus refused to go outside the path of obedience. He would not force Providence to come to His rescue, and thus fail of giving man an example of trust and submission. Never did He work a miracle in His own behalf. His wonderful works were all for the good of others.

Jesus declared to Satan, "It is written again, Thou shalt not tempt the Lord thy God." [*Matthew 4:7.*] God will preserve all who walk in the path of obedience; but to depart from it is to venture on Satan's ground. There we are sure to fall. The Saviour has bidden us, "Watch ye and pray, lest ye enter into temptation." [*Mark 14:38.*]*17LtMs, Ms 155, 1902, par. 29*

Jesus was victor in the second temptation, and now Satan manifests himself in his true character <claiming to be> the god of this world. Placing Jesus upon a high mountain, Satan caused the kingdoms of the world, in all their glory, to pass in panoramic view before Him. The eyes of Jesus, so lately greeted by gloom and desolation, now gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter's voice was heard, "All this power will I give Thee, and the glory of them; for that is delivered unto me; and to whomsoever I will give it. If Thou therefore wilt worship me, all shall be Thine." [*Luke 4:6, 7.*]*17LtMs, Ms 155, 1902, par. 30*

Christ's mission could be fulfilled only through suffering. Before Him was a life of sorrow, hardship, and conflict, and an ignominious death. But now Christ might deliver Himself from the dreadful future by acknowledging the supremacy of Satan. But to do this was to yield the victory in the great controversy. Christ declared to the tempter, "Get thee behind Me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [*Verse 8.*] Christ's divinity flashed through suffering humanity. Satan had no power to resist the command to depart. Humiliated and enraged, he was forced to withdraw from the presence of the world's Redeemer.*17LtMs, Ms 155, 1902, par. 31*

After the foe had departed, Jesus fell exhausted to the earth. He had endured the test, but He now was fainting on the field of battle. What hand was there to be put beneath His head? How was He to be given care and nourishment, that He might regain His strength? Was He to be left to perish after gaining the victory? O no; the angels of heaven had watched the conflict <with intense interest>, and they now came and ministered to the Son of God, as He lay like one dying. He was strengthened with food, comforted with the message of His Father's love and the assurance that all heaven triumphed in His victory. He returned from the wilderness to

proclaim with power His message of mercy and salvation.*17LtMs, Ms 155, 1902, par. 32*

What if Satan had gained the victory? What hope would we have had? Christ came to reveal to worlds unfallen, to angels, and to men that in God's law there is no restriction that man cannot obey. He came to represent God in humanity. He met every requirement that man is asked to meet. It was just after submitting to the rite of baptism that He received His final preparation for the great work before Him.*17LtMs, Ms 155, 1902, par. 33*

When Jesus came to be baptized, John shrank from granting His request. How could he, a sinner, baptize the Sinless One? "I have need to be baptized of Thee," he exclaimed, "and comest Thou to me?" Jesus answered, "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." [*Matthew 3:14, 15.*] John yielded, and buried His Lord beneath the water. Straightway coming up out of the water, Christ bowed in prayer on the riverbank. And for what did He pray? He lifted up His soul unto God in behalf of fallen humanity, and for strength to fulfil His mission. Upon His arm depended the salvation of the fallen race, and He reached out His hand to grasp the hand of Omnipotent Love. He asked for the witness that God accepted humanity in the person of His Son.*17LtMs, Ms 155, 1902, par. 34*

The Father Himself answered the petition of His Son. Direct from the throne issued the beams of His glory. The heavens were opened, and upon the Saviour's head descended a dove of burnished gold—fit emblem of Him, the meek and lowly One. A heavenly light encircled the Son of man; and from the highest heaven was heard the words, "This is My beloved Son, in whom I am well pleased." [*Verses 16, 17.*]*17LtMs, Ms 155, 1902, par. 35*

This answer to Christ's prayer is to us a pledge that God will hear and answer our petitions. In His humanity Christ cleaved through Satan's hellish shadow and reached the throne of the Infinite. His prayer was heard by the Father. In like manner our prayers find acceptance in the courts of heaven. The voice that spoke to Jesus says to every believing soul, "This is My beloved child, in whom I am well pleased."*17LtMs, Ms 155, 1902, par. 36*

Having access, as we do, to the Source of all strength, why should we be content to remain so weak that we yield to the temptations of the enemy? Having so great an assurance of power to enable us to overcome, why are we so faithless? Why do we not overcome every time we are tempted to be hasty in speech? We should pray much more than we do. In every hour of trial we may find victory through the strength given in answer to prevailing prayer. *17LtMs, Ms 155, 1902, par. 37*

As Satan failed utterly in his attempt to cause Christ to sin, so he will fail of overcoming us, if we will act sensibly, in accordance with the light given in God's Word. Years ago I made up my mind that when the enemy tempted me to speak hastily because I felt that I was treated unjustly and wickedly, I would not open my lips. If I should speak even one word in reply, the enemy would be almost sure to gain the victory. We must learn to keep silent. In silence there is eloquence. When fighting battles with the forces of darkness, let us keep our tongues bridled. Then we shall be victorious. *17LtMs, Ms 155, 1902, par. 38*

The wicked will finally perish. We do not desire to perish with them. We desire to live a life that measures with the life of God. We desire to see the King in His beauty. We desire to behold the Lord Jesus when He comes with power and great glory. To this end we desire to overcome in every trial; for Christ declares, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [*Revelation 3:21.*] *17LtMs, Ms 155, 1902, par. 39*

There is a heaven to win and a hell to shun. Men and women should be in earnest in regard to matters of eternal interests. Our work is to lead others to lay hold on the strength of the Mighty One. With His long human arm Christ encircles the fallen race, while with His divine arm He grasps the throne of the Infinite. He has opened the way, so that the most sinful may find access to the Father. He declares, "I have set before thee an open door, and no man can shut it." [*Verse 8.*] *17LtMs, Ms 155, 1902, par. 40*

In God's sight we are all little children. Those who have grown up to manhood and womanhood, those who have acquired the greatest

amount of learning, those who stand at the head of the nobility of this earth, those to whose lot has fallen much of the riches and honor of this world, are in God's sight no more than little children. They are counted by Him as the small dust of the balance. "What is man," the psalmist inquires, "that Thou are mindful of him? and the son of man, that Thou visitest him?" [*Psalm 8:4.*] "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing." [*Isaiah 40:15.*]*17LtMs, Ms 155, 1902, par. 41*

Notwithstanding the small value of the inhabitants of this world in comparison with all the rest of the universe, Christ volunteered to take upon Himself the nature of humanity, and to bear on His own divine soul all the sins of mankind, in order that He might redeem the fallen race and enable them to gain life eternal. In view of His infinite sacrifice, how cruel it is for men and women to refuse to accept the great salvation offered them, or to misrepresent their Saviour after professing to give themselves wholly to His service! How cruel of them to doubt that He will hear their prayers! He says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened." [*Matthew 7:7, 8.*]*17LtMs, Ms 155, 1902, par. 42*

Christ represents Himself as sustaining the same tender relation to us that a father sustains to his children. "What man is there of you," He inquires, "whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" [*Verses 9-11.*] He is willing to give the Holy Spirit to every one who asks in faith. Why are we so weak? so faithless? Why do we cherish defects of character? Why do we not always come to our heavenly Father, to ask in simple, childlike faith for the things that we need? John speaks of Christians as "little children," and this is what all the members of God's family on earth are. [*1 John 2:1.*] In knowledge and understanding we are nothing but babes; yet Christ volunteered to teach us in a language so simple that all can understand. No one needs to use a dictionary in order to comprehend the meaning of the simple words He uses in telling us

how to gain eternal life. *17LtMs, Ms 155, 1902, par. 43*

To His church Christ bears the consolation: “Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.” [*Revelation 3:4, 5.*]*17LtMs, Ms 155, 1902, par. 44*

When Christ ascended to heaven at the close of His earthly ministry, the gates of the city of God were thrown back upon their glittering hinges, and He entered as a conqueror, there to take up in the heavenly sanctuary His ministry in behalf of those for whom He had given His life. The divine-human Son of God is now standing before the Father, pleading our cases and making atonement for our transgressions. Thus He confesses our names before His Father and before the angels. His hands still bear the marks of the crucifixion. He exclaims, “Behold, I have graven thee upon the palms of My hands!” [*Isaiah 49:16.*] He desires that we shall finally enter the heavenly city as conquerors. Through the grace that He constantly imparts to humanity, he is preparing a people to live with Him throughout the ceaseless ages of eternity. And every one who chooses to follow Him may receive this preparation. Let us glorify His name by accepting the salvation so freely offered to us. *17LtMs, Ms 155, 1902, par. 45*

“And to the angel of the church in Philadelphia write; These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name.” [*Revelation 3:7, 8.*]*17LtMs, Ms 155, 1902, par. 46*

Christ has wrought for us and obtained an everlasting victory, in order that He might open the door of heaven and close the door of Satan’s devises. He does not restrict his blessings to a few. In the first chapter of the gospel of John we read, “As many as received Him, to them gave He power to become the sons of God, even to

them that believe on His name.” [John 1:12.]17LtMs, Ms 155, 1902, par. 47

“Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name.” [Revelation 3:10-12.]17LtMs, Ms 155, 1902, par. 48

Every advantage has been given us to make possible our salvation. For us Christ hung on Calvary’s cross. For our sake He was laid in the tomb. When He rose from the dead, He proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [John 11:25.] He is indeed our life, if we are faithful representatives of Him. We cannot afford to be representatives of Satan, and do as sinners do; for we should have to endure the suffering that comes to them and share their final reward.17LtMs, Ms 155, 1902, par. 49

The path of disobedience leads to eternal death. The path of obedience leads to eternal life. “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [Revelation 22:14.] When the redeemed from all the nations of the earth enter their heavenly home, they will have free access to the tree of life. No angel with flaming sword will stand guard, as it was necessary for an angel to do after Adam and Eve sinned.17LtMs, Ms 155, 1902, par. 50

To the overcomer is promised a crown of immortal glory, and a life that measures with the life of God. The overcomer will have a whole heaven of bliss, with no tempting devil, no sorrow, sickness, pain, nor death. I desire to know more about heaven, and I am determined by God’s grace to be there. Let us all strive to obtain an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ, where we shall be surrounded with beautiful objects surpassing by far anything that we could imagine. “Eye hath not

seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” [1 *Corinthians 2:9.*]17LtMs, Ms 155, 1902, par. 51

O we desire that the sick and the suffering and the afflicted shall see the beautiful glories that Christ is preparing for us. Dear friends, we hope to meet you around the throne of God. I want to be there. I want to see the King in His beauty. I want to see the whole heavenly host casting their glittering crowns at the feet of Jesus and then touching their golden harps and filling all heaven with rich music and with songs to the Lamb. Will you be there? God wants you to be there; Christ wants you to be there; the angels want you to be there. To this end let us diligently study the book of Revelation, remembering always that the Lord declares, “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.” [*Revelation 1:3.*] Let us ever remember the promise, “To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” [*Revelation 2:7.*]17LtMs, Ms 155, 1902, par. 52

Ms 156, 1902

Diary/Gather Up the Fragments That Remain, that Nothing Be Lost

NP

December 3, 1902 [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.

“Gather up the fragments that remain, that nothing be lost.” [*John 6:12.*]17LtMs, Ms 156, 1902, par. 1

“After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews, was nigh.17LtMs, Ms 156, 1902, par. 2

“When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do. Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter’s brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.” [*Verses 1-11.*]17LtMs, Ms 156, 1902, par. 3

After feeding the five thousand men besides the women and the children, the Majesty of heaven, the King of glory, gave a precious lesson on economy.17LtMs, Ms 156, 1902, par. 4

“When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.” [*Verses 12, 13.*]17*LtMs, Ms 156, 1902, par. 5*

The One who could in a moment create a supply of food sufficient to feed more than five thousand people regarded it as essential to give His disciples this lesson on economy, to show that the bounties of Providence are not given to be squandered, nor to be used in an aimless, wasteful manner. By His own example of industry and frugality He has taught us to use with care the gifts that we receive at His hand. We are dependent on God for life, for food, for health, and even for the very air that we breathe.17*LtMs, Ms 156, 1902, par. 6*

This lesson on economy should be carefully studied. If Christ had not foreseen the need throughout the centuries of such a lesson, He would not have said so definitely, “Gather up the fragments that remain, that nothing be lost.” [*Verse 12.*]17*LtMs, Ms 156, 1902, par. 7*

Christ desires the great men of the world to realize that they are dependent upon God for life. The possessions in which they pride themselves, as, for instance, their health, are not their own, to be used as they choose. They are living on borrowed capital—on the bounty of a beneficent Providence.17*LtMs, Ms 156, 1902, par. 8*

Christ is the Creator and the Redeemer of man. He has redeemed him with an infinite price, even the sacrifice of His life. The apostle Paul 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.*] Men who have been favored with wealth often become so elated over the possession of the Lord’s goods, that they do not carry themselves discreetly. They act as if they had a right to use with prodigality the gifts that God entrusts to them to be used wisely. They walk and talk as if riches entitle them to the highest honor. Sometimes the poor are favored by the wealthy; but more often the monied men waste their Lord’s goods in selfish indulgence. They forget that all their treasures are entrusted

gifts, and that they must render to God a strict account of the use they have made of His property. *17LtMs, Ms 156, 1902, par. 9*

No human ingenuity can prevent the Lord from laying in ruins the grand houses which the rich build for themselves and which are their pride. *17LtMs, Ms 156, 1902, par. 10*

Those who now take pride in scheming to obtain money, by means of which they may exalt self and gain worldly honor, will sometime reach the limit of God's mercy, when He will no longer bear with them in their lordly presumption. Such men are a curse to humanity. *17LtMs, Ms 156, 1902, par. 11*

The rich are tested and proved by God. All that they have is lent them in trust by Him, as verily as the food that He created was distributed among the multitude. The rich are not to spend one dollar of their Lord's goods in riotous living. Not one dollar should they expend for tobacco, for tea and coffee, or for intoxicating liquor. These things are fruits borne on the forbidden tree of the knowledge of good and evil. Everywhere Satan has his factories established in which are manufactured the preparations that help to destroy man's moral sensibilities. God has not given life to men and women to squander by being so grossly intemperate that they become bestial. *17LtMs, Ms 156, 1902, par. 12*

The Lord has pointed out ways in which men may use their entrusted goods to retain a clear mind, to keep themselves in health, and to preserve every faculty of mind and body in a pure, uplifted, healthy state, in order that they may be examples of what man can be to his fellow men. Men and women are to keep the Lord ever before them. Constantly they are to follow in His footsteps, manifesting gratitude for His mercies and blessings. *17LtMs, Ms 156, 1902, par. 13*

Let those who profess to know God and claim to be Christians bear in mind that by their own choice they have placed themselves under obligation to keep God's law. If they transgress, if they defy the Lord to His face, they will regret this when the Lord sends to them the message, "Give an account of thy stewardship." [*Luke 16:2.*] With many, the time has come when the Lord says of them to His angels, "They are joined to their idols. Let them alone." [*See Hosea*

4:17.]17LtMs, Ms 156, 1902, par. 14

It may be surprising to some that after feeding the multitude, Christ gave to His disciples the direction, "Gather up the fragments that remain, that nothing be lost." [John 6:12.]17LtMs, Ms 156, 1902, par. 15

The Lord values every gift that He bestows upon man, and His command on this occasion to gather up the fragments, that nothing might be lost, demonstrated to the whole multitude the value He places on His blessings. This miracle of creating the food and giving it to them was a parable enacted before their eyes, to show that the blessings imparted to them were to increase by wise handling and by impartation to others. Christ's care of the fragments is a striking evidence of His divinity. It was as essential for Him to bid the disciples gather up the fragments, as it was for Him to create the food to feed the multitude. He desired to point the people to God's standard of economy in the saving of food as well as of money. There was use for it all.17LtMs, Ms 156, 1902, par. 16

In the days of Nehemiah, the book of the law, long lost sight of, had at last been found; and "all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; ... and Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: and Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground." [Nehemiah 8:1-6.]17LtMs, Ms 156, 1902, par. 17

The people did not indignantly turn from God's law because they had been breaking it. They had been instructed that in the law there is life, and hence when the requirements of the law were read, they thanked the Lord for His revelation of the sins that He condemns. "So they read in the book of the law of God distinctly, and gave the sense [the explanation], and caused them to understand the reading." *17LtMs, Ms 156, 1902, par. 18*

"And Nehemiah," the governor, "and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law," because they had not been living in accordance with God's commandments. [Verses 8, 9.] They were convicted of sin, and realized that they were under His displeasure. But they had sinned ignorantly. *17LtMs, Ms 156, 1902, par. 19*

"Then He said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry: for the joy of the Lord is your strength. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." [Verses 10-12.] *17LtMs, Ms 156, 1902, par. 20*

The Lord designs that those who are brought from the darkness of sin into the marvelous light of His truth should be missionaries, bestowing upon others the spiritual blessings that they receive. As the Israelites after their return from the Babylonish captivity were to "send portions" of the blessings they received "unto them for whom nothing is prepared," so we are to use our blessings, both spiritual and temporal, in such a way that we shall be heeding the words of Christ, "Gather up the fragments that remain, that nothing be lost." [Verse 10; John 6:12.] *17LtMs, Ms 156, 1902, par. 21*

God's gifts are not entrusted to man to be wasted, or used thoughtlessly, or in accordance with hereditary and cultivated tendencies to wrong. His gifts are bestowed by Him to be used in

such a way that He can commend His stewards as wise and faithful. In the judgment there will be a careful investigation of the use made of the gifts entrusted to all. The Master will expect returns proportionate to the talents bestowed. His servants will be rewarded according to their several ability. He will acknowledge every effort they have made to trade wisely upon the talents He has lent them, every effort they have made to be His helping hand by using their entrusted talents to help those who were in need. *17LtMs, Ms 156, 1902, par. 22*

Let those who have made Christ their only hope, keep before them His words, “Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven.” [*Verse 32.*] Moses was greatly honored in being chosen by God to be His missionary, His helping hand. But he was only the instrumentality through whom God worked; therefore the Israelites were not to look to him as the one to whom they were indebted. They were to look beyond the human agent to God. Even Moses, after having borne with rebellious Israel so long without being overcome by temptation, on one occasion spoke unadvisedly, placing himself where God should be. “Must we fetch you water out of this rock?” he exclaimed, as he smote the rock twice with his rod. [*Numbers 20:10.*] The water that flowed from the riven rock was not created by Moses. It was God that supplied His chosen people with food and drink. *17LtMs, Ms 156, 1902, par. 23*

Ms 157, 1902

The Canvassing Work

NP

December 3, 1902 [typed]

Previously unpublished.

The New Year is about to open, and plans should be laid for earnest, persevering effort in the Master's service. There is much to be done to advance the work of God. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. *17LtMs, Ms 157, 1902, par. 1*

I feel very thankful to our heavenly Father for the interest that my brethren and sisters have taken in the sale of *Christ's Object Lessons*. By the sale of this book great good has been accomplished, and the work should be continued. But the efforts of our people should not be confined to this one book. Our larger books, *Daniel and the Revelation*, *Patriarchs and Prophets*, *Great Controversy*, and *Desire of Ages* should be sold everywhere. *17LtMs, Ms 157, 1902, par. 2*

The work of the Lord includes more than one line of service. The doing of it calls for many minds and for much wisdom, in order that each part may be carried forward successfully. While *Christ's Object Lessons* is to live and do its appointed work, not all the thought and effort of God's people is to be given to this line of work. The larger books should be sold, and can be sold. These books contain present truth for this time—truth that is to be proclaimed in all parts of the world. Nothing is to be allowed to hinder the sale of these books. *17LtMs, Ms 157, 1902, par. 3*

The effort to circulate *Christ's Object Lessons* has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson of how to canvass in the prayerful, trustful way that brings success. Many of our larger books could be sold if our canvassers should take up this work earnestly and energetically, filled with the realization that these books contain instruction that

God desires to go to the world.*17LtMs, Ms 157, 1902, par. 4*

My brethren and sisters, work earnestly to circulate these books. You will thus be brought in touch with the people, and in working for others, you will receive grace for grace. Under divine guidance, go forward in the work, and as you go, trust in the Lord for aid. Remember that when with thankful hearts you do the best you can, you are closely allied to the angels of God. They go before you. There is union and sympathy between human and divine instrumentalities.*17LtMs, Ms 157, 1902, par. 5*

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. There is a constant conflict before those who win eternal life. Faith and works go hand in hand.*17LtMs, Ms 157, 1902, par. 6*

Many are so sad and discouraged, so weak in faith and trust, that they cannot appropriate to themselves the rich promises of God. Let them, then, do something to help some one more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books. Thus they will help others, and they will gain an experience that will give them the assurance that they are God's helping hand. As they plead with the Lord to help them, He will guide them to those who are seeking for the light. Let the discouraged and desponding seek out those who most need help, and speak to them words of comfort and encouragement. Let them repeat to them helpful passages from the books they are selling. Christ will be close beside them, teaching them what to say and do. By comforting others, they themselves will be comforted. As they try to do their best, the Holy Spirit will suggest to them plans and methods by which they can help and bless those whom they meet.*17LtMs, Ms 157, 1902, par. 7*

When our people begin to do something for the Master, complaints will no longer be heard. They will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking

about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ and will strive earnestly to become more efficient workers for Him.*17LtMs, Ms 157, 1902, par. 8*

When Christ was upon this earth, He went about doing good. It was His mission to help those in need of help, to seek the lost, to rescue the perishing, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and the distressed. The more fully we are imbued with the Spirit of Christ, the more earnestly we shall work for those around us; and the more we do for others, the greater will be our love for the work, and the greater our delight in following the footsteps of the Master. Our hearts will be filled with the love of God; and with earnestness and convincing power we shall speak of the crucified Saviour. As He is uplifted before the people, as they behold His self-sacrifice, His goodness, His tender compassion, His humiliation, His suffering, their hearts will be melted and subdued.*17LtMs, Ms 157, 1902, par. 9*

My brethren and sisters, do all that you can to circulate the books containing the light that God has given for this time. In the past these books have been the means in God's hands of convicting and converting many souls. Through them many have been led to see the efficacy of Christ's atonement and to trust in its power. In the future, these books will make the gospel plain to many others, revealing to them the way of salvation.*17LtMs, Ms 157, 1902, par. 10*

These books ought to be in the homes of all. All may not be willing to purchase them, but do your best to place them in the homes of as many as possible. In these books there is light and truth to meet the needs of those seeking for help. Be not backward to present the businessmen the books containing the light that God has given. Sow the gospel seed, and it will spring up to bear fruit.*17LtMs, Ms 157, 1902, par. 11*

As you canvass, be sure to give those whom you meet a true idea of the excellence of the book you ask them to buy. Let your consistent, humble course show that you are a sincere follower of

Christ. Walk in the light, work in the light. In words and deportment say to those whom you meet, "Come with us, and we will do thee good." [*Numbers 10:29.*] Follow in the footsteps of Jesus, and your path will be as the path of the just, shining more and more unto the perfect day. *17LtMs, Ms 157, 1902, par. 12*

By self-denial and sacrifice strive to advance the Lord's work. He has given you ample opportunity to show what can be done. Let many give themselves willingly and unselfishly to the canvassing work, and thus help to sound a warning that is greatly needed. When the church takes up her appointed work, she will go forth "fair as the moon, clear as the sun, and terrible as an army with banners." [*Song of Solomon 6:10.*] *17LtMs, Ms 157, 1902, par. 13*

Ms 158, 1902

Fragments

NP

December 14, 1902 [typed]

Portions of this manuscript are published in *UL 362*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Go Forward

The great work to be carried forward in these last days seems to move slowly, but the Lord is preparing the way before those who are seeking wisdom from above, those who are willing to walk in His way. Go to work, is the word of the Lord to us. You cannot see the end from the beginning; nevertheless, pray, believe, and move forward. "Go forward" was the word of the Lord to Israel as they stood with the Red Sea before them and Pharaoh's host pressing hard after them. [*Exodus 14:15.*] They obeyed, and as Moses smote the waters with his rod, lo, they parted and stood up on one side as a wall, making a path over which the people passed in safety. With faith and trust let us go forward in the Word that the Lord has given us, assured that He will be with us as our Helper and Protector. *17LtMs, Ms 158, 1902, par. 1*

Go forward, not in self-sufficiency and self-exaltation, yet filled with faith and hope and courage. Angels of God are guarding His faithful ones. If they keep the way of the Lord, they will receive all needed help. Much of the Lord's work has, in the beginning, been small, despised by those who desire to see it carried forward from the first with strength and importance. But the Lord must test His workers, many of whom are not able to bear success, who, should it come to them, would exalt self. *17LtMs, Ms 158, 1902, par. 2*

Let God be praised and magnified. Let men walk in humility before Him, glorifying Him, not themselves. Those who work most

successfully for God are those who are much in prayer, who place their entire dependence on Him. *17LtMs, Ms 158, 1902, par. 3*

In many cases the dearth of means felt is in accordance with God's plan, that His work may be carried forward in the same way that the Majesty of heaven carried it forward. Economy, self-denial, and self-sacrifice are ever to be revealed. Until the end of time the church will have to strive with difficulties, that God's work may stand out pure and clean, untainted with fraud or intrigue. *17LtMs, Ms 158, 1902, par. 4*

Believe in God, and walk in His counsel. You may be permitted to struggle with difficulties, and then the Lord reveals His power and wisdom in answer to humble prayer. Have confidence in Him as a prayer-hearing, prayer-answering God. Draw nigh to Him, and He will draw nigh to you. He will reveal Himself to you as a God who can help in every emergency. *17LtMs, Ms 158, 1902, par. 5*

The work of God is to be carried forward in straight Bible lines. There is to be brought into it nothing that will put Christ to shame. Not a vestige of selfishness is to be allowed to appear. Only one life have we to live, and it is of the greatest importance that we follow the perfect example Christ has set us. *17LtMs, Ms 158, 1902, par. 6*

The ministry of the Word does not rest merely upon those who preach the Word, but upon all who read and hear the Word. The hearts of God's people are to be so filled with the love of Christ that their words of thanksgiving will warm other hearts in need of help. This is service that all can perform, and the Lord accepts it as offered to Himself. He makes it efficacious by imparting to the earnest worker the grace that reconciles man to God. *17LtMs, Ms 158, 1902, par. 7*

God's promise to His church will stand fast forever. He will make her an eternal excellency, a joy of many generations. There is no limit to His power. Our covenant-keeping Saviour unites with the omnipotence of the King of kings the gentleness and care of a tender shepherd. *17LtMs, Ms 158, 1902, par. 8*

The Wisdom of God

It is God's purpose that men and women shall possess wisdom that shall make them wise unto salvation. Our hope and faith are not to depend on the wisdom of men, but on divine testimony. The will of God is revealed to those who are chosen, not by human power, but by divine power. *17LtMs, Ms 158, 1902, par. 9*

Those who advance step by step in the upward way, gaining more and still more of the knowledge of divine mysteries, are, in the estimation of God, truly wise. He gives them clear spiritual discernment and an understanding of the deeper revelations of the gospel. *17LtMs, Ms 158, 1902, par. 10*

The wisdom that works in opposition to the mysteries of the gospel will come to naught. Those who take this wisdom as their dependence will perish, together with the vain schemes with which they have sought to oppose the wisdom that comes from God. *17LtMs, Ms 158, 1902, par. 11*

"We speak the wisdom of God in a mystery." [*1 Corinthians 2:7.*] It is beyond the power of human wisdom to discover the things revealed by God. *17LtMs, Ms 158, 1902, par. 12*

There are hidden treasures of wisdom for those who keep the way of the Lord. Christ longs to bestow on His chosen people even in this world a foretaste of the glory in which His faithful ones are to share. From eternity it has been God's purpose to bestow this wisdom on the believers in His Word, that they may be raised to sit in heavenly places with Christ. Wonderful is the light that opens to those who in faith press on, ever on, heeding not hindrance or difficulty, keeping the eyes fixed on the glory that Christ reveals. *17LtMs, Ms 158, 1902, par. 13*

"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.” [*John 17:22-26.*] *17LtMs, Ms 158, 1902, par. 14*

Surely the possibility held out in these words is a mystery, which none but those who day by day and hour by hour are taught by God can understand. Christ brings His true disciples into close union with Himself and His Father. By the golden cord of love they are bound to one another and to Him. *17LtMs, Ms 158, 1902, par. 15*

The manifestation of the unity for which He prayed is the evidence of the power of God. It is a sign that bears to the world convincing evidence of the divine character of Christ’s mission. This is the glory given to Christ—the knowledge that He has not made His infinite sacrifice in vain. That which worldly wisdom cannot do, God will accomplish. He is glorified in the sanctification of His chosen ones. He identifies Himself with them, saying, In committing themselves and all their interests to My care, trusting themselves fully with Me, they shall be made one with God. I will manifest My power by giving them victory over the world and over Satan, and by bestowing on them everlasting life, as a reward for their faithfulness. Those who receive Christ as a personal Saviour, and learn constantly of Him, gain wisdom that will be recognized in the heavenly courts. *17LtMs, Ms 158, 1902, par. 16*

Inestimable advantages are presented to us. Shall we pass them carelessly by? God desires us to grow in grace and in the knowledge of Christ, daily becoming more like the Saviour. *17LtMs, Ms 158, 1902, par. 17*

Unity in Diversity

The Bible is made up of many books written by men of varied minds. Why did the Lord choose so many to go over the same ground? Why did He cause the history of Christ’s work on earth to be recorded by more than one writer? Because He did not design that the mold of any one man should be placed [on] the history of His great working. Every writer has his God-given talent, and while the books of the Bible differ in some respects, a divine harmony runs through all. God had His different workmen, through whom, by

the inspiration of the Holy Spirit, He gave the Old Testament Scriptures just as He designed they should be.*17LtMs, Ms 158, 1902, par. 18*

All men have not the same gifts. One works with pen and voice to reach a certain class. Another man has another post of duty. None are to shirk their God-given responsibilities. All are to do what they can to gather with Christ, to present the truth in the beauty of holiness.*17LtMs, Ms 158, 1902, par. 19*

Self-Control

“We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.” [*Hebrews 2:9.*] In our behalf He suffered and died. What are we doing to help our fellow men? Christ has made us representatives of Him. What does He see as He looks at our works? Does He see that which honors Him? He has given us power to become the sons of God.*17LtMs, Ms 158, 1902, par. 20*

Let no worker suppose that he is capable of changing the heart; this he cannot do. Only God can work this miracle. But God asks the co-operation of the human worker. Let us be diligent in presenting the truth as it is in Jesus. Let the heart be filled with the tenderness of the love and mercy of Christ. Never allow yourselves to be surprised and overcome by some masterly passion. Then words are spoken that do harm, and the power to save a soul that has been led on to Satan’s battle ground is for the time lost.*17LtMs, Ms 158, 1902, par. 21*

The true believer has peace in believing, and he can take up his work, and bear with the trials that come, without losing control of himself.*17LtMs, Ms 158, 1902, par. 22*

The New Life in Christ

Seeking with much prayer for the grace of Christ, that it may be imparted to others, learning from Him how best to reveal His love—this is the work of every Christian.*17LtMs, Ms 158, 1902, par. 23*

Sanctification is a progressive work. The sinner, having received the truth, strives for freedom from sin; and beholding Christ, he is changed into the same image, from glory to glory. Those whom God justifies, He also glorifies. In thought, word, and deed is shown forth the power to sanctify. Believers may in this life have a foretaste of the perfect bliss that awaits the overcomer. God gave His only begotten Son to bear the penalty of transgression, and having done this, will He not give to those upon whom He has bestowed this great gift all that they need in the struggle against evil?*17LtMs, Ms 158, 1902, par. 24*

Christ Our Hope

Christ is the first; for by Him all things were made, and He is before all things. He is the last; for all things were made for Him, and He is the judge of all. He laid the foundation of His church, and by Him the topmost stone will be brought forth and fastened in a sure place. He is the same, yesterday, today, and forever.*17LtMs, Ms 158, 1902, par. 25*

Christ took human nature, making it possible for human beings to be partakers of the divine nature. He is a divine-human Saviour, the Mediator between God and man. To all who receive Him He gives power to become the sons of God.*17LtMs, Ms 158, 1902, par. 26*

Christ died to purchase salvation for us. He was raised for our justification, and He ever lives to make intercession for us. His life and death bring salvation to every believing child of God. We are reconciled to God by His death, and we shall be saved by His life, as it is wrought out in our character. Through our perfect obedience, His life is developed in our life. We may be poor in temporal things, but we are rich in spiritual things; for Christ is formed within, the hope of glory. We are members of the royal family, rich in deeds and bonds on an immortal inheritance. We have title papers to a life that measures with the life of Christ.*17LtMs, Ms 158, 1902, par. 27*

How to Gain Strength

We need individually a deeper experience. Then we shall have peace with God and shall be able to make known “the manifold

wisdom of God, according to the eternal purpose which He purposed in Christ.” [*Ephesians 3:10, 11.*]*17LtMs, Ms 158, 1902, par. 28*

We desire to see the hearts of the people of God filled with thanksgiving, their voices expressing their gratitude to Him who has loved them and redeemed them from sin. We gain a strength when we express our thankfulness for God’s love and keeping power. This is a safeguard against the temptation to offend in word or deed.*17LtMs, Ms 158, 1902, par. 29*

Our Example

The Prince of heaven came to this world to live in human nature a perfect life, a life that would be an example for all human beings. He lived a life free from self-seeking, wholly given to the service of others. How far short those for whom He died fall of reaching the divine ideal! Men are filled with a desire for wealth, for power, and to gain their end they resort to any means. Each is seeking for the supremacy, and envy and strife fill the world.*17LtMs, Ms 158, 1902, par. 30*

Christ came to this world in humility. He was of lowly birth. He might have chosen the highest parentage, for He was the Prince of heaven, but He choose to come in poverty and humiliation. The Owner of the world, He had not where to lay His head. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. Of Himself He said, “Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head.” [*Luke 9:58.*] And to His followers He says, “If any man will come after Me, let him deny himself, and take up his cross, and follow Me.” [*Matthew 16:24.*]*17LtMs, Ms 158, 1902, par. 31*

The blessings that we daily enjoy cost the life of the Son of God. Does it become us to live for self? I tell you, Nay.*17LtMs, Ms 158, 1902, par. 32*

The true Christian is a follower of Jesus. Following implies obedience. No soldier can follow his commander unless he obeys

orders. Looking ever to Jesus, studying His life, practicing His virtues—this is Christianity. “Learn of Me,” He says. “Come unto Me, ... and I will give you rest.” [*Matthew 11:28, 29.*] Will you come, believing that He has power to fulfil His Word? Learning Christ’s lessons, wearing the yoke of submission, you will find true rest. Satisfied to be like your Master, you will find that His yoke is indeed easy and His burden light. *17LtMs, Ms 158, 1902, par. 33*

The student who would be a good penman must keep his eyes on the copy. So he who would be a good Christian must keep his eyes fixed on Christ. In temper and disposition he must be like Christ. In word and deed he must reveal a deep and abiding love. *17LtMs, Ms 158, 1902, par. 34*

Entering the Cities

Do you say that the time has not come to enter our cities and proclaim the warning message? Is not God striving by means of the judgments now falling on the earth to arouse men and women to their danger, to lead them to see that as it was in the days of Noah, even so it is today? *17LtMs, Ms 158, 1902, par. 35*

Like the clear blast of a trumpet, the warning is to go forth to the world. *17LtMs, Ms 158, 1902, par. 36*

Right Speaking

He who would live peaceably with all men must first learn to govern his speech. *17LtMs, Ms 158, 1902, par. 37*

In the timely and judicious use of the talent of speech lies a large part of our influence for good. *17LtMs, Ms 158, 1902, par. 38*

Under Divine Guidance

“Commit thy works unto the Lord, and thy thoughts shall be established.” [*Proverbs 16:3.*] *17LtMs, Ms 158, 1902, par. 39*

In order to have success in our work, we must first carefully study the Word of God, to see if it forbids our plans. *17LtMs, Ms 158,*

1902, par. 40

Human life is under the divine disposal. We are in His hands. To Him we must answer for the use we make of our time, our influence, our means, and all the other gifts which He has entrusted to us. *17LtMs, Ms 158, 1902, par. 41*

The man must have a strange idea of God who places Him secondary to men, allowing human beings to bind about their minds, promising to do or to refrain from doing certain things. He is not his own; he has been bought with a price; he owes the service of his life to God. *17LtMs, Ms 158, 1902, par. 42*

Words to Workers

When Christ gives any one a place in His service, He expects him to learn how His work is to be accomplished. The worker is not to bring into the work his ungoverned, unsanctified desires. If he has not learned to be a laborer together with God, let him search His Word diligently. Let him eat the flesh and drink the blood of the Son of God. "The flesh profiteth nothing," Christ declares. "The words that I speak unto you, they are spirit and they are life." [*John 6:63.*] Christ cannot co-operate with unconsecrated human beings. He cannot use unsanctified human talents. Let all engaged in the work of God search their hearts and examine their motives. Let them find out what they can best do to glorify God. If there is one who has a hard, stubborn disposition, one who has little desire to understand the way of the Lord, the he may learn how to act as God's helping hand, I beg him not to try to do the Lord's work till he is converted. If he engages in the work in an unconverted state, self will appear in all that he does, and his efforts will be a hindrance instead of a help. *17LtMs, Ms 158, 1902, par. 43*

The cause of God needs men who daily seek wisdom from above, that they may be revived and invigorated. Those who have taken hold of His work in a commercial spirit should either separate from the work, or else seek the Lord with the whole heart, praying that Christ may mold and fashion them into vessels unto honor. *17LtMs, Ms 158, 1902, par. 44*

Let those who seek to grasp many responsibilities become as little children in humility and meekness, sitting at the feet of Christ, and learning from Him how to promote the glory of God by seeking the salvation of their fellow men. Those who work successfully for God must daily gain fresh energy. They must be filled with a determined purpose to run in the way of God's commandments.*17LtMs, Ms 158, 1902, par. 45*

Let the teachers of the Word have a zeal that is proportionate to the importance of the subjects they are handling. Those who bear the truth to the people must realize that the vessel must be prepared, the heart emptied of every sin. The Lord has men now in training whom He is preparing to stand in their lot and place.*17LtMs, Ms 158, 1902, par. 46*

It is when the heart is wholly surrendered to God that we learn its waywardness and learn, too, how effectual is the grace of God to bring it into subjection.*17LtMs, Ms 158, 1902, par. 47*

Those who are called of God should be in touch with God, in order that they may have keen, clear perceptions of what is meant by equity. Men in responsible positions should remember that the ten commandments are to be practiced in every line of work, lest the cause of truth shall bear the imperfections of the mold of man, and God shall be dishonored and stumbling blocks be laid before souls, over which they will stumble to their ruin. The followers of Christ must watch and pray and work, having an eye single to the glory of God, knowing that they are working in the sight of the heavenly universe.*17LtMs, Ms 158, 1902, par. 48*

Christ's Work

The Saviour's affection for His parents was tender and constant, but He never allowed it to interfere with the accomplishment of His God-given work. He declared, My meat is to do the will of Him that sent Me, and to finish His work. He mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify Myself," was His declaration, "that they also may be sanctified." [*John 17:19.*]*17LtMs, Ms 158, 1902, par. 49*

No other teacher ever placed such signal honor upon men as did our Lord Jesus Christ. He was known as the friend of publicans and sinners. He mingled with all classes of society, that all, high and low, rich and poor, might share in the blessings that He came to impart. He was full of tender solicitude for the members of His family. He never treated with harshness and unkindness the one who had made a mistake. *17LtMs, Ms 158, 1902, par. 50*

Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, praying for energy, perseverance, and steadfastness. Thus He showed His disciples where lay His strength. Without this daily communion with God, no human being can gain power for service. It is the privilege of every one to commit himself, with all his trials and temptations, his sorrows and disappointments, to the loving heavenly Father. No one who does this, who makes God his confidant, will fall a prey to the enemy. *17LtMs, Ms 158, 1902, par. 51*

Christ felt the need of prayer. God's Word declares, "We have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [*Hebrews 4:15, 16.*] "Through Him we have access by one Spirit unto the Father." [*Ephesians 2:18.*] *17LtMs, Ms 158, 1902, par. 52*

After this night of prayer, Christ came down with His disciples to the plain. "And a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed." [*Luke 6:17, 18.*] *17LtMs, Ms 158, 1902, par. 53*

If He, the Majesty of heaven, worked thus, should we spare ourselves? There is evangelical work to be done. God's servants are to go from house to house, watching for opportunities to sow the seeds of truth. But many of God's people act as if He desired them to hide their light under a bushel. The Lord says, Bring forth

your light. Set it on a candlestick, that it may give light to all that are in the house. What is meant by the house?—God’s world. May the Lord have pity on our narrow, contracted plans. May He convert His ministers and His people.*17LtMs, Ms 158, 1902, par. 54*

Wake up, brethren and sisters, wake up and work for the conversion of souls. Do not find fault and criticize. Thus you spend your energies in Satan’s cause. Do not give way to anger because you think that you are misunderstood. Was not your Master misunderstood? Speak no words of doubt or unbelief. The more you talk of the difficulties in the way, the larger they will appear. Do not accuse your brethren. Rather accuse yourself. An untold amount of mischief is done by words of fault-finding and slander. Never tear down the reputation of a fellow being. Remember that had you been in his place, you might not have done so well as he has.*17LtMs, Ms 158, 1902, par. 55*

The Lord is grieved when His people stand aloof from one another. Thus they show their great weakness and rank themselves on the enemy’s side. Let no one weaken the hands of his brethren. Let every man do what he can to build up, not to tear down.*17LtMs, Ms 158, 1902, par. 56*

As surely as we seek the Lord earnestly, He will open ways before us. Let His workers make the truth their shield and buckler. Let them meditate on the truths of revelation. Of the 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.*] Reviewing his experience, such an one has a decided testimony to bear: “O how I love Thy law, it is my meditation all the day.” “Mine eyes prevent the night watches, that I might meditate in Thy Word.” [*Psalm 119:97, 148.*]*17LtMs, Ms 158, 1902, par. 57*

I have a message for all who name the name of Christ. Guard jealously your hours for prayer and self-examination. Set apart some portion of each day for a study of the Scriptures and communion with God. Thus you obtain spiritual strength. Thus you grow in favor with God. He is the Author of our being, and He alone can direct our thoughts aright. He alone can give us noble aspirations and fashion our characters after the divine similitude. If

we draw near to Him in earnest prayer, He will fill our hearts with high and holy purposes and with deep, earnest longings for purity and clearness of thought.*17LtMs, Ms 158, 1902, par. 58*

Pray, brethren, pray. Draw near to God. The promise is that as you do this, He will draw near to you.*17LtMs, Ms 158, 1902, par. 59*

Earnestness in Service

If Christ were upon the earth today, how earnestly He would work. Let those who claim to believe the truth catch the life-giving light from Him and show by their unselfish efforts that they believe that the truth is so important that they must do all in their power to impart it to others.*17LtMs, Ms 158, 1902, par. 60*

The Captain of our salvation stands ready to co-operate with all who engage in the work of soul-saving. We cannot afford to idle away our precious time.*17LtMs, Ms 158, 1902, par. 61*

Can we not see what we must be in order to be laborers together with God? Can we not see that as Christians many of us our complete failures? What do we need?—Entire separation from the world, from its spirit, its purposes, its practices.*17LtMs, Ms 158, 1902, par. 62*

In the work of God, success does not depend on numbers, on standing, and intellectual attainments, but on the fitness obtained by walking and working with Christ. "Come unto Me," He says, "Take My yoke upon you, and learn of Me." [*Matthew 11:28, 29.*] You will find by actual experience that My yoke is easy and My burden light. O for consecrated Christians, for Christlike consistency, for the faith that works by love and purifies the soul!*17LtMs, Ms 158, 1902, par. 63*

May God help us to repent, and change our sluggish movements into consecrated activity. May He help us to show by our words and works that we may make the burden of perishing souls our own. Sprinkled with the blood of Christ, our offerings will be as a sweet savor of life unto life.*17LtMs, Ms 158, 1902, par. 64*

Let us be thankful every moment for God's forbearance with our

tardy, unbelieving movements. Let us not slacken our efforts in order to indulge undue elation. Such elation will react, resulting in mortification. Instead of flattering ourselves with the thought of what we have done, after doing just a little, we are to labor still more earnestly. We are not to cease our efforts or relax our vigilance. Never is our zeal to grow less. Our spiritual life must be daily revived by the stream that makes glad the city of our God. We must be ever on the watch for an opportunity to use for God the talents that He has given us.*17LtMs, Ms 158, 1902, par. 65*

I appeal to our church members to come into line. I appeal to them to stop criticizing, and begin to pray. Will they now go to work in earnest for the Master, or will they give the enemy power by allowing unconsecration and unbelief to control their lives?*17LtMs, Ms 158, 1902, par. 66*

Said Christ, "Ye are the salt of the earth. But if the salt have lost his savor, wherewith shall it be salted? it is henceforth good for nothing but to be cast out, and trodden underfoot of men." "Ye are the light of the world. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [*Matthew 5:13, 14, 16.*] How can Christ, looking upon our inactivity, say of us, "Ye are the light of the world"?*17LtMs, Ms 158, 1902, par. 67*

"As I have loved you."*17LtMs, Ms 158, 1902, par. 68*

He who has a deformity of character is not to thrust it forward as something deserving of praise. A physical deformity is, or should be, kept carefully out of sight. The hasty word, the unkind deed, should be carefully avoided by those in God's work. If the one acting as leader has not yet mastered the tendency to speak harshly and act harshly, let him seek most earnestly to overcome this fault. Let him censure and condemn himself, and seek the strength that God alone can bestow.*17LtMs, Ms 158, 1902, par. 69*

It is the duty of every believer in Christ so to order his life, that in his association with others and in his ministry for the afflicted, he will impart a calm, hallowed peace, which brings with it the consolation of the gospel.*17LtMs, Ms 158, 1902, par. 70*

Will you be partakers of the divine nature? Will you not strive to overcome your hereditary and cultivated tendencies to wrong, that others may not be harmed by them? As leaders in His work, God calls for men who are willing to be led by His wisdom. He can teach such men how to deal with minds. *17LtMs, Ms 158, 1902, par. 71*

Every one who submits to the solemn rite of baptism pledges himself to obey the words, "As I have loved you, that ye also love one another." [*John 13:34.*] Not until the disciples saw Christ dying on the cross for the sins of the world did they understand the meaning of His love for them. Therefore the injunction to love one another was called a new commandment. They were to love one another with the love manifested on the cross of Calvary. The blood of Christ speaks better things than the blood of Abel. It tells of His eternal, unchanging love for us. *17LtMs, Ms 158, 1902, par. 72*

The influence of Christlike love is far reaching. "By this shall all men know that ye are my disciples, if ye have love one to another," Christ declares. [*Verse 35.*] Thus we are to bear witness for Christ. Thus we give proof of the genuineness of our Christianity. *17LtMs, Ms 158, 1902, par. 73*

A Separate People

The instruction given to the Israelites in regard to mingling with the nations round them shows how strictly the Lord's people today are to guard themselves against worldliness. *17LtMs, Ms 158, 1902, par. 74*

The Israelites were commanded to "make no covenant with them, nor show mercy unto them, neither shalt thou make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy you suddenly. But thus shall ye deal with them: ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth.

The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations; 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 you this day, to do them.” [*Deuteronomy 7:2-11.*]*17LtMs, Ms 158, 1902, par. 75*

Praising the Lord

In the *first* and *second chapters of first Samuel* is recorded the prayer of a consecrated woman who served and glorified God. Her offering of thanksgiving for the answer to her prayer is a lesson to those who today receive answers to their requests. Do we not neglect to return praise and thanksgiving to God for His lovingkindness?*17LtMs, Ms 158, 1902, par. 76*

God’s goodness in hearing and answering prayer places us under a heavy obligation to express our thanksgiving for the favors bestowed on us. We should praise God much more than we do. The blessings received in answer to prayer should be promptly acknowledged. The record of them should be placed in our diary, that when we take the book in hand, we may remember the goodness of the Lord, and praise His holy name.*17LtMs, Ms 158, 1902, par. 77*

David declares, “I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live.” [*Psalm 116:1, 2.*]*17LtMs, Ms 158, 1902, par. 78*

Trial

It is for our present happiness and our future good that God subjects us to discipline.*17LtMs, Ms 158, 1902, par. 79*

With patient tenderness Christ guides the newborn soul into His kingdom, as a mother teaches her little child to walk.*17LtMs, Ms 158, 1902, par. 80*

Through sanctification the heart becomes more and more like the heart of God. The will is more and more fully conformed to the will of God.*17LtMs, Ms 158, 1902, par. 81*

It is time that those who claim to believe the truth understood that their lives—their thoughts, words, and deeds—testify to the value of their religion.*17LtMs, Ms 158, 1902, par. 82*

Our tapers are to be lighted from the divine altar. Divinity and humanity are to unite in the effort to restore in human beings the image of God.*17LtMs, Ms 158, 1902, par. 83*

The Principles of God's Word*17LtMs, Ms 158, 1902, par. 84*

The principles of God's Word, not the multiplied conjectures of human philosophy, are to be our guide. These principles are adapted to all the circumstances of life. They prepare the soul for duty and brace it for trial. They bear the stamp of their divine author. As we take them with us into our daily life, they are a safeguard against evil. Upon all with which they are brought in contact, they exert a preserving influence.*17LtMs, Ms 158, 1902, par. 85*

Dealing With Minds

The education of the mind and heart may be illustrated by the work of a skilful gardener. He cares tenderly for his plants, watching them carefully, studying their habits, and watching their growth, that he may know how best to treat them. Watch him at his work. Mark how skilfully he handles the plants, and learn from him how to deal with minds. There is no roughness, no harsh, violent movements; thus he might mar the branches or break off the fruit-bearing buds. He is always careful, always patient, and the abundant yield of the trees and plants is his reward.*17LtMs, Ms 158, 1902, par. 86*

It is not all in one day that he does the work that makes his garden and orchard beautiful. This result is the fruit of many days and hours of patient effort. *17LtMs, Ms 158, 1902, par. 87*

It is this care that souls need to prepare them to receive the impressions of the Holy Spirit. *17LtMs, Ms 158, 1902, par. 88*

The principles that guide the gardener in his work are the principles that the Lord follows in His discipline of the human heart. Not by violence or force does He make it tender, but by patient, painstaking effort. *17LtMs, Ms 158, 1902, par. 89*

Thus we are to deal with minds, especially with the minds of the youth. *17LtMs, Ms 158, 1902, par. 90*

A symmetrical character will testify to the power of kindness, long-suffering, and gentleness. *17LtMs, Ms 158, 1902, par. 91*

Tests

The Word of God contains the tests that He has given. No one has a right to force upon others tests that are not given in this Word. The tests that God has given are in no wise to be set aside for tests of human manufacture. And even the Bible tests are to be used with discretion, modesty, and meekness. Self is to be hidden in Christ. Self-exaltation is the greatest danger of the age. *17LtMs, Ms 158, 1902, par. 92*

The principles of the Bible are to guide us in all that we do or say. When a man assumes authority that God has not given him, he becomes oppressive and greatly displeases his Maker. God does not leave His human family to human dictatorship. Let men beware how they exalt or put down their fellow men. The Lord calls for a thorough work of repentance. All dross is to be separated from our characters. We must reach a higher standard. Some need to be melted over before they can be among the number who see God. Self appears most prominently in the daily life. *17LtMs, Ms 158, 1902, par. 93*

God's heart of infinite love is full of compassion and pity. He bids those in positions of trust say to those in perplexity, "Behold the

Lamb of God, which taketh away the sins of the world.” [*John 1:29.*]*17LtMs, Ms 158, 1902, par. 94*

Trial

The Lord afflicts His people when they become careless and indifferent. He permits temporal losses and bodily affliction to come upon them, that they may be led to consider their ways and turn to the Lord. The greatest blessing that God’s wayward children have is the correction that He gives them.*17LtMs, Ms 158, 1902, par. 95*

Words to Parents

The home is to be a training school, where the children learn from the parents the meaning of self-discipline and self-control. Let the parents remember that, under the authority of God, they are to do the work that He has laid upon them. Let them co-operate with God by making themselves fit teachers for their children.*17LtMs, Ms 158, 1902, par. 96*

It should ever be the aim of husband and wife to make their united life all that God designs it to be to them and to their children. Parents, remember that the training of your children is your lifework. Take heed to yourselves. Critically examine your hearts to see whether you are under the control of God’s grace. Are you cultivating traits of character that will recommend your Christianity? Do you, when trying circumstances arise, search the Scriptures with humble, prayerful hearts? Are you in subordination to the Word of God? Are you a doer of this Word? Here in the sanctuary of the home, God’s work for your children is to begin. Remember that you are under solemn obligations to fulfil your trust, to make yourselves examples of what you desire your children to become. Do not fail to give your children, from their infancy, the patient instruction they have a right to receive.*17LtMs, Ms 158, 1902, par. 97*

Fathers and mothers should become acquainted with the duties devolving on them, and, by a faithful performance of these duties, prove themselves true to God and to their children. The physical health of every member of the family is to be carefully guarded. The body is the temple of God, and it is to be kept free from defilement.

The children are to be taught to avoid forming habits that weaken the physical powers.*17LtMs, Ms 158, 1902, par. 98*

Parents, you are to be in the home the Lord's physicians, healers of physical, mental, and spiritual afflictions. Keep in touch with your sons and daughters, as they grow from childhood to manhood and womanhood. Be sure that their physical habits are such as will help them to build a strong, symmetrical character.*17LtMs, Ms 158, 1902, par. 99*

Every detail in the home is to be carefully looked after. The children are to be taught to keep their habits of life pure and clean. Nothing that savors of commonness or cheapness is to be allowed. Tell them that they are preparing for entrance into the city of God and that nothing that defiles can enter there.*17LtMs, Ms 158, 1902, par. 100*

Learn how to relieve physical suffering. It is not necessary, in order to do this, for you to take years of training in a medical institution. Study for yourselves at home.*17LtMs, Ms 158, 1902, par. 101*

Keep yourselves in a pleasant state of mind. Cultivate love. This is the power that binds the family together. To give way to anger before the children is like giving them a dose of poison. Keep your words and acts free from rashness. Keep yourselves under discipline. Let there be nothing, in your words or your treatment of one another, that will grieve the angels of God away from your home.*17LtMs, Ms 158, 1902, par. 102*

Strive every day to make your characters more symmetrical. Keep your finger on your spiritual pulse. Do not allow spasmodic movements or an unwholesome, unhappy state of mind to destroy the order and harmony of the home. Let that sharp word go unspoken. Remember that you are to be as physicians in the home, to see that the spiritual atmosphere pervading your dwelling is pure and sweet.*17LtMs, Ms 158, 1902, par. 103*

Place yourselves in God's hands, and through sanctification of the Spirit a miracle will be wrought in your life that will show what human beings can become through watchfulness and faith and prayer and the grace of Christ.*17LtMs, Ms 158, 1902, par. 104*

The father should keep himself, body, soul, and spirit, in submission to the Lord Jesus. This is the great principle that is to bear rule in the home. He is to receive from on high the oil of grace to impart to his children. Fathers, act in the home like Christian gentlemen. Bring into it the refinement of heaven, and see if the miracle-working power of God will not be revealed. His promises will be fulfilled. But parents have more to do with the fulfilment of these promises than they have supposed. God is abundant in truth and grace and holiness, but human beings have a part to act. *17LtMs, Ms 158, 1902, par. 105*

It is not the Lord's will that parents shall be so fully engrossed in business that they neglect the most important part of their work. It should be the constant study of both father and mother to train their children so that they will be qualified to act well their part in the service of the Lord. Patiently, wisely, tenderly, parents are to teach their little ones, in their lives showing the strength gained by obedience. *17LtMs, Ms 158, 1902, par. 106*

Ms 159, 1902

Fragments

NP

December 15, 1902 [typed]

Fragments. Portions of this manuscript are published in *UL 363*; *HFM 51*.

The Food Work

The Lord is always to be honored and glorified. He is the fountain of life. It is easy for Him to change the wilderness into a fruitful field, that His people may be sustained. It is He who gives the sunshine and shower that causes vegetation to flourish. He gives life to the seed placed in the earth, causing it to spring up and bear fruit. He bids me say to His people in every place, Put your faculties to use. He will give you wisdom that will enable you to produce wholesome foods. He has not confined His knowledge to any one company of men.*17LtMs, Ms 159, 1902, par. 1*

Satan will tempt those who have been taught by God to make healthful foods to say, when others use the productions of earth and tree in making foods that may perhaps be somewhat similar, that they are infringing on their rights. But God never designed that a few men should monopolize the advantages of the food interests, forcing others, who need the same advantages, to bind themselves to fulfil certain conditions.*17LtMs, Ms 159, 1902, par. 2*

My brethren, the Lord is good, and He works with equity. He has blessings for His people in every place. The food business is not to be confined to one company of men. It is the Lord's work, not the work of one or two minds. There are many to whom the Lord will give a knowledge of how to combine the productions of the earth into healthful foods. Every ray of light on this subject is to be cherished. Looking to the source of all light, and placing themselves in close connection with the Holy Spirit, God's people in each country are to use the productions of that country in a way that will

best help those in need of help. *17LtMs, Ms 159, 1902, par. 3*

Out of the Cities

Lot had chosen Sodom as a dwelling place because of its great natural advantages. Was it not in beauty as a second Eden? But he lost all by his choice. The people of Sodom were very wicked, and his children were corrupted by [its] evil practices. Lot was disgusted and grieved by the abominations of the city. "His righteous soul was vexed from day to day." [*2 Peter 2:8.*] *17LtMs, Ms 159, 1902, par. 4*

God sent messengers to tell Lot that He had decided to destroy the city and that he must flee without delay. The angels might have carried Lot away to a place of safety. But God does not carry men when they can walk, and Lot was bidden to flee. But he must arise and gird himself and flee in all haste. His own will, his own muscles, carried him into Sodom, and his will must unite with God's will in carrying him out. His wife's desire to remain in the city, even after the wrath of God had fallen upon it, left her upon the plains, a pillar of salt. *17LtMs, Ms 159, 1902, par. 5*

Today the Lord tells man what to do to save his soul, promising to co-operate with him as he obeys. He says to us, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [*2 Corinthians 6:17, 18.*] *17LtMs, Ms 159, 1902, par. 6*

Many place themselves where it is difficult to maintain integrity and preserve purity. God gives to them the warning to flee out of Sodom. But they cling to their own ideas and think that they know best, and the work that they could do out of the cities, they do for the sake of convenience in the cities. They gather round them workers who ought to be out of the cities. Some of these workers may be unbelievers, but they might be converted if the religious interests were made first. *17LtMs, Ms 159, 1902, par. 7*

The Lord calls for those in positions of trust in His cause to make centers for their work out of the cities, that they may call round them believers and unbelievers, and then make every provision to give

them religious advantages. *17LtMs, Ms 159, 1902, par. 8*

Tested and Tried

Christians will be tested and tried. But if they are sincerely trying to serve God, strength will be given them for every conflict. They are not to listen to the false reports that come to their ears, but are to go straight forward in the path of duty. They are to learn to think for themselves, and their actions are ever to be in accordance with the Word of God. *17LtMs, Ms 159, 1902, par. 9*

Do not go out of your way to call your enemy to account. His words of censure and malice are like sparks which, if not blown upon and fed, will go out of themselves. Live down the evil reports of those whose tongues are set on fire of hell. If you stop to dispute, you will but open the way for further abuse. Often difficulties may be healed by silence. Let the evil talker alone. Go about your work as one who has a sacred trust to fulfil. When you are criticized, move on as one who hears not. Your heart may be wounded; nevertheless, do not allow yourself to be turned aside from your work. Give your time and attention to matters of eternal interest. *17LtMs, Ms 159, 1902, par. 10*

Christ is your example. He came to this world and in humanity lived the life that He desires you to live. Look to Him. Study His plans and purposes and methods. His life is our lesson book. A divine-human Saviour, He stands before us with the invitation, "Come unto me, ... and I will give you rest. ... My yoke is easy, and my burden is light." [*Matthew 11:28, 30.*] *17LtMs, Ms 159, 1902, par. 11*

Christ's life is a perfect revelation of God's character. What then is our duty, Paul tells us. Christ revealed Himself to Paul as he was persecuting the saints, and he declared, "I was not disobedient to the heavenly vision." [*Acts 26:19.*] Henceforth his one desire was to preach Christ and Him crucified. Writing to the Ephesians, he says, "Unto me, who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now

unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.”
[Ephesians 3:8-11.]17LtMs, Ms 159, 1902, par. 12

Ms 160, 1902

Words to Parents

NP

December 15, 1902 [typed]

This manuscript is published in entirety in *18MR 118-120*. ^{+NoteOne} or more typed 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 demands from parents and children the service of the whole being, heart, mind, soul, and strength. Parents, God gave His Son that you and your children might have eternal life. Will you despise His sacrifice and make it of none effect? I beseech you to take up the work waiting for you—the education of your children. Teach them from their earliest years to obey. Bring them up in the nurture and admonition of the Lord; then they will form characters that God can approve. Direct their minds to high and holy objects. Point them to God as their sufficiency. Guard well every word you speak in the home. Say nothing that you will regret. At best, life is short.*17LtMs, Ms 160, 1902, par. 1*

Mothers, teach your children to refuse to injure their bodies by obedience to fashion's mandates. Dress them in plain, simple clothing, and thus gain time to give them needed lessons regarding the formation of character.*17LtMs, Ms 160, 1902, par. 2*

The Word of God is explicit regarding the preparation required for the future life. No one need make a mistake in regard to his duty. Every family may know what God expects it to be. He has given His Word as a guide, to point us to the only safe path, to show us the only terms upon which we can gain immortal life.*17LtMs, Ms 160, 1902, par. 3*

Fathers and mothers, think earnestly of the importance of your work. It rests with you to decide whether good or evil thoughts shall occupy the minds of your children. Daily sanctify yourselves to God. In all your plans and purposes let your first question be, How can I

best minister to the present and future good of my children. To prepare them to inherit eternal life requires patient, untiring effort. Let not your perseverance fail. Study with your children. Remember that you are yourselves called God's little children and that you must first learn of Him before you can teach your children aright. *17LtMs, Ms 160, 1902, par. 4*

Make the Word of God your lesson book. The faithful instruction that Timothy received from his mother and grandmother was the foundation of his piety. Of another the Word of God declares, "He did evil, because he prepared not his heart to fear the Lord." [2 *Chronicles 12:14.*] *17LtMs, Ms 160, 1902, par. 5*

Do not fail to give your children instruction in the everyday duties of life. Teach them while they are still young the simpler principles of physiology, showing them how best to preserve their physical, mental, and spiritual powers, and how to use their gifts of brain and muscle to the glory of God. He desires that every part of the being shall be kept in healthy action. Every muscle, every sinew, every nerve has its work. *17LtMs, Ms 160, 1902, par. 6*

From their babyhood train your children for God. If in their earliest years the foundations of a righteous character are laid, their lives, as they grow into manhood and womanhood, will develop into beautiful temples for the Lord. *17LtMs, Ms 160, 1902, par. 7*

Parents who, with the law of kindness ever on their lips, train their children wisely, lovingly, patiently, are preparing them for the mansions that Christ has gone to prepare for those that love Him. The children grow up obedient and respectful, prepared to bear the burdens that will come to them. *17LtMs, Ms 160, 1902, par. 8*

The heart is the citadel of the being. Fathers and mothers, by faithful instruction guard the hearts of your children against evil. Forget not the subtlety of the enemy, who seeks to gain entrance into the heart, that he may take possession of the whole being. Once firmly seated on the throne of the heart, no human power can cast him from his stronghold. *17LtMs, Ms 160, 1902, par. 9*

The heart-searcher knows the cruel power of the enemy and the weakness of the human heart. He knows how untiringly the enemy

seeks to gain control of children and youth, and how often he is aided in his efforts by the neglect of fathers and mothers. O how many families there are where the children, their temporal needs abundantly supplied, are allowed to grow up without a knowledge of the Saviour. Their spiritual needs are neglected. God is not in the home. His place is filled by the enemy. *17LtMs, Ms 160, 1902, par. 10*

O parents give your children wise, patient care, that they may grow up to be noble men and women, and then, when they end this life, they may lie down to rest, knowing that in the morning of the resurrection they will rise to newness of life. *17LtMs, Ms 160, 1902, par. 11*

Ms 161, 1902

The Home Life

NP

December 15, 1902 [typed]

This manuscript is published in entirety in *18MR 121-123*.

Husband and wife are to be faithful to each other so long as life shall last, ever revealing the self-sacrifice that leads to the truest happiness and the highest perfection of character. The husband is to be the houseband of the family, the priest of his home. The wife is to respect and love her husband, and he is to love and cherish his wife. *17LtMs, Ms 161, 1902, par. 1*

“See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.” [*Ephesians 5:15-21*.] *17LtMs, Ms 161, 1902, par. 2*

This is the only way in which husband and wife can glorify God in their united life. *17LtMs, Ms 161, 1902, par. 3*

“Wives, submit yourselves unto your own husbands in the fear of God, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet

hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church.” [*Verses 22-29.*]17LtMs, Ms 161, 1902, par. 4

The gospel—how precious it is! how important that it be presented to all. Rightly received, rightly understood, it makes all who receive it children of God, members of one family, giving them free access to Him as their Father. Those who receive the gospel are not self-centered. They love one another with an unselfish love. They allow nothing to bring in contention and strife. All heaven is pleased to aid them in their effort “to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God according to the eternal purpose which He purposed in Christ Jesus our Lord.” [*Ephesians 3:9-11.*]17LtMs, Ms 161, 1902, par. 5

This is the standard that men and women are to reach in the home life. Husband and wife are to be one in Christ, and as children are born to them, they are to be regarded as a sacred trust, to be carefully trained for the Lord, taught to live pure, holy lives.17LtMs, Ms 161, 1902, par. 6

Parents can be ministers for Christ in the training of their children. The education of a child begins in its earliest years. From its babyhood it is to be taught to obey. To teach their children this lesson, parents must themselves live in obedience to the Word of God. Parents, teach your children to do what you tell them. And from the grief you experience when they disregard your wishes, learn how you grieve and disappoint Christ when you disobey Him. The effort to bring your children up in the right way will teach you many valuable lessons in regard to your duty to obey the Word of the Lord.17LtMs, Ms 161, 1902, par. 7

Teach your children to repeat the commandment, “Honor thy father and mother; that thy days may be long upon the land which the Lord thy God giveth thee.” [*Exodus 20:12.*] Tell them that to honor their parents means to love them, to listen to their teachings, and obey their requirements. Be sure that what you ask of your children is in accordance with God’s will. The Lord’s command to children to

obey their parents holds its force until the parents require of the children something that is not in harmony with His commands. The children are then to obey God rather than their parents. The Lord does not ask children to obey their parents when obedience to them would mean disobedience to Him. *17LtMs, Ms 161, 1902, par. 8*

Parents, do not keep money-making before your children as the great object of life. Tell them that the formation of a Christlike character is worth more than all else. Tell them that they are Christ's blood-bought heritage, and that He desires them to live happy, useful lives, honoring the Lord and helping those around them. *17LtMs, Ms 161, 1902, par. 9*

Always treat your children with respect. You will find that they are most easily and successfully governed by gentleness. Do not allow them to disobey, but repress all harshness in yourself; for harshness always arouses stubbornness and resistance. Do not deal with them in a way that will make them more perverse. Treat them as you would wish to be treated were you in their place. How can parents expect their children to be won to Christ when they themselves, claiming to be His followers, are harsh and severe. *17LtMs, Ms 161, 1902, par. 10*

All heaven is interested in your home. God and Christ and the heavenly angels are intensely desirous that you shall so train your children that they will be prepared to enter the family of the redeemed. Are you teaching them to be loyal to Christ? Remember that they are the younger members of God's family. Are you bringing into the home the transforming power of the grace of Christ? Are you making the church in your home an object lesson that will help other parents to fulfil God's purpose for them? Are you teaching your children to live Christlike lives, so that they will know how to conduct themselves in the mansions that Christ has gone to prepare for those who have prepared themselves to receive a welcome into the courts above? *17LtMs, Ms 161, 1902, par. 11*

Ms 162, 1902

Diary/The Ministry is Ordained of God

NP

December 11, 1902 [typed]

Previously unpublished.

The Lord will work with humble men who reveal that they are ever learning, ever under the control of the Holy Spirit. Such men are not of the class represented as “ever learning, and never able to come to the knowledge of the truth.” [2 *Timothy 3:7.*] True learners of Jesus Christ learn to a purpose, becoming more and more Christlike in word and action. *17LtMs, Ms 162, 1902, par. 1*

The great enemy of the church is determined to introduce among God’s people things that will create disunion and variance. The prayer for unity that Christ offered to His Father just before His suffering and death is given to impress every heart. Jesus will work with those who by earnest watchfulness and prayer are daily converted. God will surely hear the prayers of His people. He will not permit one of His praying children to be overcome by the enemy. *17LtMs, Ms 162, 1902, par. 2*

“Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that My people is taken away for naught? They that rule over them make them to howl, saith the Lord; and My name continually every day is blasphemed. Therefore My people shall know My name: therefore they shall know in that day that I am He that doth speak: behold, it is I. *17LtMs, Ms 162, 1902, par. 3*

“How beautiful upon the mountains are the feet of him that bringeth good tidings, 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.” [*Isaiah 52:1-8.*]*17LtMs, Ms 162, 1902, par. 4*

These words portray the happiness and overcoming grace revealed in families where unity and peace and love abide. The Lord is honored by these peaceful homes—symbols of the purity of our heavenly home.*17LtMs, Ms 162, 1902, par. 5*

When professing Christians are united as one—one with Christ in God—they are representatives of the Church of the Firstborn. Unity should ever be the element of preservation in the Christian church. Men and women are united in church capacity by a most solemn covenant with God to obey His Word and to unite in an effort to strengthen the faith of one another.*17LtMs, Ms 162, 1902, par. 6*

God deals with man in accordance with his faith. Those who, having united with the church, still feel at liberty to find fault with their brethren, are doing their own souls a great injury. Every time they work in this way, they place themselves on Satan’s side of the controversy, becoming channels through whom he communicates darkness, creating doubt and suspicion among God’s children. Satan has many, many men and women of opportunity. If they are members of God’s church, the enemy is better served than if they made no profession of Christianity. They may go through the outward form of worship, but in word and deed they reveal the spirit of Satan and, unless converted, will by his devices be led on and on to final ruin.*17LtMs, Ms 162, 1902, par. 7*

Unconverted church members may do the same things that Christians do with altogether a different spirit and different motives. The words and acts of a Christian are a savor of life unto life; the words and acts of a hypocritical church member are a savor of death unto death.*17LtMs, Ms 162, 1902, par. 8*

Contention in the church is always attended with a dearth of spirituality. The Lord cannot be glorified by a contentious church. “All ye are brethren.” [*Matthew 23:8.*] Cultivate the grace of God. Lift

up your hearts in prayer to Him for His keeping power. Avoid all contention among yourselves. Use every means within your reach to restrain the unsanctified words that are ever upon the tongue—words that would cast a reflection upon others. Be true to one another. We are bought with a price; therefore in word and act we should glorify God.*17LtMs, Ms 162, 1902, par. 9*

When the members of God's church see eye to eye, they will constantly guard the tongue, in order that they may not misuse the talent of speech. This talent is a precious gift. Let us study our words with care, and be a blessing to mankind by refusing to bring reproach upon one of our brethren by passing on to others some evil report that we may hear. If we speak evil of another, reproach will lie at our door. When we all love our neighbor as ourselves, idle, mischievous whisperings will cease. May the Lord by His converting power sanctify our talent of speech, that we may use it to His glory and in no wise to the injury of souls.*17LtMs, Ms 162, 1902, par. 10*

Every watchman on the walls of Zion is under sacred obligation to watch for souls as one that must give an account. Through God's grace he can do a work that heaven shall approve, in laboring to keep the church in unity and peace. The work of a gospel teacher is to proclaim the truth. Let him remember that he is to publish peace, "endeavoring to keep the unity of the Spirit in the bond of peace."*[Ephesians 4:3.]17LtMs, Ms 162, 1902, par. 11*

The church should respect the gospel ministry; for it is God's appointed means of communicating His messages to the people. Let the church members sustain the ministers in their work as ambassadors for Christ. God's ministers open to men and women the living Oracles of truth. Let no one venture to make a tirade on any minister; for it would be a tirade against Christ in the person of His messenger.*17LtMs, Ms 162, 1902, par. 12*

"The Lost Sheep of the House of Israel"*17LtMs, Ms 162, 1902, par. 13*

When Jesus sent forth the twelve, He "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel."*[Matthew 10:5, 6.]17LtMs, Ms 162, 1902, par. 14*

Christ instructed the disciples plainly not to go “into the way of the Gentiles” until they had first borne their testimony to the Jews. If the Jews refused to hear them, they were to go into new territory. The work before them was an important one. The time had come for the light of truth to be carried to the Jewish nation and to the whole world. But if those sent forth had at first worked among the Samaritans and the Gentiles, the doors of entrance to the Jews would have been closed. *17LtMs, Ms 162, 1902, par. 15*

Afterward, the disciples were commissioned to go into all the world, and teach all nations. *17LtMs, Ms 162, 1902, par. 16*

Christ Himself, in all His ministry, gave the Jewish nation the first opportunity to receive Him as the Saviour. Upon the Jews was bestowed the honor of first hearing from the lips of Christ His message of salvation. The Lord Jesus gave a special and very wonderful gospel to the Jews. He regarded them as lost sheep, which He, as their Shepherd, came to seek and to save, gathering them out from the bypaths and the highways of sin and error and bringing them back to his fold. *17LtMs, Ms 162, 1902, par. 17*

The work that the apostles were to do was clearly defined: “As you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it. And if the house is worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 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 for that city.” *[Verses 7-15.]17LtMs, Ms 162, 1902, par. 18*

Our Attitude Toward the Erring

Instructing the twelve in regard to the opposition they would meet,

Christ declared, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." [Verse 16.] *17LtMs, Ms 162, 1902, par. 19*

Christ is represented in the person of the saints whom He sends forth to work for Him; therefore in opposing His representatives, man shows animosity to Him. This is just as verily the case when those who claim to have experience in the things of God pursue a course that hinders and afflicts one of the Lord's servants by misrepresentations, misstatements, and false charges, exalting themselves as judges of that which has been represented to them and which they cannot understand. *17LtMs, Ms 162, 1902, par. 20*

Let all our people realize that it means much to them how they treat the Lord's workers who, in some respects, do not do as they think they would do under similar circumstances. Let every one attend to his own work and not regard himself as appointed by the Lord to watch for something to criticize in the work that his brother does. If you think a fellow laborer is in any danger of doing wrong, go directly to him. If you listen to and pass on to others a reproach against one of the Lord's servants, you will be called to an account for this by God. How much better it would be for you to speak to your brother personally and listen respectfully to his explanation of his course of action. *17LtMs, Ms 162, 1902, par. 21*

My brother, my sister, you are forbidden to make the mistakes of your fellow worker a subject of conversation. By speaking evil of another, you sow seeds of criticism and denunciation. How dare you do this? First go to the one that you think is in the wrong, and tell him his fault between you and him alone. If he will hear you, and can make the matter plain to you, then you are not in danger of becoming guilty of the sin of tale-bearing. You yourself are the one that is helped, and you will be thankful that you have not spoken words of reproach against one of the Lord's servants before you went to him, as the Lord has told you to do when you find your brother in a fault. *17LtMs, Ms 162, 1902, par. 22*

Christ gave His life to redeem perishing souls. Let us cast no one aside indifferently upon hearing an evil report concerning him. Christ has pointed out the course that we should pursue in such

cases, and no man is at liberty to follow any other way. The reputation of men and women is held in high value by Him who knows the cost of the soul. The Redeemer has given instruction in regard to the manner in which church members should deal with one another when found in a fault. No one is sufficiently wise to improve upon God's plan. *17LtMs, Ms 162, 1902, par. 23*

In the gospel commission we read: "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.*]*17LtMs, Ms 162, 1902, par. 24*

One of the commands which Christ has given is that which relates to our duty toward the erring. "If thy brother trespass against thee," the Saviour declares, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [*Matthew 18:15-18.*]*17LtMs, Ms 162, 1902, par. 25*

This lesson should be studied by parents and taught to their children. Children should be instructed not to be eager to catch up unreliable reports from the lips of their associates. Christ has lifted the danger signal. Christians should teach their children to speak ill of no man, but to follow the instruction of Christ. Insinuations, corrupt words that defile the garments of one who is doing the Lord's work, must be repented of and confessed. A leaf from the tree of life will heal the soul, making free the guilty, penitent one. No other method of healing has ever been devised. *17LtMs, Ms 162, 1902, par. 26*

Let every one be very careful about his words. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

[*Matthew 12:37.*] To those who have educated themselves to speak unadvisedly I am instructed to say, Unless you cease encouraging the speaking of evil words in the home, the school, and the church; unless you guard as Christians should the reputation of your fellow workers, you are endangering your own souls and the souls of many others. No longer talk with one another in regard to the wrong things that some one else is doing. Never, never, repeat a scandal. Go to the one assailed, and ask him in regard to the matter. If he is guilty, the wrong can be righted then and there by confession and prayer. Not another soul needs to know the mistake.*17LtMs, Ms 162, 1902, par. 27*

To every man God has given his work, according to his several ability. God has not appointed any man to be the judge of any other man's motives and work. He who feels at liberty to dissect the character of another, he who watches for evil, is a commandment-breaker as verily as if he should openly disregard the Sabbath of the fourth commandment. He who intentionally detracts from the influence that God has given to one of his fellow men is committing a sin. He is enlisting under the black banner of the prince of evil; he is joining the forces of the great accuser of the brethren. Whatever his calling and his profession, he will be treated as was the tree that bore no good fruit.*17LtMs, Ms 162, 1902, par. 28*

God has ordained that in the association of man with his fellow man there is to be mutual blessing. Christ has made this possible. To be a man in God's sight, and recorded as such in the books of heaven, places man under a heavy weight of responsibility to glorify his Creator in this life, which he can do with excellent effect by loving God supremely and his neighbor as himself.*17LtMs, Ms 162, 1902, par. 29*

"Thou has left thy first love."*17LtMs, Ms 162, 1902, par. 30*

My brethren, I have been instructed that until your first work is done, as is plainly stated in the *second chapter of Revelation*, your council meetings will amount to naught. The message to the church at Ephesus is the message that God is sending to his church today:*17LtMs, Ms 162, 1902, par. 31*

"These things saith He that holdeth the seven stars in His right

hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted." [*Verses 1-3.*]*17LtMs, Ms 162, 1902, par. 32*

After specifying their good works, Christ declares: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent." [*Verses 4, 5.*] Something more than the mere admission of wrong is required. Genuine repentance must be manifested, and this will be shown when the proud in heart take upon themselves Christ's yoke and heed His invitation, "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.*]*17LtMs, Ms 162, 1902, par. 33*

"Remember therefore from whence thou art fallen, and repent, and do the first works"—the works of Christian love and fellowship. [*Revelation 2:5.*] Of Christians it is said, "In honor preferring one another." [*Romans 12:10.*] It would be a blessing to every man to feel that he is exalted by cultivating the grace of humility. Man has nothing but that which he receives from his Creator. If he becomes puffed up with conceit, he cannot honor God. Without Christ, good works amount to nothing. Man may come to have so little love for Christ that he fails of comprehending the value that his Saviour places on the human soul. Many are performing good works without the savor that makes them of value in God's estimation. The Lord is calling upon those who have lost their first love to repent and to engage heartily in the work of recovering the loss that they have sustained. "Repent," He pleads, "and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:5.*] The removal of the candlestick is always followed by a loss of spiritual perception in regard to God's estimation of the value of man.*17LtMs, Ms 162, 1902, par. 34*

A deep spiritual revival should take place in the Church. The

professed people of God should be aroused to a realization of the loss that they have suffered spiritually. Many, many have lost the love that gives value to good works. They must repent and do their first works, else they cannot be saved.*17LtMs, Ms 162, 1902, par. 35*

Let the ones who are so ready to criticize and condemn consider what they were before the Lord Jesus lighted the candle of love in their darkened souls. Those in whom this light is still burning, though feebly, are to look back to the rock from whence they were hewn. They should examine themselves often, to ascertain whether they be in Christ, and Christ in them—whether they are wearing His yoke, or a yoke that men have placed on their necks. Those who desire to keep humble must wear Christ's yoke. Their traits of character will not then savor of the hereditary and cultivated tendencies to wrong that formerly made them unable to comprehend the necessity of cherishing the love of God.*17LtMs, Ms 162, 1902, par. 36*

How many will, with earnest solemnity, appropriate to themselves the admonition to “repent, and do the first works”? To every impenitent one who once cherished the love of God in his heart, the Lord is saying, “I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Verse 5.*] God's professed people are to be sifted as wheat is sifted from the chaff.*17LtMs, Ms 162, 1902, par. 37*

A Lesson From Christ's Attitude Toward Judas

Among the chosen disciples of Christ there was a representative of Satan. Judas was not a disciple at heart. Often he led the followers of Jesus to form opinions contrary to the teachings of the Master. He criticized Christ's words and asked questions that led the thoughts of the disciples away from the subjects brought them. In every instance Christ counterworked this satanic work. It was because of the opposing influence of Judas in deceiving the disciples that Christ had to repeat so many of His lessons.*17LtMs, Ms 162, 1902, par. 38*

Judas did not come out boldly in opposition to Christ, and therefore

he was able to deceive the other disciples. Christ knew that Judas was possessed of the demon of selfishness when He connected him with Himself as one of the twelve. He hoped that the lessons presented from day to day would bring conviction to the heart of Judas. *17LtMs, Ms 162, 1902, par. 39*

But Judas remained impenitent. Christ knew that this disciple would betray Him, yet He did not separate him from the other disciples and send him away. Jesus foresaw that if He were to dismiss Judas at the time when He was preparing the minds of the disciples for His death and ascension, Satan would use Judas to spread to the world reports difficult to meet and explain. The leaders of the *17LtMs, Ms 162, 1902, par. 40*

Jewish nation were watching and searching for something that they could use to make of none effect the words of Christ. The Saviour knew that Judas, if dismissed, could so misconstrue and mystify His statements that the Jews would accept as true Judas's version of His words, using it to bring terrible harm upon the other disciples and to leave upon the minds of Christ's enemies the impression that the Jews were justified in their attitude toward Jesus and His followers. *17LtMs, Ms 162, 1902, par. 41*

If Christ had sent Judas away from His presence, the vilest scandal might have been reported for truth. After such an assertion by a former disciple, society would have been in a state of mind difficult to influence. Christ therefore kept Judas by His side, where He could counterwork every influence that might be brought to bear against His work. *17LtMs, Ms 162, 1902, par. 42*

All the way along in the history of the third angel's message, there have been amongst us men who have done much harm to God's cause. These men are spots in our feasts of charity; tares among the wheat; wolves among the sheep, ready to tear and devour. Every such an one will be rewarded "according to his works." [*Matthew 16:27.*] God "hath appointed a day in the which He will judge the world in righteousness." [*Acts 17:31.*] Then the separation will be made between the wheat and the tares. In that day it will be revealed that those who tear down and destroy the reputation of God's servants are hypocrites. By their own lips they will bear a

testimony that clears of suspicion those against whom they have reported evil. All the time they have known that they were dealing unjustly, cruelly injuring the reputation of their fellow man, simply because they delighted to create lies and to bear false witness against their neighbors. *17LtMs, Ms 162, 1902, par. 43*

Had not Christ borne with Judas as He did, His followers would have been in great peril after His ascension. But men were afraid to lay hands on the disciples because of the fate of the betrayer of innocent blood. The enemies of Christ could not help but notice the terrible result of Judas's traitorous act. A deep impression was made upon their minds by his final confession of guilt, when he "repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed innocent blood." Judas "cast down the pieces of silver in the temple, and departed, and went and hanged himself." "Falling headlong, he burst asunder in the midst, and all his bowels gushed out." [*Matthew 27:3-5; Acts 1:18.*] *17LtMs, Ms 162, 1902, par. 44*

All these developments, in addition to the scenes of the crucifixion and the resurrection, gave the disciples courage. The raising of Jesus from the dead and His ascension to heaven, as well as the horrible death of Judas, placed the disciples on vantage ground. If Christ had not borne with Judas until the end, the results of the betrayer's course would not have been impressive enough to stay the hands of the persecutors, and the most terrible scenes would have been witnessed after Christ's ascension. Instead of putting to death only Stephen, they would have made an effort to destroy all the apostles. But God worked by His Holy Spirit, and five thousand were converted in one day. Let God be true and every man a liar. Christ Jesus stands at the helm. "Lo," He declares, "I am with you alway, even unto the end of the world." [*Matthew 28:20.*] *17LtMs, Ms 162, 1902, par. 45*

Ms 163, 1902

David's Testimony to God's Goodness

NP

December 15, 1902 [typed]

Portions of this manuscript are published in *2BC 1018*; *3BC 1128*; *CTr 146*. †NoteOne or more typed 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 *twenty-second chapter of second Samuel* contains David's testimony to the goodness, mercy, and love of God. He dwells on the watchful care that God has ever shown toward him. He recounts the Lord's goodness and the manifestations of His power in his behalf. *17LtMs, Ms 163, 1902, par. 1*

"The Lord is my rock and my fortress, and my deliverer," he declares; "in Him will I trust; He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; Thou savest me from violence. I will call on the Lord, who is worthy to be praised; so shall I be saved from mine enemies. When the waves of death compassed me, the floods of ungodly men made me afraid; the sorrow of hell compassed me about; the snares of death prevented me; in my distress I called upon the Lord, and cried unto my God; and He did hear my voice out of His temple, and my cry did enter into His ears. Then the earth shook and trembled; the foundations of heaven moved and shook, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly; and He was seen upon the wings of the wind. And He made darkness pavilions round about Him, dark waters, and thick clouds of the sky. Through the brightness before Him were coals of fire kindled. ... He sent from above, He took me; He drew me from many waters. He delivered me from my strong enemy, and from them that hated me; for they were too strong for me. They prevented me in the day of my calamity; but the Lord was

my stay. He brought me forth also into a large place; He delivered me, because He delighted in me.” [Verses 2-13, 17-20.] *17LtMs, Ms 163, 1902, par. 2*

“These be the last words of David. David the son of Jesse, and the man who was raised up on high, the anointed of God of Jacob, and the sweet singer of Israel said, The Spirit of the Lord [spake] by me, and His word was in my tongue. The God of Israel saith, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be not so with God, yet hath He made with me an everlasting covenant, ordered in all things, and sure; for this is all my salvation, and all my desire, although He made it not to grow.” [2 Samuel 23:1-5.] Thus David bears witness to the truth of God’s promises. With deep earnestness he praises God for his oversight over him in past years and declares his trust in His leading. *17LtMs, Ms 163, 1902, par. 3*

When God called David from his father’s sheepfold to anoint him king of Israel, He saw in him one to whom He could impart His Spirit. David was susceptible to the influence of the Holy Spirit, and the Lord in His providence trained him for His service, preparing him to carry out His purposes. Christ was the Master-builder of his character. *17LtMs, Ms 163, 1902, par. 4*

How joyfully David triumphs in God and his relation to Him. “Who is a rock save our God? ... The Lord liveth, and blessed be my rock; and exalted be the God of the rock of my salvation. He is my strength, my power. He is the source and foundation of all my blessings. He is to be as the shadow of a great rock in a weary land. He is my strength, my support. He it is who keep me safe. In Him will I trust. I will submit my will to Him and will trust in His power, depending on His wisdom and goodness. He is worthy to be praised. To Him will I give thanks. *17LtMs, Ms 163, 1902, par. 5*

“The Lord rewarded me according to my righteousness; according to my cleanness in His eyesight; according to the cleanness of my hands hath He recompensed me. For I have kept the way of the

Lord, and have not wickedly departed from God. For all His judgments were before me; as for His statutes, I did not depart from them. I was also upright before Him, and have kept myself from mine iniquity. Therefore the Lord hath recompensed me according to my righteousness; according to my cleanness in His eyesight. With the merciful Thou wilt show Thyself merciful, and with the upright man Thou wilt show Thyself upright. With the pure Thou wilt show Thyself pure, and with the froward Thou wilt show Thyself unsavory. And the afflicted people Thou wilt save; but Thine eyes are upon the haughty, that Thou mayest bring them down. For Thou art my lamp, O Lord; and the Lord will lighten my darkness. For by Thee have I run through a troop, by my God have I leaped over a wall. As for God, His way is perfect; the word of the Lord is tried; he is a buckler to all them that trust in Him." [See *2 Samuel 22:32, 47, 21-31.*]*17LtMs, Ms 163, 1902, par. 6*

After David had been made king of Israel, God did not compliment him on his exalted position or his dignity and the extent of his power, but instructed him in regard to the obligations resting on him. This instruction was to be carefully cherished as the Word of the Lord for all who should follow David as rulers of the people. They were to be often repeated as lessons of counsel to future generations. Will those in positions of responsibility in the cause of God today study this instruction with humble, prayerful hearts, praying to the Lord for guidance?*17LtMs, Ms 163, 1902, par. 7*

The heavier the responsibilities that a man bears, the more humble should he be and the more jealous of himself, lest he withdraw his confidence from God and become haughty, overbearing, presumptuous, and self-exalted. This is the danger threatening those who have been especially favored by God. Unless they become wise in the wisdom of God, and strive constantly to reveal the attributes of God, they are in danger of thinking themselves sufficient for all things. Unless they are guarded, they will set an example that will show that they are apostates from the truth, and their course will lead many astray.*17LtMs, Ms 163, 1902, par. 8*

He who sacrifices one principle of truth to gain the favor of man is not to be trusted. Be afraid of him. Only those who realize the sacredness of their responsibilities, and remember that if they walk

in their own strength they will take a course that God cannot endorse, are to be trusted. Those placed in positions of responsibility should be men who fear God, who realize that they are men only, not God. They should be men who will rule under God and for Him. Will they give expression to the will of God for His people? Do they allow selfishness to tarnish word and action? Do they, after obtaining the confidence of the people as men of wisdom who fear God and keep His commandments, belittle the exalted position that the people of God should occupy in these days of peril? Will they through self-confidence become false guideposts, pointing the way to friendship with the world instead of the way to heaven?*17LtMs, Ms 163, 1902, par. 9*

David's Charge to Solomon

From the very opening of David's reign, one of his most cherished plans had been that of erecting a temple to the Lord. Though he had not been permitted to execute this design, he manifested no less zeal and earnestness in its behalf. He had provided an abundance of the most costly material—gold, silver, onyx stones and stones of divers colors, marble, and the most precious wood. And now these valuable treasures that he had collected must be committed to others; for other hands must build the house for the ark, the symbol of God's presence.*17LtMs, Ms 163, 1902, par. 10*

Seeing that his end was near, the king summoned the princes of Israel, with representative men from all parts of the kingdom, to receive this legacy in trust. He desired to commit to them his dying charge and secure their concurrence and support in the great work to be accomplished. Because of his physical weakness, it had not been expected that he would attend this transfer in person; but the inspiration of God came upon him, and with more than his wonted fervor and power, he was able, for the last time, to address his people. He told them of his own desire to build the temple and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "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. Moreover, I will establish his kingdom forever, if he be constant to do my commandments and my judgments, as at this day. Now therefore," David said, "in the sight of all Israel the

congregation of the Lord, and in the audience of our God, keep and seek for 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.” [1 *Chronicles* 28:6-8.]*17LtMs, Ms 163, 1902, par. 11*

David had learned by his own experience how hard is the path of him who departs from God. He had felt the condemnation of God’s spoken law and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God and that Solomon should obey God’s law, shunning the sins that had weakened his father’s authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness to withstand the temptations that would surely beset Solomon in his exalted stations; for such prominent characters are a special mark for the shafts of Satan. Turning to his son, already acknowledged as his successor to the throne, David said: “And thou, Solomon, my son, know thou the God of thy fathers, 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 wilt seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever.” “Be strong, and of good courage; ... fear not, nor be dismayed; for the Lord God, even my God, will be with thee; He will not fail thee, nor forsake thee.” [*Verses 9, 20.*]*17LtMs, Ms 163, 1902, par. 12*

This charge is given to the men in positions of trust in the work of God today as verily as it was given to Solomon. The day of test and trial is upon them, as verily as it was then upon Solomon.*17LtMs, Ms 163, 1902, par. 13*

Fidelity is required before God can bestow the blessings that He has promised. Those who offer God acceptable service must obey all His commandments. Thus they become representatives of Christ.*17LtMs, Ms 163, 1902, par. 14*

When David felt that his death was approaching, the burden of his heart was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. “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 God, to walk in His ways, and 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.” [1 Kings 2:1-3.]*17LtMs, Ms 163, 1902, par. 15*

To those who are bearing responsibilities in the work of God today this charge is given. The Lord does not entrust His work to those who have no genuine religious experience, who cannot be trusted to bear burdens, whose example will not bless and uplift His people. Neither does He place His work in the hands of one man. It is divided among different ones. Each has a part to act. Each one is given a work that is in accordance with his skill and ability.*17LtMs, Ms 163, 1902, par. 16*

Thus it was in the kingdom of Israel. The work of the kingdom was divided among suitable men fitted to advance the interests of a great nation.*17LtMs, Ms 163, 1902, par. 17*

God has given us definite instruction as to how His work is to be carried forward in these last days. He is dishonored and grieved when those in positions of trust fail to carry out His designs, when they refuse to follow the methods that He desires them to follow in the accomplishment of His work. God tests and proves His workers. When men become self-sufficient, He separates them from His service and chooses those whose highest aim it is to carry out a “Thus saith the Lord.” Those who put aside the Lord’s sacred purposes show that they are not to be trusted. They dishonor God and betray their friends.*17LtMs, Ms 163, 1902, par. 18*

No position, however high, is to be allowed to cover the guilt of unfaithfulness. Men should be appointed to investigate closely the business transactions of those in responsible positions. This work has been strangely neglected, and things have been done that have imperiled the purity of the church and the safety of the institutions that are God’s instrumentalities.*17LtMs, Ms 163, 1902, par. 19*

Holiness to the Lord is to be the motto of God’s workers. They are to labor with diligence and dispatch. God says to them, “Watch ye,

stand fast in the faith, quit you like men, be strong.” [1 *Corinthians*
16:13.]¹⁷*LtMs, Ms 163, 1902, par. 20*

Ms 164, 1902

Solomon's Dream

NP

December 15, 1902 [typed]

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“In Gibeon the Lord appeared unto Solomon in a dream by night, and God said, Ask what I shall give thee. And Solomon said, Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth and righteousness and in uprightness of heart with Thee and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day. And now, O Lord, my God, Thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to come out or go in. And Thy servant is in the midst of Thy people, which Thou hast chosen, a great people that cannot be numbered or counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people?” [*1 Kings 3:5-9*.] *17LtMs, Ms 164, 1902, par. 1*

“And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself; nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words; lo, I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall there any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honor; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then will I

lengthen thy days.” [*Verses 10-14.*]17LtMs, Ms 164, 1902, par. 2

This prayer is a most precious lesson of instruction. Especially is it of value to those entrusted with responsibilities in the Lord’s work. It is a sample prayer, indited by the Lord, to guide aright the desires of His servants. It is given also for the guidance of those who today are striving to serve the Lord with singleness of heart.17LtMs, Ms 164, 1902, par. 3

“If thou wilt walk in My ways, to keep My statutes, and My commandments, as thy father David did walk, then will I lengthen thy days.” [*Verse 14.*] Several times during his reign, David walked in the counsel of his own heart and greatly injured his influence by following his impulses. But he always received the words of reproof sent to him by the Lord. These words cut him to the quick. He did not seek to evade the matter, but bore the punishment of his transgression, saying, “I have sinned.” [*2 Samuel 12:13.*]17LtMs, Ms 164, 1902, par. 4

It was in the night season that the Lord appeared to Solomon. During the busy hours of the day Solomon had much to do. Many came to him for advice and counsel, and his mind was fully occupied. The hours of the night, when all was silent, and Solomon was free from confusion, was the time that the Lord chose in which to reveal Himself to him.17LtMs, Ms 164, 1902, par. 5

God often chooses the silence of the night to give His servants instruction. He can then gain freer access to their hearts than during the day. There is less to draw the mind from Him.17LtMs, Ms 164, 1902, par. 6

When the Israelites were travelling through the wilderness, “the Lord came down in the pillar of cloud, and stood in the door of the tabernacle, and called Aaron and Miriam; and they both came forth. And He said, Hear now My words: If there be a prophet among you, I the Lord will make Myself known to him in a vision, and will speak unto him in a dream.” [*Numbers 12:5, 6.*]17LtMs, Ms 164, 1902, par. 7

The Lord was testing Solomon. He placed in his mind a desire for the things that would enable him to rule wisely the people of Israel.

And guided by this desire, Solomon said, "O Lord, my God, ... I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered, nor counted for multitude. Give therefore Thy servant an understanding heart to judge Thy people, that I may discern between good and bad." [1 Kings 3:7-9.] It was such a prayer as this that Solomon was continually to offer in the days of exaltation and glory awaiting him. And thus those who today are standing in positions of trust in the Lord's work are to pray. Let them beware of lifting up their hearts unto vanity. Only the prayers of those whose hearts are not filled with self-exaltation and haughtiness will the Lord hear. "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." [Isaiah 58:9.] *17LtMs, Ms 164, 1902, par. 8*

God commended Solomon's prayer. And He will today hear and commend the prayers of those who in faith and humility cry to Him for aid. He will certainly answer the fervent prayer for a preparation for service. In answer He will say, Here I am. What wilt thou that I shall do for thee? *17LtMs, Ms 164, 1902, par. 9*

The lesson to be drawn from this record is more precious than any earthly treasure. He who led Solomon's mind as he made this prayer will today teach His servants how to pray for what they need. The same One who appeared to Solomon said to the twelve: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." [John 14:13, 14.] As they asked in His name, their prayers would be as acceptable as the prayer of Solomon. "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. ... I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me, because I live, ye shall live also. ... He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." [Verses 15, 16, 18, 19, 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.” [*John 15:7.*]*17LtMs, Ms 164, 1902, par. 10*

“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.” [*Verses 8-14.*]*17LtMs, Ms 164, 1902, par. 11*

“He that hath the Son hath life; and he that hath not the Son hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desire of Him. ... We know that we are of God, ... and we know that the Son of God is come, and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ.” [*John 5:12-15, 19, 20.*]*17LtMs, Ms 164, 1902, par. 12*

What greater assurance than that contained in these words could we have? God desires every one of us to have the experience outlined in the following words:*17LtMs, Ms 164, 1902, par. 13*

“But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference, and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever.” [*Jude 20-25.*]*17LtMs, Ms 164, 1902, par. 14*

Solomon's Downfall

“Solomon sat on the throne of the Lord as king instead of David, and prospered; and all Israel obeyed him. ... And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed on him such royal majesty as had not been on any king before him in Israel.” [1 *Chronicles* 29:23, 25.] “Solomon passed all the kings of the earth in riches and glory. 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.] *17LtMs, Ms 164, 1902, par. 15*

The early life of this king of Israel was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. Greatly honored by God, and acknowledged to be the greatest king that ever swayed a sceptre, he might have gone on from strength to strength, ever approaching nearer the similitude of the character of God. But how sad his history. He proved unfaithful to his trust. He yielded to pride and self-sufficiency. The lust for political power led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trusts. Association with idolaters corrupted his faith; one false step led to another; there was a breaking down of the barriers that God had erected for the safety of His people; his life was corrupted by polygamy, and at last he gave himself up to the worship of false gods. A character that had been firm and pure and elevated became weak, marked with moral inefficiency. *17LtMs, Ms 164, 1902, par. 16*

Evil counselors were not wanting who swayed that once noble, independent mind as they chose, because he did not make God his guide and counselor. His fine sensibilities became blunted, the conscientious, considerate spirit of his early reign was changed. Self-indulgence became his god, and as a result, severe judgment and cruel tyranny marked his course. From the wisest king that ever swayed a scepter, he became a despot. He was the idol of the nation, and that which he did and said was copied. The extravagance practiced in selfish indulgence necessitated a grinding taxation of the poor of the nation. *17LtMs, Ms 164, 1902,*

par. 17

Solomon, who had once solemnly charged the people at the dedication of the temple, "Let your heart be perfect with the Lord your God" [1 *Kings* 8:61], chose his own way and in his heart separated from God. He might have linked himself with God and have received more and still more of the knowledge of God, but he betrayed his trust and wandered farther and farther from God. A morning of glorious promise ended in dishonor and ruin. His wisdom became foolishness. He failed to walk in the way of the Lord. He went on from weakness to weakness. One false step and another and another led to open violation of God's law. His mind became confused. His heart was divided. He tried to incorporate light and darkness, purity and impurity, good and evil, but he met with utter failure. He dishonored himself, dishonored Israel, and dishonored God. *17LtMs, Ms 164, 1902, par. 18*

Looking upon this picture, we see what human beings become when they separate from God. One false step prepared the way for a second and a third, and every step is taken more easily than the last. Let us beware of imperilling the soul by departing from the principles of integrity. There is no safety in tampering with the divine safeguards of peace and righteousness. *17LtMs, Ms 164, 1902, par. 19*

Did the Lord make a mistake in placing Solomon in a position of so great responsibility? Nay. God prepared him to bear these responsibilities and promised him grace and strength on condition of obedience. "Then shalt thou prosper," David said to him, "if thou takest heed to fulfil all 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* 22:13.] *17LtMs, Ms 164, 1902, par. 20*

The Lord sets men in responsible places, not to act out their own wills, but His will. So long as they cherish His pure principles of government, He will bless and strengthen them, recognizing them as His instrumentalities. God never forsakes the one who is true to principle. *17LtMs, Ms 164, 1902, par. 21*

Let those in positions of responsibility remember that we are

approaching the perils of the last days. The whole world is passing in review before God. Let us remember that tact and ability do not come from God. Let none make erring, finite beings their guide. God is the one who stands behind man, the One from whom every man receives the wisdom and knowledge that enables him to do anything good. And God is willing to help everyone. He is no respecter of persons.*17LtMs, Ms 164, 1902, par. 22*

Let those upon whom the Lord bestows rich gifts be guarded, lest pride and self-sufficiency obtain the control. The man who exerts a wide influence, the one that people are willing to follow, needs to be constantly prayed for and admonished by his brethren. Let them pray that he may be kept from pride and self-exaltation. If he takes glory to himself, he will surely be left to himself, to reveal the sad result of trusting to human frailty.*17LtMs, Ms 164, 1902, par. 23*

Ms 165, 1902

Diary

“Elmshaven,” St. Helena, California

August 31, 1902

This manuscript is published in entirety in *18MR 174-184*. +^{NoteOne} or more typed 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 Christ-Life

This morning I am grateful to my Lord and Saviour Jesus Christ that I slept well during the night, and that the peace of the Saviour abides in my heart. I awoke at three o'clock with peace of mind and with the assurance that my talk on the Sabbath was just what our people needed. Every one should understand the Scriptures. “What saith the law?” Christ inquires. “How readest thou?” [*Luke 10:26.*]^{17LtMs, Ms 165, 1902, par. 1}

The Lord blessed me in speaking. I had not the least sense of weariness. I felt so grateful to my heavenly Father for the assurance that I could give to others from a “Thus saith the Lord,” an “It is written,” that while speaking, my own soul was refreshed. No one spoke an encouraging word to me. I did not need any. I was refreshed and deeply impressed that we should dwell more upon the sacred claims of the Lord. He expects from us entire obedience to His commandments. His law, written with His own finger upon tables of stone, is the foundation of all truth.^{17LtMs, Ms 165, 1902, par. 2}

Our world, wicked as it is, seared and marred by the curse, has been trodden by the Son of God, the Majesty of heaven. “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.*]^{17LtMs, Ms 165, 1902, par. 3}

Christ came to do the will of His heavenly Father, and He fulfilled His mission. He came in perfect love, as the full expression of the heart and mind of God. He was the brightness of the Father's glory, the express image of His person; and yet in personal appearance He was as a humble man, meek and lowly. Day after day, from childhood to manhood, He might have been seen going to and from His daily toil. He worked with Joseph at the Carpenter's bench, sharing the burdens of the family. In His trade He was perfect. By His hands no sham work was ever done. In perfection of workmanship He is an example to every carpenter. From His lips there never fell a word that should not have been uttered. While laboring, He observed the work done by His fellow workers and encouraged every one to do his best. *17LtMs, Ms 165, 1902, par. 4*

Jesus was always kind and tender toward children, even when but a child Himself. Never was a child repulsed by Him. Little children were drawn to Him; for His face and eyes lighted up with smiles for them. He loved little children and soothed their childish griefs and disappointments and injuries. *17LtMs, Ms 165, 1902, par. 5*

Christ went about doing good, feeding the hungry, healing the sick, comforting the downcast. None in need of succor went from Him without finding sympathy—sympathy shown not only in word but in deed. In His presence every stricken, sorrowing heart was soothed and lightened. He did not think of Himself or seek His own interests. He lived to benefit others, to bring relief to the suffering and oppressed. The unwearied servant of man's necessity, He was blessed Himself in relieving others. His heart of love was a fountain of blessings that ever flowed forth to gladden hearts. *17LtMs, Ms 165, 1902, par. 6*

The sons and daughters of woe were the subjects of the Great Physician's ministry, and He always smiled in acknowledgement of expressions of gratitude for relief from pain, however rough and uncouth these expressions might be. It was His joy to lift the burdens of the sin-stricken, suffering world. *17LtMs, Ms 165, 1902, par. 7*

Every heart should be filled with gratitude for such a Saviour. My heart is stirred. I love Jesus. I contemplate His matchless charms

and desire to practice His virtues day by day. Let us lose sight of self by looking to Him. My heart longs to see the men and women of the world—without God, without hope—becoming hungry for that which will inspire them with hope in regard to the future life. *17LtMs, Ms 165, 1902, par. 8*

How great a mistake is being made by those who claim to believe that the Lord is soon coming, in that they feel but little burden for the many souls around them in need of spiritual help—souls to whom they speak no words in season. Kind, sympathetic words should be spoken to those so much in need of the right instruction. *17LtMs, Ms 165, 1902, par. 9*

Are you individually able to say, “I am laboring together with Jesus Christ; I have chosen to do His will, not mine”? He declares: “Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me.” [*Mark 8:34.*] This is the condition of discipleship. What are you doing to save souls from ruin, to restore God’s image in man? *17LtMs, Ms 165, 1902, par. 10*

The joy of the Lord is our strength. Shall we remember these words? We know that God is true, and that all His ways are just and right. All God expects of us is to live each day as if it were our last on earth, surrendering ourselves to Him to do His will. As He is perfect in knowledge, so is He perfect in wisdom—the best use and improvement of knowledge. *17LtMs, Ms 165, 1902, par. 11*

September 1, 1902

The Time of the End

My mind is deeply stirred. I cannot sleep after eleven o’clock. I long for the gift of the Holy Spirit. My soul panteth after God as the heart panteth after water brooks. The present condition of our world shows us what we may expect to see in the future. Everything is to be shaken that can be shaken. Men will be placed in positions where they will reveal what human beings will do and what the

world will be when God's law is no longer respected.*17LtMs, Ms 165, 1902, par. 12*

In the time of the end every ambitious project will appear fascinating. The farther God's people separate from those aspiring for the supremacy, the more security they will find in His protection.*17LtMs, Ms 165, 1902, par. 13*

Soon the four winds of heaven will be loosed, and in every part of the globe there will be dissension, strife, war, bloodshed. Satan is stirred with intensity from beneath. The power of God will be the defense of His people until their warning message will have been proclaimed to every nation, kindred, tongue, and people.*17LtMs, Ms 165, 1902, par. 14*

The Lord has pointed out the way in which every one should travel. Light is shining upon the pathway of the righteous. Ample light is given, but many do not walk in this light. A spirit takes possession of many men and women that causes them to think they must do something unusual in order to call attention to the great things that they can do. The Lord leaves them to themselves to do their wonderful works. And what a farce is the building-up of their towers!*17LtMs, Ms 165, 1902, par. 15*

The Lord has opened before me many things that I must write out. I am using my pen early and late, and yet it seems as if I can make but a beginning in writing out the matters that need to be impressed upon the minds of God's people.*17LtMs, Ms 165, 1902, par. 16*

February 18, 1899

"Sunnyside," Cooranbong, N. S. W., Australia

Preparation of a Pamphlet on Daniel and the Revelation

I awoke at three a.m. I sent an earnest petition to my gracious heavenly Father for His keeping power today; for we are kept by the power of God through faith. And faith is not of ourselves; it is the gift of God.*17LtMs, Ms 165, 1902, par. 17*

I spoke in the chapel at eleven o'clock, using as my text *Matthew 24:14-31*. All along the path of the many years that have passed since the Saviour foretold His second coming, waymarks are set to show the inhabitants of the world that the things prophesied in the twenty-fourth of Matthew will surely come to pass. "Because iniquity shall abound, the love of many shall wax cold." [*Verse 12.*] This is the time when men and women should make determined efforts to keep wide awake spiritually because of the prevalence of iniquity. Those who preserve their first love will be saved. The promise is, "He that shall endure unto the end, the same shall be saved." [*Verse 13.*] Those who have genuine faith in God's Word will, when tested, stand firm for principle. They have a definite message to proclaim in the time of the end. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [*Verse 14.*]*17LtMs, Ms 165, 1902, par. 18*

We must awake! God calls upon His church to put on her beautiful garments—the robe of Christ's righteousness.*17LtMs, Ms 165, 1902, par. 19*

We do not dwell sufficiently upon the *Revelation* and the book of *Daniel*. These books should be published together in pamphlet form, with a few explanations added, and they should be circulated everywhere. The words of inspiration will do their appointed work; for the Holy Spirit will impress hearts in regard to the prophecies given. In this pamphlet it should be made plain that a revelation is not a mystery which cannot be understood, but rather a mystery revealed. These two books may be prepared for publication in a pamphlet bound inexpensively, costing but a trifle, and small enough to be carried in the pocket. Printed together, the books of Daniel and the Revelation will speak to the people and tell their own story.*17LtMs, Ms 165, 1902, par. 20*

August 18, (?) 1899

"Sunnyside," Cooranbong, N. S. W., Australia

The Work of Elder W. C. White *17LtMs, Ms 165, 1902, par. 21*

I awoke as the clock struck eleven. I desire to write out some things that the Lord has given me for my instruction.*17LtMs, Ms 165, 1902, par. 22*

Friday I talked with my son W. C. White in regard to the necessity of giving his whole time to the work of preparing my writings for publication. My mind was much troubled, and after going to rest, I could not sleep. But I fell asleep after a time. In the night season, light came to me that W. C. White had from his childhood been trained for the Lord's work. Before his birth he was dedicated to God; and after his birth he was chosen of God to serve Him with singleness of purpose. He is to stand ready to serve where necessity requires. It is not possible to separate him from the general work in which he is so intensely interested. I am instructed that if he will trust wholly in God, the Lord will work with him and through him, giving him judgment to do the Master's service aright.*17LtMs, Ms 165, 1902, par. 23*

It is essential also that he shall be connected with his Mother's work. The preparation of my writings for publication in book form should receive his attention. And there are other responsibilities that he must bear in this country. He is better prepared than some others to see the needs of God's cause and to present these needs before the people in a way that will arouse them to give these matters proper attention. Through his connection with the work of his Mother, whom the Lord has instructed, W. C. White can give to the people the light that is essential in regard to plans and methods. The Spirit of the Lord will impress upon his mind the deep import of the matters laid out before him. I can communicate to him matters that the Lord has seen fit to present to me for many years—even before my son's birth—in regard to the principles upon which God's people should act.*17LtMs, Ms 165, 1902, par. 24*

W. C. White has a special work to do. He cannot disconnect himself from this work; for it is his life-blood. It is his inheritance from the Lord. For this work he was born. He cannot be at rest in spirit when there are so many important matters needing adjustment; for at such times the developments in the Lord's cause lay upon him a proportionately increased responsibility to discharge faithfully his duties—duties as important and sacred as those of any other man

who is called upon to deal with the mental and spiritual interests of his fellow men. *17LtMs, Ms 165, 1902, par. 25*

As this is the light given me, I now renewedly dedicate my son W. C. White to the Lord's work—a work that includes the preparation, with as little delay as possible, of the matter which the Lord has given me to present to the world, to our churches, and to individuals. *17LtMs, Ms 165, 1902, par. 26*

March 1, 1899

“Sunnyside,” Cooranbong, N. S. W., Australia

The Southern Field. Principles That Should Actuate God's Workers. *17LtMs, Ms 165, 1902, par. 27*

There is a heavy burden resting upon my mind much of the time. We are not doing all that we should do for the Southern field. The work must be established in this neglected field. What shall be done? If missionary effort is not put forth in this field, God will hold His people in America accountable. *17LtMs, Ms 165, 1902, par. 28*

We cannot do God's will by investing means in large buildings that are unnecessary for the advancement of His work. No sure follower of Christ will waste his God-given talent of means in selfish gratification and display. The time will come when those who now spend money needlessly will deeply regret their mistake. *17LtMs, Ms 165, 1902, par. 29*

Souls are perishing, and the Lord calls for earnest effort. The Christian religion never makes a man self-centered. Jesus came from heaven to the earth to teach man how to live an unselfish life. He was the Majesty of heaven, the King of glory, the Commander of the heavenly host; yet He laid aside His kingly crown and royal robe, and clothed His divinity with humanity, in order that He might stand at the head of humanity, suffering the afflictions of the fallen race. He understands the inconveniences to which mankind is subject. He became poor, that through His poverty we might become rich in the possession of the overcomer's reward. *17LtMs,*

Ms 165, 1902, par. 30

Living in the world among an apostate race, Christ's obedience to God's law showed that man, though fallen, can keep this law by being a partaker of the divine nature, overcoming the corruption that is in the world through lust. *17LtMs, Ms 165, 1902, par. 31*

Jesus says, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." [*Mark 8:34.*] This is the condition of discipleship. As the Saviour went about doing good, He showed the power of a holy temper and unselfish deeds. *17LtMs, Ms 165, 1902, par. 32*

God calls for a consecrated ministry. In Zechariah we read: "Lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that is broken, nor feed that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces. Woe to the idol shepherd that leaveth the flock! The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened." [*Zechariah 11:16, 17.*] *17LtMs, Ms 165, 1902, par. 33*

Notice the spelling of the word "idol." It is not idle, but idol. This refers to the minister who makes an idol of himself—to the minister who carries on his heart no burden for souls. Let the ministers consider this Scripture. The Lord has no use for idol shepherds. *17LtMs, Ms 165, 1902, par. 34*

God has begun a work of reformation among His people in America. He requires that thorough work be done; for the great day of the Lord is almost upon us. He calls for men of steadfast integrity and wise judgment, men who will improve their talents by using them in His service. *17LtMs, Ms 165, 1902, par. 35*

The men who are standing in positions of responsibility are not to be lords. They are not to think that they can rule as kings. They are to be men of wisdom, able to give counsel that will protect and strengthen the people of God. They should carry out the instruction given in the *eighteenth of Matthew*. The men standing in positions of trust are to hate every vestige of selfishness. They are to show that they are not narrow-minded. They are to set an example that

may be safely followed. *17LtMs, Ms 165, 1902, par. 36*

Those who are bearing responsibilities in our institutions are not to think that their position gives them liberty to speak impatiently or boastingly, or to act in an overbearing manner. Those who fail in these respects are imperiling the progress of the cause. They set a misleading example before all within the sphere of their influence. Let every one honor the standard that Christ has uplifted. Allow it not to trail in the dust. Never dishonor our Leader by scolding, fretting, and acting like spoiled children. *17LtMs, Ms 165, 1902, par. 37*

In perfect harmony the laborers in every line of God's service are to do their appointed work, uniting in helping one another, each one performing faithfully his allotted task as if under the personal oversight of a heaven-sent Director. *17LtMs, Ms 165, 1902, par. 38*

When all, as men and women in Christ Jesus, unite in works of beneficence, the Lord will prosper them, enabling them to render the highest service. A wise division of labor will effectually advance the Lord's work. Let every one be assigned his duties, according to his ability; and let him be honored as one of God's workmen. This will bind heart to heart. *17LtMs, Ms 165, 1902, par. 39*

Let no one regard it as his right to scold or condemn others; for this causes them to feel discouraged and does not make them any more faithful or trustworthy. He who is an overseer should be in word and deed an example of humility, patience, kindness, faithfulness, and unselfishness. *17LtMs, Ms 165, 1902, par. 40*

My brethren in positions of responsibility, remember that you are not to keep in suspense the men and women who signify their desire to work for the Master. Express your pleasure that they are willing to enter the work; give them something to do. God is stirring the minds of men and women to do much more than they have done. In all our institutions—our sanitariums, publishing houses, and schools—we need fathers and mothers in Israel, men and women quick to discern the needs of those who for a time require help and encouragement, in order that they may develop into useful workers. *17LtMs, Ms 165, 1902, par. 41*

In the *ninth chapter of Ezekiel* is portrayed the fate of the men of responsibility who have not glorified God by faithfulness and integrity. Read this chapter. Notice especially *verses four to six*: “The Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at the ancient men which were before the house.” At the appointed time, the Lord God of Israel will do His work most thoroughly. *17LtMs, Ms 165, 1902, par. 42*

The *thirty-third chapter of Ezekiel* is an outline of the work that God approves. Those in positions of sacred trust, those honored of God by being appointed to stand as watchmen on the walls of Zion, are in every respect to be all that is embraced in the meaning of the word “watchmen.” [*Verses 2, 6, 7.*] They are to be ever on guard against the dangers threatening the spiritual life and health and prosperity of God’s heritage. *17LtMs, Ms 165, 1902, par. 43*

Upon us as ministers God has placed a burden of solemn responsibility. Realizing that we are His chosen watchmen, we should have constant concern and forethought in regard to the state of the church. We should give much time to earnest prayer for divine wisdom and guidance in order that we may know how best to promote God’s honor and glory. He has commissioned us to honor Him, the Omnipotent One, in every word and act. From Him comes our maintenance. We are wholly dependent upon His sufficiency, His bounty, for our support. *17LtMs, Ms 165, 1902, par. 44*

God has declared to us, “Ye are the salt of the earth.” [*Matthew 5:13.*] The preserving influence that we may exert in the world is bestowed upon us by the Lord. The bounties that we constantly receive from Him are to flow through hand and heart to those around us who have not yet become connected with the Fountainhead. *17LtMs, Ms 165, 1902, par. 45*

When we see God dishonored, we ought not to remain quiet, but

should do and say all that we can to lead others to see that the God of heaven is not to be thought of as a common man, but as the Infinite One, the One worthy of man's highest reverence. Let us present God's Word in its purity, and lift up the voice in warning against everything that would dishonor our heavenly Father. *17LtMs, Ms 165, 1902, par. 46*

Ms 166, 1902

The Need of Earnest Effort

NP

December 17, 1902 [typed]

This manuscript is published in entirety in *18MR 185-196*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, has been a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God. *17LtMs, Ms 166, 1902, par. 1*

It is the reign of antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. And those who authorize the sale of that which makes men demons make Sunday laws, which they give to the world under the solemn name of religion. God's people are to show their loyalty to Him by keeping holy the day of His rest. They are to work earnestly to set in operation influences that will counterwork the efforts that Satan is making. The light of truth is to be shed abroad in the earth. God's law is to be proclaimed. An intense interest in the message of present truth is to be awakened. *17LtMs, Ms 166, 1902, par. 2*

The establishment of sanitariums is one means by which this is to be done. Thus men and women are to learn of the character of the work of Seventh-day Adventists. It is the Lord's design that in many

places sanitariums shall be established. *17LtMs, Ms 166, 1902, par. 3*

In the future some of our sanitariums will be moved from their present locations to more favorable places. It has been presented to me that properties will be offered to us for sale on which there are buildings in which our work can be carried forward. I have recently received a letter saying that such a place has been purchased not far from Boston. I recognize in the offer of this place the providence of God. With a sanitarium established there, much can be done to enlighten the city of Boston. Now as never before this city is to be worked. *17LtMs, Ms 166, 1902, par. 4*

God's people are to have clear spiritual eyesight, else they will fail of securing advantages that God desires them to secure. We have plain evidence that God's hand is upon the wheel of His providence. The great crisis is before us. Now is the time for us to warn the world by the distribution of our publications and by the establishment of sanitariums and schools. And let us never lose sight of the great object for which these interests are established—the advancement of God's work. *17LtMs, Ms 166, 1902, par. 5*

Hygienic restaurants are to be started in our cities. Thus a good work may be done. God will give His people skill and wisdom to make wholesome, palatable foods. He who in the wilderness gave manna to the children of Israel is our God, ready to give light and knowledge to those whose desire it is to glorify Him. Those in charge of our restaurants should take a firm stand to close them on the Sabbath. Thus they proclaim the Sabbath truth. *17LtMs, Ms 166, 1902, par. 6*

Let God's work go forward. Let plants be made in many places. Let the cities of America be warned. There are many cities in which nothing has been done to proclaim the message of warning. What does it mean that so many fields are left unworked? To God you must answer. He will call to account those upon whom the light of truth is shining, if they pass by these needy fields. *17LtMs, Ms 166, 1902, par. 7*

The light given me is that if, instead of having immense medical institutions, such as the Battle Creek Sanitarium, many smaller

sanitariums were established in many places, a strong influence for good would be exerted on those who are strangers from the covenant of promise. *17LtMs, Ms 166, 1902, par. 8*

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The time has come of which John writes, "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.*] "The ark of His testament"—the two tables of stone, upon which are written, with the finger of God, the ten commandments. The ark is a symbol of the presence of God. In clear, steady rays the light shines from it to the world. The time has come when the law of God is to be proclaimed with strong, decided utterance. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the warning, "Prepare to meet thy God." [*Amos 4:12.*] The temple of God was opened in heaven in answer to the prayers of His people, and by terrible things in righteousness will He reveal His power. *17LtMs, Ms 166, 1902, par. 9*

"It is time, O Lord, for Thee to work," David said; "for they have made void Thy law." [*Psalms 119:126.*] "They have made void Thy law," he says. The well-nigh universal scorn thrown on God's law did not change his sentiments in regard to it. "Therefore I love Thy commandments above gold; yea, above fine gold." [*Verse 127.*] *17LtMs, Ms 166, 1902, par. 10*

David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate His honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. The Lord does not execute the death penalty on the transgressors of His law until they have heard the warning and have been given opportunity to see the fallacy of the doctrines they believe. How wonderful is His forbearance and patience! He is putting a constraint on His own attributes. Omnipotence is exerted over Omnipotence. *17LtMs, Ms 166, 1902, par. 11*

"The Lord is slow to anger and great in power," "plenteous in mercy

and forgiveness;” but He “will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.” [*Nahum 1:3.*] Soon there is to be an awakening of His displeasure, and who then can stay His wrath?¹⁷*LtMs, Ms 166, 1902, par. 12*

A Call to Repentance

There is work to be done in our cities, work to be done in every place. God will take men from the plough, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp high wages will find in the money they get all the reward they will ever receive. Such ones cannot be expected to feel a burden for the salvation of perishing souls. The Lord wants no such workers. Until they banish selfishness from their hearts, their efforts are worthless. The Lord will take out of the way those workers who are not moving forward in His lines.¹⁷*LtMs, Ms 166, 1902, par. 13*

“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Revelation 2:5.*] Those addressed in these words had lost their first love—the love of which Christ declared, “By this shall all men know that ye are My disciples, if ye have love one to another.” [*John 13:35.*] They had done that for which God had highly commended them. “I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and how 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.*] But in spite of these good works, the leaving of their first love made their efforts unacceptable to God.¹⁷*LtMs, Ms 166, 1902, par. 14*

God says to His people today, “I have somewhat against thee, because thou hast left thy first love.” “Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” [*Verses 4, 5.*] Will they heed the reproof? Will they dare to trifle with so direct and decided a

statement, and keep their command excellencies blasted as with a mildew because they allow Satan to steal in among them? “Thou hast left thy first love,” and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world. *17LtMs, Ms 166, 1902, par. 15*

How does your love for sinners compare with the love that Christ has manifested? He died a shameful death to save human beings from perishing. His love is expressed in the prayer that He offered just before His crucifixion, and in this prayer also is shown the power of Christlike love as it is revealed among human beings. *17LtMs, Ms 166, 1902, par. 16*

“Neither pray I for these alone,” Christ says; “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. Father, I will that they also whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world.” [*John 17:20-24.*]*17LtMs, Ms 166, 1902, par. 17*

“By their reception of Me as their Saviour, I am glorified in them, and their lives reveal the power of the truth to purify and ennoble. Through belief and practice of the truth they are sanctified. My Spirit molds and fashions their characters after the divine similitude. I manifest Myself to them, giving them correct views of truth, and their obedience to the truth sanctifies them.”*17LtMs, Ms 166, 1902, par. 18*

“That they all may be one.” [*Verse 21.*] Christ brings His disciples into an inward, living union with one another and with God. And under the influence of His Spirit they live lives that bear

uncontrovertible evidence to the power of the truth. In Christian love they are bound up with the Father and the Son, and their unity is a convincing proof that God has sent His Son into the world to save sinners. And the glory that God gave Christ as His obedient Son, Christ gives to them, by His participation with them in humanity and by the promises that He makes to them.*17LtMs, Ms 166, 1902, par. 19*

Through the love that the church at Ephesus had dropped out of their practice, the knowledge of God and Christ is to be revealed to the world. Let those who today are living without this love remember that their eternal salvation depends on their heart-felt repentance. God says to them, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:5.*]*17LtMs, Ms 166, 1902, par. 20*

Obedience to this word is their first work. They are in positive danger. No one who continues to cherish a stubborn, querulous spirit will ever pass through the strait gate into the glorious beyond. Let the converting power of truth set the heart right with God. Let the fretful, complaining disposition be changed for Christlikeness of spirit and word and action.*17LtMs, Ms 166, 1902, par. 21*

There are among us ministers and church members who are not courteous and kind, who seem to have forgotten that in all they do or say, they are either following a righteous or an unrighteous course, gathering with Christ or scattering from Him. Self is idolized. The burning ambition of the heart is to exalt self. Whether or not they are fitted for positions of trust in our institutions, they want to be first. They seek to grasp responsibilities that they have neither tact nor ability to carry. They have lost a sense of what is due from man to his fellow man, and in God's sight they are novices. By the spirit they cherish, by the words they speak and the deeds they do, they show that they have lost their first love. They have not the love of Christ in their hearts. They do not love God or their fellow beings; if they did, they would follow a course that would surround their souls with a sweet, pleasant atmosphere. Into their work they bring harshness and self-exaltation, and unless they repent, their candlestick will be removed, and their hearts will be as a dark room.

The light of the Sun of righteousness has shown on them, but they would not walk in the light, and it has become darkness to them. They walk in accordance with impulse, like a family of unruly children. They are not kind and considerate, but harsh and unchristlike. *17LtMs, Ms 166, 1902, par. 22*

Christ delights in no such workers. Those who truly receive the glorious truth of the gospel will show forth in their lives the saving, uplifting, sanctifying power of the truth. The heavenly bears no resemblance to the earthly. Those who are indeed in the truth, those who eat the flesh and drink the blood of the Son of God, will daily gain increased knowledge and wider experience. Daily they will become more skilled workmen, as they co-operate with Christ, making the best possible use of their talents. They are members of the royal family, children of the heavenly King. *17LtMs, Ms 166, 1902, par. 23*

Leaving the first love represents a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have fallen speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. Temptation comes suddenly, and the light is quenched. Henceforth light is to them darkness and darkness light. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they cannot discern between light and darkness. Christ is humiliated in His people. The first love is gone, the faith is weak, there is need of a thorough transformation. *17LtMs, Ms 166, 1902, par. 24*

My brethren, seek the Lord; humble your hearts before Him. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I cannot fail to see that the light God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people. *17LtMs, Ms 166, 1902, par. 25*

Give heed to this message. "These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:14-18.*]*17LtMs, Ms 166, 1902, par. 26*

O what a description! How many there are in this fearful condition. I earnestly entreat every minister to study diligently the *third chapter of Revelation*; for in it is portrayed the condition of things existing in the last days. Study carefully every verse in this chapter; for through these words Jesus is speaking to you.*17LtMs, Ms 166, 1902, par. 27*

If ever a people were represented by the Laodicean message, it is the people who have had great light, the revelation of the Scriptures, that Seventh-day Adventists have received. In the place of exalting self by manifesting pride, self-reliance, and self-importance; in the place of revealing personal weakness of character by remaining proud, boastful, and unconverted; God's professed people should realize their need of the graces of the Spirit of truth and righteousness. They should come to Jesus in childlike trustfulness, the melting love of God filling every heart. Never should they cherish thoughts of self-exaltation or dependence on human capabilities. Never should they think that they can exercise the power that comes from God alone.*17LtMs, Ms 166, 1902, par. 28*

There are souls who are striving to keep themselves in the love of God. In the *third of Revelation* two classes of church members are brought to view. Christ Himself declared to His servant John, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white; for they are worthy. He that overcometh shall be clothed in white raiment; and I will not

blot our his name out of the book of life; but I will confess his name before My Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches.” [*Verses 4-6.*]17LtMs, Ms 166, 1902, par. 29

The manifestation of genuine humility is the evidence that we are guarding against the mastery of self. Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ. Hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church members are in danger of allowing self to take the throne.17LtMs, Ms 166, 1902, par. 30

Human wisdom, human ability, is nothingness in God’s sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that do not possess the fragrance of Christlikeness. In the church today there are many of this stamp—men and women in whom the loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord’s family in the heavenly courts.17LtMs, Ms 166, 1902, par. 31

A Failure to Understand

When these matters are revealed to me, I cannot sleep. Night after night I am in deep distress of mind. Our people, both ministers and lay members, are not prepared to understand Christ’s lesson as recorded in the *eighteenth of Matthew*. When the disciples came to Jesus with the question, “Who is the greatest in the kingdom of heaven?” He “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.” [*Verses 1-4.*]17LtMs, Ms 166, 1902, par. 32

There are many who are not Bible Christians. They are following a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God’s Word, they would be so alarmed that they would fall upon

their faces before God in contrition of soul, and tear away the rags of their self-righteousness. *17LtMs, Ms 166, 1902, par. 33*

The church members are not Christians who fail of representing Christ's character; who receive His blessings, not in a spirit of thankfulness, gratitude, and joy, but in a spirit of complaint and faultfinding, manifested in criticizing those who are indeed members of the royal family. They heed not the lessons that Christ has given them. *17LtMs, Ms 166, 1902, par. 34*

The Saviour's instruction is unmistakably plain. He says: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:23, 24.*]*17LtMs, Ms 166, 1902, par. 35*

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." [*Mark 11:24-26.*]*17LtMs, Ms 166, 1902, par. 36*

To cherish resentful feelings and to feed upon them gives one a very poor appetite for reading the Scriptures; for God's Word condemns the one who permits the enemy so to control the feelings that resentment is harbored. The Lord cannot answer the prayers of any one who cherishes an unforgiving spirit. *17LtMs, Ms 166, 1902, par. 37*

My brethren, I feel great sorrow of heart. I shall not appear before you again in our general gatherings unless I am impressed by the Spirit of God that I should. The last General Conference that I attended gave you all the evidence that you will ever have in any meeting that shall be convened. If that meeting did not convince you that God is working by His Spirit through His humble servant, it is because the candlestick has been moved out of its place. I thought that after the last General Conference there would be a change of heart; but during that meeting the work was not done that ought to have been done that God might come in; nor has this work been done since that time. God is knocking at the door of the heart;

but as yet the door has not been opened to let Him enter and take full possession of the soul temple. *17LtMs, Ms 166, 1902, par. 38*

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience—higher not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ Jesus. How much we need to be faithful watchmen over self, to make sure that we have not the spirit which leads us to hurt and destroy in the place of using our God-given talents in awakening the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as men who have left their first love. *17LtMs, Ms 166, 1902, par. 39*

Ms 167, 1902

Diary/Regarding the Work in Nashville

Fresno, California

October, 1902

See variant *Ms 167a, 1902*. Previously unpublished.

In the night season I was in a meeting in which matters regarding the work of the publishing house in Nashville were presented in an exaggerated light. By the statements that were made by some present, false impressions were left on minds in reference to the work in Nashville. Should those who made these statements be judged as they were judging others, they would appear in no more favorable a light than those whom they were accusing.¹⁷*LtMs, Ms 167, 1902, par. 1*

The room in which the meeting was held was dark, and I could not see the faces of those present. I listened to the words of accusation spoken and then asked myself what course I could take to prevent the evil's going any farther, to check the misrepresentation. The word spoken to me by One in authority was: "Let the matter rest. It will be made plain. This accusing will react on the accusers. They will have to bear the retribution of God." More was said on this subject, but I am forbidden to tell now all that was said.¹⁷*LtMs, Ms 167, 1902, par. 2*

To those who in that meeting were accusing and condemning their brethren, the One of authority said: "You are certainly thrusting blindly. Mistakes have been made in the work in Nashville, it is true. But were you to maintain your present attitude, you would sweep away all the good in your effort to get rid of the evil. This would lead those who have found fault to think that their wisdom is the wisdom of God. Your words are as sharp arrows; and they have bruised and wounded souls. If you had spent more time on your knees before God, you would not have spoken as you have. By thrusting in the dark, you are impugning motives, and this is a cruel, unchristlike thing to do. It becomes you to go to those you have accused, and find out, through kind, faithful investigation, in a merciful spirit and a

kindly manner, the real truth of the matter. *17LtMs, Ms 167, 1902, par. 3*

“Let not those who are accused offer one word of retaliation. Silence is eloquence. *17LtMs, Ms 167, 1902, par. 4*

“You all stand in need of contrition and humiliation of soul. Those who have spoken in such a way as to destroy, instead of to heal, have not received their message from God. It is directly opposed to the light that God has given and has been inspired by a prejudiced mind and a tyrannizing spirit. In masterly self-confidence they are trying to bring about a reform that would prove to be a deform.” *17LtMs, Ms 167, 1902, par. 5*

Corruption of principle has been allowed to enter our ranks and has been doing great harm. The high, noble faculties that should be devoted to God’s service have been used by Satan to do that which is grievous in the Lord’s sight. Under the direction of the enemy, men have thought and spoken evil. *17LtMs, Ms 167, 1902, par. 6*

There are in human nature elements of destruction which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One—He who alone was able to bring order and beauty out of the chaos and confusion of nature’s darkness—is able to subdue the rebellious heart of man and bring his life into conformity to the divine will. His Spirit can quell man’s rebellious temper. *17LtMs, Ms 167, 1902, par. 7*

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a crime to speak harshly and unadvisedly. *17LtMs, Ms 167, 1902, par. 8*

Some have joined the enemy to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as cruel and unjust. Remember that your words and acts are recorded in the books of heaven, and that many of them are written in the great catalogue of delinquencies. But God has

promised to pardon all who come to Him for forgiveness. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [1 *John 1:9.*] *17LtMs, Ms 167, 1902, par. 9*

Humble your hearts before God. Some of you have watched for a chance to accuse your brother, and you have condemned him most unmercifully and unjustly. Unless you repent, and cease your warfare against your fellow worker, God will surely judge you as you have judged others. *17LtMs, Ms 167, 1902, par. 10*

Let no one utter rash, untrue words. Let no one disparage a worker because the work with which he is connected is hindered for lack of means. It may be in the Lord’s providence that the dearth of means exists. He may be testing the workers. He will help, and that right early. After He has proved the faith of the workers, He will bring them forth purified, as gold tried in the fire. In answer to prayer, He will sweep away the unjust suspicions cast upon the work of those who are striving to do His will. The riches of the universe belong to Him. From Him come all the temporal and spiritual blessings that His children enjoy. Upon Him we are dependent for breath, for food, for every moment of grace, for strength to preserve our integrity. It is He who gives us physical and spiritual life. From His abundant fulness He can supply all our necessities. When in our need we come to Him, He will not send us away empty. *17LtMs, Ms 167, 1902, par. 11*

We are all equally dependent on Him. No one has a greater claim than another upon His mercy. We are His children, and it is His desire that we shall work together in perfect harmony. Thus we bear a witness that convinces the world that God has sent His Son to save sinners. Why then are those whom God has so greatly blessed so ready to hurt and destroy one another? Why do they refuse to work in harmony? Why do they listen to the reports breathed into their ears, and then repeat these reports as charges against their brother? Why do they stoop to employ Satan’s cruel methods and plans, discouraging and hindering one another? *17LtMs, Ms 167, 1902, par. 12*

Elder Daniells, my dear fellow laborer, you are not being molded

after the right similitude. You have been using strange fire. The only remedy is to quench it as soon as possible. Our first interest should be to see that the work begun at Nashville is firmly established. This city is to be a center for the work in the South. If the work anywhere must be deferred, let it be in places not so important. Let no hand be outstretched, readily and selfishly, to bind about and discourage those to whom God has entrusted a special work. If there are those who have no disposition to build up the work in new places, let them keep away altogether. Let them not try to tear down the work that they have in no wise helped to establish. *17LtMs, Ms 167, 1902, par. 13*

The Southern field, the most destitute portion of the Lord's vineyard, stands as a reproach to those who know the truth. Thousands of suffering people have been left to perish in their sins. For years this field has been kept before Seventh-day Adventists, but that which God would have had accomplished in it has not been accomplished because there have been those who have done little except to hinder and discourage. *17LtMs, Ms 167, 1902, par. 14*

The efforts that have been made against the work in Nashville show a zeal that is not according to wisdom. These efforts are unreasonable and unjust and altogether uncalled for. When the people of God are filled with a zeal to wipe out the miserable past, with its questioning and criticizing and judging, by thorough conversion and repentance that needs not to be repented of, a decided effort will be made to carry forward the work in the Southern field. In the name and fear of God, Seventh-day Adventists will strive to redeem their neglect. The Lord commends those who have striven to establish interests in new fields. These fields, in their poverty, are to receive special help. *17LtMs, Ms 167, 1902, par. 15*

Those who have a zeal that leads them to find fault with the work that has been done in the Southern field are not led of God. Their words of criticism might better be left unsaid. Instead of criticizing, let them go to work in this field, which needs help more than Europe or any other country. At best, the work in this field must necessarily be difficult because of the poverty of so many of the people. *17LtMs, Ms 167, 1902, par. 16*

Brother E. R. Palmer, I must tell you that your principles and your words have not been right in the sight of God. You have made mistakes, and you need to bow before God in humility. In some respects you need to reform your sentiments. Not all the changes that you propose are right. Not all of them will be endorsed by God.*17LtMs, Ms 167, 1902, par. 17*

The Lord calls for perfect faith in Him. He calls upon His people to cease accusing their brethren, confusing them, and making their way difficult by censure and condemnation. He calls upon them to love their brethren, not to destroy them. He calls for prevailing prayer, for an earnest seeking of Him, that His servants may know how to build up and advance His work. Prayer is not merely the addressing of words to God. Words of prayer are lifeless and meaningless unless they are imbued with a spirit of real soul hunger. To formal, lifeless prayers, there will be no response.*17LtMs, Ms 167, 1902, par. 18*

The Lord says, "Cease complaining and finding fault, and begin to do that which you have been instructed should be done for the white people and the colored people of the South. It is not God, but Satan, who is inspiring you to close the avenues through which help might come to this needy field. Who has required this at your hands? In doing this work, you are co-operating with the one who is ever on the watch for opportunities to weaken the Lord's forces. It is easy to discourage and tear down. Let those who do this try instead to restore and build up, and they would look upon their criticism and condemnation as a strange and uncalled-for work."*17LtMs, Ms 167, 1902, par. 19*

Seek the Lord while He may be found; call upon Him while He is near. Take up the work in the Southern field that has not yet been touched. Lay plans for the enlightenment of those in the neglected cities in this part of the Lord's vineyard. The Lord has in the South a tenderhearted people who, if they receive proper labor, will respond to His call.*17LtMs, Ms 167, 1902, par. 20*

I cannot tell you how my soul has been grieved by the wrong impressions left on souls in regard to the Southern work. I bow my head and weep. The light was so plainly given that Nashville should

first be worked, that interests should be established in this city where institutions have been founded by those not of our faith for the benefit of the colored race. If our people will move wisely, if they will come into touch with these institutions of learning, they can do a good work among the teachers and students.*17LtMs, Ms 167, 1902, par. 21*

Let workers take hold of this work in the Spirit of Christ, and much good will be accomplished. They will receive spiritual discernment, and the truth will go forth in Nashville as a lamp that burneth. The Lord would have young men unite with these schools as students and labor wisely and judiciously to sow the seeds of truth. In these schools there are those with precious talents, whose hearts are susceptible to the influence of truth. Had those who know the truth sought earnestly for doors through which to gain access to the soul, their labor would not have been in vain.*17LtMs, Ms 167, 1902, par. 22*

A good work has been done in the South. We do not say that no mistakes have been made; it would be a miracle if some mistakes had not been made. But mistakes have been made in other places, and yet the work there has not been abandoned. Let those who are finding fault with what has been done in Nashville cease their criticism, and put forth self-sacrificing efforts for those who are perishing without God and without hope. The Lord will not leave the Southern field to be possessed by the enemy. He has marked the work done there. Angels of God have accompanied the workers. Their efforts shall not be in vain. God has prepared the way for this field to be worked. He designs that it shall be entered by men who have separated themselves from the bondage of wrong plans and methods.*17LtMs, Ms 167, 1902, par. 23*

My brethren, move forward without controversy. Firmly establish the interests that have been started in Nashville, and let the work there be an object lesson of what may be accomplished by united, unselfish efforts. It is just as much our duty to save the publishing house in Nashville from bankruptcy as it was to save our institutions in Scandinavia.*17LtMs, Ms 167, 1902, par. 24*

We repeat the prayer, "Thy kingdom come; thy will be done on

earth as it is in heaven.” [Matthew 6:10.] Are we doing our part to answer this prayer? We claim to believe that the commission that Christ gave His disciples just before His ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not pressing into the cities of America that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God, such an unwillingness to take hold with men who have almost sacrificed their lives in an effort to advance certain lines of work. *17LtMs, Ms 167, 1902, par. 25*

There is a work to be done in America as verily as in Europe. In the last fifteen years I have given thousands of dollars to the work in Europe. I have not withdrawn my gift from this field, even though I have had to borrow money for my own use and pay interest on it. I have no call to help more than I am helping in the European field. The Lord Jesus has commissioned me to speak in behalf of the Southern field. My plea for this field is disregarded, and I know too well why this is. But I shall continue to endeavor to provoke my brethren to love and good works. May the Lord have pity on those who feel no burden except to tear down that which others are trying to do for the people of the South. *17LtMs, Ms 167, 1902, par. 26*

God will bring test and trial to His workers in every place. But He does not lay upon men the work of confusing, perplexing, and discouraging these workers. When men are down, they need to be lifted up, not left hopeless, their words and actions misinterpreted and their mistakes exaggerated. Is God in this?—Nay. He gives to no one the work of watching for a talking of the faults of others. *17LtMs, Ms 167, 1902, par. 27*

God’s hand is on the wheel of providence, and He will turn it so that an altogether different showing will be presented. O that men were wise, not in their own conceit, but in the wisdom of God. My brethren, if you had a realization of what has been done in the South, you would praise God, and work earnestly to bring to greater completion that which has been begun. Instead of picking flaws, you would commend the good that has been accomplished. What we need is men with clear eyesight and unselfish hearts, men who instead of speaking evil of their fellow workers will see the good that

has been accomplished and praise God for it. We need the baptism of the Holy Spirit. The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of truth are to bring into it the pity and self-sacrifice of the great Head of the church. *17LtMs, Ms 167, 1902, par. 28*

The Lord desires His people to take up the work that lies nearest them, remembering that every work of goodness is identified with the goodness, mercy, and love of God. Christian fellowship is the one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great Center. Thus is answered His prayer that His followers may be one, as He is one with the Father. *17LtMs, Ms 167, 1902, par. 29*

My brethren, fasten your grasp upon the unworked Southern field, and labor for it zealously and untiringly. Let not all the means be absorbed in places that have already been worked, leaving the work in other places to present unfinished plans and unfulfilled purposes. As you travel from place to place, and hear our people saying that they wish to help the Southern field, beware how you dissuade them from doing this. Thus you rob a needy field of the help that God designs it to have. *17LtMs, Ms 167, 1902, par. 30*

Ms 167a, 1902

Diary/Regarding the Work in Nashville

Fresno, California

October, 1902

Variant of *Ms 167, 1902*. Previously unpublished.

In the night season I was in a meeting in which matters regarding the work of the publishing house in Nashville were presented in an exaggerated light. By the statements that were made by some present, false impressions were left on minds in reference to the publishing work at Nashville. Should these men be judged as they were judging others, their cases would appear worse, far worse, than the cases of those whom they were accusing.¹⁷*LtMs, Ms 167a, 1902, par. 1*

The room in which the meeting was held was dark, and I could not see the faces of those present. I listened to the words of accusation spoken and then asked myself what course I could take to prevent the evil's going any farther, to check the work of misrepresentation. The word spoken to me by One in authority was: "Let the matter rest. It will be made plain. This accusing will re-act on the accusers. They will have to bear the retribution of God." More was said on this subject, but I am forbidden to tell now all that was said.¹⁷*LtMs, Ms 167a, 1902, par. 2*

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Elder Daniells, my dear fellow laborer, you are not bring molded after the right similitude. You have been using strange fire. The only remedy is to quench it as soon as possible. Our first interest should be to see that the work begun at Nashville is firmly established. This city is to be a center for the work in the South. If the work anywhere must be deferred, let it be in places not so important. Let no hand be outstretched, readily and selfishly, to bind about and discourage those to whom God has entrusted a special work. If there are those who have no disposition to build up the work in new places, let them keep away altogether. Let them not try to tear down the work that they have in no wise helped to establish.*17LtMs, Ms 167a, 1902, par. 13*

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Those who have a zeal that leads them to find fault with the work that has been done in this field are not led of God. Their words of criticism might better be left unsaid. Instead of criticizing, let them go to work in this field, which needs help more than Europe, or any other country.*17LtMs, Ms 167a, 1902, par. 16*

Brother E. R. Palmer, I must tell you that your principles and your words have not been right in the sight of God. You have made

mistakes, and you need to bow before God in humility. In some respects you need to reform your sentiments. The changes that you propose are not right and will not be endorsed by God.*17LtMs, Ms 167a, 1902, par. 17*

The Lord calls for perfect faith in Him. He calls upon His people to cease accusing their brethren, confusing them, and making their way difficult by censure and condemnation. He calls upon them to love their brethren, not to destroy them. He calls for prevailing prayer, for an earnest seeking of Him, that His servants may know how to build up and advance His work. Prayer is not merely the addressing of words to God. Words of prayer are lifeless and meaningless unless they are imbued with a spirit of real soul hunger. To formal, lifeless prayers, there will be no response.*17LtMs, Ms 167a, 1902, par. 18*

The Lord says, "Cease complaining and finding fault. Thus you greatly injure your spiritual experience. This is not the work given you. It is not God, but Satan, who is inspiring you to do it. The enemy is ever on the watch for opportunities to weaken the Lord's forces. It is easy to discourage and tear to pieces. Let those who do this try instead to restore and build up, and they would look upon their criticism and condemnation as a strange and uncalled-for work."*17LtMs, Ms 167a, 1902, par. 19*

Seek the Lord while He may be found; call upon Him while He is near. Take up the work that has not yet been touched in the Southern field. Do what you can to enlighten those in the neglected cities in this part of the Lord's vineyard. The Lord has in the South a tenderhearted people who, if they receive proper labor, will respond to His call.*17LtMs, Ms 167a, 1902, par. 20*

I cannot tell you how my soul has been grieved by the wrong impressions left on souls in regard to the Southern work. I bow my head and weep. The light was so plainly given that Nashville should be worked, that interests should be established in this city, where institutions have been founded by those not of our faith, for the benefit of the colored race. If our people will move wisely, if they will seek counsel of God, they can do a good work among the teachers and students of these schools. I was instructed that if the workers

would refuse to be influenced by the words and sentiments of those who are not in harmony with the Lord, the King's highway would be cleared, and the truth would go forth in Nashville as a lamp that burneth. The Lord would have young men unite with these schools as students and then labor wisely and judiciously to sow the seeds of truth. In these schools the Lord has those with precious talents who, if converted, would be a mighty power to radiate light throughout the South.*17LtMs, Ms 167a, 1902, par. 21*

A good work has been done in the South. We do not say that no mistakes have been made; it would be a miracle if some mistakes had not been made. But mistakes have been made in other places, and yet the work there has not been abandoned. The Lord will not leave the Southern field to be possessed by the enemy. He calls upon every one to do his duty. He has prepared the way for this field to be worked. My brethren, move forward judiciously. Establish the work in Nashville, and let the work there be an object lesson of what may be accomplished by united, unselfish effort. It is just as much our duty to save the publishing house in Nashville from bankruptcy as it was to save the publishing house and sanitarium in Scandinavia.*17LtMs, Ms 167a, 1902, par. 22*

We repeat the prayer, "Thy kingdom come; thy will be done on earth as it is in heaven." [*Matthew 6:10.*] Are we doing our part to answer this prayer? We claim to believe that the commission that Christ gave to His disciples just before His ascension is given also to us. Are we fulfilling it? May God forgive our terrible neglect in not pressing into the cities of America that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God, such an unwillingness to take hold with men who have almost sacrificed their lives in an effort to advance certain lines of work, supposing that they were doing that which would call forth commendation.*17LtMs, Ms 167a, 1902, par. 23*

There is a work to be done in America that calls for our means in America. In the last fifteen years I have given thousands of dollars to the work in Europe. I have not withdrawn my gift from this field, even though I have had to borrow money for my own use and pay interest on it. I have no call to help more than I am helping in the

European field. The Lord Jesus has commissioned me to speak in behalf of the Southern field. My plea for this field is disregarded, and I know too well why this is. But I shall continue to endeavor to provoke my brethren to love and good works.*17LtMs, Ms 167a, 1902, par. 24*

God will bring test and trial to His workers in the South to prove them. But He does not lay upon other men the work of confusing, perplexing, and discouraging these workers. When men are down, they need to be lifted up, not left hopeless, their words and actions misinterpreted and their mistakes exaggerated. Is God in this?—Nay. He gives to no one the work of watching for and talking of the faults of others.*17LtMs, Ms 167a, 1902, par. 25*

God's hand is on the wheel of providence, and He will turn it so that an altogether different showing will be presented. O that men were wise, not in their own conceit, but in the wisdom of God. My brethren, if you had a realization of what has been done in the South, you would praise God, and work earnestly to bring to greater completion that which has been begun. Instead of picking flaws, you would commend the good that has been accomplished. What we need is the baptism of the Holy Spirit. The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church.*17LtMs, Ms 167a, 1902, par. 26*

The Lord desires His people to take up the work that lies nearest them, remembering that every work of goodness is identified with the goodness, mercy, and love of God. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great Center. Thus is answered His prayer that His followers may be one, as He is one with the Father.*17LtMs, Ms 167a, 1902, par. 27*

My brethren, fasten your grasp upon the unworked Southern field, and labor for it zealously and untiringly. Let not all the means be absorbed in places that have already been worked, leaving the work in other places to present unfinished plans and unfulfilled purposes. As you travel from place to place, and hear our people

saying that they wish to help the Southern field, beware how you dissuade them from doing this. Thus you rob a needy field of the place that God designs it to have. *17LtMs, Ms 167a, 1902, par. 28*

Christ has told us plainly how we are to deal with those whom we think have injured us. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." *[Matthew 18:15-17.]17LtMs, Ms 167a, 1902, par. 29*

Let us cease to feed on the faults of one another. It is worse than cannibalism. God cannot bless His people until they believe His Word and follow His methods. A reform is needed in our churches, that God's cause may be saved from the strife of tongues. Skilful character builders are needed. And let our ministers and people remember that "other foundation can no man lay than that is laid, which is Jesus Christ." *[1 Corinthians 3:11.]17LtMs, Ms 167a, 1902, par. 30*

God does not call men to work, and then, after they have toiled amidst difficulties and discouragements, take them away and put others in their place. It is easy to find fault. Let those who pick flaws in the work that others have done ask themselves whether they could do a work in which no fault could be found. God does not appoint any man to tear down the work that others have done. There may be times when it is necessary for a work to be reorganized. But let those who do this remember that they have the advantage of aftersight, and let them deal tenderly with those who have made mistakes. *17LtMs, Ms 167a, 1902, par. 31*

Ms 168, 1902

The Sin of Evil Speaking

NP

December 24, 1902 [typed]

This manuscript is published in entirety in *18MR 197-207*. +NoteOne or more typed 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 not God's plan that reports regarding the work of His servants shall be passed from one to another. My brethren, when some one comes to you with an accusation against a fellow worker, say to him, "Have you gone to the one you are accusing, in the way in which Christ has told you to go? If you have not done this, I am not at liberty to listen to what you have to say about him." *17LtMs, Ms 168, 1902, par. 1*

Hear what Christ has said regarding this matter: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [*Matthew 5:23, 24.*] And He says again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." [*Matthew 18:15-17.*] *17LtMs, Ms 168, 1902, par. 2*

Those who are Bible Christians will do as Christ has directed. If His directions were followed, many wounds would be cured that are now left to fester and break out until they are incurable. To follow the course laid down by the great Teacher, who never errs in counsel, is the only way to stop the false tongue and cause criticism

and accusing to cease. The abiding love of Christ in the soul leads to the manifestation of His meekness and lowliness.*17LtMs, Ms 168, 1902, par. 3*

O, how much time is worse than wasted by evil speaking. Because of this sin, not half is accomplished that might be accomplished. Men and women become mischief makers for Satan, and going to this one and that one, place in their minds the leaven of evil, prejudicing them against a brother or a sister who, they say, has done wrong. The thoughts of those thus influenced are disturbed, their peace is destroyed, and their confidence in their brethren is weakened. Those who do this evil work are departing from Christ to follow one who is teaching them to love and make a lie. Whatever this position in the service of God, they are dishonoring Him, and Christ says to them, "I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] All their qualifications and capabilities, however commendable they may apparently be, will not supply the deficiency resulting from the lack of Christlike love.*17LtMs, Ms 168, 1902, par. 4*

I feel so saddened, so discouraged, by the thought that my brethren are willing to listen and <circulate> hearsay. I know that the Spirit of God will not co-operate with those who, by their criticisms, their evil surmising, and their hardheartedness, are helping Satan. God says to them, "Thou hast left thy first love. ... Repent, and do the first works; or else I will come unto thee quickly," that is, "I will not bear long with your perverse spirit, which leads you to cherish envy and evil surmising." [*Verses 4, 5.*]*17LtMs, Ms 168, 1902, par. 5*

"I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Verses 4, 5.*] Do not these words, so plain and decided, call for serious thought and earnest study on the part of every one who claims to believe the Word of God? "Thou hast left thy first love." And the dryness and coldness of the heart are revealed by a lack of that Christian courtesy, that fragrance of kindness and tenderness that is seen in the life of the true Christian.*17LtMs, Ms 168, 1902, par. 6*

A cruel spirit of selfishness is entertained and cherished by the members of the family of God on earth, and too often they act like quarrelsome children. Christ cannot co-operate with them. He invites His people to come to Him and to gain from Him strength that will enable them to grow up “unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:13.*] Those who refuse to grow up into men and women in Christ will ever be quarrelsome, overbearing, criticizing, denunciatory. *17LtMs, Ms 168, 1902, par. 7*

Those who think and speak evil of their fellow laborers, opening the mind to false reports and taking up a reproach against their neighbor, grieve the Spirit of God and put Christ to open shame. Shall those who minister in the Word of God grow away from Christ into uncomeliness and coarseness, becoming boastful and hardhearted? This is the picture that the lives of many now present. Shall not the picture be changed? When we allow spiritual moisture to fall constantly on the soul, we shall thrive as trees of the Lord’s planting. *17LtMs, Ms 168, 1902, par. 8*

If those who know the truth will return to their first love, if they will draw their supplies from Christ, self will not assume such large proportions that the Saviour cannot work with them. When the life of Christ is our life, we shall be like fresh foliage, sweet and fragrant. *17LtMs, Ms 168, 1902, par. 9*

Christ is as hungry for fruit from ministers and people as when, on His way from Bethany to Jerusalem, He came to a fig tree covered with foliage and presenting an appearance of fruitfulness. But upon searching its branches, from the lowest bough to the topmost twig, Jesus found “nothing but leaves.” [*Mark 11:13.*] It was a mass of pretentious foliage, nothing more. Today Christ comes to His people, hungering to find in them the fruits of righteousness. But many, many have nothing but leaves to offer Him. They have left their first love, and upon them has fallen spiritual blindness, hardness of heart, stubbornness of mind. They pray to God and present Bible truth to the people, for they are in the habit of doing so; but they have lost that which would make their service acceptable. How blind they are! how deficient their service! Boastingly they say, “I am rich, and increased with goods, and have need of nothing.” But God says to them, “Thou art wretched, and

miserable, and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” [Revelation 3:17, 18.] *17LtMs, Ms 168, 1902, par. 10*

These words are a true representation of the condition of the churches. Will God’s people accept His reproof? Let them not remain in their present condition; for time is passing, and the work that ought to be done is not done. Where are the trees of the Lord’s planting? Are they bearing fruit to His glory? Where are the men who walk softly before God. *17LtMs, Ms 168, 1902, par. 11*

The Lord bids me say to His people, “Cease ye from man, whose breath is in his nostrils.” “Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me.” [Isaiah 2:22; 27:5.] *17LtMs, Ms 168, 1902, par. 12*

How unlike Christ we are in word and spirit and in our attitude toward one another. His gentleness should make us rejoice in the Lord. It should make us “kindly affectioned one to another with brotherly love; in honor preferring one another.” [Romans 12:10.] As a people who have had great light, we stand before God under condemnation unless we fulfil the Saviour’s expectation for us, holding fast to Him and allowing Him to send through our religious experience a warm current of unselfish love. When we do this, our spiritual strength will show that we are living in close connection with the Lifegiver. We shall give life for the life that we receive. *17LtMs, Ms 168, 1902, par. 13*

A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ come faith and an unselfish interest in his brethren. The selfish desire to be first is quenched. There is no hatred in his thoughts, because there is no hatred in his heart. He has the faith that works by love and purifies the soul. The refining influence of Christ’s love refreshes and invigorates his spiritual life. By his loyalty to his brethren he shows that he realizes the value of souls. He can pray with the spirit and with the understanding also. His

zeal, his staunch principles, his true devotion to that which is pure, honest, just, and of good report make him companionable.*17LtMs, Ms 168, 1902, par. 14*

Such men are of value with God. If they continue to put their trust in Christ, they will grow more and more like Him, and one day they will see God, who declares, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*]*17LtMs, Ms 168, 1902, par. 15*

Christ's Jewels

I cannot sleep after half past two. I rise and dress and then commit myself to the Lord. To Him alone can I look for help. We are His workmanship, the great apostle to the Gentiles declares, "created in Christ Jesus unto good works." [*Ephesians 2:10.*] I would not trust in the wisdom of the most learned man that lives, unless his life, his spirit and words and deportment, revealed the righteousness of Christ.*17LtMs, Ms 168, 1902, par. 16*

Christians are Christ's jewels, bought with an infinite price. They are to shine brightly for Him, shedding forth the light of His loveliness. And ever they are to remember that all the luster that Christian character possesses is received from the Sun of Righteousness.*17LtMs, Ms 168, 1902, par. 17*

The luster of Christ's jewels depends on the polishing that they receive. God does not compel us to be polished. We are left free to choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. He must consent to have the sharp edges cut away from his character, that it may be shapely and beautiful, fitted to represent the perfection of Christ's character.*17LtMs, Ms 168, 1902, par. 18*

The Lord is dishonored when, because His people do not live in the light of the Sun of Righteousness, they reflect no more light than common pebbles. He is dishonored when their service is tarnished with the leprosy of selfishness.*17LtMs, Ms 168, 1902, par. 19*

The divine Worker spends little time on worthless material. Only the precious jewels does He polish after the similitude of a palace. With hammer and chisel He cuts away the rough edges, preparing us for a place in God's temple. The process is severe and trying. It hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency regarded as complete and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn off. Then holding the jewel up to the light, the Master sees in it a reflection of His own image, and it is pronounced worthy of a place in His temple.*17LtMs, Ms 168, 1902, par. 20*

Blessed be the experience, however severe, that gives new value to the stone, enabling it to shine with living brightness!*17LtMs, Ms 168, 1902, par. 21*

The Lord will call young men from the humble walks of life into His service, just as He did when, living in person on this earth, He passed by the learned rabbis to choose as His first disciples humble, unlearned fishermen. He has workers whom He will call forth from poverty and obscurity. Engaged in the common duties of life, and clothed with coarse raiment, they are looked upon by men as of little value. But Christ sees in them, <through His grace,> infinite possibilities, and in His hands they will become precious jewels, to shine brightly in the kingdom of God. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." [*Malachi 3:17.*]*17LtMs, Ms 168, 1902, par. 22*

Christ's perfect knowledge of human character fits Him to deal with minds. He knows just how to treat each soul. He judges not as man judges. He knows the real value of the material upon which He is working in fitting men and women for positions of trust. He will give wisdom and knowledge to those who are willing to be worked by the Holy Spirit, willing to be doers of the Word and not hearers only, willing to uplift Christ before the world.*17LtMs, Ms 168, 1902, par. 23*

Christ is the rightful owner of man. He says to him, "You are Mine. I have bought you with a price. I gave My life for you, that your life might be made harmonious and symmetrical. If you will surrender

yourself willingly to Me, I will guide you aright. You are a rough stone, but if you will place yourself in My hands, I will polish you. I will put you in the place that I have chosen for you, that after My plans and methods you may work out My purposes for you. I will so imbue you with My grace that by the luster with which you shine you will bring honor to My name. No man shall pluck you out of My hand. I will make you My peculiar treasure. In the day of My appearing and My triumph, you will be a jewel in My crown of rejoicing.”*17LtMs, Ms 168, 1902, par. 24*

On Christ’s coronation day, He will not acknowledge as His any who bear spot or wrinkle or any such thing. But to His faithful ones He will give crowns of immortal glory. Those who will not that He should reign over them will see Him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory.*17LtMs, Ms 168, 1902, par. 25*

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white and tried. A song of triumph will peal forth, filling all heaven. Christ has conquered! He enters the heavenly courts accompanied by His redeemed ones—the witnesses that His mission of suffering and self-sacrifice has not been in vain.*17LtMs, Ms 168, 1902, par. 26*

A Call to Greater Consecration

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But <many> refuse to place themselves where He can help them. They are breaking the commandments of God; for they have left their first love.*17LtMs, Ms 168, 1902, par. 27*

O how many now teaching others need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from His work. There is danger that by their unchristlikeness they will spoil the experience of those <who have any connection with them>, [those] whom God desires to polish as living stones for His temple. *17LtMs, Ms 168, 1902, par. 28*

To all who have been harsh and discourteous, as hard as flint in their <speech and> dealings with their brethren, who are not touched by the strivings of God's Spirit, who desire to be first, to grasp supreme authority, God says, "Thou has left thy first love." [*Revelation 2:4.*] He will give them another trial, but if they refuse to repent, He will come unto them quickly, and will remove their candlestick out of his place. *17LtMs, Ms 168, 1902, par. 29*

Unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the natural selfishness of the human heart. Christ desires every man's character to be a harmonious whole. If it is not this, deformity exists. God and man must co-operate to make the character beautiful and symmetrical. *17LtMs, Ms 168, 1902, par. 30*

Self must be wholly surrendered to Christ. "Ye are dead, and your life is hid with Christ in God." [*Colossians 3:3.*] You are to surrender your ownership of self to God's ownership. *17LtMs, Ms 168, 1902, par. 31*

Sanctification is a progressive work. It is a continuous work, leading human beings higher and still higher. It brings perfection. It does not leave love behind, but brings it constantly into the life as the very essence of Christlikeness. *17LtMs, Ms 168, 1902, par. 32*

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be and can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as He sees best. "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.] "Ye are God's husbandry; ye are God's building." [1 *Corinthians* 3:9.] If we build in co-operation with Him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master-builder, and through all eternity it will endure. *17LtMs, Ms 168, 1902, par. 33*

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew* 5:48.] He is our example. During His life on earth, He was ever kind and gentle. His influence was ever fragrant; for in Him dwelt perfect love. He was never sour and unapproachable, and He never compromised with wrong to obtain favor. If we have His righteousness, we shall be like Him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of His presence, become mellowed by His grace? *17LtMs, Ms 168, 1902, par. 34*

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we by clinging to our imperfections and deformities make Christ ashamed of us? His grace is promised to us. If we will receive it, it will adorn our lives. Then, in the place of disparaging our fellow workers, we shall help them to climb the ladder of progression. Deformity will be exchanged for practical godliness. Our lives will be adorned with the Christian graces. *17LtMs, Ms 168, 1902, par. 35*

God calls for our co-operation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives by the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to be true representatives of Him. We are not to bring into the Christian life our natural and cultivated tendencies to wrong. Christ must be formed within, the hope of glory. Our daily life must become more like the Christ life. We must be Christians in deed and in truth if we ever see the kingdom of heaven. Christ will have nothing to do with pretense. He will welcome to the heavenly courts only those whose Christianity is genuine. The lives of those professing Christians who do not live the life of Christ are a mockery to religion. *17LtMs, Ms 168, 1902, par. 36*

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be borne to the power of divine grace. When our people bring Christ's righteousness into the daily life, sinners will be converted, and victories over the enemy will be gained. *17LtMs, Ms 168, 1902, par. 37*

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” [*Philippians 4:8.*] *17LtMs, Ms 168, 1902, par. 38*

Ms 169, 1902

The Work of the St. Helena Sanitarium

St. Helena, California

July 14, 1902

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Report of a portion of a meeting of the Executive Committee of the California Medical Missionary and Benevolent Association, held in the St. Helena Sanitarium Library, Tuesday forenoon, July 14, 1902. *17LtMs, Ms 169, 1902, par. 1*

Present: A. T. Jones, W. C. White, A. N. Loper, E. E. Parlin, R. A. Buchanan, W. S. Sadler, L. M. Bowen (members of Committee); Mrs. E. G. White, Mrs. J. Gotzian. *17LtMs, Ms 169, 1902, par. 2*

Our Institutional Work to be Denominational

A. T. Jones: The next thing before us for consideration here today is carrying on the work in this institution. When we had our annual meeting and elected the new Board of the State Medical Missionary and Benevolent Association, we did not complete the work of reorganizing the local boards, etc., for the coming year, in connection with the Sanitarium and the medical work. That comes before us now for the rest of the day, so whatever you might say to us with reference to the work here and its needs would be light to us in reference to our work of reorganization and in starting on a new basis for the year to come. *17LtMs, Ms 169, 1902, par. 3*

Mrs. E. G. White: I have written much on the work that should be done in our sanitariums. Especially have I tried to emphasize the necessity of maintaining a correct religious influence in our medical institutions. *17LtMs, Ms 169, 1902, par. 4*

Possibly I could not fully describe the impression that was made upon my mind by the statement that our medical institutions are undenominational. As I was considering this matter in the night season, it seemed as if One stood up in the midst of us and pointed us back to the Israelites as an illustration of a distinct people denominated of God. That which made them denominational was the observance of God's commandments. In the *twelfth to the eighteenth verses of the thirty-first chapter of Exodus* their distinguishing sign is mentioned. "Verily My Sabbaths ye shall keep," the Lord declared: "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." [*Verses 13, 17.*] *17LtMs, Ms 169, 1902, par. 5*

The Israelites were a chosen people, separate and distinct from the world. Speaking through Moses, the Lord declared to them: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the house of Pharaoh king of Egypt." [*Deuteronomy 7:6-8.*] *17LtMs, Ms 169, 1902, par. 6*

The Lord wrought mightily for their deliverance, nearly destroying Egypt, as it were, to bring them forth for the express purpose of worshipping Him. He promised that if they would keep His commandments, He would bless them above all other people, freeing them from sickness and establishing them forever in the land of promise. *17LtMs, Ms 169, 1902, par. 7*

The Lord ever desires to encircle His people by His protecting arm, blessing them above all other people. He will preserve them in all purity, if they remain closely connected with Him. But if they depart from Him, they will share the sorrows of Solomon. *17LtMs, Ms 169, 1902, par. 8*

Solomon was favored of God. To him were given not only wisdom, but riches and honor, on condition that he should walk in the ways of the Lord, keeping His statutes and His judgments. But he departed from God. He chose to go to other nations to secure facilities for building the temple, when he could have built it with the facilities that the Lord had provided.*17LtMs, Ms 169, 1902, par. 9*

We are Seventh-day Adventists. This is a fitting name; for we keep the seventh-day Sabbath and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign between Himself and His people, we show to the world that we are His peculiar, chosen people—a people whom He has denominated.*17LtMs, Ms 169, 1902, par. 10*

What is the object of saying that our medical institutions are undenominational? God never inspired any man to make such a statement. His people and His institutions are denominational. We are, however, to invite every one—all sects and classes, the high and the low, the rich and the poor—to come to our sanitariums, where we shall endeavor to do them good. We are not in any way unwisely to press upon them our peculiar points of faith, but we are to give them the benefits of health reform. We take into our institutions all denominations; but as for ourselves, we are strictly denominational. We are sacredly denominated by God and are under His theocracy.*17LtMs, Ms 169, 1902, par. 11*

In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who “fell at His feet as dead” when he saw Him. [*Revelation 1:17.*] But Christ strengthened him to endure the sight and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.*17LtMs, Ms 169, 1902, par. 12*

The light that Christ revealed to His servant the prophet is for us. In His revelation are given the three angels’ messages, and a

description of the angel that was to come down from heaven with great power, lightening the earth with his glory. In it are warnings against the wickedness that would exist in the last days, and against the mark of the beast. We are not only to read and understand this message, but to proclaim it with no uncertain sound to the world. By presenting these things revealed to John, we shall be able to stir the people. The usual subjects on which the ministers of nearly all other denominations dwell will not move them. We must proclaim our God-given message to them. The world is to be warned by the proclamation of this message. If we blanket it, if we hide our light under a bushel, if we so circumscribe ourselves that we cannot reach the people, we are answerable to God for our failure to warn the world. *17LtMs, Ms 169, 1902, par. 13*

What can be meant by the fallacy that we are undenominational? Why is the third angel's message hidden from the view of the world? Time and again we have stood before large congregations in Battle Creek to proclaim the truth. Time and again we have spoken in the city park opposite the Review and Herald Office, in the churches of other denominations, and in mammoth tents pitched in that city, clearly outlining the distinct points of our faith. Often, by requests of the ministers, bankers, and other leading men, I have spoken on the temperance question to large congregations. On these occasions the ministers would pray for victory, and after we had stated fully our position on the temperance question, they would thank the Lord that He had given us the victory. They acknowledged that He had strengthened me and spoken through me. *17LtMs, Ms 169, 1902, par. 14*

Notwithstanding the plain message that we gave to the people years ago in regard to the seventh-day Sabbath and other phases of present truth that make us a peculiar people, some have declared that in our institutional work we are undenominational. Those who have pursued this course, linking up with unbelievers, are not following the way of the Lord. He desires us to remain forever a peculiar people, holding "the beginning of our confidence steadfast unto the end." [*Hebrews 3:14.*] He desires us to stand as representatives of His and of His special message of truth in the last days of this earth's history. How are the people to be warned, unless the very institutions established as agencies for the

proclamation of the message remain true to its principles? *17LtMs, Ms 169, 1902, par. 15*

These assertions in regard to our sanitariums' being undenominational make me afraid of our medical missionary work. In order to gain something—I cannot understand just what—our brethren, like Solomon, have begun to depart from the Lord. *17LtMs, Ms 169, 1902, par. 16*

Brethren, let us come to our senses. In more ways than one are we departing from God. O how ashamed I was of a recent number of the *Signs of the Times*! On the first page is an article on Shakespeare, a man who died a few days after a drunken carousal, losing his life through indulgence of perverted appetite. In this article it is stated that he did many good works. Man is extolled. The good and the evil are placed on the same level and published in a paper that our people use to give the third angel's message to many of those who cannot be reached by the preached Word. *17LtMs, Ms 169, 1902, par. 17*

The publication of this article robbed me of my rest last night. I was thrown into an agony of distress. If our brethren have not discernment enough to see the evil of these things, when will they have? Why can they not understand the tenor of such things? We are to stand on the elevated platform of eternal truth. The edge of the sword of truth is not to be dulled. We must take a straightforward course, using the truth as a mighty cleaver to separate from the world men and women who will stand as God's peculiar people. *17LtMs, Ms 169, 1902, par. 18*

When we give the message in its purity, we shall have no use for pictures illustrating the birthplace of Shakespeare, or for pictures similar to the illustration of heathen goddesses that was used to fill the space on the first page of a recent number of the *Review and Herald*. We are not to educate others along these lines. God pronounces against such articles and illustrations. I have a straightforward testimony to bear in regard to them. We are to extol neither idolatry nor men who did not choose to serve God. Years ago, reproof was given our editors in regard to advocating the reading of even such books as *Uncle Tom's Cabin*, *Aesop's Fables*,

and *Robinson Crusoe*. Those who begin to read such works usually desire to continue to read novels. Through the reading of enticing stories they rapidly lose their spirituality. This is one of the principle causes of the weak, uncertain spirituality of many of our youth. *17LtMs, Ms 169, 1902, par. 19*

The Future of the St. Helena Sanitarium

W. C. White: Have you any counsel for us about our work for the coming year? This morning we have the task of selecting the board of managers and the faculty and of organizing our work here for the coming year. *17LtMs, Ms 169, 1902, par. 20*

Mrs. E. G. White: I cannot tell, unless you mention some point on which I have received light. *17LtMs, Ms 169, 1902, par. 21*

W. C. White: Have you any light as to whether our success in the battle will be to cut down expenses and have a limited faculty, or whether our success will be through branching out and trying to enlarge the business? Is there anything in your mind with reference to the future here that would guide us at all in this matter? *17LtMs, Ms 169, 1902, par. 22*

Mrs. E. G. White: It would be a great pity to dry up, as it were. *17LtMs, Ms 169, 1902, par. 23*

W. C. White: We have adopted the new doctrine of natural development. We will let the work in San Francisco, Los Angeles, and San Diego develop naturally. While we are developing in so many other places, it looks to some as if the patronage here would naturally be less, and that we should, resail and sail along very carefully, letting this business live, if we can, with what is left after the others have taken their share. *17LtMs, Ms 169, 1902, par. 24*

Mrs. E. G. White: That is a queer doctrine, I think. There is much more unbelief in it than there is faith in God. I do not approve of it. Let the work develop in these other places. Keep the standard as high as possible here. Do everything you can to make this institution what it ought to be. Choose a faculty who can educate the helpers. This institution is much more favorably situated than

many others; for it is removed from many of the attractions so detrimental to institutional work. This Sanitarium is not to outlive its usefulness. From first to last it has often been a source of great discouragement to me. Since returning from Australia I nearly lost my life in trying to set before the managers what we must do and be in order to prosper. To become less and less prosperous, after these changes have taken place, would be a weak chapter in our experience—a chapter which with I am unacquainted. As I cannot see the end from the beginning—excepting failure—I could not endorse the idea that because the Lord is working in other places, He cannot work here. The same God who works in San Francisco, Los Angeles, San Diego, and the other places where our medical work is established is ready to work in a hundred—yes, a thousand—other places, if we so relate ourselves to Him that we shall not stand in His way. We should strive to make this Sanitarium a *living* institution. When God sees a willingness on our part to come into line and to glorify His name, He will show favor to the St. Helena Sanitarium. *17LtMs, Ms 169, 1902, par. 25*

W. C. White: The multiplication of sanitariums in other places seems to place upon us here an additional responsibility to set an example in right methods and right principles. *17LtMs, Ms 169, 1902, par. 26*

Mrs. E. G. White: Exactly. As the oldest institution, we should have the best methods and should reach the highest standard. Above everything else, we should desire God's approval. *17LtMs, Ms 169, 1902, par. 27*

Medical Missionary Training Schools

W. C. White: In Battle Creek, one reason why the Sanitarium did not pay its debts faster was because they felt the burden of educating workers for other parts of the world. If the burden of educating workers on the Pacific Coast is ever taken up and borne by the people on the Coast, it would seem to rest here. We have always depended largely upon drawing experienced workers from Battle Creek; but it seems as if the time has come when we ought to make an earnest effort to educate workers here. *17LtMs, Ms 169, 1902, par. 28*

A question has been in the minds of some of us as to whether the work of educating nurses and matrons and stewards and managers of different departments for the numerous institutions that are being established here on the Coast should be borne by this Sanitarium as a sanitarium, or whether the time has come when we ought to put our educational work for sanitariums on the Coast more by itself, and ask the people and the Conferences to support it as a training school rather than to have that burden rest upon this institution as a sanitarium. I have felt as if we ought to work toward the end of having a good medical missionary training school on the Pacific Coast, which will be supported as a school and not rest as a burden upon any one sanitarium. *17LtMs, Ms 169, 1902, par. 29*

Mrs. E. G. White: In the place of allowing all our young men and women to drift to Battle Creek to receive a training for sanitarium work, we must provide educational advantages in the different Conferences. Altogether too many are already in the training school at Battle Creek. The attendance is so large that many of the students do not come out full fledged. It is impossible for them all to receive thorough training. *17LtMs, Ms 169, 1902, par. 30*

All our medical workers must not receive the stamp of one man's mind. In different places there should be sanitariums of a high order, where our young people can receive a thorough training. We are not to countenance the carrying on of sanitariums of an inferior order, in which incompetent instructors will do slipshod work and call it educational work. The instructors in our medical missionary training schools must be picked men and women of ability. *17LtMs, Ms 169, 1902, par. 31*

W. C. White: Should such an educational center be established in every one of our Union Conferences? *17LtMs, Ms 169, 1902, par. 32*

Mrs. E. G. White: In one sense, yes. A beginning should be made in every Conference, and these schools can gradually attain to perfection. In every Conference, educational advantages should be provided for our young people. The very best instructors should be chosen to train workers. We are suffering from a dearth of workers. Time and again God has said that the training schools in Battle

Creek were in a congested condition. The influences in that place are such that it became necessary to remove the college to another place. *17LtMs, Ms 169, 1902, par. 33*

In the past, Dr. Kellogg has said: "I have often wished that these Sanitarium buildings were not half so large as they are. If we were not situated as we are, with all these buildings, we would move away from Battle Creek to some other place where we should have an altogether different climate." This was a sensible view to take. But to build an enormous sanitarium in Battle Creek is just as much out of harmony with the Lord's will, and with all that has been said and done in regard to this matter, as light is different from darkness. In the place of making a mammoth plant in one place, this institution should have made smaller plants in different places and in many cities. There are many unworked fields in the East and in various other places. If the means that is used to erect the new sanitarium building were distributed in many places, the congested condition of things in Battle Creek would be somewhat relieved, and the stamp of one man's mind would not be placed on all who receive a medical missionary training. *17LtMs, Ms 169, 1902, par. 34*

While we desire to stand on the right platform and to be in unity in regard to the medical missionary work, we also desire to understand individually what true medical missionary work is, as outlined in the Word of God. We desire to understand the length, breadth, height, and depth of this work. It is an unselfish work. Some things that are said to be medical missionary work are not rightly named. The medical missionary work is a most exalted work. It is one of the principal means of preparing a people to stand as God's family in the last days. It is not merely something that will gain for us a round of applause from the world. *17LtMs, Ms 169, 1902, par. 35*

True medical missionary work is in accordance with pure gospel religion. Those who study its principles are learning of Christ. His methods of teaching are to be brought into the training of helpers who are to engage in this branch of our work. *17LtMs, Ms 169, 1902, par. 36*

"Whoso eateth My flesh," He says, "and drinketh My blood, hath

eternal life.” [John 6:54.] How can we eat His flesh and drink His blood? His answer is, “The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.] The Word of God is to underlie everything. *17LtMs, Ms 169, 1902, par. 37*

I repeat, brethren, we need to be resoldered. This is the best word I can think of. While writing I tried to think of a suitable word to describe our need of coming into connection with God and His truth through the agency of the Holy Spirit, and finally the word “resoldered” came to me. I wrote it down quickly. *17LtMs, Ms 169, 1902, par. 38*

A. T. Jones: That is it. It describes it. It is a fitting word. We appreciate it. *17LtMs, Ms 169, 1902, par. 39*

Mrs. E. G. White: Another point: We are not to think that when we have training schools for the education of sanitarium workers, the sanitarium itself is not to be an educational agency. It is to sustain the closest relationship with these schools. Every day the nurses are to be taught in regard to their line of work. They should learn how to walk and talk with Jesus, coming close to Him as He comes close to them. Let the helpers in the institution fully understand that in their daily work they are gaining an education more valuable than anything which they could gain merely in a schoolroom. A practical training is worth far more than theoretical knowledge. *17LtMs, Ms 169, 1902, par. 40*

The common words by which we know simple remedies are as useful as are the technical terms used by physicians for these same remedies. To request a nurse to prepare some catnip tea answers the purpose fully as well as would directions given to her in language understood only after long study. The Lord does not use words that are meaningless to the ordinary person. When Hezekiah was sick, the prophet Isaiah said, “Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.” [Isaiah 38:21.] The Lord speaks in a language so plain that every one can understand Him. In order to become a competent nurse, it is not necessary to learn so many technical terms that are understood by comparatively few. To acquire a familiarity with these long words,

students use much precious time that they could use otherwise to better profit. These difficult names are a device to cover up the nature of poisonous drugs.*17LtMs, Ms 169, 1902, par. 41*

Christ is our great physician. He is ready to come into our medical missionary training schools to work for the students and to heal them.*17LtMs, Ms 169, 1902, par. 42*

During Christ's ministry on the earth, His great heart of love struck a sympathetic cord of tenderness in the hearts of the people. When He told the sick that they were whole, they believed Him. His very words seemed to be accompanied by the power of conviction, and the people believed that He spoke the truth.*17LtMs, Ms 169, 1902, par. 43*

Unbelievers have inquired, "Why are not miracles wrought among those who claim to be God's people?" Brethren, the greatest miracle that can be wrought is the conversion of the human heart. We need to be reconverted, losing sight of self and human ideas, and beholding Christ, that we may be transformed into His likeness. When this the greatest of all miracles is wrought within our hearts, we shall see the working of other miracles.*17LtMs, Ms 169, 1902, par. 44*

God cannot work through us miraculously while we are unconverted. It would spoil us; for we would take it as an evidence that we were perfect before Him. Our first work is to become perfect in His sight, by living faith claiming His promise of forgiveness. "Ask what ye will," Christ declared to His disciples, "and it shall be done unto you." Let us remember that He also 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." "Yet a little while, and the world seeth Me not; but ye see Me: because I live, ye shall live also." "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." [*John 15:7; 12:44-46; 14:19; 15:4.*] Those who see Christ by living faith, those who abide in Him, will have power to work miracles for His glory.*17LtMs, Ms 169, 1902, par. 45*

This is why the physicians and nurses in our medical institutions should be those who abide in Christ; for through their connection with the heavenly Physician their patients will be blessed. These God-fearing workers will have no use for poisonous drugs. They will use the natural agencies that God has given for the restoration of the sick. Time and again I have told the workers in our sanitariums that from the light that God has given me, I know that they need not lose one patient suffering from a fever, if they take the case in hand in time and use rational methods of treatment instead of drugs.*17LtMs, Ms 169, 1902, par. 46*

My husband and I were neither doctors nor the children of doctors, but we had success in the treatment of disease. In a time when many of the people—even the children of physicians—were dying all around us, we went from house to house to treat the sick, using water and giving them healthful food. Through the blessing of God, we did not lose a single case.*17LtMs, Ms 169, 1902, par. 47*

At another time I carried my two sons through the typhoid fever. God was my Helper. My husband would have died, if I had not by faith laid hold on God. I knew that God did not want him to die, because He did not want His name dishonored. My husband's life was spared. Years afterward, when he died, my friends said, "O Sister White, do pray that he may be raised up!" I replied, "The Lord says, '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*.] I do not desire the old warrior to come back to life, to die again; let him rest till the morning of the resurrection."*17LtMs, Ms 169, 1902, par. 48*

Brethren, we need more of God's wisdom, less of human judgment. More of His power should be brought into this institution. I believe it is wrong for you to talk disparagingly in regard to the outlook for the prosperity of this institution. The St. Helena Sanitarium must grow to the full stature of what God designs it to be. Does He desire His institutions in one place to reach perfection and not in another place? He is no respecter of persons. He desires us, His instrumentalities, to turn from humanity to divinity. When Christ was in this world, He encircled humanity with His long human arm, while with His divine arm He reached the throne of the Infinite.*17LtMs, Ms*

When we are willing to have our own minds unsoldered, and resoldered by the melting influences of the Spirit of God, we shall understand with new enlightenment Christ's instruction to us as recorded in the *fourteenth, fifteenth, sixteenth, and seventeenth chapters of John*. O how great are the possibilities that He has placed within our reach! He says, "Whatsoever ye shall ask the Father in My name, He will give it you." [*John 16:23.*] He promises to come to us as a Comforter to bless us. Why do we not believe these promises? That which we lack in faith we make up by the use of drugs. Let us give up the drugs, believing that Jesus does not desire us to be sick, and that if we live according to the principles of health reform, He will keep us well. *17LtMs, Ms 169, 1902, par. 50*

My brethren, never talk unbelief or discouragement. If you have but two patients here, work faithfully to restore them to health, and try to lead them to be converted. The less the number of patients, the more time you will have to work for the salvation of souls. Persevere, pray, believe. Even one soul, thoroughly converted, is worth more than the whole world. When you have a large patronage, you have so much to do that you are too busy to spend much time in talking on religious subjects. Brethren, let us unsolder. *17LtMs, Ms 169, 1902, par. 51*

W. C. White: If we are to carry on this work, must we not have a faculty who will take hold of it heartily? *17LtMs, Ms 169, 1902, par. 52*

Mrs. E. G. White: Those who do not serve God should have no place on the faculty. *17LtMs, Ms 169, 1902, par. 53*

W. C. White: It is a question with some of us how long we ought to allow our sympathies for others to lead us to keep on the faculty, members who, after months of constant labor in their behalf, fail to take an active interest in the spiritual work of the institution. It seems to me that the time has come when there should be a change, and now we should have a faculty who will work with unison of purpose. *17LtMs, Ms 169, 1902, par. 54*

Mrs. E. G. White: You would be denominational then. *17LtMs, Ms*

169, 1902, par. 55

A. T. Jones: Amen!*17LtMs, Ms 169, 1902, par. 56*

Mrs. E. G. White: When you come to the point where you decide to serve God, you are denominational. You should not link up with men who have no faith, men who, although acquainted with the truth for many years, refuse to obey its teachings. Such men are not to have a voice in your council meetings. Even if they were very rich, I would not bind myself to them by a single thread. I would not seek their advice in regard to the business transactions and other matters connected with the management of the institution. The time has come when we must find our bearings. We must come to our senses and know where we are standing. We are on the very borders of the eternal world. We cannot tell what may happen next.*17LtMs, Ms 169, 1902, par. 57*

W. C. White: I wanted to see the faculty of this institution so strengthened that it would naturally become an example, a guide, and a help to all the other medical institutions on the Coast.*17LtMs, Ms 169, 1902, par. 58*

Mrs. E. G. White: Yes, that is what it ought to be; for it is the oldest one. Many times in the past it has not made a good showing. I know something about its past record. The burden of this institution has rested on me for many years.*17LtMs, Ms 169, 1902, par. 59*

W. C. White: Perhaps we have questioned you long enough for one morning. We do not wish to tire you out.*17LtMs, Ms 169, 1902, par. 60*

Mrs. E. G. White: I have stated principles. You can judge whether or not they are approved of God.*17LtMs, Ms 169, 1902, par. 61*

God promised to bless Solomon if he would follow right ways. But Solomon departed from the right, marrying idolatrous women and going to other nations for workmen to build the temple. God was greatly displeased with Solomon's idolatrous connection with the world. As Solomon was blessed while he kept separate from the world, so we shall be blessed while we remain a distinct people.*17LtMs, Ms 169, 1902, par. 62*

The Lord has revealed to me that if we walk with God, depending upon Him in faith, He will open the hearts of wealthy men who have never professed religion, and they will give us of their means to use as we choose. They will not give on condition that we shall be amenable to them in any way, but will give without making restrictions. They will be convinced that the power of God is with us and will make these gifts voluntarily. All the gold and the silver is the Lord's. He owns the cattle upon a thousand hills. But we are departing from Him when we bind ourselves in any way to follow the wisdom of worldly men in our work in order to secure gifts from them. We are not to think that we are to secure all the help from them that we can by conforming somewhat to their standard, and yet remain Seventh-day Adventists. Between God and mammon there can be no union. *17LtMs, Ms 169, 1902, par. 63*

Unless we stand on the elevated platform of eternal truth, we shall be swept away by the tide of delusive error that is sweeping over the world. Satan is coming down with great power to work miracles, and unless we are abiding in Christ, we shall be deceived. God's people are not the only ones who will have miracle-working power in the last days. Satan and his agencies will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." [2 *Thessalonians* 2:9, 10.] It is not miracle-working power by which our faith is substantiated. We must rely upon the power of God. We must stand upon His platform of eternal truth. His Word, the Bible, is the foundation of our faith. Unless we plant our feet upon this foundation, unless we substantiate our faith "by every word that proceedeth out of the mouth of God" [*Matthew* 4:4], we shall be deceived by Satan when he comes in glory, claiming to be Christ. *17LtMs, Ms 169, 1902, par. 64*

Ms 170, 1902

Sermon/"Cry aloud, spare not..."

Refiled as *Ms 116, 1902*.

Ms 171, 1902

Instruction to Those who are Working in the South

Formerly Undated Ms 125. Duplicate of *Ms 41, 1901*.

Ms 172, 1902

On the Establishment of a Restaurant in Los Angeles

St. Helena, California

May 7, 1902

Previously unpublished.

(Counsel given at a meeting of the Board of Directors of the California Medical Missionary and Benevolent Association, at Sanitarium, California, Wednesday, May 7, 1902, at 2 P.M.)*17LtMs, Ms 172, 1902, par. 1*

Mrs. E. G. White: When the idea was presented to me that many thousand dollars were to be invested in something like a hotel for tourists, I thought that, from what God had shown me, that was not the right way. But this morning Bro. Moran has presented to me this plan, and I do not see but that it is reasonable.*17LtMs, Ms 172, 1902, par. 2*

The light has been given me that if we would be wide awake and have our eyes under the supervision of God, He would open ways for us to take up work without a large outgo of means and no production. It would not be in the order of God to involve a large amount of means in one place, because we must work in reference to the plans that will be made for work in different places.*17LtMs, Ms 172, 1902, par. 3*

The plans that were to be made in Southern California were represented to me in figure—as here would be a center of work; and around this would be places that could be worked from that center; there would be a center and a large circumference of localities around it. The circle would be large where it took in a large number of localities. Then there were localities presented as distinct as these separate figures are one from the other, where there should be a local sanitarium that would not reach so large a circumference. Each center should be large enough to accommodate those who are likely to come to it, like the one in San Diego and in other places. There should be several sanitariums in

different localities. Each locality, before proceeding to establish a sanitarium, should make calculations and count the cost, considering also that other institutions are to be created, built up, and worked. *17LtMs, Ms 172, 1902, par. 4*

But there is to be in the Southern field one sanitarium that is to comprise more than just the outstanding places around it. *17LtMs, Ms 172, 1902, par. 5*

Now is our time, now, now. Christ said to His disciples—when they urged Him, saying, “Master, eat”—“I have meat to eat that ye know not of.” Then He said, “Lift up your eyes.” They said, “Four months, and then cometh harvest,” but He said, “Lift up your eyes, and look on the fields; for they are white already to harvest.” [*John 4:31, 32, 35.*]*17LtMs, Ms 172, 1902, par. 6*

And how did that harvest begin? With one woman—just giving the truth to one woman, and that woman giving it to others; for she went into the village and said, “Come, see a man, which told me all things that ever I did.” They came out; and they listened; and there the harvest began. “Now we believe,” they said, “not because of thy saying: for we have heard Him ourselves.” [*Verses 29, 42.*]*17LtMs, Ms 172, 1902, par. 7*

Just such a work will be carried on in these days. There will be one, or two, or more in a place, and they will communicate the light to others; thus the work will grow until there is a large company. *17LtMs, Ms 172, 1902, par. 8*

Here in Los Angeles there are the various interests that Dr. Moran has spoken of that will be connected with the restaurant, rooms where our treatments can be given—call it a small sanitarium—and thus act as a feeder for our larger institutions, which are more fully equipped to receive patients. *17LtMs, Ms 172, 1902, par. 9*

In connection with the restaurant and treatment rooms there should be a reading room, where the patrons can learn of our message and of the work we are doing in medical missionary and gospel lines. In this work ministers should have a special interest. Here talks can be given upon the truth and the Bible. All these efforts, all these opportunities, are the sowing of the seed, and the harvest will

soon follow. The sowing and the harvest will be commingled, the one following close on the other. *17LtMs, Ms 172, 1902, par. 10*

This is the way this work has been outlined to me in symbols and representations. You can take it and work it out. I cannot see any objection to such a work as this. It will open the way for many to come to our larger sanitariums that shall be established in these different places and to learn of their work. *17LtMs, Ms 172, 1902, par. 11*

This work in Los Angeles has been upon my mind for a long time. I have felt that the years are passing away, and we are not accomplishing what we ought to accomplish. Should Dr. Moran leave here now, with no work established, this opportunity to educate, to train, to give the light of truth, would be closed up. *17LtMs, Ms 172, 1902, par. 12*

When the idea of a hotel was presented to me, I knew that could not be right, for the light had been given me several times that we were not to enter these large places of resort and build hotels to accommodate the people as they drift in—that was not our work. But a restaurant is different. [It] is an educational work, it is like sowing the seed, and there will be an awakening among the people to know what we believe; and then we must be prepared and ready to give them the light upon the gospel that God has given us. *17LtMs, Ms 172, 1902, par. 13*

These things I can lay out only in a very imperfect manner, because I am not in a condition to present all that I would be glad to give you. There are things that I shall need to present, especially in regard to the work in the South. I have already written to the workers there, that there should be a work there like this [that] Dr. Moran is planning. *17LtMs, Ms 172, 1902, par. 14*

Restaurants in different localities should be educating the people how to prepare healthful food from the productions of nature right around them where they live. They cannot depend upon having the health foods shipped from Battle Creek; it is too far off. Then there should be a central sanitarium in some modest location near Nashville, not in the city, but just outside. *17LtMs, Ms 172, 1902, par. 15*

Ms 173, 1902

Medical Missionary Work in Southern California

Los Angeles, California

September 15, 1902

This manuscript is published in entirety in *10MR 248-252*.

(Report of Council Meeting, held at 2021 Pennsylvania Avenue, Los Angeles, California, 7 A.M., Monday, September 15, 1902.)*17LtMs, Ms 173, 1902, par. 1*

C. Santee: Some time ago the question of securing the Hill Street property was up, but we thought from the light you had given us that it was not best to locate in the city. When Dr. Moran came back, he said that you were in accord with the plans proposed—not to raise money from our people, but from others; they to go ahead and build, and we to occupy—but there had not been anything more received by us further than what he brought back from his visit.*17LtMs, Ms 173, 1902, par. 2*

In a later meeting, the doctor said he would go ahead himself through some companies here who were willing to put up the building on that site and get the titles clear, but he said he did not want to do it unless it was in accord with the judgment of his brethren in the matter and wished some action as to how we felt about it.*17LtMs, Ms 173, 1902, par. 3*

After talking the matter over, we told him that it was only a few days until you would be here, and we would rather defer it until you came and could counsel with us. I think the doctor could tell you what his plans have been with the Building Association and others in regard to it.*17LtMs, Ms 173, 1902, par. 4*

Sister White: I was all ready to come, and expected to come, but our brethren thought that there was no need of it, because they were coming down, you know, at a certain time, and I was very glad to be relieved; but still, my calculation was to come.*17LtMs, Ms 173, 1902, par. 5*

W. C. White: That is, you had such a burden for the work here that you were willing to come—*17LtMs, Ms 173, 1902, par. 6*

Sister White: That is it.*17LtMs, Ms 173, 1902, par. 7*

W. C. White:—in feebleness of health, and to the detriment of your other work.*17LtMs, Ms 173, 1902, par. 8*

Sister White: It was in view of my work, and the extra tax, that they thought it would not be best for me to come. It was not intended as a slight, or anything like that, but it was in consideration of my health and all the work at home.*17LtMs, Ms 173, 1902, par. 9*

C. Santee: There is an evident need for some place to be secured for restaurant work. There are hundreds of people coming west each day, and the number is increasing even in this slack time of the year. We have almost as many now as during the tourist months of the year, and some place will have to be provided for them. Looking at it in this way the doctor has been figuring on how to meet this demand at the least expense.*17LtMs, Ms 173, 1902, par. 10*

And then again, our bakery work has been quite a heavy expense. The question with us is, would it be advisable to put up another building of the size contemplated? We don't know, and we want counsel.*17LtMs, Ms 173, 1902, par. 11*

Sister White: Do you mean before this was put up, or as it stands now? Are you talking about what has been done in putting up buildings, or still further buildings?*17LtMs, Ms 173, 1902, par. 12*

C. Santee: Putting up a building now, on Hill and Second Streets.*17LtMs, Ms 173, 1902, par. 13*

F. B. Moran: It is the same matter that we talked over up north.*17LtMs, Ms 173, 1902, par. 14*

W. C. White: Just let her see your plans so that she may know what we are talking about—the plans for the Hill Street property.*17LtMs, Ms 173, 1902, par. 15*

Sister White: Is that the plan that you showed me before?*17LtMs, Ms 173, 1902, par. 16*

F. B. Moran: It is the same building, but the plan you saw was one I sketched off myself. This is a plan that the architects got up. This is not necessarily just what we want; but it will give you something of an idea. This building would give us seventy-five rooms. We have about forty rooms now.*17LtMs, Ms 173, 1902, par. 17*

Sister White: What would you occupy it with?*17LtMs, Ms 173, 1902, par. 18*

F. B. Moran: Restaurant, first floor; medical offices and treatment rooms, second floor; whatever rooms we have above that, for guests.*17LtMs, Ms 173, 1902, par. 19*

Sister White: With the light that I have had in regard to sanitariums where the sick are to be treated I cannot give one word of counsel about huddling in the city. I cannot do it myself, and yet it may look very different to others; but with the light that I have, I could not advise placing a building in the city. You are out of the city, I know; you are out at one side. That changes the proposition somewhat; but further than that, I could not say; I could not give you any advice. You will have to arrange that among yourselves, because I could not give advice to build a sanitarium in any city. I could not do it, because it has been so distinctly laid before me that when a sanitarium is built, it must be located where it can accomplish the end in view—the object for which it is established.*17LtMs, Ms 173, 1902, par. 20*

The object that we have in view is not to get money, particularly; it is to get souls, to take those who are suffering with disease, and place them in the best position possible for the recovery of health. We have no confidence in drug medication. God wants us to be out where we can have the advantages of nature in every respect, in the air and in the scenery.*17LtMs, Ms 173, 1902, par. 21*

If we can get a place that is completed or partially finished, that will be better than to put up a large building just now, when we know that the end is near, and every city is to be turned upside down every way. There will be confusion in every city. Everything that can

be shaken is to be shaken, and we do not know what will come next. The judgments will be according to the wickedness of the people and the light of truth that they have had. If they have had the truth, according to that light will be the punishment. Christ pronounced His woes on the cities that had had most of His instruction. That is why I am so afraid of their putting up a great building in Battle Creek, or in any place where the truth has been known for years. To receive from the people, that have not accepted the truth, money to help build up the sanitarium—I can see no light in it. *17LtMs, Ms 173, 1902, par. 22*

Here, you may say, the light has not been shining so long. No, it has not, but still the word has come that sanitariums should be located out of the cities. God has a purpose in that. He told the children of Israel that when the plagues should come they must go out of the Egyptians' houses into their own houses, for if they were found mingled with the Egyptians, they would be destroyed with them. They must be a separate people. So our institutions should have every advantage possible, not as far as grand buildings are concerned, but in location. The buildings are not half as much consequence as the space and grounds around a sanitarium. It is the sanitarium that should have the fruits, the flowers, every advantage to call out—well, I have written it; you have had it; it is just as forcible now as when I wrote it. I see nothing to change my mind in regard to Los Angeles on these points. *17LtMs, Ms 173, 1902, par. 23*

They do not know what they are about in Oakland or San Francisco, in entertaining all the foreigners that come there. These foreigners are laying their plans, what they will do, just as in the case of Hezekiah and the Babylonians. Hezekiah thought it was going to give him influence to show the ambassadors all his treasures and advantages. But they went away and began to plan what they would do. They would have those advantages for themselves. *17LtMs, Ms 173, 1902, par. 24*

The work in Battle Creek is after the same order. The leaders in the sanitarium have mingled with unbelievers, admitting them to their councils, more or less; but it is like going to work with their eyes shut. They lack the discernment to see what is going to break upon

us at any time. There is a spirit of desperation, of war and bloodshed, and that spirit will increase until the very close of time. Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God’s people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land to give us warning, that we may know what is coming. *17LtMs, Ms 173, 1902, par. 25*

Ms 174, 1902

Talk/School Discipline

Fernando, California

October 1, 1902

Previously unpublished.

(Remarks by Mrs. E. G. White, at Fernando, California, October 1, 1902, to the Fernando School Faculty.)*17LtMs, Ms 174, 1902, par.*

1

From year to year we have planned how to keep the students in right lines, how to arrange the work so that they can all have a heart in it themselves but we have not spent enough time and thought in planning as to what we ought to do ourselves to make the work successful. In many cases I know that the teachers have not had the experiences they ought to have had.*17LtMs, Ms 174, 1902, par.*

2

I am certain that in this school there will be things that will try human nature, that will tax your forbearance. It is more than we could expect that a whole term should pass by without some unadvised and hasty words being spoken—perhaps not angry words, but words without due judgment and forethought. It seems to me, in our little meetings that we have from time to time, we ought to put in at least half the time relating our own experiences. I believe that when the Spirit of God has said that we have given wrong advice, we ought to tell of it. We must set an example in these things which we desire our students to follow.*17LtMs, Ms 174, 1902, par. 3*

I am satisfied that if the teachers would place themselves in their daily experience where they would like to see the students in their experience, there would be an influence go out from the teachers that would be hard to resist; on the other hand, if the students do not see in their teachers a spirit of renouncing and confessing the mistakes they make, there will be engendered in some a spirit to circumvent the teachers. Generally, if a public confession has been

made, or if the wrong has been made right, the students will not make a handle of it. Confession on the part of a teacher goes a long way with an obdurate student. The very one who is so hard-hearted is of the most generous disposition when converted.*17LtMs, Ms 174, 1902, par. 4*

C. Santee: This morning I was pleased. There was one student who said his own mother did not know about his going to school. She was afraid of it. This morning that same young man said, "I want to go to work, and do what should be done." I told him, "If you take hold to make something of yourself, everybody will stand by you." Tears came into his eyes as soon as I spoke in this way. We must not get above our students.*17LtMs, Ms 174, 1902, par. 5*

It seems to me that if Sister White could use all the time while with us this morning, it would be well, for soon she will be away from us.*17LtMs, Ms 174, 1902, par. 6*

Mrs. White: There have been many cases presented before me from time to time of both good and poor management, in households and also in schools. We all know that there are varied dispositions and characters in the students that come to our schools; and we know, also, that there are homes where the children are not under discipline, and where there is [no] management. Sometimes the children have been allowed to have their own way, to do just as they please. That makes it very hard for the teachers in the school. There are some here, I presume, to whom the grace of God working upon the heart of the teacher will be one of the greatest helps—it will be the help, the supreme help, to the student.*17LtMs, Ms 174, 1902, par. 7*

You will have difficult subjects here to manage; but I know, from the light God has given me, that you are in a place where the surroundings are in every way favorable. Here you can watch for souls as those that must give an account. And if you will watch in that way, and not show that you are grownup men and women who have left their childhood behind, you will help your students over many a difficulty. This trying to imitate the Master is the best school to fit teachers for the higher school. Try to learn just how Jesus has to bear with us. We make our Saviour bear so much with our own

infirmities. Keep thinking of this, and try to make it just as pleasant as possible for those under your care. When this is done, and the students find that you have a sympathetic heart, they will not brace themselves against you. But that very bracing, that stubbornness, is a faculty that, when converted, is of high value. So you do not want to break it or cut it down, but you want it to be converted; and just as soon as it is converted, you have a faculty which will be of the greatest value to the Christian. Christ says of us, as He sees the stubbornness of the will, I will take that will, and bring it into My service, and it shall be one of My greatest helps to help others. He takes the different traits of character, and says, I will take this trait, and that trait, and with My Spirit I will mold and fashion them, and they shall be My helping hand in assisting others who are of the same character to be converted to God. Another thing: at the very commencement of the school try to get the students to unite with you in the work on the land.*17LtMs, Ms 174, 1902, par. 8*

E. S. Ballenger: Would you advise leaving a part of the campus for a playground for the boys?*17LtMs, Ms 174, 1902, par. 9*

Mrs. White: I thought you were going to educate these youths to labor. That is the point.*17LtMs, Ms 174, 1902, par. 10*

E. S. Ballenger: The playground would better be a garden, then.*17LtMs, Ms 174, 1902, par. 11*

Mrs. White: Everything that we have is to be put to use. Let the students understand that God has given us these hands, and this brain, not to learn how to play, but to learn how to become useful in the home, in the school, and in the church. What they need to learn is how to train every faculty to accomplish the very greatest good. To learn how to play is not what they are here for. It is to teach them how to study the Scriptures, how to be useful and do their duty.*17LtMs, Ms 174, 1902, par. 12*

Teachers, take your pupils with you into the field, and say, "We will do this." Lay out the work that they should accomplish in manual labor. All the education they can get in manual labor will be of great advantage to them. They must learn the use of bone and muscle. They must be educated how to work. If there are houses to build, and there are houses to build here, let a carpenter come and show

them how to make the different parts of that building. Educate them in whatever you have to do in cultivating the land. In doing this you are giving them information that will be worth gold and silver to them; then they will have a trade; and when they go out as laborers to any foreign field, where there is no one to do these things—say on an island of the sea—they will know how to take hold and do for themselves. That is how we taught the students in Australia.*17LtMs, Ms 174, 1902, par. 13*

If you labor in this way as the Lord has directed, brethren, then when you come to an emergency and do not know what to do, ask the Lord, and He will tell you. You cannot tell what you are going to do in the future; but as matters develop, go to the Lord with your burdens; He will help you and strengthen you and will give you wisdom and understanding. You cannot create an emergency beforehand and then tell what you will do; but let the emergency come, and the Lord will give you understanding and wisdom how to manage.*17LtMs, Ms 174, 1902, par. 14*

Ms 175, 1902

Justice in Sanitarium Management

NP

1902

Previously unpublished.

The Lord would have stewards appointed in our sanitariums who would be faithful to care for the outgoes and the incomes, in faithful discharge of stewardship, faithful to heed every principle of His law. His work of administration is not to be carelessly left for other burdens God has not appointed him to carry. *17LtMs, Ms 175, 1902, par. 1*

Dr. K has been unfaithful and has lost much of the provision God has made in behalf of aiding other institutions that are to be created. This duty was to be faithfully discharged. The Lord has moved upon men to make donations to the sanitarium, and the close dealings with the helpers have been oppressive and the management that has been introduced is not in the order of the Lord. There has not been acceptable stewardship. God has spoken to them again and again, and they have not heeded His Word but in self-confidence have pursued their own course. *17LtMs, Ms 175, 1902, par. 2*

The Lord designs that His people should be faithfully dealt with, and the course pursued toward them has dishonored God. The justice and the judgment and the equity that should have been seen have not been shown. It stands registered in the books of heaven, and the truth will be revealed. Note what a difference God has signified. He has shown His displeasure. When reproof comes to men in responsibility, if they are themselves unfaithful to heed the words of God to correct the evils in themselves, the reformation must commence. They do shabby work. *17LtMs, Ms 175, 1902, par. 3*

That which was said to the priests is applicable to all who do unfaithful work with the Lord's money. "But cursed be the deceiver," which brings offerings that God will not accept. "I am a great King,

saith the Lord of hosts, and My name is dreadful among the heathen.” [Malachi 1:14.] Let men—ministers and doctors—who claim to be what they are not, fear the Lord God of hosts first themselves for the profanation of the holy things of God with which they were intrusted and for the deceptive words of men. This is the science Satan used in the deceiving of Adam and Eve and introducing sin into the family of heaven. The same deception is being exercised, and every supposed victory they gain in this line means defeat and estrangement from God and a binding up with the father of lies. *17LtMs, Ms 175, 1902, par. 4*

In this our day we do well to be afraid to trust in men who evidence they trust not in God, neither do they honor Him. They make every effort to favor themselves and to stand as exalted, but great will be their condemnation. There are men who sustain men in unlawful actions, and it is because they trust in men and do not do honor to God. There cannot be a greater contempt revealed among those who have had light and knowledge, whose scientific research is conducted by the father of lies. God’s name, His law, His ordinances are degraded before men. They ill used His holy and reverend things and hid and sold His precious treasures to carry out their own way and their own will. *17LtMs, Ms 175, 1902, par. 5*

I shall call things by their right name. They cannot, by their daring course of action to undermine, take one jot from the Lord’s purity, but will take it away from their own characters. God’s purity is made nothingness with men who have accepted the deceiving methods of Satan. They will educate and plan for others to do evil works and will share alike the punishment of God. Not one will be excused when the curtain is rolled up and the true penalties are meted out. *17LtMs, Ms 175, 1902, par. 6*

Ms 176, 1902

God's Church the Light of the World

NP

1902

This manuscript is published in entirety in *18MR 208-210*.

Matthew 5:13-16. "Ye are the light of the world. A city set on a hill cannot be hid." The aggressive power of the gospel is in proportion to the genuine faith and piety and example of the believers. The church is to be the Lord's light bearer to shine amid the moral darkness of a corrupt and sinful generation. There can be nothing in the world that is so dear to God as His church. Nothing is guarded by Him with such jealous care. Nothing offends God more than for the church to be in a disunited state, because it bears to the world a very bad testimony and example. *17LtMs, Ms 176, 1902, par. 1*

The Lord Jesus is the maker of the mind which man has debased and enfeebled by sin. The central power of the earth's fallen subjects is a demon. He has set up his throne in the world. Christ proposes the means of recovery through the great work 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 Lord Jesus, through sacrificing His life upon the cross, purposed by the agency of the Holy Spirit to bring man to see his position as a sinner and surrender his will to God's will. He will sanctify every soul that will receive the gracious gift and give him power to become a son of God. He takes away the destructive tendencies of the sinful nature and brings the human agency into His service. Working through His Holy Spirit He sanctifies and cleanses the soul temple. Thus, though his whole powers had become deranged, man may be brought back, restored to his original relationship to God, and become an agent of good to every other man. In place of the diseased, soul-and-body-destroying principles of evil, he follows heavenly principles. Sanctified by the agency of the Holy Spirit, his influence upon his fellow man becomes aggressive to expel from the earth the evils produced through the satanic perversion of that

which God designed should be only good. All these perverted powers the Lord Jesus will turn to His service, and man becomes the human channel to work the will of God to redeem and bring back a world that has broken away from [its] allegiance to God and to unite them to their proper center. *17LtMs, Ms 176, 1902, par. 2*

These restoring agencies are not to be confined to a few places but extended to the ends of the earth. Oh, the depth of the wisdom and the knowledge of God! The perfect unity for which Christ prayed would be exemplified when His disciples should be one in heart, in belief of the truth, in sympathy, in true courtesy, in compassion and grace, exemplifying the union existing between the Father and the Son. *John 17:16-23*. This unity is the power of the truth sanctifying the soul. *17LtMs, Ms 176, 1902, par. 3*

We feel deeply the need of the human agency accepting all the grace of Christ, which will be expressed in that love for one another which existed between the Father and the Son. Men and women must take themselves to task and in speech, in spirit, and in Christian forbearance manifest the miracle of grace in true conversion, which bears the credentials of Christ to the world. We are His by creation and by His redeeming power which evidences that God has sent His Son into the world to take away the sin of the world. The virtue of truth and of temperance in all things must be brought into daily practice, for this is the Lord's plan for our growth in grace and righteousness. We are very near the end of time, and our testimony to the world is to bear the divine, vitalizing influence of the power of truth. *17LtMs, Ms 176, 1902, par. 4*

The medical missionary work is the right hand of the body, and I write that this shall not be the drawing of means away from the needy places where it should go, to create in any place a large, mammoth institution that will tend to continue the dearth of establishing the memorials of God in many places. I speak to my brethren that this must not be. Small centers will be made in many places because many places will need them. Invest means carefully. The work must become established in places where there is nothing. *17LtMs, Ms 176, 1902, par. 5*

Not every church in every conference may have their minds made

clear and distinct as to where the work shall be established. There may be restaurants to be set in operation. Let not men have charge of these matters who will begin to enlarge when in doing some great thing they will accumulate debts that will crush out their life and their courage to do a good work. The truth is that our position is constantly changing, and we know not what sort of experience is before us. Our past and present light will not answer in all respects for the future necessities. We must have fresh food every day. Of the future we know not what shall be, except that which the Word of God maps out before us. We know not unless the matter is mapped out before us by the Holy Spirit. *17LtMs, Ms 176, 1902, par. 6*

Ms 200, 1902

Instruction Regarding the Publishing Work

Refiled as *Ms 12, 1903*.

Ms 201, 1902

A Call to Repentance

Refiled as *Ms 18, 1903*.

Ms 202, 1902

Talk/The Work of Our Fernando School

Refiled as *Ms 54, 1903*.

Ms 203, 1902

Diary/That They All May Be One

Refiled as *Ms 62, 1903*.

Ms 204, 1902

Diary/Feeding Upon the Word of God

Refiled as *Ms 63, 1903*.

Ms 205, 1902

Diary/The Need of Repentance

Refiled as *Ms 65, 1903*.

Ms 206, 1902

The Burning of the Sanitarium

Refiled as *Ms 76, 1903*.

Ms 207, 1902

Diary/The Promise of the Spirit

Refiled as *Ms 82, 1903*.

Ms 208, 1902

Diary/Christ Our Example in Medical Missionary Work

Refiled as *Ms 83, 1903*.

Ms 209, 1902

Diary/"I am grateful for the sleep..."

Refiled as *Ms 85, 1903*.

Ms 210, 1902

Co-Laborers with Christ

Refiled as *Ms 102, 1903*.

Ms 211, 1902

Instruction to Ministers and Physicians

Refiled as *Ms 103, 1903*.

Ms 212, 1902

Diary/Unity With the Father

Refiled as *Ms 107, 1903*.

Ms 213, 1902

Diary/Instruction Concerning Wages

Refiled as *Ms 108, 1903*.

Ms 214, 1902

Diary/Notes of Travel

Refiled as *Ms 109, 1903*.

Ms 215, 1902

Diary/Instruction Regarding Sanitarium Work

Refiled as *Ms 115, 1903*.

Ms 216, 1902

Counsels Regarding the Review and Herald Publishing Association

“Elmshaven,” St. Helena, California

November 11, 1902

Previously unpublished.

I must write some things which burden my mind. There will have to be decided changes in the spirit and in the characters of the men who have been and will be chosen to connect with the Review and Herald Publishing work. The commercial work brought in has demanded more facilities and has become so large that the institution is not producing the results for which it was established. The Lord has been keeping accounts, and His estimate does not prove the sum worked to bear the same results as human wisdom would make appear. Their eyes are not opened to discern the loss sustained, and they are spiritually blind as to results which eternity will reveal. There is a cheap, low standard of spirituality, and principles are sadly perverted, which is an offense to God. He will give ample opportunity for men to reveal themselves as to their selfishness and covetousness, which is idolatry. Their principles are corrupted.*17LtMs, Ms 216, 1902, par. 1*

The quality of the work received and handled shows the unsanctified judgment of the men in charge in responsible places. It is certain that as Christ cleansed the temple courts when He was on earth, He will [cleanse the publishing house].*17LtMs, Ms 216, 1902, par. 2*

The judgment of men in the past twelve years has been placed above the Bible directions. The Word of God has been set aside for human inventions. When the light God has given is discarded and set aside, spiritual discernment no longer is light but darkness. Then the inferior, selfish devising of men who are not taught of God comes in. There is a departure from “It is written” and from the justice, mercy, and the love of God, and the words and precepts of men are followed. He says to leading men, “You are neither cold nor hot. You profess godliness but live and work against the truth,

and I will spue thee out of my mouth. I will not take your names onto My lips, for you are not men who practice the truth of heaven, and you greatly dishonor Me by your pretense. You will go over the same ground that has brought the work of God into most terrible, terrible confusion and into great disrepute.”*17LtMs, Ms 216, 1902, par. 3*

The prayer Christ taught His disciples needs to be not only repeated and kept before the people, but obeyed implicitly. The Lord’s prayer is short, and truth embraced in it is simple, yet if understood it embraces all that is essential for our salvation.*17LtMs, Ms 216, 1902, par. 4*

“Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.” *Matthew 6:9-13.17LtMs, Ms 216, 1902, par. 5*

The Lord Jesus assured the workers He left to do His work, that they should keep constantly advancing, breaking new ground, lifting the gospel standard in entering new places, and zealously planting His memorial in cities and localities where the truth had not been heard. Every institution is to make spiritual advancement, and every soul who has turned his feet in the way of the Lord’s commandments, following in His self-denying path, will not be working after the precepts of men as has been done, as is being done today, planing and scheming in every kind of manner for higher wages and greater authority and power to do as they please, while the leading workmen are setting this example. Judgment and equity cannot enter into such arrangements.*17LtMs, Ms 216, 1902, par. 6*

Grasping for higher wages is a branch of selfishness which is devised by Satan to ruin souls. The practice of the truth in the life will be through sanctification of the truth. God will not work with your selfishness. It must be cut off, or the whole plant will be uprooted and destroyed. God will surely cleanse His temple of the lawyers—His institutions with their representative workers standing in high

places manipulating the various lines of work and appropriating to themselves their estimate of their labor, while ministers and missionaries are cut down in their wages. There is an unequal distribution. Some who bear responsibility will say nay to the great demand for workers for the field, because there is not means to advance the work where the truth has never entered.*17LtMs, Ms 216, 1902, par. 7*

There are many who make sacrifices too conscientiously. When the second tithe is presented, some will be able to bear it and some will be driven on Satan's battleground. The men handling the means, and who consider it no sin to get the largest share, are guilty of unfaithful stewardship, guilty of transgressing the law of equity and justice and the love of God. They are largely losing all sense of the holiness and meaning of God's commandments. His judgment will surely be evidenced upon those who are acting as sinners. Such will be rebuked; and if they will not heed the stern rebuke of God, they will be punished as sinners, only in as much greater demonstration as their light and their privileges and opportunities were greater. The Lord stretches forth His hands, for the men in responsible positions continue to say, "The temple of the Lord, the temple of the Lord are we. You must respect our judgment." [See *Jeremiah 7:4*.] There will be a punishment that will make them understand that they have lost their souls through their selfishness and dishonest practices.*17LtMs, Ms 216, 1902, par. 8*

The men who will demand the highest wages will subscribe to a limited wage to the man whose heart is in the work to be a producer, in order that their avarice shall be gratified. Is this loving their neighbor as themselves? And so much smaller is their measurement of the needs of the ministers working in barren fields as their figures are made higher for the work they have been doing. This God sees. This is offensive to God, and He will just as surely remove the wisdom from these self-prudent ones as that they work in selfish lines. He will turn and overturn until these unconverted elements are cleansed from our institutions, and unity and truth and righteousness shall go forth as a lamp that burneth. The Lord's plan was that when brethren are converted they should evidence that they had some sense of the sacredness of the work.*17LtMs, Ms 216, 1902, par. 9*

Ms 217, 1902

Cautions Regarding Restaurant Work

NP

1902

Previously unpublished.

There are those youth who are acting as mere servants. If they were doing the work God has appointed, they would have some earnest experience in seeking to save souls. They ought to be beholding Jesus, becoming changed into His image, forming characters after the divine similitude. We have no time that we dare venture to be one with the powers of darkness. Our cities are like Sodom, and I am instructed to say, If there is no more spiritual discernment and spiritual wisdom manifested than has been manifested, a warning must come to our youth, forbidding them to act in the capacity in which they have acted, for they are losing all sense of what it means to be in service to Jesus Christ.¹⁷*LtMs, Ms 217, 1902, par. 1*

Whenever there is a restaurant to be set in operation, if there are no better methods adopted than have been, the workers will become linked to the world by being in a worldly society, mingled with those who are connected with the restaurant merely to supply their temporal wants. Nothing is done to create an appetite higher than their daily desire and appetite for food. The question was asked by One who has authority, Will it pay to have the youth, who have been [led to believe] that here was a place where they might do good and obtain an experience by representing the truth, placed in a position of waiting upon worldlings when there is no special teaching given to these youth? The restaurants are opened even on the Sabbath, and worldlings are fed and the servants have to serve. They have very little time to serve God, and the longer they are serving in this way the less disposition they will have to serve Him.¹⁷*LtMs, Ms 217, 1902, par. 2*

As those who have great light we have to be converted and to become Christians, wearing Christ's yoke and learning of Christ

daily His meekness, His lowliness of heart, and by a living, personal experience obtaining the rest in Jesus Christ. We are all to be demonstrating that there is rest in Christ Jesus in any line of service. There is a better life. We are to prepare to meet Jesus and in the preparation be conformed to His image.*17LtMs, Ms 217, 1902, par. 3*

Now our work is to reveal the foundation and reality of truth to all persons we have anything to do with. He brings the heavenly treasures. He must be revealed unto men through His human agents as representatives of Christ in our world.*17LtMs, Ms 217, 1902, par. 4*

If those who have the charge of restaurants have no moral remedy to give to the souls ready to perish, then let this kind of work be done by worldlings; and let the talent of youth, the talent of physicians, and the talent of ministers of the gospel be exercised with the full understanding that they are laborers together with God to give the Word of life in a variety of ways to souls ready to die; for unless they are being led to see the light and the salvation they may have, what is the use to play at a work of everlasting importance and not have the fruit? Nothing but leaves is found on the tree, and God forbids His people to carry on work under false pretenses. We want our own young people to be placed where sacred influences are surrounding them and where they will be qualifying themselves for important positions of trust. We are to watch for souls as they who must give an account.*17LtMs, Ms 217, 1902, par. 5*

Ms 218, 1902

Methods of Labor—E.E. Franke

1902

Missing.

Ms 219, 1902

True Medical Missionary Work

NP

1902

Previously unpublished.

In our large gatherings there should be presented the work that the Lord has revealed to me should be done through the medical missionary work. This work is God's helping hand to uplift, to restore, to do works of necessity which shall relieve the suffering, the sick, the poor, the needy, and helpless. I have a message to declare, All this is the gospel practiced. Then to have the large prices charged for a few minutes' labor for the cases that need to be considered is pronounced of God fraudulent and puts a blotch upon medical missionary work that will never be removed from many minds. The words are repeated in a sarcastic tone, "Medical missionary work."*17LtMs, Ms 219, 1902, par. 1*

I am so sorry that I am having my confidence shaken in men whom I hoped would prove true in test and trial. I do not want that the medical missionary work shall be stigmatized and sneered at, because our young physician practitioners have not the real, genuine sense of discrimination to know what medical missionary work comprehends. There is a work done by physicians requiring a physician's fee, and where the missionary part of it comes in, I would be pleased fully to comprehend by the development in practice. This is considered the right hand of the gospel message to our world. Is it so? We need a different standard of work. Our physicians need much less of self and much more of the true spirit of the missionary work.*17LtMs, Ms 219, 1902, par. 2*

I hope, my brethren and sisters, that you will have a correct view of these matters. We have need to live up to our colors. I wish physicians were all imbued with the spirit of the great Medical Missionary Worker. When physicians and ministers are under the working of the Holy Spirit of God, much good work will be done bearing the true signature of medical missionary work.*17LtMs, Ms*

219, 1902, par. 3

Ms 220, 1902

Diary Fragment

Nashville, Tennessee

January 1902

This manuscript is published in entirety in *18MR 124-126*.

January 1, 1902

Nashville, Tennessee

I thank my heavenly Father the first day of this New Year that in His merciful kindness He has graciously spared my life that has been in apparent peril. Many prayers have ascended to God in my behalf. There have been several periods of such severe affliction that I thought I could not live through the day. I have been gaining in strength for several days. I have not dared to tax my strength, fearing the result. If the Lord gives me His grace I may be able to communicate some things I greatly desire to those who shall assemble at this gathering of the Southern Union Conference. But I am afraid to move unadvisedly. I have had such strong intimations of sudden death I will not be presumptuous.*17LtMs, Ms 220, 1902, par. 1*

But I must say unto you that trials will come to me and to others, for I have been instructed there will be men and women who are not always wise because they are not sanctified through the truth, and they will not behave judiciously. They will walk and work unwisely, and there will be those who will corrupt the doctrines we now hold. If reprov'd they will falsify and misstate the words spoken. Publications will be multiplied, and the world will be warned. But dangers are before us all now in the field. Not one third of the working force of men and women we have in the field are rooted and grounded in the faith, and to be trusted.*17LtMs, Ms 220, 1902, par. 2*

Nashville, Tennessee

I felt in my soul it would be a great privilege for me to call together a few of the old tried servants of God and engage in united prayer for the help and strength I so much needed. I followed out the earnest wish of my heart. All present, ministering brethren united in prayer. The Lord indited those prayers. We were so glad Brother Butler was present to engage with us in prayer. I realized it was a most precious season, and I felt that Christ was present. A sweet fragrance was sensibly realized by me, and I am sure those present must have felt the deep influence of the Holy Spirit. I felt that the canopy of God was over me. I could say fully, Whether I live or die it is well, it is well, with my soul. My life is hid with Christ in God.*17LtMs, Ms 220, 1902, par. 3*

Sweet peace pervaded my soul, and my heart was at rest in the hope and faith of the gospel of Jesus Christ. I had taken hold of His strength, and my peace was as a river, and yet I was not healed of my suffering. But I could rest in perfect security, for Christ was my hope, my Redeemer, my life, and the crown of my rejoicing. I had a most grateful feeling to my Saviour, a sense of His love and protection, as though I could trust in Him without one misgiving in regard to the much-dreaded homeward journey. The face of my loved Saviour was so clearly manifested to me, looking upon me in sympathy and saying, with His hands outspread, "Peace be unto you." My fear left me, and Christ seemed close by my side, giving me His assurance of His sustaining grace. My whole source of help was in Christ Jesus. How sweet was the peace that flowed into my soul, the comfort of repeating the Scriptures when suffering much pain in the wakeful hours of the night! I could appreciate and repeat the promises—the comforting, hopeful words over and over again. Oh, I have felt so secure since that season of prayer! The Word of God alone is my sufficiency. My hope is in God.*17LtMs, Ms 220, 1902, par. 4*

We all have one chart to guide us in the way to heaven. We need to learn that we must practice our prayers in order to realize the virtue of prayer and of pure speech. In the practical work before us, around us on every side, we have by faith in Christ's strength to do our best for ourselves in drawing nigh to God, for have we not the promise that God will respond and draw nigh unto us? And then we have the blessed assurance we may be a help to all those who are

brought within the sphere of our influence.*17LtMs, Ms 220, 1902, par. 5*

The Lord has given us His grace to be developed in good works. We are to be so closely in the companionship of Christ, that by beholding His image through His Word, we may represent Christ; in manifesting His tenderness and His love to all with whom we associate, we set forth Jesus Christ in practical good words and works and are saying, This is the way, walk ye in it. We are made a spectacle unto the world, and to angels, and to men.*17LtMs, Ms 220, 1902, par. 6*

Ms 221, 1902

Diary Fragments

St. Helena, California

February 2 - May 10, 1902

This manuscript is published in entirety in *18MR 211-216*.

February 2, 1902

St. Helena, California

I have much that I should be thankful for this day. I am at home, and I praise the Lord for His great goodness in keeping me from harm. Again I am in my own home. We are having some cold weather, but no blizzards; some fog a portion of the day. It is not really fog, but the sky is hazy. I am not sleeping well. I am speaking before congregations in my visions in the night season. Many are represented to me as all ready to hear in new places where the truth has not been. What shall we answer in that day to our Redeemer, for our neglect is made apparent. Wherever there is a church organized in any place, they are to be educated by men of God's appointment to win others to the truth.¹⁷*LtMs, Ms 221, 1902, par. 1*

February 3, 1902

St. Helena

I thank the Lord I am in my own home. I am still suffering with throat and lungs and heart difficulty. I have an urgent invitation to occupy rooms in the house I built and sold to the Sanitarium on the hillside. The rooms I occupied as my own are now to be used by me if I will accept them and take treatment at the Sanitarium. But this is not an easy thing to do. Here are my workers in the office I have built to accommodate them. Should I leave, the work could not be carried on successfully. I appreciate the favor so kindly presented to me. I shall make every effort that I think in my weak condition I can bear. I have decided to remain in my own home, if I can do so, until I am

strong enough to ride in my carriage to the Sanitarium and take treatment, which I cannot possibly do just now.*17LtMs, Ms 221, 1902, par. 2*

I have at the present time an indistinct voice. I can talk but a few words, then no sound comes. This is singular for me, but my workers need me where they are at work, that I can, even in my feebleness, prepare work for them. I have much written. I dare not give myself up to receive thorough treatment, for this could not be and I continue my writing.*17LtMs, Ms 221, 1902, par. 3*

There is such a thing as overdoing the personal treatment given to sick persons. Quietude, rest, sleep, careful diet, cheerful surroundings, and plenty of sleep will be essential. Sleep I cannot obtain as I would. I carry far too intense an interest for souls that know the truth and are out of the way. I am deeply moved by the consideration that there are many cases who need words of counsel, reproof, exhortation; many are not growing up into Christ, seeking His favor and strength from His strength, and many need encouragement. I am unable to sleep often past twelve o'clock. I retire between seven o'clock and eight. My heart is drawn out in deep, earnest desire to see and understand what is my lot and place for me to occupy. Next November 26 I shall be seventy-five years old. I praise God for my memory and my reason, even in my infirmities.*17LtMs, Ms 221, 1902, par. 4*

February 3 [4?], 1902

St. Helena

Slept until half-past twelve o'clock. My mind is constantly exercised upon subjects which concern our spiritual welfare, preparatory for uniting with the royal family above. Solemn and weighty facts are to be considered by Seventh-day Adventists as a people.*17LtMs, Ms 221, 1902, par. 5*

February 9, 1902

St. Helena

I cannot sleep after half-past twelve o'clock.*17LtMs, Ms 221, 1902,*

par. 6

March 1, 1902

St. Helena

I am this morning unable to sleep after two o'clock. I am very much exercised upon the subject of unity of heart and of soul, one with another. When Christ has given us so much instruction upon this point, what can the human agent say that can make an impression if the Great Teacher's lessons are disregarded? What can they mean to practice in their spirit and service, contrary to the teachings of Christ, to break up and not unify? *17LtMs, Ms 221, 1902, par. 7*

I am pained at heart when I consider how much Christ is dishonored by this disregard of His teachings. The Lord Jesus hath spoken and, in His prayer to His Father, presented the result of unity and love of brethren in the impression made upon the unbelieving world. Shall we then repent and be doers of the words of Christ and cultivate love, true courtesy, and gentleness, giving respect to the Lord's purchased possession, and demonstrating the truthfulness of the words of Christ? *John 17:20-24. 17LtMs, Ms 221, 1902, par. 8*

I would be pleased if I could attend the meeting in the Sanitarium chapel, but as yet I dare not venture to speak to the people. I am trusting faith to be confirmed in my health, that I may yet bear my testimony as I have done in the past. I am waiting, praying, watching thereunto. We are admonished, "Continue in prayer, and watch in the same with thanksgiving. ... Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." [*Colossians 4:2, 5, 6.*] *17LtMs, Ms 221, 1902, par. 9*

Salvation through Jesus Christ is an individual experience. We are not to make the mistake that we are Christians unless we are daily practicing Christlikeness in character. If we have Christ abiding in the soul by faith, the experience is of a character that speech will be after the pattern of Christ. If we have brought along into the religious profession the sharp speeches, the quick temper in

unsanctified speech, we misrepresent Christ and put Him to shame; and we need to be converted, for we dishonor the name of Christian. The words of those who speak unadvisedly corrupt themselves and others. Such men and women cannot carry their wicked, unsanctified characters into heaven. Then shall we not cut away everything of the kind? Shall we not realize we must be converted?*17LtMs, Ms 221, 1902, par. 10*

“The law of the Lord is perfect, converting the soul.” [*Psalm 19:7.*] Faith may claim complete cleansing, growing into the likeness and beauty of Christ’s character.*17LtMs, Ms 221, 1902, par. 11*

March 30, 1902

“Elmshaven,” St. Helena

I praise the Lord this morning. I have awakened at two o’clock, the usual hour of awaking for some time, and now I thought I must change this order of things, for I cannot keep up this way, writing so early. I become sleepy in the daytime and yet cannot sleep usually, but I did sleep yesterday afternoon. (*Psalm 103*), this is the language of my heart:*17LtMs, Ms 221, 1902, par. 12*

“Bless the Lord, O my soul, and all that is
Within me, bless His holy name.
Bless the Lord, O my soul,
And forget not all His benefits:
Who forgiveth all thine iniquities:
Who healeth all thy diseases:
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
So that thy youth is renewed like the eagles’s.” [*Verses 1-5.*]*17LtMs, Ms 221, 1902, par. 13*

I have a thankful heart that my heavenly Father is attentive to the wants of those who seek Him. I want my mind stayed upon God. I want His Holy Spirit to rest upon me. I want to honor the Lord daily. We need a deeper sense of the grace of God. All our ministers need deep searching of heart. They need to seek the Lord in humility of soul. The work of grace carried forward intelligently reveals itself in works that are righteous.*17LtMs, Ms 221, 1902, par.*

I have a message that the Lord has given me for His people: Let every family solemnly seek the Lord. Let every family consider *Psalm 100*. Let fathers and mothers awaken to a sense of their individual responsibility. "Make a joyful noise unto the Lord, all ye lands. ... Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." [*Verses 1, 4, 5.*]*17LtMs, Ms 221, 1902, par. 15*

How simple is all this instruction! *Psalm 101*. We need to work diligently. We have no time to squander foolishly. We have a heaven to win and eternal life to gain.*17LtMs, Ms 221, 1902, par. 16*

I know not how long my life may be spared, but this is a matter over which I have not a control. I long for Christ's appearing.*17LtMs, Ms 221, 1902, par. 17*

April 1, 1902

St. Helena

I have not slept after two o'clock. I am praying to my heavenly Father that He would arouse the church members that they may understand their accountability and responsibility to God. Medical missionary work is mingled with so much that is selfish and not true according to the appellation that I am seriously burdened.*17LtMs, Ms 221, 1902, par. 18*

We are having some showers—misting rain that is good for the land. I cannot sleep after twelve p.m. I have improved in strength. My voice is not hopelessly lost. It is coming to me again gradually, thank the Lord. Oh my soul, praise His holy name. I am encouraged. I shall yet have speech before the great congregation.*17LtMs, Ms 221, 1902, par. 19*

April 19, 1902

St. Helena, California

Spoke in the Sanitarium chapel. *Colossians 3:1-16; 417LtMs, Ms 221, 1902, par. 20*

May 10, 1902

“Elmshaven,” St. Helena, California

Sabbath morning. I awoke at half-past three. I thank my heavenly Father for rest and sleep. I want my heart stayed upon God today. Good is the Lord and greatly to be praised. Yes, the birds are singing their songs of thanksgiving to God their Creator. One songster commences his song of praise, and another unites his musical talent of song with his mate; then there are other voices of praise that join the choir, and they fill my office room with their cheerful, happy music. *17LtMs, Ms 221, 1902, par. 21*

Ms 222, 1902

Diary Fragments

NP

August 1 - September 29, 1902

Portions of this manuscript are published in *5MR 453*; *8MR 295*.

August 1, 1902

“Elmshaven,” St. Helena, Napa Valley

This morning Sara McEnterfer accompanied me to the place where a school building is being built to give advantage to the children in this locality to attend. The law has been passed that there should be no Bible education given, that no religious instruction should be allowed in the school. Brother Anthony is an excellent teacher, beloved and respected by all who have been acquainted with him. But being prohibited from doing the very work he would be glad to do makes the matter a necessity to have a school building where the children can be instructed in understanding the Scriptures, especially in accordance with the Word of the Lord in *Deuteronomy chapters 4 and 5*. All through this book of sacred history is the special Word of the Lord. *17LtMs, Ms 222, 1902, par. 1*

August 2, 1902

Sanitarium, California,

“Elmshaven,”

This morning my prayer to the Lord is for His rich grace. I never choose to begin a day without receiving special evidence that the Lord Jesus is my Helper and that I have the rich grace that it is my privilege to receive. In my morning devotions I have regarded it my privilege to close my petition with the prayer that Christ taught to His disciples. There is so much that I really must have to meet the needs of my own case, that I sometimes fear that I shall ask amiss; but when in sincerity I offer the model prayer that Christ gave to His

disciples, I cannot but feel that in these few words all my needs are comprehended. This I offer after I have presented my special private prayer. If with heart and mind and soul I repeat the Lord's prayer, then I can go forth in peace to my work, knowing that I have not asked amiss. *17LtMs, Ms 222, 1902, par. 2*

How much is comprehended in Christ's prayer for His disciples, as recorded in the *seventeenth chapter of John*! In this prayer is expressed His mind toward His Father and toward His disciples. This prayer is a lesson to all who are trying to follow the Saviour. *17LtMs, Ms 222, 1902, par. 3*

Later. Today we filled an appointment to meet the churches from St. Helena, Crystal Springs, and Calistoga in a grove between St. Helena and Calistoga. A comparatively large congregation was present. I found that my voice was sufficiently strong to make all hear. I spoke from *Matthew 6:5-15*. *17LtMs, Ms 222, 1902, par. 4*

August 3, 1902

Sunday spoke again in the grove to a small congregation. Quite a large number of these were those not of our faith. For this purpose we were having these out-of-door meetings. I dwelt largely upon *2 Peter 1*. All present gave the best of attention, and several said they were much benefited in hearing the words spoken. One doctor was present and spoke of his great satisfaction in listening to the words. I said, "It is all Bible. You will find the comfort in the Word." He answered, "Yes, but it is the way it was put that made the discourse very interesting and instructive." *17LtMs, Ms 222, 1902, par. 5*

I cannot sleep past one o'clock, and after my preparation with cold sponge bath I dress and commence my writing. I have some things I am trying to bring out as clearly as possible in regard to the work we are to do for the Lord to prepare His way by coming to Him to be instructed, to learn His will, and then do His will to the letter. *17LtMs, Ms 222, 1902, par. 6*

Sabbath, August 16

I am grateful to my heavenly Father for continual evidences of His keeping power. I can say this morning, Whom have I in heaven but Thee, and whom on earth do I desire beside Thee? I thank Thee, my Redeemer, that Thou hast not left me in my human strength to struggle against difficulties and seeming impossibilities. *17LtMs, Ms 222, 1902, par. 7*

My heart greatly desires the help that God alone can give me. He is my all and in all. We have every encouragement to bring all our difficulties to our heavenly Father. He understands our necessities, and He will not misinterpret the expression of our needs in words. In my physical weakness I will draw nigh unto God. He always understands me. I will not reason my case before Him. *17LtMs, Ms 222, 1902, par. 8*

“In my hand no price I bring;
Simply to Thy cross I cling.” *17LtMs, Ms 222, 1902, par. 9*

I thank the Lord for the privilege of standing in the Sanitarium chapel before a full house of interested listeners. I went from my room in weakness; and I stood before the people not in my own strength, but in the strength that the Lord gives me. It was as if I were leaning on the arm of my Saviour. All feebleness was gone. Depending wholly on His power, I was strong. My voice was not uncertain, but full and clear. I realized that the blessing of the Lord was resting upon me in rich measure. After the close of this Sabbath day, the peace of God is still with me. When I think of the great necessity of our depending on a power great than human power, I am encouraged to believe that we shall receive all that we need to bestow upon others. Nothing is given us except that which we need in order to impart. *17LtMs, Ms 222, 1902, par. 10*

August 23, 1902

St. Helena, California

Half-past two. I arise and dress. Commit my case to the Lord. I will put my trust in my Saviour, and He doeth all things well. Have pain in my head. I have become accustomed to pain, but I see so many things to be thankful for I will not look on the dark side but on the bright side. I am to speak this day to the people that shall assemble

in the Sanitarium chapel. The Lord is my helper in His promises which I grasp by faith. I shall go forward trusting in the Lord.^{17LtMs, Ms 222, 1902, par. 11}

August 29, 1902

“Elmshaven,” St. Helena, California

Thank the Lord I have had the great blessing come to me of sleep. I fell asleep while writing [and slept] from half-past eight o'clock until half-past three o'clock a.m. My heart is drawn out to write upon *Ephesians 3*. I read this over and over, and how very precious are these words.^{17LtMs, Ms 222, 1902, par. 12}

August 30, 1902

“Elmshaven,” St. Helena, California

Sabbath spoke to the people assembled in Sanitarium chapel. There was a goodly number assembled. The house of worship was full. Professor Beardslee was present. My discourse was reported. Text *Isaiah 58*.^{17LtMs, Ms 222, 1902, par. 13}

Thursday, September 4, 1902

“Elmshaven,” St. Helena, California

Yesterday I spoke to the people assembled in the Sanitarium chapel.^{17LtMs, Ms 222, 1902, par. 14}

September 3, 1902

St. Helena, California

I thank the Lord for His great blessing. I have slept until half-past two o'clock. I feel to praise God this morning. My heart is deeply stirred upon many things. These matters have been presented before me with their results from cause to effect.^{17LtMs, Ms 222, 1902, par. 15}

September 4, 1902

St. Helena, California

I cannot sleep past one o'clock. My mind is at work. I have been calling upon God this morning to heal my eyes and to give me clearness of mind that I may have clear ideas to express in proper language that which I have dreaded to undertake, fearing I should not do the subject that justice it demands. *17LtMs, Ms 222, 1902, par. 16*

September 6, 1902

"Elmshaven," St. Helena, California

Sabbath. The Seventh day is the Sabbath of the Lord. This morning I speak in the Sanitarium chapel. I have the word of the Lord for those who shall assemble. The Lord has always given me freedom at St. Helena, in the Sanitarium and in the church in St. Helena. My greatest burden at the present time is for Dr. Kellogg. *17LtMs, Ms 222, 1902, par. 17*

September 8, 1902

"Elmshaven," St. Helena, California

We are busily preparing to leave our home for camp-meeting. There is at work the pantheism science, and Dr. Sanderson and his wife are treating these dangerous sentiments as a great blessing. This matter, as treated, has been opened to me, and I was charged to communicate its train of evils. *17LtMs, Ms 222, 1902, par. 18*

September 10, 1902

"Elmshaven," St. Helena, California

I can write but a few words in my diary this morning. I thank my heavenly Father that I am as well as I am in strength. The Lord is good. In a short time we shall leave this good home for another tour of traveling. "There will be trials for you to bear," saith the Lord, "but My grace will preserve you." There are even now the workings of the enemy to spoil souls or to use satanic agencies to put the men where they will seek to destroy the human agencies. On this point I

will make no more words at present, for there will be mysterious deaths that human agencies will carry out to accomplish results.*17LtMs, Ms 222, 1902, par. 19*

September 11, 1902

Santa Barbara, California

I attempted too much today. Dr. Jones provided horses and carriage, and a few of us went to look at some places which are thought to be favorable for sanitarium work. After we had ridden for a few miles, my afflicted hip gave me so much pain that I could go no farther. We were obliged to turn back. I was very thankful when we reached the house, and I could lie down; for the pain was extremely severe.*17LtMs, Ms 222, 1902, par. 20*

But the affliction of my soul is more painful than my physical suffering. While I have strength, I will begin a letter to Dr. Jones and write as much as I can before we have to take the cars.*17LtMs, Ms 222, 1902, par. 21*

September 29, 1902

San Diego, California

I am grateful for the sleep I have had. I was wakeful during the night, but slept till after three o'clock.*17LtMs, Ms 222, 1902, par. 22*

I have need to be careful of my strength. Some thought that I ought not to speak yesterday, but I dared not disappoint the people who were expecting to hear me. Though rather hoarse, I spoke to a large congregation, and all present appeared to be much interested. I had hoped that there would be many in from the outside, and I am told that more than half of those present were unbelievers. My great desire is to benefit and help those who know not the truth. I desire also to impress upon the minds of our brethren and sister the truth that we are to do aggressive work.*17LtMs, Ms 222, 1902, par. 23*

As I was getting into the carriage after meeting, an intelligent-looking lady came up to me and said, "I was much interested in the words you spoke to us today. They have done me good."*17LtMs,*

Ms 222, 1902, par. 24

Ms 223, 1902

Diary

St. Helena, California

November 12-30, 1902

This manuscript is published in entirety in *18MR 217-222*.

November 12, 1902

St. Helena, California

This morning have written many pages to be copied. I slept until half-past four o'clock. Last evening Edson and Emma White came upon evening train, and it must be that I met them and welcomed them to my home. I thank the Lord I can say my rest was undisturbed until half-past four in the morning. *17LtMs, Ms 223, 1902, par. 1*

We were so thankful that my children came through from Nashville in safety. They took tourist sleeper but report the jostling and shaking about was quite wearisome. *17LtMs, Ms 223, 1902, par. 2*

I cannot converse with them, for my soul is bowed down with grief and sorrow that cannot be expressed to anyone. They cannot understand the many things that are presented before me in the visions of the night. I am conversing with wise instructors in the night season. Last night there were some things I was listening to of great interest to me. The subject was being canvassed in regard to the character of books to be used in our schools. The One of authority was speaking. The statements were that the character of the books and their study was an index of the standard of the mind of those who used them. There are too many books perused or run through which are of very little profit, but are doing the minds positive injury. There is too much poured into the mind from too many books, while there are too few books of real advantage studied. *17LtMs, Ms 223, 1902, par. 3*

November 26, 1902

“Elmshaven,” St. Helena, California

I now write in the early morning hours in one of my old diaries I find close at hand. Cannot sleep after 12:00 p.m. Commence writing. I have things presented to me by revelation, and under the most discouraging burden pressing me as a cart beneath sheaves, I am in an agony of distress. *17LtMs, Ms 223, 1902, par. 4*

I have had representation that the Lord’s Holy Spirit has not been working upon the minds of the leading men in the Review and Herald office. I seemed to be passing through the office days in succession, in different rooms. There is a condition of things represented that justice and integrity and the love of God are not teaching and guiding the managers. How long will God continue to bear with the perversity and unsanctified working of the men who should be afraid, terribly afraid, because they are far from working in straightforward, righteous lines? The Lord will soon cleanse that publishing house as He cleansed the temple courts of its defilement. Iniquity is practiced, and the more it is practiced the harder and more unimpressible are the hearts of the actors. Every unfair scheme that is planned that savors of the least selfish grasping is the same that God has reprovved over and over again. *17LtMs, Ms 223, 1902, par. 5*

This is one of the reasons, as I see it, that the Lord has declared there shall be publishing plants in other places. It shall be that I am not to be dependent longer on Battle Creek. There is unprincipled work done. God looks upon it and His wrath is kindled, and God is soon to rise out of His place to punish the inhabitants of the earth for their iniquity, and the earth shall disclose her blood and no more cover her slain. *17LtMs, Ms 223, 1902, par. 6*

November 26, 1902

“Elmshaven,” St. Helena, California

This day I am seventy-five years old. *17LtMs, Ms 223, 1902, par. 7*

I thank my heavenly Father that I have the use of all my faculties. I can occupy the room fitted up for me and ascend and descend the stairs with quickness and ease, requiring no assistance. I have

every reason to praise the Lord that my right hand has not lost its cunning. I can trace the writings upon paper with ease: for this I am thankful. My mind in regard to the Scriptures is clear, and the comfort I received from writing on Scriptural subjects is a source of continual gratitude. For one month I am awakened at twelve o'clock, and matters have been opened before me and deeply impressed upon my mind in regard to the cause and work of God to be carried forward at this important period of time, when all the signs Christ has foretold should come are taking place as He predicted.¹⁷*LtMs, Ms 223, 1902, par. 8*

November 27, 1902

“Elmshaven,” St. Helena, California

I am spending hours of the night, while others are asleep, in prayer. The past life is woven into our future. We must individually make every failure that appears thus a success, because we learned how to guard our minds, our words, our deportment. By looking unto Jesus, by beholding Him in His ministry, we shall become changed into His likeness in character; and then when imbued with His Holy Spirit, we give glory to God in reflecting the grace bestowed upon us to others. Thus we declare the glory of God by copying His character which we highly esteem and by being intensely in earnest to declare His excellencies in our own life character.¹⁷*LtMs, Ms 223, 1902, par. 9*

My prayer is daily that I may speak with a sanctified tongue. Every Christian is to declare the attributes of the character of Christ. He looks upon Christ, His goodness, His patience, His compassion, and His love, as he cheerfully employs all his powers and all his faculties in His service. False motives and spurious principles decidedly lead away from Christ. Their seeming good works cannot bear the test and trial; and when brought into strait places, self breaks forth in words of criticism and harsh words of condemnation of that which [they] should approve. It is the love and fear of God and respect to all His commandments which is an influence to provoke to love and good works. Every human agency that loves Jesus Christ will take care of the disposition of the mind in that he will not sin in thought, in tongue and voice, or in expression. By our

words shall we be justified or by our words shall we be condemned.*17LtMs, Ms 223, 1902, par. 10*

November 27, 1902

I have been deeply impressed by the Spirit of God that we are to pass through severe trials. Everyone's faith will be tested. We must study carefully the old waymarks. These experiences in the past are to be revived. *Daniel* is to stand out conspicuously with the *Revelation* given to John on the Isle of Patmos.*17LtMs, Ms 223, 1902, par. 11*

Daniel 12. Read attentively this chapter. *Hosea 4:1. Verses 1-6,* quoted. There is work to be done. Who will take it up?*17LtMs, Ms 223, 1902, par. 12*

In our experience in these last days we shall meet every conceivable thing that Satan can invent to make of none effect the established points of our faith that have been, in the providence of God, so greatly blessed. These foundation principles are to be held fast unto the end. Read the Word of God.*17LtMs, Ms 223, 1902, par. 13*

November 28, 1902

"Elmshaven," St. Helena, California

I am deeply troubled in mind. I rose from my bed at twelve o'clock. During the night in the visions God has given me, I have been in one company assembled together in Battle Creek, another in New York City, another at Nashville. I cannot clearly write out all these things this day; my strength is not sufficient. Oh how sad it is that men will permit the enemy to deceive their souls and they will be wrought upon by the enemy, that they will dare venture to exalt their own finite judgment and express words and devise plans and methods which I have been instructed are decidedly contrary to the expressions and plans of God in behalf of His people. In thus doing they compel me to stand under the load of refuting the banner under which they stand and declaring that plan and that course of action that the Lord has been laying out distinctly before me again and still again, in advancing the work, that His truth shall not be

leavened with men's diseased ideas of truth. How much care, anxiety, and wearing of the physical and mental powers they might save me in my old age, and the souls who are being deceived, when I am still in the field of battle discharging the very duties the Lord has laid upon them, to correct the wrong course of their own action. They are doing the very work Satan would have them do, which labor comes upon me, which will have to be undone if I act conscientiously, because they do not understand what is truth through which they must be sanctified. I esteem all the Lord's precepts concerning His work as being the right way, and that His plans are not to be broken up by human wisdom and human devising. *17LtMs, Ms 223, 1902, par. 14*

November 29, 1902

"Elmshaven," St. Helena, California

I awakened this morning having passed a good night. Slept until three o'clock. I lay in bed until nearly four o'clock, meditating and praying the Lord to give me clearness of perception to understand the truth as it is in Jesus and then, by appropriating the truth daily, it will be to me the bread of life; the parable will be understood and acted, for is it not of weighty consequence? Eternal life is the result of our humanity availing itself of the privilege of being partakers of the divine nature, having overcome the corruption that is in the world through lust. Watchfulness over our individual self means everything to us. *17LtMs, Ms 223, 1902, par. 15*

November 30, 1902

St. Helena Sanitarium, California

The subject of speculation regarding God's personality we will not venture to express, except in the language of the Word which represents His personality. There is to be no discussion over this question lest God would give unmistakable revelation of what He is that would extinguish the one who dares venture on the holy ground in his speculative theories, as some ventured to do in opening the ark to see what was in it as its power and how God was manifested. The men were slain for their curiosity science. *17LtMs, Ms 223, 1902, par. 16*

Let human beings consider that by all their searching they can never interpret God. When the redeemed shall be pure and clean to come into His presence, they will understand that all that has reverence to the eternal God, the unapproachable God, cannot be represented in figures. It is safe to contemplate God, the great and wonderful God, and Jesus Christ, the express image of God. God gave His only begotten Son to our world, that we might through His righteous character behold the character of God. In heaven we shall be in the eternal presence of God. *17LtMs, Ms 223, 1902, par. 17*

In this life ever remember “Thou God seest me.” [*Genesis 16:13.*] Do nothing you would not like God to see. Speak nothing you would not like God to hear. [Write nothing] you would not like God to read. Your time is precious. Read no books of which you would not like God to say, Show it to me. Spend not your time in any foolish action that would bring condemnation to your soul if you considered, The Lord is looking upon me. *17LtMs, Ms 223, 1902, par. 18*

Ms 224, 1902

To God Be The Glory

NP

1902

This manuscript is published in entirety in *18MR 127-132*.

“God hath spoken once; twice have I heard this; that power belongeth unto God.” *Psalm 62:11*. God hath manifested His truth after speaking it from Sinai. He hath again spoken by His Son and by a most wonderful experiment, by a living representation in Jesus Christ, hath made known the grand truth that “power belongeth unto God.” *17LtMs, Ms 224, 1902, par. 1*

The world accepts the theories of men, the science that is put forth. A vast number are skeptical when God speaks from His Word, but there is in this period of history great credulity when some learned man speaks. The power of human minds giving explanations of science is so marvelously increasing in these last days that man is seeking to find a natural cause for everything he sees and hears. This false science is termed higher education, and men are lifted up in their own human importance, extolling their own natural abilities, full of all they see and hear. *17LtMs, Ms 224, 1902, par. 2*

There is no such thing as a miracle, [they say]. The men chosen of God and precious will let God speak for Himself in regard to miracles, for the Lord will not work miracles to gratify human curiosity. Let the truth of God convert the man and he becomes as a little child and bows in humble submission to the divine will—heart, mind, strength, and soul in humble reverence for Jesus Christ and the Omnipotent Power. He is as a man born again. Mercy and the love of God are a controlling power. The beholding of the grace and glory of the Lord Jesus and his own littleness in contrast does not overwhelm him, for he becomes changed as he is beholding, and the impress is made upon his mind, “He is my salvation; He is my covering.” Christ’s glory is transforming his character. *17LtMs, Ms 224, 1902, par. 3*

This is the highest miracle that can be wrought. This is a specimen case. The Holy Ghost working in mind and heart and will is for the observance and example of what God can do for all who will submit themselves earnestly to be worked, availing themselves of any and every opportunity to learn God's will and to ponder and do His will. The fruits appear—real fruits to bear witness of the divine life, the genuine instincts of the newborn soul. These are not ashamed to wait on the Lord. *17LtMs, Ms 224, 1902, par. 4*

The words of light, of inspiration, shine from the Word weighty with heavenly assurance. God is a rewarder of them that diligently seek Him. When God works to prepare a soul, it is brought in connection with those who are reconciled to God. To as many as received Him, to them gave He power to become the sons of God. No longer is it a dreadful thought that He doeth according to His will in the armies of heaven and among the inhabitants of the earth. It is not God's will that we stumble over one another or that we be deficient in understanding the Lord's mighty works. Because of limited spiritual experience we cannot take in His marvelous works. We must be content to do our best and determined to work upward to be overcomers, not downward to be defeated and overcome of Satan's devices. *17LtMs, Ms 224, 1902, par. 5*

All power belongeth unto God. He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. None are so happy and entirely safe as those who have that faith that works by love and purifies the soul. Christ's hands were pierced for our sakes. He loves us, and He means that we shall have a better estimate of His work if we will only be teachable. *17LtMs, Ms 224, 1902, par. 6*

Every heart emptied of self will have the quickening energy of the Holy Spirit. It is now that some are being worked by satanic agencies. Mark the fruit. The whole life is one of ambitious determination to carry out their own plans and purposes, to do a special work to exalt themselves. God puts to them the challenge, "Choose ye this day whom ye will serve. If it be God, serve Him; if Baal, serve him." [*Joshua 24:15; 1 Kings 18:21.*] But some have been fixing themselves for a long time by a species of deception and misrepresentation and prevarication, because they have not

turned from their idols to serve the living and true God.*17LtMs, Ms 224, 1902, par. 7*

It is not necessary to bow down to a stock or a stone to serve idols. Whatever takes possession of the heart, commanding its service, that is not the dictation of the Holy Spirit, assumes the form of an idol. How many hearts, through a wrong course of allowing the mind to become concentrated upon a certain course of action to distinguish self, will come under the head of covetousness, which is idolatry! In order to obtain money, or to be first, some will betray the most precious cause of truth. There is an intense spirit that takes possession of mind and character. A man turns his whole being into accomplishing some great thing; an unquenchable thirst takes possession of the whole man to obtain money and spread himself as did Nebuchadnezzar. He wants glory to himself; he will bind up with worldly men and forsake the fountain of living waters. Nothing but the humbling of his soul to the light of the Word of God and the Sun of Righteousness penetrating every chamber of his moral being will break the fog and the dense darkness he has gathered about his soul.*17LtMs, Ms 224, 1902, par. 8*

There is a lack with some men of thorough decision and defined positions as to what is truth. Nothing but most earnest, clear, determined decision and full surrender to God will break the spell. With some their own course of action in thought and purpose is deciding their eternal destiny. Some have become confused by a continued course of action of men in responsible positions, because they know them not to be true and decided for truth and righteousness. Do they turn from idols which they have created? No, no. Old habits come in and are invited to stay and rule the heart.*17LtMs, Ms 224, 1902, par. 9*

The tempter presents matters in such a very seducing way that men love the presentation. Satan says, as he did to Adam and Eve, "Ye shall be as gods" [*Genesis 3:5*], and the poor souls come under Satan's mesmeric influence; and they are among the number of those who depart from the faith and begin to weave them beautiful allurements to charm the senses. They love, they adore nature, talk science, and all is a fine gossamer picture pleasing to the fancy of the worldly, but an abomination in the sight of the Lord. Each heart

has its own idol unless that heart is cleansed. It loves, adores, and worships the beautiful theories spun, but there is death in these things.*17LtMs, Ms 224, 1902, par. 10*

I ask men here in this congregation, What are you worshipping? Are you converted? Do you profess to believe the truth of *Daniel* and *Revelation*? Have you become nearly insane over your own specious theories? Has the living God taken possession of heart, mind, and soul? Have you been critically examining your own life by the Word of God, and has it had its influence to break you from the idolatry and imagery you have framed to make of none effect the Word of the living God?*17LtMs, Ms 224, 1902, par. 11*

We are now come to the point where we have to make decision as to who shall be entrusted with our sanitariums, to educate our youth in Bible doctrines. We are painfully conscious of the fact that the present truth for this time is being made of none effect by specious words and deceiving illusions.*17LtMs, Ms 224, 1902, par. 12*

I tell you in the name of the Lord God of Israel, while He has in great mercy and love tried to call men to repentance, the temper, the style of words, and the actions emphasize distinctly that old habits are retained. Former lusts and objects fill the heart. The tenor of action shows the Lord Jesus is not molding and fashioning the character. There is want of Christlikeness. The stamp of the world is upon the man in precept and example. It cannot be said intelligently and truly that from them sounded the Word of the Lord so that we need not to speak anything. The whole appearance of the man is bearing the worldly stamp. There is a vagueness, an undefined expression, a turning, an uncertainty. It cannot be said in answer full and clear, distinct and comprehensive, Ye turned away from your idols to God.*17LtMs, Ms 224, 1902, par. 13*

In the name of our Lord Jesus Christ, we now call upon all who have been in this position to consider and inquire, Am I working for Christ or the devil? God would have every man so thoroughly identified with the Word of the living God—which means true faith in the last message of mercy, the last call to sinners given to our world—that we shall demonstrate in character that we are one with Christ, that we share in the very same love that Christ expressed,

that the Father loves the believing ones even as He loves His Son. He has become a partaker of His peace, His joy, His glory. This determines our true loyalty to God. It involves the highest possible measurement of character, of Christlikeness. *17LtMs, Ms 224, 1902, par. 14*

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved: in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.” *Ephesians 1:3-7. 17LtMs, Ms 224, 1902, par. 15*

It is the purpose of God to glorify Himself through His representatives. In this present world and throughout the eternal ages God will reveal what He will do through His believing children. He will display His glory as He acknowledges them before the whole universe of heaven and all created intelligences. The Lord will give us all the exaltation that we deserve. *17LtMs, Ms 224, 1902, par. 16*

Ms 225, 1902

“We have had rain, rain ...”

St. Helena, California

December 12, 1902

Previously unpublished.

We have had rain, rain, day after day—not a violent storm but a still, misty rain, with clouds and darkness in the heavens. We hear of violent winds and tempests and heavy falls of snow, causing great inconvenience to travel, and blizzards in all places where such things are expected—and they are coming to take in a large circumference of places where they seldom appear. But we have had nothing unusual here. We are in Napa Valley, close by Howell Mountain, and we look upon scenery that in all my journeying I have not yet seen surpassed. *17LtMs, Ms 225, 1902, par. 1*

Notwithstanding there is a dearth of water in many places, we are not troubled. We have our supply coming from our own possession of lands brought in pipes to our land and within our dwelling—pure water from the mountains. We are surrounded with higher and lower mountains covered mostly with fir trees, madrones, manzanita, pine, and live oak, always dressed in their green foliage. We have had only soft, gently falling rains coming upon our lands, preparing them for the sowing and then for the gathering. We have had no violent winds, no tempests, no earthquakes, no volcano eruptions. *17LtMs, Ms 225, 1902, par. 2*

We have been in sight of the everlasting hills now for two years, and I am very thankful to my heavenly Father for this quiet resting place. On the water I was instructed that the Lord had prepared a refuge for me, where I could be away from the city and the noise of cars and bustle and confusion and prepare to bring out the writings that should come to the people from the Word of God. The people do not search the Scriptures, but the light is to come to them in various ways; and their attention will be called to the truth in reading the published matter found in the Scriptures and presented to the world in an attractive form. *17LtMs, Ms 225, 1902, par. 3*

Here we are located near the food factory and in the valley close by the Sanitarium. The scenery is very beautiful. I know of no place that can compare with this Sanitarium location. It is healthful, and the scenery delights the senses, and houses are not all crowded up into a small space. The Sanitarium is located at the lower part of Howell Mountain, overlooking Napa Valley, and below this half-mile rise is Pratt Valley. Here the Widow Pratt is located. Her husband owned the land upon which the Health Retreat now stands. The premises that are now occupied by myself and workers were purchased of Robert Pratt, brother to Widow Pratt's husband, who had for many years been a believer in the seventh-day Sabbath, and in the Bible just as it reads. *17LtMs, Ms 225, 1902, par. 4*

Here we have, in addition to our house, a neat, commodious eight-room office building to accommodate my workers. It is situated so near that we can call them easily, and a plank walk extends from one building to the others—the office, the woodshed, and the wash-house, with which is connected the bathroom. We renovated a small cottage, also in near connection with us, supposing we could use this for our office, but this could not be. The several typewriters disturbed the editors, and the work demanded above everything else rooms suitable for my workers. We are accommodated in this. *17LtMs, Ms 225, 1902, par. 5*

Here we are doing all we possibly can to produce the books we have tried to complete in Australia, but could not. The twentieth part of that which we desired to have done could not be done. There were new fields to be opened, new territory to be annexed, and new churches to be built. Thus we labored and could do only a limited amount of the writing that we tried to do. Located as we now are, we can, if we remain at our own home and are not called away too frequently to attend meetings in distant places, do the writing that has been long neglected. We have reason to be grateful to our heavenly Father for this very place in the valley. It just suits us and we pronounce it a healthy location. *17LtMs, Ms 225, 1902, par. 6*

Ms 226, 1902

Our Denominational Book Work

NP

1902

Previously unpublished.

A Word to Canvassers

There is a subject upon my mind of which I have said but little. It is that of warning our brethren in regard to the handling in the future of Dr. Kellogg's health books as they have been handled in the past. The painstaking efforts that have heretofore been given to the sale of Dr. Kellogg's books should now be placed upon our own, and thus means be brought in that will enable us to open fields where the truth has not yet been carried. *17LtMs, Ms 226, 1902, par. 1*

It is now time for us to say to our workers, Handle those books that will bring in a revenue that can be used in reaching souls with the truth. The colporteurs who are handling denominational books are sowing the seeds of truth, proclaiming the last message of warning to a fallen world. Too much time has been spent in handling the books of Dr. Kellogg. The Lord now calls upon us to use this talent in scattering the seeds of truth that will save a perishing world. *17LtMs, Ms 226, 1902, par. 2*

Ms 227, 1902

I Stand Alone—Severely Alone

“Elmshaven,” St. Helena, California

July, 1902

This manuscript is published in entirety in *3SM 66-67*.

“I stand alone—severely alone.” *17LtMs, Ms 227, 1902, par. 1*

Sunday night, July, 1902. Half past ten. *17LtMs, Ms 227, 1902, par. 2*

I have a statement to make. When the Lord presents before me any matter and instruction, and I have a message to bear concerning the said matter, then I shall to the best of my God-given ability make known the matter, presenting the mind and will of God just as clearly as my human capabilities, guided and controlled by the Holy Spirit, shall bring all the matter before me to present to others. In regard to the serious matters given me, I have not given any one—man or woman—any right to have the least control over my work the Lord has given me to do. *17LtMs, Ms 227, 1902, par. 3*

Since twenty-one years ago, when I was deprived of my husband by death, I have not had the slightest idea of ever marrying again. Why? Not because God forbade it. No. But to stand alone was the best for me, that no one should suffer with me in carrying forward my work entrusted to me of God. And no one should have a right to influence me in any way in reference to my responsibility and my work in bearing my testimony of encouragement and reproof. *17LtMs, Ms 227, 1902, par. 4*

My husband never stood in my way to do this, although I had help and encouragement from him and oft his pity. His sympathy and prayers and tears I have missed so much, so very much. No one can understand this as myself. But my work has to be done. No human power should give the least supposition that I would be influenced in the work God has given me to do in bearing my testimony to those for whom He has given me reproof or

encouragement. *17LtMs, Ms 227, 1902, par. 5*

I have been alone in this matter, severely alone, with all the difficulties and all the trials connected with the work. God alone could help me. The last work that is to be done by me in this world will soon be finished. I must express myself plainly in a manner, if possible, not to be misunderstood. *17LtMs, Ms 227, 1902, par. 6*

I have not one person in the world who shall put any message in my mind or lay one duty upon me. I am now to say to you, my son Edson, when the Lord gives me a burden for you or for anyone, you shall have it in the way and manner the Lord gives it to me. *17LtMs, Ms 227, 1902, par. 7*

Ms 228, 1902

Bible Writers Inspired, Not Extinguished

NP

1902

This manuscript is published in entirety in *11MR 347*.

The Lord takes the instrument that will submit to the Holy Spirit's influence. He works through the human instrument that accepts that holy influence. He works in giving the heavenly mold, but He waits for the human agency to co-operate with the divine. The Holy Spirit inspired John; He did not extinguish John. He inspired Matthew, but He did not make Matthew into some other person.*17LtMs, Ms 228, 1902, par. 1*

We have a whole far-reaching history. Christ's prayer is: "Sanctify them through thy truth" [*John 17:17*]*—that is, make the human agent holy through the sanctification of Thy Word. The human agent is not to take Christ's place, or to receive the glory that was to be His living ministration. He was to behold and bear witness to the Light, pointing out the way, a witness attesting to the glory—a voice in the desert, "Behold the Lamb of God." [John 1:29.] That you may understand more clearly, John [the Baptist] says he was not that Light, but was appointed for this office, "to bear witness of that Light." [Verse 8.]17LtMs, Ms 228, 1902, par. 2*

Here is to be a lesson for all ministers who wish to fill the place Christ would have them fill. The minister of the gospel is to keep his hearer's attention to the fact he is a witness crying in the wilderness, "Behold the Lamb of God." [*Verse 29.*] He was the True Light.*17LtMs, Ms 228, 1902, par. 3*

Ms 229, 1902

Sermon/Thoughts on *1 John 3*

Los Angeles, California

September 13, 1902

Previously unpublished.

(Sermon by Mrs. E. G. White, East Los Angeles campground, 2:30 P.M., Sabbath, September 13, 1902.)

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” [*Verses 1, 2.*] Only those who are like Him can see Him as He is. *17LtMs, Ms 229, 1902, par. 1*

“And every man that hath this hope in him purifieth himself, even as He is pure.” [*Verse 3.*] This is a wonderful purity; this is no low standard set before the believer; it is the highest standard that can be presented. *17LtMs, Ms 229, 1902, par. 2*

In the next verse is given the definition of sin: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.” *17LtMs, Ms 229, 1902, par. 3*

“And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him”—now bear this in mind. It is not enough to think of Jesus and to speak of Him occasionally; for we are to abide in Him constantly. “Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” [*Verses 4-6.*] The following verse brings to view the relation that we sustain to our Creator. The apostle John addresses the church members as “little children.” [*Verse 7.*] In God’s sight the inhabitants of the whole world are little children. *17LtMs, Ms 229, 1902, par. 4*

In the sight of God, the whole world, the greatest men, the most talented men, the very highest in education, He groups them in as little children that believe in Him. They are God's little children. In comparison with God, we are all little children.*17LtMs, Ms 229, 1902, par. 5*

The great and mighty God has pledged Himself at our baptism that He would be our Father. We were baptized in the name of the Father, and of the Son, and of the Holy Ghost. What does that mean? It means that we profess by this action of baptism that we are dead unto the world, and we are buried in the watery grave. In the likeness of Christ's resurrection, we are raised up out of the grave, the watery grave—Christ's burial was His death—we are raised up out of the water in the likeness of His resurrection. And you know He proclaimed over the rent sepulcher of Joseph, "I am" what?—"the resurrection and the life." [*John 11:25.*]*17LtMs, Ms 229, 1902, par. 6*

"If ye then be risen with Christ, seek those things which are above." "Seek those things which are above, where Christ sitteth on the right hand of God." [*Colossians 3:1.*] Now here is where we must have our contemplation, where we must have our thoughts, and where we must "seek those things." "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."*17LtMs, Ms 229, 1902, par. 7*

Well, how can we do that? Here is the world all busy with their projects and plans, and every conceivable thing. How are they? What are they going to do about the matter? Are they in a position where, should Christ come today, they would be found of Him in peace, wanting in nothing? We are to have a character that represents the character of Jesus Christ.*17LtMs, Ms 229, 1902, par. 8*

"Well," you say, "I have seen a great many church members, and I see that you cannot cross their track; and even if you do not mean to cross their track, yet they think you are doing it, and then they get in a passion at once. What shall we do with them?" We shall invite them to come to Christ and learn of Him, as Christ has said, "Come unto Me, all ye that labor and are heavy laden." Are there any here

of that class? “And I will give you rest. Take My yoke upon you”—My yoke, not anybody else’s yoke. “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*] *17LtMs, Ms 229, 1902, par. 9*

Now you see we are brought right into the educating school. We are to learn of the greatest Teacher that the world ever knew. We are to take His life and study it. We are to take His words and eat them. We are to eat the words of Christ. “Whoso eateth My flesh, and drinketh My blood, hath eternal life.” [*John 6:54.*] And when there were some of His disciples in trial about it, He said, “It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*] Now you know what it is to eat the flesh and drink the blood of the Son of God. *17LtMs, Ms 229, 1902, par. 10*

Well, then what? Christ says to them, “Ye shall find rest unto your souls.” He told them, Come, and take My yoke, and I will give you rest. He says, “Learn of Me; for I am meek and lowly in heart: and ye shall find.” How? In just that submissive learning of the lessons of Christ, you will find His meekness, His lowliness. Your life is hid with Christ in God, and then what? “Ye shall find.” Why, the yoke of Christ is easy. “My yoke is easy,” He says, “and My burden is light.” [*Matthew 11:29, 30.*] *17LtMs, Ms 229, 1902, par. 11*

Now do not let any one of us think that in coming to Jesus Christ, we have got to go like cripples, and we have got to go mourning at every step. Why, He says, There is rest for you in Me. It is because you are out of Christ that you have not the rest. *17LtMs, Ms 229, 1902, par. 12*

We have come here today to speak to this people and tell them that in Christ is life, eternal life; and if you want to be educated with Christ in God, then you shall find the rest in the living experience so that you have no need to send clear across the waters, as we have had them send to us to Australia. We were there ten years—and the letters came: Oh, what shall I do? I am in perplexity; I am in distress; won’t you tell me what to do? Well, it takes four or five weeks, just according to where the people are located, to get their letters across the water, and four or five weeks for us to send them

a return; and here is Christ, who says, “Lo, I am with you always, even unto the end of the world.” [*Matthew 28:20.*] Those were the last words that He spoke, with His hands outstretched in blessings; and then there was the cloud of angels that were singing right above them. Christ was attracted right upward, while His arms were outstretched in blessing, and He was telling them, “Lo, I am with you always, even unto the end of the world.” Now I want you to remember that. When you are in trouble, you have got One that is close by you. *17LtMs, Ms 229, 1902, par. 13*

The Word declares that in heaven the angels, our angels that minister unto us, always behold the face of your Father which is in heaven; and we are told how we must deal with one another; we must be kind, we must be thoughtful; we are Christ’s little children. You see the father and the mother of a family—why, the lesson is that they should begin with these very lessons of Christ to educate and train their children to go to Christ in prayer with all their perplexities. You want to put their hand in the hand of Jesus Christ, and you want to teach them that in all their sorrows and in all their sufferings, and in sickness, that there is an angel that is around them, watching, watching all their sadness and grief. That angel bears the message upward, and the light of God and His presence comes to the suffering little ones. *17LtMs, Ms 229, 1902, par. 14*

Well, we are all, as I said to you, God’s little ones. We are only little children in understanding. “Work us a miracle.” That is what the Pharisees kept saying, “Work us a miracle,” They could no more stand the miracles that they wanted to see worked. They wanted to see something so mysteriously wonderful, and they could no more behold it or take it in. They would be stricken to the earth like dead men. *17LtMs, Ms 229, 1902, par. 15*

Paul could not stand it. He was an opposer, and as he went to oppose the saints, there was a voice heard, and he was stricken from his horse. Why, he asked, “Who art thou, Lord?” “I am Jesus whom thou persecutest.” [*Acts 9:5.*] And then Christ talked with him. Now, I want to tell you that all he could see was the light and the glory, but not the person, of Christ. *17LtMs, Ms 229, 1902, par. 16*

Paul heard His voice; he knew who He was; but afterward he was

taken up into heaven, and he saw the mystery of godliness, and he said he heard words which it is not lawful for a man to utter; and they had to be content with what?—with the lessons that came to them from time to time by the revival of the light that was given to Paul; and he would tell them. He spoke to them of the revelation that he had had of the Father; and yet he said, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” [*1 Corinthians 2:9.*] *17LtMs, Ms 229, 1902, par. 17*

You just consider it. There are to be the miracles. If they were to be worked here in this world, such miracles as you want to see, it would take your life away from you. You could not endure it. Why? Because you are sinners. We ought not to be. Why? Because here is Christ, given by the Father, who “so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] *17LtMs, Ms 229, 1902, par. 18*

Well, now, does not God love us? He will take every soul of you to heaven that He can; but He will not take a sinner there. If you choose to keep on in sin day after day, and not keep His commandments—why, Satan originated sin in heaven. And there was war in heaven; Christ and His angels fought, and Satan and his sympathizers in the heavenly courts fought, and Satan was emptied out of heaven. *17LtMs, Ms 229, 1902, par. 19*

Now, I want to tell you, there is a battle constantly going on here in this world. It is the powers of darkness against the powers of light, and everything that Satan can institute, he will devise to work with a power that is from beneath to bring perplexity and to clear an entrance to minds, as he led Adam and Eve in the garden of Eden to disbelieve God and to believe the enemy of all righteousness. Now we have their history. *17LtMs, Ms 229, 1902, par. 20*

We would have a greater blame to be led by the enemy, because we have the history of the first pair that God created and placed in the Garden of Eden. He gave them the beautiful fruits of the Garden, and gave them angels to talk with them; and God Himself talked with them and visited them in the Garden; and they were

favored. But they received the words of the enemy. *17LtMs, Ms 229, 1902, par. 21*

Now, we want to tell you, every one of you, saint and sinner, God is in earnest with us. It is this subject of eternal life. It is not child's play that we may lay hold of it at will, and let it alone at pleasure, yet we can go forth in the strength of the Mighty One to resist the enemy. No. We shall know the power of God. What was pledged to man at our baptism? What was the pledge of heaven? Our pledge was to die unto the world. Our pledge was to not sin against God. And the pledge, the baptism in the name of the Father, and of the Son, and of the Holy Ghost, commits every soul that enters the family of God, that binds up with Jesus Christ, that in every perplexity they have a Father; they have the Son, and the Holy Ghost—the three mighty powers of heaven. If they call upon God, He will help them in every emergency. *17LtMs, Ms 229, 1902, par. 22*

And if we follow on to know the Lord after our baptism, if we do just as it is told us to do, "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.*—now this is what the Lord wants every one of us to do, to claim the power of the Highest. Make it your first business. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." [*Matthew 6:33.*] The necessary things of temporal life, He was talking about. *17LtMs, Ms 229, 1902, par. 23*

They have to be brought upon men and women that have come up with all the natural traits of their characters; but, fathers and mothers, I want you to hear this: You have no right to let your children come up with all their evil passions educating and training them, so that they will be opposed to God. What you want is to educate them that they can have the peace of Christ. There is to be no quarrelling in the house. I let my family know that there is to be no dissension. *17LtMs, Ms 229, 1902, par. 24*

However many my workers may be to help me in the publication of the writing that I put in their hands, yet there is to be in all these elements nothing like dissension. We cannot have it in our home,

because my home must be a place where the angels of God can come in, and where the angels of God can bless us, and we will not have dissension here. We cannot have it; and He wants every family to educate their children from their babyhood afterward. *17LtMs, Ms 229, 1902, par. 25*

There is to be no manifestation of passion. Who is it that is working them in their passion, when they have no reason? It is the devil. And what are you to do? Take them to God in prayer, and if they still continue, and the rod is necessary, then you are to give them the punishment until the devil is subdued in them. What we want is that our families shall be such that the glory of God can be revealed in our homes. *17LtMs, Ms 229, 1902, par. 26*

Do you consider that your business will suffer if you do not take your season of prayer in your home? Do you consider it thus, and that you must leave your family and your wife and children to go out to your business? No; stand in your place of duty, and say, I will commit my family to God. We may never meet again. We know not, when we go out, what will be our condition when we come in again. *17LtMs, Ms 229, 1902, par. 27*

You will see the accidents that are befalling us in our world, those that are on the cars, and the games, and that are on the water, and the flame and the fire, and the blood, and the volcanoes, and all these things. They are perishing. Why? The Spirit of God is being withdrawn from the earth. *17LtMs, Ms 229, 1902, par. 28*

Christ is soon to come with power and great glory, and we want to tell you, we do not want that the Lord in heaven shall find a people that are in rebellion to the laws of His kingdom. We want you to become acquainted with Him. *17LtMs, Ms 229, 1902, par. 29*

When we go to a country, we want to know all about it. We want to understand all about that country. Had we not better learn and teach our children about the heavenly country? Had we not better educate and train them to prepare for the future life? Had we better not educate them to prepare for that life that measures with what? The life of God; to stand in the city of God; to live through the ceaseless ages in the city of God. *17LtMs, Ms 229, 1902, par. 30*

And yet your business here in this world, and the amusements, and the visiting, and all these things that take your mind, is of such consequence in the little period of your lifetime that you cannot begin at the very commencement of your family relation to educate your family to love and to serve God. The husband and the wife are to unite together, and say, We will pray; we will pray at morning, we will pray at noon, as did Daniel, and the angels of God will protect us, as they protected Daniel in that emergency when he was cast into the den of lions because he prayed. We want to prepare for what is coming upon our world. *17LtMs, Ms 229, 1902, par. 31*

Well now, every preparation has been made for us that could be made. *17LtMs, Ms 229, 1902, par. 32*

Our Lord Jesus Christ was given to our world, and He came—why did He not come in such power and splendor and importance as the kings from place to place and from country to country, so as to show their superiority? Why did not the Lamb of God come in that way? Why did not the King of Glory, that created the world, and created the human beings through God, and populated the world—I ask you, why did He not come with the whole train of the heavenly host? *17LtMs, Ms 229, 1902, par. 33*

Oh, He had taken humanity. He could not die unless He had taken humanity; and He came to yield up His life for your transgression. He bore the sins of the whole world, that the world should believe on Him, that He could come and take away their sin, and in its place what would He put? Oh, He would put His righteousness; He would put His salvation; He would put His peace. Oh, He would give them to drink of the waters of life. “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.” [*Isaiah 55:1.*] Now they can come; they can drink if they will. The choice is given them, that they may have life, everlasting life, in the kingdom of glory. *17LtMs, Ms 229, 1902, par. 34*

You may drink of that water of life and never thirst, because it never dries up. The water is constantly flowing in the richest streams, and if at any time your soul is barren, if at any time you are thirsty, it is because you have lost sight of the living spring. Now will you find it?

Will you find it?*17LtMs, Ms 229, 1902, par. 35*

God grant that we accept the enormous sacrifice that was made by the Son of God who laid off His royal crown, stepped down from the throne and His high command, laid off His royal robe, and clothed Himself with humanity, that humanity might touch divinity. With His long human arm He encircles the race, while with His divine arm He grasps the throne of the Infinite.*17LtMs, Ms 229, 1902, par. 36*

Why, He says, it is His will that those who have been with Him, suffering with Him in this world, (He tells His Father) they shall be with Me where I am, that they shall behold My glory. That is why He wants you—every one—to behold His character, because you have a character that you have been forming after the divine character. Well, will that make you unhappy, very unhappy, to form a character after the divine Pattern, that you may become a member of the royal family, and children of the heavenly King? Do you think it will make a disturbed family for you to watch your words when you speak, to watch and see how much happiness you can bring into your family by patience, and kindness, and love?*17LtMs, Ms 229, 1902, par. 37*

All these miserable tempers are making all the wars in our world, and they are making all the dissension in the churches, and all the difficulties in the families. Well, now, suppose we begin with the family, begin to educate and train the children to have Christian politeness. Are we training these children that they are in view of our heavenly family, and that they are watching, and they want to give help to everyone who needs help?*17LtMs, Ms 229, 1902, par. 38*

Christ Himself has said, “Ask, and ye shall receive.” [*John 16:24.*] Do you believe His Word? You have no need to send away over to Australia to ask some friend to help you out of your difficulties, when Christ says, right here, “Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me.” [*Isaiah 27:5.*] That is what we want. We want the peace of Christ in our hearts. Let it abide with you.*17LtMs, Ms 229, 1902, par. 39*

The apostle Paul states, “Let the peace of God rule in your hearts.” [*Colossians 3:15.*] Let it into your soul. It is all waiting to take

possession of the heart. The threefold powers in heaven are waiting to lift up for you a standard against the enemy, as you draw nigh to God in humble prayer, and let your petition take right hold of the Mighty One. *17LtMs, Ms 229, 1902, par. 40*

The day is coming when you will want a Protector. The day of God is right upon us, the day when the plagues of God are coming upon our earth everywhere, and we want you to be ready. That is why we are here to ask you if you will not seek the Lord. 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." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [*Isaiah 55:7; 1:18.*] *17LtMs, Ms 229, 1902, par. 41*

Well, now, do you believe it? Come just as you are, sinful and polluted. You have not a moment to lose. You know not how soon death may come, and you want to be all prepared, so that they can lay you away in the grave for the morning of the resurrection, that when Christ shall come, He will break the fetters of the tomb. He will call the righteous dead to come up in the first resurrection, and He will take them to Himself. Those who are alive shall not prevent those who are asleep. They shall come up and unite together and ascend to the city of our God, and His arm shall swing back the pearly gates upon their glittering hinges, and the nations that have kept the truth shall enter in. *17LtMs, Ms 229, 1902, par. 42*

Fathers, mothers, can you take your children right with you, as they come up in the morning of the resurrection, and say "Here, Lord, am I, and the children that Thou hast given me"? [See *Isaiah 8:18.*] Now they are God's property; they are the younger members of the Lord's family; and every soul of you that has brought children into the world is under obligation to God to educate and train those children for the future, immortal life. Will you take a course of idolatry and of sin, that these children shall follow your example, and you lose life, eternal life? I beg of you—for your soul's sake, for the sake of your present happiness that you will have in your home, for the sake of the peace of God that you will have—follow the leader, Jesus Christ. *17LtMs, Ms 229, 1902, par. 43*

“I am the light of life,” Jesus Christ says. [*John 8:12.*] When Philip said, “Lord, show us the Father, and it sufficeth us,” “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe me that I am in the Father, and the Father in Me: or else believe Me for the very works’ sake.” [*John 14:8-11.*] The Saviour was the express image of His Father’s person. *17LtMs, Ms 229, 1902, par. 44*

Now, our Saviour took every step requisite to conversion that every soul should take. He placed Himself at the head of humanity, and repented of the sins of humanity, that you may repent on your own account, and in your own behalf, and that pardon may be spoken against every repenting, believing soul. When He came up from the water, then the glory of God, like a dove of burnished gold, encircled over the Son of God, while from the highest heaven was heard the words, “This is My beloved Son in whom I am well pleased.” [*Matthew 3:16, 17.*]*17LtMs, Ms 229, 1902, par. 45*

What was Christ doing? Praying in behalf of the people that were encircled in His arms by the steps He was taking, in repentance and baptism, in their behalf. What does that say to you and to me? Heaven is open before us. Christ has cleared the way by the prayer after His baptism. Thus He said to John, as John forbade to baptize Him, “Suffer it to be so now: for thus it becometh us to fulfill all righteousness.” [*Verse 15.*] Now, repentance and faith and baptism, are the steps requisite in conversion, and we want souls here today to inquire, How is it with my soul? Am I fitting for heaven above? Am I making a heaven in my home for my family? Am I putting away the hasty speech, the hasty temper? Am I controlling myself, that the Spirit of God shall be in me and abide with me richly, and that the rich current of grace and love shall flow forth from me to my children and all that shall come into our house?*17LtMs, Ms 229, 1902, par. 46*

We want a heaven here below to go to heaven in, and we can bring our children up so that they can help father, and they can help

mother, and there will not be so many slaves in the family. Children will not be educated to go to parties of pleasure and all these amusements. They are a part of the great web, a part of the family circle. They must bear their part of the burden; and then the mother is not worried out and dying, to leave her children for someone else to come and take care of. What we want is the mothers' lives preserved.*17LtMs, Ms 229, 1902, par. 47*

Teach the little ones to do duties from their babyhood up. Then what are you to do? You are educating them to bear their burdens, and how to pray. Christ offered this prayer, that you may understand that He has cleaved the way for your prayer to follow to the highest heaven to take right hold of His strength and make peace with Him, so that you can make peace with Him. This is what He is educating you to pray, as His prayer is offered to heaven, as the voice of God is heard, "This is My beloved Son in whom I am well pleased." [*Verse 17.*] It tells you that every prayer that shall be offered from a sincere heart is accepted in the Beloved.*17LtMs, Ms 229, 1902, par. 48*

Well, praise God for that. I want you to praise God, brethren and sisters, for that assurance. It has been life to me when it has seemed as if I have not had any strength, and that I must die for my affliction; yet my petition was offered to my God and the prayer has been answered, the trouble removed, and recovery has taken place.*17LtMs, Ms 229, 1902, par. 49*

What we want is to be, every one of us, laborers in the home to bind the children to our hearts. Many fathers do not know their children, nor the children their fathers. The fathers are so engaged in making money. It is a terrible loss that you never can recover. You want to bring your children just as they are to the Lord, and say, I have done my best for them, Lord. Touch their hearts, Lord. Let Thy converting power come upon them, that they may become children of God. How many prayers have been offered in our home, my husband and myself, that our children might be trained for the future immortal life!*17LtMs, Ms 229, 1902, par. 50*

Well, then, there is the school. Here you begin to work in your home, and then you will simply find the Word of God, and bring it

into their practical life, even in their childhood. And then what? Here you have got a little church in the home. The father is the priest in that household, and the houseband. Whether he is or not, he ought to be. That is what God designed he should be from the beginning—the houseband of the family; and here are the children that are to be educated. It is your duty to do it. *17LtMs, Ms 229, 1902, par. 51*

If you are bringing children into the world, they are the younger members of God's family, entrusted to you to train with beautiful characters, that they may join the heavenly family in the courts above, so that Christ shall not have died for them in vain. He does not want to be robbed of His glory. He wants that every family to show the world the difference between him that serveth God and him that serveth Him not. We want to have—what is it we want? Life insurance papers. Have you got them? What are they? I will just read a few words, and you will see what they are. *17LtMs, Ms 229, 1902, par. 52*

Here we have, in the *second epistle of Peter, from the first verse, in the first chapter* you will read—and it is a wonderful chapter. “Simon Peter, a servant and an apostle of Jesus Christ (now, mind who they are), to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.” *17LtMs, Ms 229, 1902, par. 53*

Do you care to have your children attain it? Teach it to them “line upon line, precept upon precept, here a little and there a little” [*Isaiah 28:10*], and you can have a whole household rejoicing together in the peace of Jesus Christ. *17LtMs, Ms 229, 1902, par. 54*

“Grace and peace be multiplied unto you (remember the word multiplied) through the knowledge of God.” [*2 Peter 1:2*.] It is multiplied unto you through the knowledge of God. Then let all this superficial knowledge that does not amount to anything, only to confuse the mind, and make it go astray; let that go, for our learning is only in the Bible and we do not know half of what the teachings of the Bible are. We want to make that our lesson book in our home and in our schools. We want to educate our children and to teach them that as they know God, they will live on the plan of

addition. *17LtMs, Ms 229, 1902, par. 55*

A little farther: “According as His divine power hath given unto us all things that pertain unto life and godliness.” Has He drawn a line here? “All things.” “According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge”—(are you teaching that knowledge in your home and gaining it yourself?)—“through the knowledge of Him that hath called us to glory and virtue.” [*Verse 3.*] How? By hanging on Calvary’s cross and dying for us and for our children. *17LtMs, Ms 229, 1902, par. 56*

“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.*] That is how you are to overcome—not by fretting, not by scolding, not by pounding your children’s flesh, but by sitting and leading and praying with them, and you will get the Spirit of Christ. You will get that sympathy, love, tenderness, and compassion that dwelt in the bosom of our Lord Jesus Christ. *17LtMs, Ms 229, 1902, par. 57*

“And beside this, giving all diligence, add to your faith (faith is not enough) virtue”—a virtuous character. Begin today, this very day, if you have never begun before. “And to virtue knowledge; and to knowledge temperance.” [*Verses 5, 6.*] Intemperance is stalking through our land, because the devil has the ruling of it. We cannot afford it. We cannot afford to put out one jot of our reason. God wants our capabilities, all the powers, all the light, all the knowledge, that we can give, that we may be His laborers to the world and let our light shine upon the world. *17LtMs, Ms 229, 1902, par. 58*

“And to temperance patience.” [*Verse 6.*] Oh how little patience! God help us to get into Christ as soon as possible. *17LtMs, Ms 229, 1902, par. 59*

“And to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love). 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. ..." [Verses 6-10.] A few minutes now and then to read a chapter in the Bible, or to pray now and then? More than that. *17LtMs, Ms 229, 1902, par. 60*

"Give diligence to make." You are to make it. Here is not an election independent of you, but you are to make your election sure. "Give diligence to make your calling and election sure." [Verse 10.] *17LtMs, Ms 229, 1902, par. 61*

These are your life insurance policy papers, it is life insurance papers that you will have that life which measures with the life of God. "For if ye do these things, ye shall never fall." Do you believe it? I do. "For so an entrance" (now you are to find what your insurance policy papers will give). "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." [Verses 10-12.] *17LtMs, Ms 229, 1902, par. 62*

Now, here I have given you just a touch, only just a little touch, and we want you to begin to search the Scriptures for yourselves. We don't want one of you to perish; but who is it that has shown that He does not want you to perish? Why, it is your Saviour. He loves us with a love that is infinite. There is no language that can express that love; then shall we disappoint Him? *17LtMs, Ms 229, 1902, par. 63*

Shall we act like the sinner here, when we profess to be Christians? If we act like sinners, we shall be treated like sinners; if you act like righteous men, if you cultivate the grace of God in humility and meekness and lowliness of heart, and will seek the Lord, you will be a light to shine amid the moral darkness of this depraved, sick, sin-polluted world. *17LtMs, Ms 229, 1902, par. 64*

Now, God wants every professed Christian to put on the armor of righteousness. He wants you to stand with that armor on, and He wants you to be laborers. He wants your words to be of that character to invite; and to win souls, that they will come to Jesus

Christ; be laborers together with God. "Ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] Now God is building the temple in you, and you are to unite with Him, to cooperate with God, to protect this building, this temple, that it shall be made perfect, that He can work in and dwell in us, and that He can give us a supply of grace and sufficiency, that we can sing all day long in our homes. *17LtMs, Ms 229, 1902, par. 65*

How much praising God is there in this world? How much glorifying Him whom God has given to die for a world to be saved? How much do you honor God by thanking Him for His everlasting Gift? Oh, what does He look upon? What does all heaven look upon? I have seen it, and I know. All heaven is waiting for souls to be converted, and just as soon as they are converted here, there is singing in heaven. The God of heaven rejoices over them with singing. That is the very work that is going on in heaven. And when you are laboring for the conversion of souls, and they turn to the truth, why then they strike up the singing heaven, and there is the melody that is carried on in the heavenly courts. *17LtMs, Ms 229, 1902, par. 66*

Shall our tongues be silent? Shall we act as we did not comprehend this matter? God help us that we may overcome all sin and have the crown of life that we can cast at the feet of Jesus, and then touch the golden harp and fill all heaven with rich music and with songs to the Lamb. *17LtMs, Ms 229, 1902, par. 67*

Come, dear friends, come just as you are, sinful and polluted. Jesus of Nazareth passeth by. He is in our midst today. Angels of God are here, and evil angels are here; but we want you to resist the evil angels. We want you to lay hold upon the hope that is set before you in the gospel of Jesus Christ, that you may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. *17LtMs, Ms 229, 1902, par. 68*

Ms 230, 1902

Sermon/Becoming Like Little Children

Los Angeles, California

September 14, 1902

Previously unpublished.

(Sermon by Mrs. E. G. White, East Los Angeles campground, 2:30 P.M., Sabbath, September 14, 1902.)

(Matthew 6:19): “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” (We have plenty of stealing going on in our world today, and there are a great many that have their treasures disturbed; but here is a place of safety. We can lay up our treasures beside the throne of God.) Well, you say, “How can we do that?” *17LtMs, Ms 230, 1902, par. 1*

Well, it is to use the Lord’s money that He has lent us and made us stewards over, that we may devote a portion of our treasure to help the very ones that need help. *17LtMs, Ms 230, 1902, par. 2*

How, I ask you, is the Lord God of heaven to carry on the work through believing people, how is He to do this, unless everyone to whom God has committed His treasures shall act as if it was God’s and not theirs? He has made us His missionaries in the world. There are Christians here, and these should, every one of them, understand that upon them rests a sacred responsibility. *17LtMs, Ms 230, 1902, par. 3*

Now, the advice is given by Christ Himself. It does not come even through the disciples. It comes by Him. Well, here it comes to us, to act our part. He does not come down and lay the treasures, a pile, right before us, and say, You go to Australia or India or other parts of the world. And He does not say to you, Here’s the money; but He has put it in the hands of trustees, and He expects these trustees will act in their place and do their duty. And as this has been represented to me, I have felt a solemn responsibility on me to work

for the Master, that I may add territory to territory, annex new territories, that field after field shall have the gospel standard erected as memorials to God in these fields.*17LtMs, Ms 230, 1902, par. 4*

Well, one heard that we were breaking through in Australia, and building meetinghouse after meetinghouse, and adding church to church; and he says, "Is Mrs. White a millionaire, that she is working in this way?" It is not only Mrs. White, but it is those missionaries that accompanied us in the field. We laid hold together; we worked as if we meant it.*17LtMs, Ms 230, 1902, par. 5*

A millionaire, I said. A millionaire, my friends? Why, it does not begin to express it. God is going to make me more than a millionaire. If I can enter the city of our God, and have the immortal inheritance, what is a millionaire compared with that? But if anyone wants to be a millionaire, I invite you to come right by my side and help me, and you can be more than a millionaire.*17LtMs, Ms 230, 1902, par. 6*

"But how do you get the money?" they would say. I go just as far as my royalty on my books—for I am publishing books all the time—will let me go. Then do I stop? No, indeed. I say, "If any of you have money that you want to loan to me, on interest or without interest, bring it to me, and whenever you call for it, you shall have it."*17LtMs, Ms 230, 1902, par. 7*

Now the millionaire business is, I am more than \$10,000 in debt today. Well, does that trouble me? No; because those who loan the money say, "I would rather you would have it than the bank. I know that it is perfectly safe; that whenever we call, we shall have our money." But if they are willing to allow me to handle their money, I will do it, and pay them interest on that money—a low interest; and what will I do with it? Well, when they say, "Here is a field to be opened, in this place or that place, cannot you help us?" Why, yes, I can take some of this money and invest it there. Thus we have done in the Southern States, thus we have done in nearly every state where we have been, to advance the interests of the work of God.*17LtMs, Ms 230, 1902, par. 8*

That is how I am becoming a millionaire, a trustee for God. I invite

the rest of you to be just as rich as I am. You can have your choice; you can decide to have eternal riches by laying them up in heaven.¹⁷*LtMs, Ms 230, 1902, par. 9*

I remember we came to a spot in Australia, and there was nothing to do with. We wanted a tent. It was leaking. The rain was running down upon the tent, and upon the worshippers. "We must have a tent," they said, "but we don't know where to get the money." Said I, "I have sent; I have some money that is coming, of my own, that is coming from California. Now, it will be here soon. Let us pray over the matter." Well, we got down and prayed over the matter. I think it was the next day that the money came, \$1,400. Here, said I, take it to our leading businessmen and put so much in Queensland, to build a meetinghouse, and so much in Stanmore to help in their meetinghouse; and place it here, and there. And not one penny of that did I use for myself. Well, now what? Why, I laid it up above. I have laid it up in heaven, by the side of the throne of God.¹⁷*LtMs, Ms 230, 1902, par. 10*

"Well now," another says, "What are you saying to us about not laying up treasure here, and here we see that you are out looking for property, and you are selecting property in this place, and in that place, and the other. What is it for?" What are we selecting this property for? It is that we may call our children away from the public schools in our cities. It is that we may build our sanitariums, where we can take the sick and the suffering ones, and treat them. The sanitariums are to be carried on as a work done for God, that is to be an education, and a training, in every one of these institutions.¹⁷*LtMs, Ms 230, 1902, par. 11*

Now we see that meetinghouses must be built, and we want to get out of the cities with our sanitariums, and with our schools. Why? We want our sanitariums where there is an open country. We want them where patients shall not be enclosed in four walls, and they shall have the privilege of being rolled out in the open air. There shall be flowers, and there shall be fruit trees, and there shall be everything that will attract their attention to take their minds away from themselves. You let them be within four walls, and they hear the cars rattling by, and they hear the noises, and they have the benefit of the smoke from the chimneys. We want to get them

where they will have every advantage to gain health.*17LtMs, Ms 230, 1902, par. 12*

My husband used to take me when my lungs were very weak, and I was coughing incessantly. “Well, wife,” he would say, “we must go out in the country to our farm there.” And then he would set a chair down where they were setting out strawberries. “Now work,” he would say, “right over this ground. The poison will be taken from your lungs. You will not have to breathe it over and over and over again. Here you work in the open air, and you will recover health.” And we used to do it.*17LtMs, Ms 230, 1902, par. 13*

Now we want every one of you to understand that we want all our institutions for health—that we can possibly find a place and a location for—away from the cities, from the noise and turmoil of cars, and from all that will offend the senses. We want them to be educated to think of these things. Pointing to flowering plants on pulpit. You have put them here, because you think they are pleasant. They are pleasant. They are nature’s production. They will see flowers, and they will see fruit, and they will see that which is beautiful in nature. Why, if they were within these four walls, they would poison themselves to death with their own breaths.*17LtMs, Ms 230, 1902, par. 14*

Especially many that are afflicted with tuberculosis, can take a building that is out in the open air, and dwell there, and go out from their houses. Many that you think are hopeless, would recover entirely. Now we want to act sensibly, and I say, in the name of the Lord, do not encourage a sanitarium to be built in a congested city. Get it out, miles away, where they can see the beauties that God has given us in nature; where they can hear the merry songsters in the morning; where they can hear them singing.*17LtMs, Ms 230, 1902, par. 15*

Now this is what we are trying to do with our means. Why should we not build up these advantages, if we can lay hold of the money to help suffering humanity? For yourselves, you are not to lay up your treasures just for your pleasure, just for the enriching of yourselves. You are not to do this.*17LtMs, Ms 230, 1902, par. 16*

Just before my husband died, I put my hand in his. Said I, “I will

carry on the work that you leave.” Why, I never thought of doing business. His steamboat head would plan for everything; but then I have taken the work as a pioneer, and my children are helping me in the work. One here, and one in the Southern States is at work there; and we are doing what we can for the Master. When you want to find our treasure, you won’t find much of it that is here. We want to keep the hired means, if they want us to, till the Lord comes. And then what? Why, then, we will change. We will go up into the upper court. We will enter the pearly gates of the City of God, and hear the “Well done, good and faithful servant, enter thou into the joy of thy Lord.” [*Matthew 25:23.*] Now that is what we want. *17LtMs, Ms 230, 1902, par. 17*

And we want to say to everyone who is seeking to serve and to glorify God, Lay your treasures above, for where your treasure is, there will your heart be also. Certainly. We have got a heart that is connected with God, so that we want to do His work; we want to advance His cause in the world. *17LtMs, Ms 230, 1902, par. 18*

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought (that is, anxious care) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” [*Matthew 6:22-25.*] *17LtMs, Ms 230, 1902, par. 19*

Do you notice in the papers that a large number of men, whose deaths are reported at 75, or 70 and onward, are reported to have died—after what? Why, they had been to some entertainment, great entertainment, and they had been to some kind of a place where probably they had eaten intemperately, and they died suddenly of heart disease. I think it must have been of overeating. That is what I think. *17LtMs, Ms 230, 1902, par. 20*

Now, if we live on simple food, if we eat merely to satisfy our hunger

and not to gratify our taste, then we shall not get such a burden on our stomach that we cannot take care of it. Our digestive organs were created to digest food, not for loading it down, and crowding it down, and keeping it at work. *17LtMs, Ms 230, 1902, par. 21*

I have been on the steamers, where they have their luncheon and meals how many times? Six times. I have eaten two meals a day for 35 years, and I have eaten no meat for many years; drank no coffee, no tea, and will not eat the pastries that are brought in little dishes upon the table. I eat the simple foods that can be created simply, that do not make slaves in our homes. Many a mother is dying by the slavery of cooking. Now, we want to understand that there is something else to think of. “Therefore I say unto you, Take no thought (anxious thought, it is) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?” [*Verse 25.*]*17LtMs, Ms 230, 1902, par. 22*

Why, we want that Jesus Christ should be in our home, and when we sit at the table, we shall have a very pleasant season of conversation in regard to religious things. *17LtMs, Ms 230, 1902, par. 23*

“Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature?” [*Verses 26, 27.*] That is a wonderful question brought in there. *17LtMs, Ms 230, 1902, par. 24*

“And why take ye thought for raiment? Consider the lilies of the field”—here are some flowers, they are not lilies—“how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” [*Verses 28, 29.*]*17LtMs, Ms 230, 1902, par. 25*

Just consider that. I have taken the common flower, when I was in Australia, that we would see growing wild there, and put it under the microscope—a magnifying glass. Oh, how beautiful, how beautiful! We do not begin to know the beauties that are in the flowers that are right around us. We want to introduce this congregation to nature, and we want to introduce you to the wonderful works of God

in nature. And we want to tell you that God wants everyone of you to be in health. *17LtMs, Ms 230, 1902, par. 26*

We know that David said, "We are fearfully and wonderfully made." [*Psalm 139:14.*] So we are. Well, now, God wants your brain power; the Lord wants all the strength of your capability of brain. There is little enough of us, at the best. We are all nothing but children, little children, as John calls it; and Christ talks of little children. In God's sight, we are His family of little children. We are to learn, and if we will only learn of the Master the very lessons He wants us to learn, we shall be nearer, perhaps, like Daniel, than we are today. We shall have understanding, because God cooperates with every soul who will do his best for himself, that he may expend that strength and capability for God. *17LtMs, Ms 230, 1902, par. 27*

We have a world lying in wickedness; we have a world to save; and we ask you, How are you working? Are you cooperating with God? "Ye are laborers," saith the Word, "together with God." [*1 Corinthians 3:9.*] Have you linked right up with the Master? Has appetite and passion and all the enchantments of dress, the taste for dress, come in and cut off your connection with your heavenly Father? We do not ask you to be careless in dress. We ask you to dress simply, to dress your children simply, and to teach them how they can obtain the robe of Christ's righteousness that is without a spot or without a stain upon it. *17LtMs, Ms 230, 1902, par. 28*

We teach you, fathers, that are farmers, no matter what you are, no matter what work you have, if you have children in your house, you must give some attention to these children, and it will save you, O, so much sorrow and anxiety and suffering. "The fear of the Lord is the beginning of wisdom." [*Psalm 111:10.*]*17LtMs, Ms 230, 1902, par. 29*

Now, you want to make your home pleasant, just as pleasant as you can. You need sunshine in the home. Not to let the sunshine in your homes is a mistake. It is God's doctor; the sunshine is God's doctor. It will do more for you than all the drugs of all the physicians that there are in the world. And He wants men and women to come to their senses. The reason that we are establishing sanitariums is so that we can use the very remedies that God has given us to use,

that we shall have the sunshine, and that we shall have the pleasant things in nature; that we shall have the proper food.*17LtMs, Ms 230, 1902, par. 30*

We have no need to eat the flesh of dead animals at all. No, we will take the food at first; we will not wait to have it go through the animal, and then eat the dead flesh of the animal in order to get the food. We will take the food the first cooking. We will take the very best that we can get, and we will prepare it in the very best manner to give us strength; and then what?*17LtMs, Ms 230, 1902, par. 31*

We will have no wine nor liquor in our house, only that wine which comes from the fresh grape. Christ wrought a miracle to bring just such wine before a part at a marriage feast. There was not one particle of fermentation in the wine that He created out of water. No. Think of the wine and the liquor and the tobacco that is used by the people!*17LtMs, Ms 230, 1902, par. 32*

You read about the accidents that happen upon the railroad. If you could come to the very reason of these accidents, as it has been presented to me, and why they were, it is because of intoxication—inebrates that are running the cars. And in business transactions, men falling off of their loads as they are going to market. What made them fall off? Why, they have been drinking at some of these open saloons. That is what is the matter with them. We do not have brains to be confused in this way. We want to give to God the strength of our capabilities. He has created us, and He demands of us that we shall honor and glorify Him.*17LtMs, Ms 230, 1902, par. 33*

“Consider the lilies of the field, how they grow.” [*Matthew 6:28.*] That is what we want to do. Educate your children; take them out to look at the flowers. What does it mean? Every bud, and every opening flower, is an expression of the love of God to human beings if they will notice it; and God wants us to appreciate His artistic skill. He is the great Master Artist that has put the coloring on the flowers. He has made them very beautiful; and if you could see them under a glass, you would see the most beautiful things.*17LtMs, Ms 230, 1902, par. 34*

Now we want to know about this; we want to tell our children about

it. We want to educate and train them to simplicity of habits. *17LtMs, Ms 230, 1902, par. 35*

Why, said one, Mrs. White, your children will not know anything unless you let them go in to parties, and let them go to theaters and these places. Very well, said I, they won't know anything that comes in that line as long as they are under my charge; you may depend on that. They will not have any such society. I keep my children, and am educating them in the fear of God to love God and to keep His commandments; and then what? They will be my helpers, just as they now are. Two of them, the eldest branch and the youngest branch of the family tree, we have laid in Oak Hill Cemetery, in Battle Creek; and the old warrior that stood by my side for thirty-six years, we closed his eyes in death and laid him by the side of the children. *17LtMs, Ms 230, 1902, par. 36*

Some come to me, saying, "Mrs. White, don't you want to call for a season of prayer, that the Lord would raise your husband from the dead?" No, indeed. The old warrior has fought his battles. One came to me, and said, "We have selected a monument for your husband, with a broken shaft." You may take that monument down and you may put up a full, perfect monument; for, said I, he completed his work. Yes, we worked together as long as God spared him, and he has been dead now twenty years. Said I, We laid him in the grave to rest until the morning of the resurrection. Then he will come forth at the call of the trump of God, and we shall be reunited. Then we shall be a family reunited. *17LtMs, Ms 230, 1902, par. 37*

There are the children, The eldest boy, sixteen years old, died in the triumph of the faith. "Mother," said he, "I will meet you in the morning of the resurrection." And then I fainted. They took me from the room, and after a little they brought me back. I thought that he was gone. There he lay like one in death, but all at once his eyes flew open; he looked at his mother; he waved his hands upward, upward, the last movement they made; and then that was the last. He breathed his last, but he gave his mother that one sign. Oh, I have not wished him back. No, no. *17LtMs, Ms 230, 1902, par. 38*

They are sleeping in Jesus; and in the morning of the resurrection

they will come forth, and we shall meet again, where? In the royal family. Christ says, "Come out from among them, and be ye separate; ... and touch not the unclean thing." The inspiration of God gives this, "And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." [2 *Corinthians* 6:17, 18.] Well, then what? Why, we are children of the heavenly King; we are members of the royal family. We are to sing the heavenly songs in the kingdom of glory. *17LtMs, Ms 230, 1902, par. 39*

Now, this is how we are looking at those who have fallen asleep in Jesus: "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.] *17LtMs, Ms 230, 1902, par. 40*

Now, I thank God that it is our privilege to bring happiness right into our homes here in this life. We want to walk and act in reference to our future life. What if we spend our whole days in educating ourselves to dress, to eat, and to drink—that is what Christ was speaking of, giving your whole attention, your anxious thought, so that you have let eternity drop out of your reckoning. He has come, that He may stand in the marts of travel, in the congregated multitudes, and speak: "And let him that is athirst come. And whosoever will, let him take the water of life freely." [*Revelation* 22:17.] *17LtMs, Ms 230, 1902, par. 41*

He brings eternity in view. Everybody is busy, everybody anxious, everybody stirring around full of anxiety; but what about the soul's interest and the health? *17LtMs, Ms 230, 1902, par. 42*

We want medical missionaries. We want them to be looking and watching for the sick, tending and caring for the sick; to feel the worth of their souls, that they may reach forward to the hope that is set before them in the gospel. *17LtMs, Ms 230, 1902, par. 43*

Christ was a medical missionary, the greatest Missionary that the world ever knew. He healed the sick, and He would say to one, Be whole, and He would say to another, Thy sins be forgiven thee. That was just the trouble that was on these persons' minds, and He took them right where they were, and pointed them to the home that is above. You need to educate your children in the simplicity of

godliness, not that they shall appear to be very polite to people around them, and thus it be all affectation; but teach them politeness in the home, right in the home. *17LtMs, Ms 230, 1902, par. 44*

The mother that gave birth to the children is the one who should have the most polite attention that a child can possibly give to a parent. A mother is not to be left to toil over the cookstove while the children are being ladies, learning to play on the piano or an instrument of music. *17LtMs, Ms 230, 1902, par. 45*

God wants us to teach our children that they shall use every muscle and every nerve. What is the matter with us? Why, this machinery is all rusting out with inaction. We want useful labor, and we are placing our schools where manual labor, industry, shall be connected with every one of them. The advice that I give is to purchase land, plenty of it, that they can work; and then if you have to cramp anywhere, let it be in the buildings. You can add to the buildings; but don't crowd up your buildings where there shall not be room to breathe. Give the free air of heaven all around your school home, and make it just as pleasant as possible. Take away your drapery from your windows. Take it away. Open the doors, and let the air of heaven in. *17LtMs, Ms 230, 1902, par. 46*

I have been in a house where the little children could not have the privilege of even playing with little toys in the room. Why, what was the matter? Why, they would disturb something that is in the room. Well, now, those children grew up unconverted, hard as flint. I taught my children to play, and went out with them in the fields, and we would pluck the flowers. *17LtMs, Ms 230, 1902, par. 47*

And the fathers should be companions for the boys, and the mothers with the girls, and the boys too. Fathers are to be the houseband in the home, and there study the Bible in the evenings. We studied it upon the Sabbath, and talked with the children, and let all the sunshine come that was possible. *17LtMs, Ms 230, 1902, par. 48*

The devil will let clouds enough come, but there should be no cross words in the ministry. Every soul that stands in the desk, I ask you, in the name of the Lord Jesus Christ of Nazareth, to bring all the

melody and softness in the voice possible into the words, especially the words. Let the words be clothed with what? Just as though the angels were right by your side, and the two olive branches were letting drop the holy oil right into your vessel. Then your words will be just as smooth as that oil. There won't be anything like hardness or sharpness. *17LtMs, Ms 230, 1902, par. 49*

What we want is more of Christ and much less of self. Now, this is what fathers and mothers need in their homes. They need the softness of the Spirit of God to come right into their hearts. They need these two olive branches, these two olive trees, and their inquiry is, What are these? The prophet says, "These are the two olive branches, that stand before the Lord of Hosts." [See *Zechariah 4:11-14.*] Now they send the precious oil to be brought into every home. Let the drops of this oil in, right into your business, and when you speak to your children, don't ever get up a loud key. We have to speak loud today to make you hear; but we would say, Let the voice be all clothed with a softness, wherever you can. God will give it to you in your home. *17LtMs, Ms 230, 1902, par. 50*

What is the use to leave your heart all bound up and cross and peevish, and yet you profess to be Christians? You are just what your words express. If your words express harshness, and if you have a sour disposition, be converted. We are going through this world but once, and so let us make everybody with whom we come in touch just as happy as we can. Let us bring all the sunshine, all the happiness, all the joy possible, into the family. This is what we want; and God will help us. *17LtMs, Ms 230, 1902, par. 51*

Christ says, in the *18th chapter of Matthew*, that the (little ones, He calls them,) well, they are little ones in the faith, as well as little children. He takes a child, and sets it in the midst. *17LtMs, Ms 230, 1902, par. 52*

They were contending as to who would be the greatest in the kingdom of heaven. And that is the matter with the world now. Everybody wants to be the greatest. They want to pile up the money, and in doing this, why, it is murder. They are murdering one another; they are robbing one another. We want to be in a position to teach simplicity, lowliness of heart, and then God can handle that

brain. God can take care of that frame.*17LtMs, Ms 230, 1902, par. 53*

The fear of God is the beginning of wisdom, and the Lord will give health to all who keep His commandments and who love Him. What we want is a living faith in the home. What we want is a living faith in our souls. What we want is an individuality that cannot be submerged in any living being. We have an identity before God, and He wants us to recognize this identity. He wants to pour into your hearts the living waters of life. He wants that we should be refreshed. He wants to give life and strength and grace and peace that we may impart it to those who are around us. That is good religion; and we would give more to come into that family and see the sweetness of the presence of Christ with the little ones.*17LtMs, Ms 230, 1902, par. 54*

Christ said, Unless ye become as this little child, you can never see the kingdom of heaven. Now we want to be just as little children, to help one another to help all who are around us. There is sick and suffering everywhere, and we want to help suffering humanity. We need to restore, if possible, the moral image of God in man. "Ye are laborers together with God; ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*]*17LtMs, Ms 230, 1902, par. 55*

Well, now, I have much more to say on this point at some other time; but I have thrown out a few ideas for you, and I will read a verse here in this same chapter, and then I will not hold you longer: *Matthew 6:28.**17LtMs, Ms 230, 1902, par. 56*

Christ would gather the lilies of the field and put them in the hands of the little children. Some have said, "No one ever saw Christ smile." It is not true. It is not true. Christ would gather little children in His arms, and they would fall asleep against His great heart of love. He would look upon them, and His countenance smiled. He would smile at the children, and they would catch the smile, and they would run after Him. They would pick the little flowers, and carry them to Christ, and make their little offering to Him. Oh, why destroy the simplicity of the child? Now, said Christ, "Their angels do always behold the face of your Father which is in heaven." He says, "Don't you offend them. It were better for you that a millstone

was hanged about your neck, and you cast into the depths of the sea, than to offend one of these little ones." [Matthew 18:10, 6.] *17LtMs, Ms 230, 1902, par. 57*

I have thought, how many of us who are older forget that we are only grown-up children, and we have never left our childhood behind. We have kept all our temptations and fretfulness, and we have brought it into our homes; but you cannot carry it into heaven. God wants you to come to Him and receive strength, that His blessing shall come into your family, that the light of heaven with its bright beams shall shine into your hearts and into the hearts of your children. *17LtMs, Ms 230, 1902, par. 58*

Now, fathers; now, mothers; the very first thing in the morning, seek ye first the kingdom of God and His righteousness. Offer your prayers to the Lord. Seek the Lord; seek His blessing when you go out, and when you come in, and let the Spirit of heaven come into your household, and love God, and fear Him, "and all these things shall be added unto you." [Matthew 6] verses 33, 34. *17LtMs, Ms 230, 1902, par. 59*

Now let us, every one, seek for perfection of human character. Let everyone aim for perfection in words, in deeds, in spirit, and you will have the love of God in your hearts. "Be ye therefore perfect," said Christ, "even as your Father which is in heaven is perfect." [Matthew 5:48.] Does He not know what He is talking about? Has He not given Himself in prospect? Did He not wait just until His ministry closed, and then He gave His life on Calvary's cross? *17LtMs, Ms 230, 1902, par. 60*

He gave His life on Calvary's cross for us, and now He wants us to let His love right into our hearts, and He wants us to diffuse it to everyone in our family, and to everyone we meet outside of our family. You had just as well speak pleasant words as cross words, and then the peace of God shall abide in your hearts, and at last we shall see the King in His beauty, and shall say, Lo, this is our God, we have waited for Him, and He will save us. *17LtMs, Ms 230, 1902, par. 61*

This is the light that I bring to you, and it is just a few words; but we will have a chance to say some more at another time. *17LtMs, Ms*

230, 1902, par. 62

Ms 231, 1902

Remarks/City Restaurants

San Diego, California

September 25, 1902

Previously unpublished.

(Portion of a report of a council meeting held Friday morning, September 25, 1902, at 715 Tenth St., San Diego, California.)*17LtMs, Ms 231, 1902, par. 1*

E. G. White: We were speaking of the preparation of the food at the restaurants that we have—say, the restaurant at Los Angeles. They claim to have a thousand eaters. Who takes care of them? Who furnishes food for them? They have to have helpers corresponding to the amount of persons that they have, and unless those helpers are of a superior order, they will let down everything, instead of lifting it up. Now the question is, How long will it take those persons who are there to become demoralized with the association with worldlings, and the atmosphere that they bring in about their souls, and the evil angels that attend them—how long will it be before this atmosphere is all polluted? How long will it be before the enemy is working right through those who are on his side? Now we have questions that must come in to settle,—what these sanitariums are doing. How many have been converted by the association and by all this labor, slavery, you may say, of the workers, from the first to the last, from the highest to the lowest; how many have been brought to a knowledge of the truth? Certainly a year ought to be test enough.*17LtMs, Ms 231, 1902, par. 2*

W. C. White: There are some, Brother Healey, are there not, in the restaurant work?*17LtMs, Ms 231, 1902, par. 3*

W. M. Healey: Yes, some.*17LtMs, Ms 231, 1902, par. 4*

W. C. White: Do you know personally of any?*17LtMs, Ms 231, 1902, par. 5*

E. G. White: But the question is, How shall we associate ourselves? With Enoch, he had a testimony. He proclaimed the coming of the Son of God in no blanketed language at all. He came right from the retired position he was in, to give testimony to the inhabitants of the world who had a probation of 120 years. There were those to give the testimonies, and there were those who appeared to be converted, and who worked with Noah in building the ark. But the association of those that they had been with, and that they had been so wicked with, was such that after a time there were so few who took hold upon the truth, that they swayed back from the truth; they gave it up. Some died in the faith, but some gave it up. *17LtMs, Ms 231, 1902, par. 6*

Noah, came and proclaimed to them without any reserve the judgments of God that were coming upon them. He proclaimed it from the very steps of the ark, from the very building of the first foundation of the boat. He proclaimed the message of the coming of the Lord. That was his work. That was what he did. Noah and his sons had to stand there through all the brunt. Others were dying, dying off, and being laid away saints. They were saints. There was quite a church of saints, but they were dying off, and only Noah and his sons were left to carry through the last of that message. *17LtMs, Ms 231, 1902, par. 7*

Now Enoch went away with His God, and he walked with God, and he talked with God, and the Lord was with Enoch, and He translated him to heaven without seeing death. That is what the Lord did. And He left [Noah]. He says he was righteous in his generation. [*Genesis 7:1.*] So we believe he was, and his sons, with all the presentation and everything around them, they were righteous in their generation. *17LtMs, Ms 231, 1902, par. 8*

But here, when God gives us a change to show what we will do, come out from the world, and be separate, we have got to do something for the world; we have got to give the message of warning to the world. *17LtMs, Ms 231, 1902, par. 9*

Well, how many messages of warning are going forth from all this sanitarium business? How much is going forth here? How much is going forth there? How much is going forth in San Francisco? I

talked these things to Brother Fulton; I talked some of them limited, but these things I asked him, How much had been done? Your people come with a good spirit, and now the question is up, and you have brought it to a point where some unbelievers come in, and some few, not all are admitted to take their meals. Who has to provide them? Who has to set it on the table? There is somebody that has got to do service, and they can go divided up, one go to the Sabbath one part, and another go another part of the day, one Sabbath and the next, and so on. But God says we are to keep His Sabbath, and we are not to put ourselves into any kind of relation to the world that will involve our transgressing the commandments of God. It is not to be.*17LtMs, Ms 231, 1902, par. 10*

I tell you here straight out, so that you shall know in regard to the matter, that we have to keep ourselves, how? Unspotted from the world, unspotted. And how are we to enter the kingdom of God? Without a spot, without a wrinkle, in our character. Well, now, when we see what we have to be, and we are not half there yet; when we see the preparation that we have to make, is this preparation going to help us upward to heaven? Is it going to do it? The light that is given to me is that we should give lessons in regard to how to cook in the restaurants.*17LtMs, Ms 231, 1902, par. 11*

Some say, "What are you going to do at our camp meetings?" We have to eat and drink at our camp meetings, and if we call out at our camp meetings, we have to do our seething and baking on the sixth day. If anyone wants a warm drink upon the Sabbath day, it is their privilege to have it, but not to feed with tea or coffee or meat on the Sabbath day, believers or unbelievers. We are to hang out our colors right straight out, what we are.*17LtMs, Ms 231, 1902, par. 12*

I see you have right out here on the window, given them to understand that there is no meat. That is what should be; you have done the right thing, and I was pleased to see that, more than pleased, because it shows an unfurling of the banner, and that is what we must have.*17LtMs, Ms 231, 1902, par. 13*

Now what is our message to the world today? The commandments of God and the Testimony of Jesus Christ. The third angel flying through heaven is represented as giving this message. What does

flying through heaven mean? Why, we have got to catch that message here on the earth. We hear no angel voices, but we have got to give it to all who believe in Christ. To them that received Him, to them gave He power to become the sons of God—right here in this wicked and perverted generation—the sons of God.*17LtMs, Ms 231, 1902, par. 14*

When we establish our sanitariums, and go right into a city, with all their tobacco using—poisoning the air, so that you cannot go any place in the city without the air all poisoned, it is a problem. Speaking of Los Angeles, there is a hotel looming clear up; there are the visitors, the tourists, that go there. You tell them not to smoke around that sanitarium, and I wonder how long that sanitarium would be in favor there? You just get all that evil that will come from that tourist hotel. These things are presented to me. If they were not, I would keep my tongue still.*17LtMs, Ms 231, 1902, par. 15*

I had the opportunity of telling Sister Moran some of these things. Her husband was not there, but she thought there were objections to her husband, something that she knew was not so. “Well now,” I said, “Sister, I know nothing about that. No one has intimated anything to me about that, except this, that God wants every one of us to be just as sweet in our disposition and just as kind as Christ was in His; that we are to do just as Christ said, I think it is in the *fifth of Matthew*, to love our enemies. And if we are to love our enemies, He has given us again in the *13th chapter of John*, that we are to love one another as Christ has loved us; for by this shall all men know that ye are His disciples.*17LtMs, Ms 231, 1902, par. 16*

“But,” I said, “if you speak of anything, I do not know it, but please do not speak of it to me, because I do not know anything of that thing. I only speak in general terms of how you should be toward your helpers; that I know. And that, I said, I must speak about. I must tell you that you are to guard their religious interests, just as you would guard your own soul, or your little child there, and you are to give them every encouragement to perfect a Christian character in Christ Jesus. This must be in every institution in our land, that they must give them every chance to do what? Grow up

into Christ, your living head.”*17LtMs, Ms 231, 1902, par. 17*

When we get grown up into that living Head, we will have more level heads than we have today. We have a seeking of the Holy Ghost that He may come right into our midst, and baptize us with His power; and we will not feel that we will let it go. We won't have any nonsense in our house; we will not have any foolishness, any trifling, or anything like this, anywhere around. It is too solemn a thing that we are doing. There may be such a thing right here where the young institution is started, and has gathered more help than is really essential. You have to pay for that help, and each one feels that they have to do just about so much.*17LtMs, Ms 231, 1902, par. 18*

Now the Lord gave me all this when I was at Honolulu. There were some things presented to me there about their help, and about how that help is to be guarded; how carefully the words of our mouths are to be like apples of gold in pictures of silver; and all these things are to be brought out in such a way as to perfect the characters of those who are connected with a work that God wants done. No matter what that work is, if it is a part of God's service, we have to stand, as what? Hour men? Day men? As minutemen, hour men, and day men.*17LtMs, Ms 231, 1902, par. 19*

The Lord is coming, and we need to form characters for eternal life. Our eye needs to be taken off, and our limb is to be taken off—that is, the favorite vices we formed in our characters that we must take them away for cause of offense, for mercy's sake, for Christ's sake. Let us have it taken away from the Holy Spirit. We are right here where we are on test and trial for our faith. We have to be weighed in the balance, as to whether we shall be found wanting, or not, in the day of God. We are now making our preparation for eternal life, and we have not one moment to lose. We have not a moment to give to the place of the devil.*17LtMs, Ms 231, 1902, par. 20*

Well, I want to say that the Lord wants us to employ no more help than we can possibly need, because we don't want to accumulate those who shall be brought in connection with worldlings, as they must be. Then those that we can use, try in every power possible to keep them up on vantage ground, to keep them up where they will

have courage in the Lord, and where their faith will be increased. There has got to be one in the institution that shall keep the work on these points and to do them good. I understand that they have in Los Angeles. *17LtMs, Ms 231, 1902, par. 21*

W. C. White: You say they have one. What are you speaking of? *17LtMs, Ms 231, 1902, par. 22*

E. G. White: They said they had one to work with the helpers in the whole establishment—one man. *17LtMs, Ms 231, 1902, par. 23*

T. S. Whitelock: I was there last winter, while he was employed. I spent three months in Los Angeles; had charge of the medical work there. When I went there, we had only about two or three of the helpers that would come to the meetings. But we went to work, and when I left there, there were about ten or twelve, maybe a fourth of the number, that we could get to the meetings, that we could do anything with at all. He tells me that the work is going fairly well, but not so well as then. Very discouraging, some features of it. *17LtMs, Ms 231, 1902, par. 24*

E. G. White: The particular point is the giving out so much from these helpers connected with the sanitarium as believers. You know the talent of every single soul is of value with God, and Christ looks upon every single soul in our world as purchased by His agony and blood. Well, now, here are all these souls brought together to treat a thousand that shall come in here, as it has been stated to me. *17LtMs, Ms 231, 1902, par. 25*

W. C. White: They do not treat but a few, a dozen or so; but they feed about 800. *17LtMs, Ms 231, 1902, par. 26*

E. G. White: Yes, I understand. *17LtMs, Ms 231, 1902, par. 27*

T. S. Whitelock: Probably you do not understand that, Sister White, about the number. There are not a thousand different individuals that come in there. There are about 350 regular people that come in there, somewhere about that, and they come there about three times day. *17LtMs, Ms 231, 1902, par. 28*

E. G. White: The keep changing, changing all the time. Now I want

to know why it is not just as well for the worldings to take that sanitarium and carry it on, that have not go any Sabbath or have not got any particular religion, as for our people to carry it on and bring no souls to the knowledge of the truth.*17LtMs, Ms 231, 1902, par. 29*

W. M. Healey: That's truth.*17LtMs, Ms 231, 1902, par. 30*

E. G. White: That is what I want to know. What good is it doing? You have a changing company all the time, it is changing.*17LtMs, Ms 231, 1902, par. 31*

W. C. White: We have thought it was making a favorable impression that would open up the way for the truth.*17LtMs, Ms 231, 1902, par. 32*

E. G. White: Yes, but there is devising. That mind that could devise all those things that are being done there could have devised something to have made this effort stand on vantage ground before God. They could have devised some way of having the truth brought before the people. They could have devised that just as well as all the other things that are taking place there. Some means that they could get, so they could hear the message of truth.*17LtMs, Ms 231, 1902, par. 33*

Now, there are some precious souls come in there. It is presented to me as coming in. Now, I am sorry that I have to speak of those things to men who have had a knowledge of the truth. I am very sorry I have to do it. They ought to know what Christ demands of them. "Ye are the light of the world, A city that is set on an hill cannot be hid." [*Matthew 5:14.*] And so now let your light so shine before men that they, by seeing your good works, shall glorify our Father which is in heaven.*17LtMs, Ms 231, 1902, par. 34*

They see the helpers. They see them, and they take knowledge of them. If they carry themselves consistently, how long will they carry themselves so? How long will it be? That is the question.*17LtMs, Ms 231, 1902, par. 35*

Sister Moran told me herself about those that came there as believers, wanting to help. They thought they were helping the

cause of God. They got tired and wearied out; and they don't seem to have that zeal and heartiness that they did in something for God's cause. *17LtMs, Ms 231, 1902, par. 36*

And how can they have? She Sister Moran told me herself that there were a few that they fed on the Sabbath, and those few have got to take servants to help them. Their servants they have got to be on the Sabbath. The Bible says that your ox, your ass, nor all these things, your servants, none of these are to be tempted in this labor line. *17LtMs, Ms 231, 1902, par. 37*

Now here are facts in the case, and Willie—the fact that this restaurant is being opened, as it has been presented to me should be done all through San Francisco, but it is not. But it is not that they should open them to make no effort in connection with them, but rather to bring them under the influence of the sacred Word, the influence to understand Bible truth. That is how it is. *17LtMs, Ms 231, 1902, par. 38*

W. C. White: Have you had any light as to the comparative value of several small places, or a few big places? *17LtMs, Ms 231, 1902, par. 39*

E. G. White: Yes; the light that I have of the small places is to set them in different localities, and let that tell in the different localities. Let them come into these restaurants, and then have some changes, so that they can reach them. They can institute something. They have brain nerve power if they want to do anything to carry out their own ideas, and to promote their own special interests; they have got brain nerve power enough. Now let them give that brain nerve power to the One who created it, and let them see what they can do for the advancement of the truth, and for the love of God in the connection that they have with these. *17LtMs, Ms 231, 1902, par. 40*

Publications; I have seen that one should be on *Daniel* and *Revelation*, published right together, making scarcely any remarks or explanations, or but very few. That has been shown me for years. And they should be sold to those whom you can sell them to, and give them away to those whom you cannot sell them to. *17LtMs, Ms 231, 1902, par. 41*

And little leaflets; they should be on the lessons that Christ has given, and make some application of these lessons. These little leaflets, whether they buy them or not, should be distributed. There should be a fund created by our people, so that the publishing house shall not have to lose on it, but make their donation, just the same as the rest make their donation. Put something into the hands of those that come, and you may touch one who has that light. One, if he studies, will give it to somebody else, and somebody else will give it to still somebody else. So the work can go on. There are ways and means; but God wants us to use our brains to some purpose.*17LtMs, Ms 231, 1902, par. 42*

W. C. White: You have several times spoken to me as though the difficulty of doing this work would be greater in a large place than a smaller one (in speaking of this in Los Angeles).*17LtMs, Ms 231, 1902, par. 43*

E. G. White: Yes, of doing too many things. In a small place they can take care of what they have there. Congested San Francisco, Oakland; it has been presented to me for years, and I have tried to present it and talk it. The first thing that I had to say was about the ministers hovering right over the churches, and there is a world to be saved. It is just like looking to see a person standing on a brink of a precipice. You are standing to see them fall over and never putting your hand out to help them so that they shall not fall over.*17LtMs, Ms 231, 1902, par. 44*

W. C. White: Is it your expectation that the time will come when we can close that Los Angeles restaurant on the Sabbath?*17LtMs, Ms 231, 1902, par. 45*

E. G. White: Why, it never ought to have been begun, Willie, and I understood that they were not going to begin it. That was the light that I had. Now, here, the first that I thought that that was not being carried out was when I was standing right in the restaurant there, where they have their foods, and I saw it was Friday. I saw several little baskets that persons brought in and laid in a certain place. I saw the girls on Friday doing the work, wrapping up some simple foods that they could use that way, and putting them in this basket; and I asked them what they were doing. "Well," they said, "some,

insisted that they could not live on the food that they got on the week days, and they could not live on it on Sabbath without it making them sick. And then they begged so hard that we concluded that we would not break the Sabbath ourselves, but all that we would do, we would do on Friday. We would have these little packages, with a little note saying how much they would cost, and if they wanted to take them away, They could. And if they did not, we have done our duty.” They were perfectly clear.*17LtMs, Ms 231, 1902, par. 46*

W. C. White: Putting up Sabbath lunches to carry to their apartments to live on till the restaurant was opened again.*17LtMs, Ms 231, 1902, par. 47*

E. G. White: Yes.*17LtMs, Ms 231, 1902, par. 48*

A. Boeker: That can be done nicely.*17LtMs, Ms 231, 1902, par. 49*

E. G. White: It can, with the food that we have. There are plenty that we have. The bread here is far ahead of what we can get, with the flour. Can you get the flour that they have here?*17LtMs, Ms 231, 1902, par. 50*

A. Boeker: I presume so.*17LtMs, Ms 231, 1902, par. 51*

E. G. White: There is a choice flour here.*17LtMs, Ms 231, 1902, par. 52*

A. Boeker: Is that so?*17LtMs, Ms 231, 1902, par. 53*

E. G. White: Oh yes. I knew it as soon as I put it in my mouth. You know, there is not a particle of excuse. You make good bread there, and these crackers, you know; they could live on that, if they were so jealous of their stomachs for fear that they would get hurt. They could do that.*17LtMs, Ms 231, 1902, par. 54*

A. Boeker: I am sure that a basket can be made with compartments, with it. I don't think that it will take very long to experiment on that.*17LtMs, Ms 231, 1902, par. 55*

W. C. White: After he read Clarence's report of what you said about

this at home, Fulton said to me, “I will tell you what we were doing. We were not putting up lunches for the customers, but we were putting up lunches for our own helpers to carry them over the Sabbath.” “Well,” I said, “dear boy, you don’t understand this matter. When a thing is presented to Mother in a way like that, it may not necessarily mean what you have been doing, but what you ought to be doing.” *17LtMs, Ms 231, 1902, par. 56*

E. G. White: Yes, these figures represent something. I have seen it all carried out, point upon point, and different parties—not what they had been doing, but what they could do. *17LtMs, Ms 231, 1902, par. 57*

A. Boeker: You were speaking of getting out tracts, literature, you know, in the restaurants and food stores. It has come to my mind, since you have been speaking that it might be well if they had a regular rack on the wall, with all kinds of literature; these tracts that you speak of, and also a little notice on there, “Free Reading Matter.” I believe there will be a good many people who will go to these restaurants and stores that will go to that rack and pick out some reading matter and take it along. *17LtMs, Ms 231, 1902, par. 58*

E. G. White: Yes, they will; and there are personal efforts. They are to keep their eyes open, and see the persons that come to the table; and the conviction of the Spirit of God will come to the mind, that such and such a person it would be well to see and have a private interview with them, giving them personal labor. That will come to the mind. And then it would be well to invite persons, saying that “we are going to have a little social meeting, and we would like to have any one of you come in.” *17LtMs, Ms 231, 1902, par. 59*

W. C. White: You know, in Germany it is quite customary to have a public lecturer and restaurant together—that is, they have a lecture as well, and they are serving beer and lunches around at the same time. *17LtMs, Ms 231, 1902, par. 60*

E. G. White: Well, now, that is a good thing. *17LtMs, Ms 231, 1902, par. 61*

W. C. White: Well, now, in Sydney Brother Burden has used his room for lectures on health foods and healthful living. *17LtMs, Ms 231, 1902, par. 62*

E. G. White: Yes. Begin on that. On healthful eating. You can introduce the formation of the human system, and how fearfully and wonderfully we are made; and the temperance question; you can just bring in the temperance question. And from the light that I have, you can do a large work even in Los Angeles. This could be done. *17LtMs, Ms 231, 1902, par. 63*

W. C. White: They have plenty of room there; they have a good big room there. *17LtMs, Ms 231, 1902, par. 64*

E. G. White: Yes, they can have someone appointed to give lectures, not the very same person all the time, but different ones, to give a little talk, not enough to weary them, but just begin, give a little talk of ten, fifteen, or twenty minutes. You will find that ideas will go out; it will sow the seed. That is the very thing that ought to be done. *17LtMs, Ms 231, 1902, par. 65*

When we were in California, we pitched a tent right around where the people were, and then we would call them out. We would have a good many, and quite a number embraced the truth as the result of the tent meetings. We would go clear over, my husband and I, and hold meetings at night; and then go clear back from San Francisco to Oakland. That is the way we used to do; we used to act as if souls were worth something. *17LtMs, Ms 231, 1902, par. 66*

My husband is in the grave. I have never shed a tear over the grave since he died, but I tell you I have shed a good many tears at the loss of his company. *17LtMs, Ms 231, 1902, par. 67*

God is in earnest with us, and He has given us the truth (which has strength), if we will have it. There is no mistake about that. All this alienation and fussing—He has told you from the very beginning what to do. He has told us not to let the sun go down upon our wrath. And when the Sabbath comes, every soul ought to see what has taken place during the week and take it away. If it is your eye, or your foot, to take out, just get self dead. Self has struggled so hard for existence. But let self die, and let Jesus Christ be formed

within, the hope of glory. And then, let me tell you, there is a demonstration, right in our words and actions and spirit, that we believe the truth. There is a demonstration that the Lord is with us, and that is the Holy Spirit striving through us to reach others. *17LtMs, Ms 231, 1902, par. 68*

It would be a terrible thing to go half converted and suppose that we were going to enter right into heaven, but we have not made any preparation. We are not ready to sing the song of triumph; we are not ready to sing the conqueror's song. *17LtMs, Ms 231, 1902, par. 69*

“Overcome by the blood of the Lamb and the word of our testimony.” [*Revelation 12:11.*] *17LtMs, Ms 231, 1902, par. 70*

We have not applied the blood of the Lamb. We have not had the cleansing. God wants us to come to our senses. Where we are trying to help, as in this place, or trying to help as in Los Angeles, to get up a sanitarium, I will tell you that we must have, we must everything clean around us, and make that building clean and a perfect thing. Our workers must be just like that, clean, pure, white. That building is to be thoroughly made, and we are God's building. *17LtMs, Ms 231, 1902, par. 71*

Well, now, that is what I have to present. Are we going to allow our girls, who are capable of standing in such a restaurant, to have scarcely any privileges of a breath of life; no place to go, except a little bit of a room? I ask if we will expect that they will have a healthful, wholesome religion. Do we expect the influence that will be created by this association to leave them on vantage ground, or will it leave them careless and indifferent and hardhearted? God forbid. Here we do not have helpers enough to do our canvassing work, and to do our work that has to be done. Unless our restaurants shall be conducted in a wise way to keep up the religious tone for what they go in there for, to demonstrate religion, I say, let the restaurants go out. *17LtMs, Ms 231, 1902, par. 72*

W. C. White: Just before you came in, we were discussing the necessity of making an earnest effort to get our helpers grouped together. Now they are rooming about in a number of places, and they are going to make an effort to get them together, to bring some

of them into this house, and to bring them together where there will be more of a family influence. *17LtMs, Ms 231, 1902, par. 73*

E. G. White: That is the advantage of having the small restaurants. They can get them where they can handle them, and that is the very thing that has been presented to me—that they are to be conducted just like a family. They are not to be treated as servants. They are God’s helping hands, and they are to be treated just as precious as the little ones, as Christ says. I was writing it out this morning, as it was brought out to me yesterday morning. They were asking who should be the highest in the kingdom of God, you know, the kingdom of heaven. Well, He took a little child, and He set him down, and said, “He that will be as this little child, he will be the greatest in the kingdom of heaven.” [*Matthew 18:4.*] Well now, that is the way we want to treat everyone that loves God and serves Him, that there will be an impress in that heart to see that we care for them and we consider them with every act of kindness, and of tenderness springing up, and with love and affection. *17LtMs, Ms 231, 1902, par. 74*

Well now, Christ gave it to the sick. He gave it to the depressed; He gave it to whoever He would meet, where He went out from His place to rest. He gave attention to all these kind words. He took children in His arms and blessed them. All of these things are our lessons, and if we have not learned them yet, it is high time that we did learn them. There are words full of eloquence in their simplicity, and we can give this simplicity and this cherished feeling. It says, “their angels (the angels that watch over these) beholdeth My Father which is in heaven.” [*Verse 10.*] Now, the angels go right into the presence of the Father, to tend to these poor souls that the big men—those in big positions feel they cannot deal with them as if they were precious in the sight of God, as those His blood has purchased. Now, God wants us to come to our senses on all of these things. *17LtMs, Ms 231, 1902, par. 75*

T. S. Whitelock: I am glad that you spoke about the small restaurant, Sister White. When I was in Los Angeles, I was greatly burdened over that one thought, to know what in the world we were going to do there. That is, the helpers there are shut in. They have no privileges at all; cannot get outdoors; shut in that little dark hole

all the time. I have seen good, earnest workers, lots of them, and in just a few weeks they were cold and did not go to meeting. They would go to the parks and resorts in Los Angeles, and would not go to prayer meetings, and they would slowly get cold and drift away. *17LtMs, Ms 231, 1902, par. 76*

E. G. White: Degenerating, and the devil came right in and took possession of them. *17LtMs, Ms 231, 1902, par. 77*

T. S. Whitelock: But having the small restaurants, they could plan it so we could have them together. *17LtMs, Ms 231, 1902, par. 78*

E. G. White: It could be so, ought to be so. And then those who take care of these restaurants should get them a place, not in the city but where they can have a little breath of air, without the tobacco and without these evils, and without having the railroad track. Oh, it demoralizes the senses to have those railroad tracks bellowing out their noise all the time; it hurts the brain. The light that I have, it hurts the nerve brain [power], and when this nerve brain [power] is hurt, there is an immorality that comes in, that you cannot prevent. God does not want us to hear such things if we can possibly get rid of them; and we can. We take wonderful pains upon some things, but we seem to be devoid of real good sense on other things; and I want that we should take them. I hope I don't sound like scolding, because I do not mean to. I speak in earnest but I want all to understand I feel the worth of the soul. That is how it is. *17LtMs, Ms 231, 1902, par. 79*

T. S. Whitelock: You would not think it is right for our workers to go into an institution, and then drift away and be lost? If they go into the institution, they ought to make good, solid characters; they ought to be educated. *17LtMs, Ms 231, 1902, par. 80*

E. G. White: That is what Sister Moran was speaking to me about. She was afraid, you know, that they were drifting away, that they would lose their hold of the truth. *17LtMs, Ms 231, 1902, par. 81*

T. S. Whitelock: Dr. Moran told me that there have been over 500 helpers that have gone in that institution. They had that number in there, that have come and done. *17LtMs, Ms 231, 1902, par. 82*

E. G. White: Now what have they carried with them, that is the question.*17LtMs, Ms 231, 1902, par. 83*

T. S. Whitelock: Well, that is the sorry part of it.*17LtMs, Ms 231, 1902, par. 84*

E. G. White: And the Lord wants us to size up all of these things. If the loss of souls is more than the gain, He wants us to close up that kind of work and go to work for souls. But I believe it can be carried so that we can have religious privileges, and it will be a soul-saving instead of a soul-losing. I know, by the way it is presented to me, that that is what it is doing.*17LtMs, Ms 231, 1902, par. 85*

W. M. Healey: Do you mean, Doctor, that there have been 500, just helpers alone, in that institution?*17LtMs, Ms 231, 1902, par. 86*

T. S. Whitelock: Yes, since they have been there.*17LtMs, Ms 231, 1902, par. 87*

W. M. Healey: I cannot comprehend that at all.*17LtMs, Ms 231, 1902, par. 88*

T. S. Whitelock: If you could have been up there when I left there last winter, you would know that they have had three changes that have been made since that time. When I went there last week, there were only two or three of the waiters that were there when I was there last winter. That is the way it was when I was there. There was a constant stream going and coming all the time.*17LtMs, Ms 231, 1902, par. 89*

W. M. Healey: That is nearly one-half of the membership of our conference. I cannot comprehend or understand that statement.*17LtMs, Ms 231, 1902, par. 90*

T. S. Whitelock: They have not all come from our conference.*17LtMs, Ms 231, 1902, par. 91*

W. C. White: There may be 500 employments, without reaching quite 500 persons. The same person may have been employed twice or more, at different times.*17LtMs, Ms 231, 1902, par. 92*

T. W. Whitelock: There has been a vast amount of people employed there, a large number. *17LtMs, Ms 231, 1902, par. 93*

E. G. White: Before I go away—I thought I would not bring it in, I thought perhaps we might have more present—I want to read that which I have written. I got up at half past ten the night before last. I wrote from 10:30 to 3:30, and then I got a little nap, about half an hour, and then I went all day, you know, yesterday. I did not know how I should stand it, but I came out all right. *17LtMs, Ms 231, 1902, par. 94*

W. C. White: I guess we have taxed your strength enough now, Mother, for one day. *17LtMs, Ms 231, 1902, par. 95*

Ms 232, 1902

Remarks/Report of a Council Meeting Regarding Medical Missionary Work

Fernando, California

October 1, 1902

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.

Report of a Short Council Meeting Regarding Medical Missionary Work in Southern California

(Fernando, California, 5:45 P.M., October 1, 1902.)*17LtMs, Ms 232, 1902, par. 1*

Present: Mrs. E. G. White, Elder W. C. White, Dr. T. J. Evans, Professors E. S. Ballenger and H. E. Giddings, and Mrs. Belle Baker.*17LtMs, Ms 232, 1902, par. 2*

W. C. White: I thought that perhaps we might spend a little time profitably in talking over sanitarium work. Brother Santee cannot meet with us; but he is going to Fresno, and can talk over these matters with Mother later. I am confident, Mother, that it would be a source of satisfaction to those present to hear from us in regard to our San Diego trip, and what we found there.*17LtMs, Ms 232, 1902, par. 3*

(Elder White sketched an outline map of San Diego, showing the location of the city treatment rooms, vegetarian restaurant, health food store, and Dr. Johnson's residence; also National City, Paradise Valley, Potts' Sanitarium building, and Ocean Beach school property. He pointed out the location of available sites for sanitarium work, and described in detail the advantages and disadvantages of the Potts' Sanitarium property. He stated that about 20 years ago Mrs. Potts erected a building for sanitarium purposes; that within a few weeks after its opening it was closed,

and has practically never been used; that the furniture was sold two years ago, and since that time the property has not been kept up very well. The building is well planned and very thoroughly constructed. The plastering is especially good. Only a few places are cracked, and these are caused mainly by shrinkage of a few immense beams. At very small cost the plastering could be repaired and the entire interior be made as presentable as the interior of a new structure.*17LtMs, Ms 232, 1902, par. 4*

When resingled, painted on the outside, and calcimined in places on the inside, the building will be in excellent condition. Although closed for so long a time, no musty smell can be detected. The cellar is clean and sweet. The building is well supplied with bathrooms, lavatories, and toilet rooms. In every sleeping room, of which there are about 40, is a permanent marble top washstand and bowl, and hot and cold water faucets. The building is thoroughly plumbed throughout, piped for gas, and wired for electricity. In every room are electric call-bells, connecting with an office indicator on the first floor. The parlors, offices, dining room, kitchen, and halls are commodious, and well adapted to sanitarium work, for which purpose they were originally planned.)*17LtMs, Ms 232, 1902, par. 5*

E. G. White: I never saw a house built with more exactitude and thoroughness than this one.*17LtMs, Ms 232, 1902, par. 6*

W. C. White: Much time and means have been expended in laying out and beautifying the grounds around the building. The entire 20 acres connected with the property was once under cultivation; but for lack of water the orange grove and the fruit orchard have died. On one side of the building, on terraced walks, are seven rows of olive trees—perhaps 100 trees in all. These are in fair condition and can be made to thrive again.*17LtMs, Ms 232, 1902, par. 7*

On the place is a well that has never gone dry, and which once supplied all the water necessary. The windmill pump is still in running order. Whether sufficient water for treatments and for irrigating the land can be secured by sinking other wells remains an unsettled question. It is expected that in about two years a company that has already expended three million dollars in developing a

water system for the supply of San Diego and all the surrounding country, will have finished the system, at which time water in Paradise Valley will be abundant and cheap.*17LtMs, Ms 232, 1902, par. 8*

E. G. White: There is a good barn on the place. It is too near the sanitarium building, but is constructed in such a way that it can be moved farther away, or converted into a dwelling for helpers. There is also a seven-room cottage on the property.*17LtMs, Ms 232, 1902, par. 9*

W. C. White: We also visited the Pacific Beach property. But the fact that the wind from the sea is often strong and somewhat cold and harsh at this place makes it unadvisable to consider favorably the establishment of a health institution at this point.*17LtMs, Ms 232, 1902, par. 10*

E. G. White: I think that Elder Healey rather favored the idea of establishing both a school and a sanitarium at Pacific Beach. We examined the school property offered at this place, which the brethren thought might be used for these purposes. The building originally erected for a dormitory is quite well adapted to sanitarium work. A fireplace and two closets are in every sleeping room. The unfinished school building, standing close beside the dormitory, is amply large for a good school. But I have been instructed that to establish a sanitarium in such close proximity to a school would be one of the worst arrangements that could be made. Schoolchildren must have their liberty. When out-of-doors, they should have opportunity to use their voices. Their expressions of happiness—often hearty laughter—are not to be repressed. They should not be made to feel bound about, but should have opportunity to exercise their lungs naturally. No damper is to be put upon them in these respects.*17LtMs, Ms 232, 1902, par. 11*

When we visited the property at Pacific Beach, the two buildings which are so close together, I did not think of this objection to our conducting school and sanitarium work there. But that night the angel of the Lord revealed to me that it would be unwise to conduct a school so close to a sanitarium. The sick must not be annoyed by the noisy play of the children, and the children must not be annoyed

by the presence of the sick. To establish a school and a sanitarium so near each other would be equally detrimental to the interests of both institutions. Still, so far as the two buildings at Pacific Beach are concerned, they could be utilized to fairly good advantage either for a school or for a sanitarium. *17LtMs, Ms 232, 1902, par. 12*

W. C. White: As regards the question of reorganization, some have urged that the San Diego work and the work at Los Angeles be united. I could not advise this. So often we have seen various features of our school work and religious work delayed by one weak conference undertaking to do more than it was able to do; whereas, if some of these new fields and institutions had been treated as missionary enterprises, and had been fostered as such by the mission boards of the local conferences and by the Union and General Conference Mission Boards, today the work would be much farther advanced than it is. *17LtMs, Ms 232, 1902, par. 13*

We thought that the Los Angeles Medical Missionary Association had in charge all that it could well handle in Los Angeles County, and that if the work now beginning in San Diego County could be fostered and encouraged by the counsel and help not only of the Los Angeles Association, but the State, the Pacific Union, and the International Associations, all four of these associations, in cooperation, could help build up something in San Diego County that the Los Angeles body, standing alone, would not have the strength to do. *17LtMs, Ms 232, 1902, par. 14*

Later on, of course, when the San Diego work is well under way, a conference Medical Missionary Association for Southern California can be organized, thus uniting in one the medical missionary work being done throughout the conference. But at first, would it not be advisable to treat San Diego as a mission field for medical work, and let the brethren and sisters abroad largely support it until it gets upon its feet? *17LtMs, Ms 232, 1902, par. 15*

E. S. Ballenger: Would there be any objection to calling upon all of our people to help start the medical missionary work in San Diego? *17LtMs, Ms 232, 1902, par. 16*

E. G. White: To call upon our people for what? *17LtMs, Ms 232, 1902, par. 17*

W. C. White: Brother Ballenger asks whether there would be any inconsistency in making a public call upon our people everywhere who have means, inviting them to help pay for and build up an enterprise of this kind in San Diego?*17LtMs, Ms 232, 1902, par. 18*

E. G. White: Certainly not.*17LtMs, Ms 232, 1902, par. 19*

W. C. White: You remember that reproofs have been given in regard to gathering money for medical missionary enterprises in Chicago; but is not that a different thing?*17LtMs, Ms 232, 1902, par. 20*

E. G. White: Those who understand what has gone on in past years in Chicago have no difficulty in understanding the Lord's instruction in regard to the expenditure of means there. To those who do not know the real situation, I would say, Ignorance is bliss! I shall not attempt to tell that which I know in regard to the money that was at one time sunk in Chicago, with scarcely any permanent results for good. I am thankful that I can say that after repeated admonitions, the brethren there have changed their methods of labor, and are now carrying forward the work on a higher plane.*17LtMs, Ms 232, 1902, par. 21*

W. C. White: By reading the testimonies cautioning our men in positions of responsibility against drawing upon Seventh-day Adventists for numerous enterprises for the degraded classes in the slum districts, you will find that these very testimonies say that the financial resources of our people must be husbanded, because upon us rests the burden of establishing foreign missions and of building sanitariums.*17LtMs, Ms 232, 1902, par. 22*

E. G. White: While in San Diego, I wrote something in regard to these things. Money that is not in circulation but that ought to be in circulation, is now called for to help strengthen the work in Southern California. Now, while the tourists are coming in, we should try to reach them in various ways and by various methods. In Los Angeles some of the brethren have at times lacked spiritual discernment. They have not always been able to see what could be done by proper effort on their part. In San Diego the situation is not so perplexing, because the work is much smaller. Our medical missionary work in Los Angeles is in a far less favorable position

than it should be. God never designed that such a place as Los Angeles should have so little done in it as has been done there; but I cannot speak freely on this point, for fear someone may take advantage of what I say and try to support their course by my words. Brother Moran has done a large work, but the methods followed in doing this work are such that the work done has not, as yet, brought glory to God in the saving of souls. An effort has been made to build up an immense business, but the Lord has not been allowed to lead in all these plans and devisings.*17LtMs, Ms 232, 1902, par. 23*

I have been instructed that the greatest work that we can do in this life is to prepare ourselves, and to lead others to prepare, for the future immortal life. Determinedly we are so to arrange our business that we and all those who are connected with us shall be able to serve the Lord with all our God-given capabilities. We must allow nothing to intervene that would obscure our vision of heavenly things.*17LtMs, Ms 232, 1902, par. 24*

I tried to make these matters plain during the Los Angeles camp meeting. For years I have borne my testimony in regard to strict obedience to God's law. Our people have this light in the published Testimonies. Why do they not walk according to the light given them? Because "men convinced against their will are of the same opinion still." Everything that I have published, and all that I have said and written more recently, has not prevented some men from doing just what they would have done if I had not spoken one word of caution.*17LtMs, Ms 232, 1902, par. 25*

W. C. White: Have you any suggestions as to what we ought to do next in Los Angeles?*17LtMs, Ms 232, 1902, par. 26*

E. G. White: Let those who have been using their brain-power in striving to build up some great thing learn to humble themselves, and sit at the feet of Jesus, to be taught of Him. Let them learn that unless they accept the kingdom of heaven as little children, they will never enter it. Let our restaurant managers plan how to save the girls that are working in such establishments. Unless a change takes place soon in the way some of our restaurants are conducted, I shall feel under obligation to warn our people against sending their

young people there as workers. How much have the managers of our restaurants done to save the young people in their employ? How much have they done to keep the helpers alive spiritually, so that their young minds would not be swayed by the worldly spirit that they constantly meet? The worldly patrons bring into such places a worldly atmosphere. The angels of God do not accompany many who patronize these institutions, because some men and women do not desire the companionship of the good angels. As I viewed the girls and young women in the Los Angeles restaurant, my heart ached. They need a shepherd. Every one of them needs to be sheltered by home influences. Let an effort be made to change the present lax order of things. *17LtMs, Ms 232, 1902, par. 27*

E. S. Ballenger: In San Francisco there is a restaurant close by our restaurant, that closes on Sunday, and they have their morning and evening worship as regularly as they have their meals. The services are conducted in the restaurant building. In the past, some of our helpers in the San Francisco restaurant have been under even less restraint than the helpers in Los Angeles. I think the young people in the San Francisco restaurant are now in a far better spiritual condition than formerly. More of our own young people are employed as waiters. *17LtMs, Ms 232, 1902, par. 28*

E. G. White: Before leaving Los Angeles, I had an opportunity to talk with Mrs. Moran in regard to some of these matters. She asked me about the advisability of keeping the vegetarian restaurant open for a limited number on the Sabbath. I told her that they could break the Sabbath and the principles of God's law by serving a limited number, as by serving a larger number. To serve either a few or many shows that they are lax in principle; and thus a wrong impression is made upon the minds of all their helpers. The young girls acting as waiters are servants. True, the helpers take turns about in waiting on the tables on the Sabbath, some working one Sabbath, and others the next Sabbath; but this does not remedy the evil. All the helpers are indoctrinated with the idea that the Sabbath commandment does not mean what the Lord says it means. *17LtMs, Ms 232, 1902, par. 29*

God wants us to come to our senses. A great work is yet to be done

in Los Angeles. If we ever expect to do this work, we must do it with the righteousness of Christ going before us and the glory of God forming our rearguard. If we cannot conduct our city restaurants to God's glory, by strengthening religious influences it would be well for us to close up every one of these establishments, and use the talents of our youth in a way to multiply them in the service of God, humble ourselves before the Lord, and earnestly seek Him in prayer, for forgiveness for transgressing the law of God, until we learn how to walk in the light of His counsel. We are losing ground spiritually. He means exactly what He says. We are to accept His word, and carry it out in practice. *17LtMs, Ms 232, 1902, par. 30*

We are to watch for souls as they that must give an account. Our restaurant men have been working in such a way that they cannot watch for souls. They should bring into connection with their work the very best talent to teach their employees in spiritual lines. *17LtMs, Ms 232, 1902, par. 31*

You may ask, "Should we not enlarge our restaurants as the patronage increases?" Instead of trying to maintain one large restaurant, in each city, it will be better to establish several small ones in different parts of the city. These smaller restaurants will recommend the principles of health reform just as well as one large establishment, and will be much more easily managed. Besides, we are not commissioned to feed the world, but to educate, educate. In smaller restaurants there is not so much work to be done, and the helpers have more time to devote to the study of the Word, more time to learn how to do their work in the best possible manner, more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform. *17LtMs, Ms 232, 1902, par. 32*

Let us give more time to the study of the Bible. We do not understand the Word. In the first few verses of *Revelation* we are told that we must understand what the revelation of Jesus Christ means; and when we as a people understand what the book of Revelation means to us, there will be seen among us a great revival. We do not now understand fully the lessons taught in this book, notwithstanding the injunction in the first few verses to search and to study it. *17LtMs, Ms 232, 1902, par. 33*

In connection with our hygienic restaurants, let there be some place where the patrons can be invited to hear lectures on health and temperance questions, and where they can be taught how to keep in physical health. Let them be instructed in regard to the preparation of healthful foods. In thus teaching them how to preserve physical health, opportunity will be given to drop a variety of seeds of truth.*17LtMs, Ms 232, 1902, par. 34*

This is the kind of work that has been presented to me that should be done by those in our restaurant work. I did not think they would have any policy other than to do all in their power to proclaim the message for this time. I can see no other reason than this for the existence of our restaurants. Because of this, I thought the brethren would see the wisdom of establishing several small restaurants in San Francisco, Los Angeles, and other places, instead of striving to have one mammoth restaurant in each city. Our object in restaurant work should be the conversion of souls. If there is no ingathering of souls, if the helpers are not themselves spiritually benefitted, if the girls acting as waiters are not glorifying God in word and act, why should we open and maintain such establishments?*17LtMs, Ms 232, 1902, par. 35*

E. S. Ballenger: I know that some time ago there were patrons of our San Francisco restaurant who would make engagements with the girl waiters, and be out with these girls till very late at night. Not all the waiters were Adventists. At that time some of the waiters would curse and swear like gamblers. Of course these conditions do not exist at the present time.*17LtMs, Ms 232, 1902, par. 36*

E. G. White: The patrons see the girls on the streetcars and in other places, bow to them, become acquainted, and soon begin to associate with them. Many of these girls are ignorant of the dangers of city life. They have no one to teach them; no fatherly or motherly instruction.*17LtMs, Ms 232, 1902, par. 37*

E. S. Ballenger: I wish you might feel free to speak publicly in regard to the care that should be given to our restaurant girls.*17LtMs, Ms 232, 1902, par. 38*

Mrs. Belle Baker: Then you do not approve of keeping the restaurant open at all on the Sabbath?*17LtMs, Ms 232, 1902, par.*

E. G. White: Not at all.*17LtMs, Ms 232, 1902, par. 40*

Mrs. Belle Baker: The brethren have told us repeatedly that you said they ought to keep open on the Sabbath.*17LtMs, Ms 232, 1902, par. 41*

E. G. White: I testify I have not given this counsel but decidedly the opposite.*17LtMs, Ms 232, 1902, par. 42*

W. C. White: On our way to New Orleans nearly two years ago, en route to the General Conference, we stopped off at Los Angeles, and while there the brethren came to Mother for advice. They said, "We have to feed our patients and our helpers on the Sabbath; and some of our regular boarders come in quietly and unite with them. Shall we refuse to serve these boarders?"*17LtMs, Ms 232, 1902, par. 43*

It is reported that Mother said that she could not see how they could do differently than they were doing. Mother has no recollection of favoring this action. But very recently the Angel of the Lord has instructed her decidedly on this point. The time has now come when we can make a change.*17LtMs, Ms 232, 1902, par. 44*

Mrs. Belle Baker: The brethren and sisters in the Los Angeles church feel that in keeping open the vegetarian restaurant on the Sabbath, the managers and helpers are breaking God's commandment.*17LtMs, Ms 232, 1902, par. 45*

E. G. White: I have been instructed that the standard is to be lifted higher and still higher.*17LtMs, Ms 232, 1902, par. 46*

Dr. T. J. Evans: Brother Moran has just told me that when Brother Fulton was here, he showed to many of the restaurant and bakery helpers your testimony in regard to Sabbath observance, and that they are about ready to stop all work on the Sabbath. Dr. Moran said we ought to call a board meeting and take definite steps to arrange our work at once so that we could avoid breaking the Sabbath any longer.*17LtMs, Ms 232, 1902, par. 47*

E. G. White: So long as the managers require unnecessary Sabbath work, it is the duty of every one of the helpers to say, "No; I am serving God; I keep His Sabbath holy; I will not bind myself to be the servant of anyone on the Sabbath day."*17LtMs, Ms 232, 1902, par. 48*

W. C. White: It will be far better, however, for the managers to act promptly, so that the helpers will not have to take such a responsibility.*17LtMs, Ms 232, 1902, par. 49*

T. J. Evans: I will try to arrange for a meeting next Sunday morning, when we can plan to follow the light we are now receiving.*17LtMs, Ms 232, 1902, par. 50*

Ms 233, 1902

Diary/Corruption of the Cities and Unfaithful Shepherds

NP

September 2, [1902?]

Previously unpublished.

The Lord has been working with my mind and soul during the night of August 31 and the first day and night of September. And this morning, September 2, [I am] reviewing scenes that have been presented to me for some time past as to the state of things in our cities. After conversing with Bro. _____ in regard to building in Chicago, I did partially reason that it might be best, but I dare not now encourage, by word or in any way, the building in any of our large cities. *17LtMs, Ms 233, 1902, par. 1*

Just before the flood took place, God directed [that] an ark be built. This building called the people from every direction to see that immense boat being built on dry land. And the wickedness notwithstanding, the warnings went steadily forward. *Genesis 6:5-7; Luke 17:26-30. 17LtMs, Ms 233, 1902, par. 2*

The wrath of God will come upon all cities, upon dwellings, upon large buildings, so suddenly that they who have the slightest intimation have no safety in dallying at all. They are to flee at once. *17LtMs, Ms 233, 1902, par. 3*

We are living amid the perils of the last days. The wrath of God is preparing to come upon all the cities—not all at once but one after another. And if the terrible punishment in one city does not cause the inhabitants of other cities to be afraid and seek repentance, their time will come. When the Lord ariseth to shake terribly the earth, He will not cease until His work in punishment is done. The destruction will begin in certain places, and the destruction of life will be sudden and but few will escape. There is not to be given an encouraging thought that the gospel of Jesus Christ will be accepted by the large majority of men prior to His coming again the second time with power and great glory. I am instructed by

revelation to say that most solemn and overwhelming judgments are determined upon all people who have the light before them in the Word of God, [but who do not follow it].*17LtMs, Ms 233, 1902, par. 4*

The Old and New Testament Scriptures are not one contradictory of the other. Christ was the originator, the foundation, of all the Jewish ceremonies. Moses was the administrator of the law of God, and the True Leader was Christ Jesus, enshrouded in the pillowy cloud. Types and shadows were to exist in the religious world and were to be carried out in religious worship. When Christ was given to the world and the world was tested, as a whole they rejected Christ and put Him to death. The death penalty was taken hold of by Jesus Christ. He said, "I will make it possible for human nature to endure because I suffered all that could be necessary to save the world." Type met antitype in the death of Jesus Christ.*17LtMs, Ms 233, 1902, par. 5*

True religion under the former dispensation was just as essential and thorough and full in its requirements as under the gospel dispensation when Christ Himself became the minister of the better covenant. "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward of the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." [*Romans 2:28, 29.*] "For in every nation he that feareth God, and worketh righteousness, is accepted of him." [*Acts 10:35.*]*17LtMs, Ms 233, 1902, par. 6*

The work of God is pressing on in its fulfillment, and the Lord is preparing to deal with His rebellious subjects. Position in office, at any of our institutions, is of no virtue in itself to save the soul of any man. Does the man obey the law of God from the heart? Is he a doer of the Word? Is Christ expressed in all his doings? It is only a little while until every case will be decided: Who is walking humbly with God? The truth of God is being set aside by the traditions of men.*17LtMs, Ms 233, 1902, par. 7*

The soon coming of Christ to our world will find, even now, the same condition of violence and crime in our cities and extending to

all places from the cities. The time is come that the warning must be made for removal from the cities in contemplation not of what you will see and hear in the future, but of what you now see and what is developing now—right now—and is increasing in a higher and more determined degree of sin and transgression , [resulting in] such a state of things that the mountainous regions will be sought for. *17LtMs, Ms 233, 1902, par. 8*

And yet, notwithstanding the evidence God has given in our cities, as in Chicago, of how quickly by one touch of God that city, and New York City as well, would become unsightly ruins, those who know the truth are preparing to do some great thing, while souls are perishing and go beyond their reach. *17LtMs, Ms 233, 1902, par. 9*

The warnings and repeated judgments come, but the pleasure lovers take no heed. Notwithstanding the warnings given in the Word of God, the Word has no influence to limit their intense desire for games, for horse racing, for ball playing. All wickedness is mimicked at pugilistics, educating their God-given muscles to fight [other] human beings, making themselves as wicked and mischievous and devilish as possible by maiming and bruising and marring the image of God in man. Large crowds watch the exhibition as amusement, watching all this satanic performance and lawlessness and cruelty and judging the combatants by a law of their own creating. *17LtMs, Ms 233, 1902, par. 10*

The murders without one sign of provocation, and the divorces and the miserable marriages—we can understand what Christ meant when He said, “Married and given in marriage,” which He specified as signs of the last days. [*Luke 17:27.*] The sacred marriage relation is a farce with those who disregard laws human and divine. Mark said about it: “For what shall it profit a man if he shall gain the whole world and lose his own soul, or what will a man give in exchange for his soul?” [*Mark 8:36, 37.*] The life that is to be given to the just is an eternal life of bliss in the heavenly courts. *17LtMs, Ms 233, 1902, par. 11*

“Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father and with the

holy angels.” [Verse 38.] Warnings will be given, [with] counsel and entreaties, nevertheless with some there will be just the same spirit. It would not be received if a prophet from heaven would come as a man sent of God to unfold the moral character of many rulers, many “first men in power” thus called. Nothing is [more evidence] of immoral character existing in our day than the majority of worldly kings, nobles, rulers, and legislators. The sport of indulging perverted animal passions is all open to the God of heaven. The violence, the crime, the most horrible sensuality, the corruption far below the dumb animal creation, is the history of today. [There are] those who know, or who have had plenty of light that they ought to know, that the cities are reeking with all kinds of crimes, that there is no justice, no equity. “He who departeth from evil maketh himself a prey.” [Isaiah 59:15.] Yet there are so many men who seem to be wedded to the city life. The rulers are men that need to be converted or they will be no better than the cases brought to [them] to handle and punish. *17LtMs, Ms 233, 1902, par. 12*

The question is asked, How shall we reach the people? As Enoch reached them. He did not live with them in close companionship lest he should become like them by hearing their godless words and their ambitions projects. He had his retired place to commune with God, to walk with God. And when he came to the cities, he had a message to bear. Jude says a few words: “And Enoch also the seventh from Adam prophesied.” *Jude 14-25*. From his retired place, Enoch came to cities, bore his testimony of warning and reproof, and [then] separated from the wicked to preserve his soul in righteousness, for he had warnings to give of reproof and messages of warning. *17LtMs, Ms 233, 1902, par. 13*

The prophet Daniel, acting in behalf of the Most High, instructed the man who sent for him to interpret his dreams. He interpreted the vision in regard to the great tree which he had seen hewn down. *Daniel 4:23*. He made the interpretation, bearing direct reference to the ruling of the monarch himself. The Lord’s messenger must not in any case depart from the plain “Thus saith the Lord.” Before the Lord strikes, He warns and impresses their understanding. Daniel, the minister of God, was brought before Nebuchadnezzar, and was informed by the king of the dream. *17LtMs, Ms 233, 1902, par. 14*

Then Daniel, whose name was Belteshazzar, explained to the king the intent and meaning of the dream. “My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew, and was strong, whose height reached unto the 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 to the end of the earth. 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, and let his portion be with the beasts of the field, till seven times pass over him.^{17LtMs, Ms 233, 1902, par. 15}

“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 men, and thy dwelling shall be with the beasts of the field, and they shall make thee to 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 kingdom of men, and giveth it to whomsoever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt 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 shewing mercy to the poor; if it may be a lengthening of thy tranquillity.”
Daniel 4:19-27.17LtMs, Ms 233, 1902, par. 16

After he had heard the interpretation and undergone the sentence of degradation, then king Nebuchadnezzar concludes his history: “All this came upon the king Nebuchadnezzar. At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour 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 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. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men.” [Verses 28-33.] (See *verses 33-37.*) *17LtMs, Ms 233, 1902, par. 17*

King Nebuchadnezzar is changed—he is a changed man. The closing epistle addressed by the king to his subjects reveals the spirit that pleases God. This punishment was not in vain. His words evidence that a true conversion has taken place. There is not that pomp, that lifting up the soul unto vanity, but a transformation of his character, a true and actual conversion to God. *17LtMs, Ms 233, 1902, par. 18*

The Lord had wrought upon His subject. The pride and self-sufficiency that God would not tolerate provoked punishment. He did not excuse himself in his course of action as though a king, a great king, need not repent and humble his heart before God. There was a sense now, as he had never had before, that position does not form character after the correct similitude, unless the subject upon whom God works is willing that God should work the human clay to make a vessel unto honor. Some who are reprov'd will not humble themselves to confess this, as did the king of Babylon, because the people would then suppose that they were not perfect men. *17LtMs, Ms 233, 1902, par. 19*

As he who bears mighty responsibilities does not humble his heart, there are many who will follow his example. Wrong-doing will show [if] the Lord vindicated the errors and wrongs in one in authority, while He condemns the same works in others not carrying so weighty responsibility. Leaders had better lead in steps toward consecration and sanctification of the whole man so that words, spirit, and influence shall represent truth, equity, and righteousness. God requires of all those to whom He has manifested much wisdom, [that they] understand who gives wisdom and knowledge and understanding; and unless they are teachable and humble and acknowledge God in all their ways, they lead others to disregard God and look to men, to disregard truth that works by love and

sanctifies the soul. Men who love and fear God at every point of His commandments will exert an influence that is a savor of life unto life. *17LtMs, Ms 233, 1902, par. 20*

We are required to make every effort, by watching unto prayer and painstaking thoughtfulness, to purify the sentiments that mould the minds of those in office, at every point of influence, working to do justice and judgement. God is greatly dishonored if He sees that truth is not working by love to purify and cleanse the entire man, for he is not making straight paths for his feet lest the lame be turned out of the way. It is a terrible thing for leaders to endorse that which the Lord condemns. Not one oppressive action will be overlooked, not one action that will retard the work of God because some other way is chosen and blocked out by human devising. *17LtMs, Ms 233, 1902, par. 21*

We read the words of the king of Babylon with deepest interest. How we wish every soul who carries the responsibilities of designs and of leadership [understood] that when God works men shall acknowledge it is God and gladly humble their human, natural, unconverted principles and cleanse any and everything that has provoked the Lord, because souls are imperiled. "Nebuchadnezzar the king unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to shew the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation." [*Verses 1-3.*] *17LtMs, Ms 233, 1902, par. 22*

There he gives his history, his exaltation of self. And in the very action of lifting himself up the Lord God casts him down to the lowest depths, removing the mind, which is the gift of God, and leaving him a lunatic. God removes wisdom; God can give wisdom. The man whom God has lifted up to cooperate with Himself is to understand that he is not to depart from the way of the Lord but to do justice and judgment, and to take heed to himself lest self shall seek for supremacy and become a power in the wrong way. *17LtMs, Ms 233, 1902, par. 23*

The mighty men in the highest positions of the world are exalting

themselves above God, and the Lord is taking them away. They who would make laws opposed to God's law will find themselves being dealt with as He dealt with Nebuchadnezzar. They are not above God's law reaching them. Human laws and just enactments are not being modeled after the laws of God who rules the world. Human councils are showing to us how little they bear the signature and seal of God. But the Lord will give evidence, as shall be to His own name's glory, that He will show His supreme authority and entire control over the minds and souls of beings whom He has created, to carry forward His purposes even in human affairs. *17LtMs, Ms 233, 1902, par. 24*

In no case are we as a people to link up and form a confederacy with men who do not walk in the light of God's commandments. Truth is to be not only talked just as it is in the Word of God, but it is to be demonstrated in every place on all occasions. Truth is to be a separating power from those who do not respect and honor the truth. Men in high places are to understand that the truth sanctifies the receiver of truth, that the obedient and disobedient cannot yoke up in a confederacy. All who are acquainted with His Word will reveal the clearness and purity of their knowledge of "It is Written." God calls for His minutemen who are watchmen to declare the truth, the whole counsel of God at this period of this earth's history. This will not please a class who are not at all disposed to obey God's law, but to withhold the truth (which God requires we should obey according to His Word) through fear of incurring their displeasure and giving offense. Men's opinions, however educated, whatever position they may be in, are not to be depended on. *17LtMs, Ms 233, 1902, par. 25*

What will the unfaithful shepherds say in that great day when every man is judged and they receive according to their works, whether they are obedient to the law of His kingdom or transgressing to the last? Many will turn to these men who were supposed to know the truth and say, "You knew all these things and made no personal effort to save my soul. Had you used your persuasive influence to show me this was a life or death question with me, had you shown that, as it is now revealed, it makes every difference whether a man keeps His commandments just as it is written, what a change there would have been in my life when I was within the reach of

forgiveness. But you treated the matter as a subject every man was at liberty to regard as he pleased, and there was no denominational bounds in the matter. *17LtMs, Ms 233, 1902, par. 26*

“We have been deceived and you have not treated us as if you were in earnest. You have not laid right hold of us in intense earnestness, exalting righteousness and truth as a life and death principle. You have acted to us a lie so that you could link up with us, and we supposed it would not make any difference, because you felt [not] as you ought to have felt, understanding our peril in this matter.” Much more was presented to me, which I cannot write at this time, concerning this tame manner of treating testing truth. *17LtMs, Ms 233, 1902, par. 27*

Of all men God requires one rule: To be prepared to declare the counsel of God, in season and out of season, which means so much to every soul who lives on the earth. To fear God and keep His commandments is the whole duty of man. It means everything to every man to declare the whole counsel of God with meekness of wisdom. The divine purposes do not interfere with human freedom and responsibility. Correct views of matters of such weighty importance that concern the eternal well-being of our fellow men will impel us with most earnest, persuasive arguments to urge men in high places of duty to obey the Word of God as it reads and to repent of their sins and be converted, that their sins may be blotted out from the books of heaven, and their names stand recorded in the lamb's book of life. This is a work neglected. *17LtMs, Ms 233, 1902, par. 28*

All pride in human agencies is a direct affront to God. All exaltation of self is displeasing to God. Men claim to themselves the honor of wisdom which honor belongs wholly to God and came from God. Man originates nothing. God will abase all who rob Him of His glory. “Pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud. ... The wise ... lips increaseth learning.” “The heart of the wise teacheth his mouth, and addeth learning to his lips. Pleasant words are as an honeycomb, sweet to the soul, and health to the bones.” [*Proverbs 16:18, 19, 21, 23, 24.*] “The Lord He is God.” [*Deuteronomy 4:35.*] *17LtMs, Ms 233, 1902, par. 29*

Ms 234, 1902

Diary Material

NP

November 1902

Previously unpublished.

Christ was with the church [in the wilderness]. He was the Angel of the Covenant who went before them, but He was greatly grieved and provoked with their unbelief and their perverse ways. They spoke against God and Moses, "Wherefore have ye brought us out of Egypt to die in the wilderness?" [*Numbers 21:5.*] It was the unbelief and continual misdoings for which God could not work with them; and the Lord permitted plagues to come upon them. Many were stung to death by serpents.*17LtMs, Ms 234, 1902, par. 1*

And there are many with whom the Lord is grieved who have had line upon line and precept upon precept. If any Testimonies come from the Lord, which He sends in mercy to correct their course of action, reproving and admonishing them, they will sow seeds of doubts in other minds saying, "Someone has told Sister White." Thus they cast aside the warnings given to save them from themselves, from following their own perverse devisings and placing themselves where they will be led farther and farther by Satan into false ways, [discrediting] the light God has given them through His appointed agencies. They are displeased, because they are interrupted in their course of action, [acting] out their words in long talks to convince all they can that the words spoken were not true. They are warring and quarreling with Jesus Christ who loves them and would save them from themselves. They are their own worst enemies and will fall at last in following the pernicious ways [of those] by whom the truth is ill-spoken of. They quarrel with God. They would displace the ones of God's approval.*17LtMs, Ms 234, 1902, par. 2*

Ms 235, 1902

Diary — “Blessed are the Pure in Heart”

NP

Circa 1902

Previously unpublished.

“Blessed are the pure in heart: for they shall see God.” [*Matthew 5:8.*] They shall see Him by an eye of faith and receive Him as their personal Saviour. We are to behold Him, to look in faith and hope to our uplifted Saviour, and as we look to Him as the healer of all our woes we live through Christ. The loving heart of Christ is full of sympathy and love. He links His heart with the heart of humanity. He will not heal its bruises slightly and leave its pestilent matter to break forth again incurable. He will pass into it and through it the purifying, divine current of His own life and will cleanse and refine it and imbue the heart with His joy, that it may remain and abide with them, that their joy may be full. Then the blessing of the pure in heart is that they shall see God. *17LtMs, Ms 235, 1902, par. 1*

Many hearts are naturally rebellious, and stubbornness has grown with their growth and strengthened with their strength from childhood to youth and manhood. That heart, seared and marred with the curse, Christ asks you to give to Him that He may take out the evil and put His Spirit within you. He says to the many who refuse, “Ye will not come unto Me that I may give you life. I will receive all who come unto Me and that will surrender their own human will to My will. I will abide with you. I will put My Spirit within you if you will surrender your will to God. My life, My love, My joy. Myself.” *17LtMs, Ms 235, 1902, par. 2*

Happy are the pure in heart, for they shall see God. Let all fully understand that Christ calls for you to cooperate with Him, to make you His child, to be your righteousness. While sin is cherished He cannot do this. Where self-love and self-esteem and self-righteousness abide He cannot be enthroned in the soul temple. Happiness and the righteousness of Christ cannot be yoked up with sin and transgression. If there are entertained and practiced

principles which Satan has implanted in the heart, there is no room for the righteousness of Christ. Children and youth, young men and women, are to be educating to become missionaries for Christ—strong-souled, earnest young men. *17LtMs, Ms 235, 1902, par. 3*

Your weapons are not shaped for mortal combat. We have daily warfare to fight. *Ephesians 6:5-9*. Will we bring the principles of righteousness into all our work? The angels of God are beholding your words and your actions. *Verses 10-12*. Read the whole chapter. *17LtMs, Ms 235, 1902, par. 4*

You must see and feel deeply if you are to have a saving influence. Be doers of the Word. The Lord calls for every soul to be patient, kind, forbearing, not giving loose rein to their impatient, unreasonable spirit, for it is catching as a contagious disease. This ground is specified as a place where the Lord presides. “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” [*Ephesians 5:1, 2*.] Then if you are co-laborers with Jesus Christ, you will be fragrant as was Christ in good works. You will prize your talent of words and will speak those things and do the works which will be a savor of life unto life and not of death unto death. *17LtMs, Ms 235, 1902, par. 5*

Many are now sleeping the sleep of insensibility. They will not arouse, they will not heed warnings given them and correction and reproof. The Lord Jesus is looking on those who are appointed to act a part in this grand work, to watch for souls, to be an example. He is ready to do a good work for everyone who walks in His way who will come with Him. But bear in mind abiding in Christ brings order, purity from every defilement, and peace. *17LtMs, Ms 235, 1902, par. 6*

Titus 2. The apostle Paul sends his message to Titus, “Young men likewise exhort to be solemn minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” [*Verses 6-8*.] *Verses 9-15*. *17LtMs, Ms 235, 1902, par. 7*

There is a living, active missionary field for labor. The record will appear in the books of heaven. Let it be common to present before old and young, by your words and works, the highest standard of principle. If the poor feel that they have the sympathy and companionship and help of the Son of God in all their poverty and loneliness and trials, they will be encouraged. No one is to be oppressed lest they be discouraged. Those who have the severest struggles are the ones who are to have the most courteous attention. Precious lessons are to be learned.*17LtMs, Ms 235, 1902, par. 8*

All men have not faith. They need to be helped how to believe, to ask God for wisdom, to trust. They are to be constantly educated in different lines [ways] that true religion is uplifting, ennobling, elevating the lives so that the human agent understands he is to cooperate with God in doing all on his part that Christ has left him to do in bringing order and purity into the home, which then will swell to reach the church. The peace of Christ will be there; the mist and darkness of unbelief will be rolled back. The untidy homes will be made pure, sweet, and wholesome. God cannot bear filth; all uncleanness is sin and degrading, and has no part in truth. All rudeness, all contention, all sharp speeches, all quarreling is to be put away and the evil disposition that creates dissension overcome. Every apartment where human beings dwell should be swept and cleaned and garnished, prepared for the heavenly Guest to be invited to come in and bless.*17LtMs, Ms 235, 1902, par. 9*

In the home there is to be presented instruction, plain and simple, so that every member of the family circle may become heirs of God and joint heirs with Jesus Christ to an inheritance incorruptible, undefiled, and that fadeth not away. We want that all who have any leading part to act should keep all their possibilities and probabilities in their mind, wherever they may be, that they can be Christ's missionaries. Present the subject of sanctification, bearing these words in mind: Without holiness no man can see the Lord, and if death closes the scene of our life here and we have had the privilege of the Word of God, and have disregarded the precepts of the Word of God, whatever may be out calling or profession or influence, we are weighed in the balances and found wanting.*17LtMs, Ms 235, 1902, par. 10*

There is the greatest dishonor done to God by those who claim to be Christians who are so only in name. They are impatient, fault-finding, accusing the brethren because they cannot have their own way and do as they please. So is Satan; and all who possess his attributes will surely become as he is and will share his punishment. The higher position the man occupies and does not represent Christ in character, the more severe his punishment. The sensibilities through sin have become demoralized and the heart is not conformed to the will of God.*17LtMs, Ms 235, 1902, par. 11*

Christ came to our world as the great Healer to purify, to sanctify, to redeem our whole physical and spiritual nature. He would make our earthly homes bright and beautiful by His presence revealed in us because of our obedience to all of His commandments, fitting us as subjects for His mansion above, holy and undefiled, fitted to become members of His royal family, children of the heavenly King. *1 Peter 1:13-19.* Will we obey God or the scheming attractions of the devil? *James 5:7-9.* What we need is to seek earnestly for sanctification—soul, body, and spirit. “Seeing ye have purified your souls by obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” [*1 Peter 1:22, 23.*] Will you do this? His word is: “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.” *1 Peter 2:1-5.17LtMs, Ms 235, 1902, par. 12*

1 Peter 3:8: “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.” [*Verses 8-12.*]*17LtMs, Ms 235, 1902, par. 13*

Jude 20-25: “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” *17LtMs, Ms 235, 1902, par. 14*

Religion in the home is not a sentiment but a reality—a whole family wearing God's sign as represented in *Exodus 31:12-18*. There is a plenty of pretense but we want practical godliness. The Lord presides in the home where religion is lived. *17LtMs, Ms 235, 1902, par. 15*

His Glorious Appearing

All who are in this life working in preparation for the future life are surely walking in the way of the commandments of God. We are to be gathering up the divine rays of light that shine from the throne of God. We must give expression to His second appearing and testify to His glory in connection with this soon-to-be-realized event in this life, “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” *Titus 2:13*. Let us read our Bibles critically. *17LtMs, Ms 235, 1902, par. 16*

In the doctrine of a coming Saviour His people are represented as waiting for His Son from heaven, as loving His appearing, as looking for the blessed hope and the glorious appearing of our Lord and Saviour Jesus Christ. The many glorious truths that are connected with His second appearing we are to teach to our children in our lives, in growing faith, as He is coming to take His people to the heavenly mansions prepared for them. *17LtMs, Ms 235, 1902, par. 17*

The Lord has proved and pledged His great love to us. He paid the penalty of our transgressions, which was death. He was delivered

up for us all. Our sins were transferred to His soul. They were laid upon Him and He was treated as if He was guilty of our sins. He suffered the penalty of death under the weight of the tremendous load. He puts away the sins of every believing soul. The smoke of that sacrifice ascended to heaven and darkened the earth in its dreary blackness. The words, "Eloi, Eloi, lama sabachthani? My God, My God, why hast Thou forsaken Me?" were followed by the loud, despairing cry, "It is finished." [*Mark 15:34, 37; John 19:30.*] The dying, anguished cry of the Victim upon the cross shook the earth; the rocks rent, the graves opened, the earthquake alarmed the people, while the darkness hid the face of Christ.¹⁷*LtMs, Ms 235, 1902, par. 18*

The sight was open before God the Father, but the angels would not look upon the agony of their beloved Commander of the universe of heaven. He chose the path He was to travel as One among His brethren to share in their afflictions.¹⁷*LtMs, Ms 235, 1902, par. 19*

Ms 236, 1902

Diary/Regarding Dr. J. H. Kellogg

St. Helena, California

January 5, 1902

Previously unpublished.

I am having things presented to me that worry my mind. Dr. Kellogg is traveling the same road that he did soon after taking up his responsibilities in the Sanitarium. Human science is a lie in regard to God not having a personality. I know this is a falsehood, and yet if we can in any way help the doctor we must try to do this. What can be said? There is such an exaltation given him that he is about to topple over the precipice. What can any of us do? The Lord alone can save Dr. Kellogg. His science of God in nature is true, but he has placed nature where God should be. Nature is not God, but God created nature. This science of God in nature is correct in one sense. God gives to nature its life, its living properties, its beauty. [He] is the author of all nature's loveliness, and while He gives us this evidence of mighty power, He is a personal God and Christ is a personal Saviour. *17LtMs, Ms 236, 1902, par. 1*

“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created he him; male and female.” *Genesis 1:26, 27*. Man was made last, that the human being could make no claim that he acted a part in the creation of the world or anything which hath the breath of life. *17LtMs, Ms 236, 1902, par. 2*

[Read] *Job, chapters 38, 39, 40. 17LtMs, Ms 236, 1902, par. 3*

We take not the fallacies of man but the Word of God that man was created after the image of God and Christ, for the Word declares “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all

things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty of heaven.”
Hebrews 1:1-3.17LtMs, Ms 236, 1902, par. 4

Ms 237, 1902

Diary/"Lean Only On God"

NP

Circa 1902

Previously unpublished.

Christ in His human life gave us in this life a sample of what our life must be if we shall overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father upon his throne." [*Revelation 3:21.*] Let every man who has accepted to take a prominent part to act in this cause for this time, in the last great closing up scenes of this earth's history, bear in mind that as we near the time of the end we are not to lose sense of the warnings given us to act our part faithfully, not boastingly. We must now have faith in God for our own selves. Let man not lean upon man, for the help of man and his human wisdom, unless sanctified, is vain. *17LtMs, Ms 237, 1902, par. 1*

If we will as a people seek the Lord most earnestly, we will be blessed. We are to look to the faultless Pattern. Study the life of Christ diligently, for He is your Pattern. He is the Son of God, and His humility, His diligent spirituality, is to be studied by every believer. And His earnest work is to be copied. How can we make men in responsibility to understand the necessity of diligent work being done in every place, of losing no time and thus not encourage the loose, haphazard work that is sometimes presented and blocking their own way? Our cities are scarcely touched. Why? Because means must be appropriated to the work. But none can enter the cities of Australia and Europe and our unworked fields in America without men who are ready to work and [are] furnished with means. *17LtMs, Ms 237, 1902, par. 2*

The words of truth are to come forth in the printed page. In all parts of our work if [we are] diligent to open new fields, angels of God will prepare the way. But managers, men in responsible positions of trust, are not to act as many are doing in America—placing forbiddings in the way. This they have done; forbiddings meet those

who would carry the burden. I have not the slightest confidence in the forbiddings. God has a work to be done, and if He moves on men to take up this work after the directions of Christ, I am charged to say, Go forward, notwithstanding those in leading positions who will not follow the positive instruction and example of Christ to do the very work Christ has given them to do. Follow the light God has given me to encourage men to establish truth in the dark unworked highways and hedges. The work has been largely hindered in America and leaders must be changed. Because they have worked against God's plans, thousands still in darkness in our cities might have been reached with the message.*17LtMs, Ms 237, 1902, par. 3*

I have encouraged them to go forward and heed not the blocking of the way by human devising. The work is far behind. The leaders will have an account to give to God for the neglect of fields that the Lord has kept before them and the preventive management of the work we found in America. The satanic agencies are all through our world. They are flattering the minds of many as Lucifer is doing, getting men into commercialism if they cannot carry the work to please their own human judgment.*17LtMs, Ms 237, 1902, par. 4*

Go forward, put on the whole armor, serve the Lord with your whole hearts. We shall find not the futility of man power, but the sure strength of an Omnipotent arm. I call upon all who are graciously blessed with the precious light of Bible truth to walk humbly with God and do not exchange the counsel and wisdom the Lord gives for any supposed wisdom of any living man. If God has given human agencies wisdom, He has efficiencies in store for those who need it and will appreciate it. "If any man lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not and it shall be given him." [*James 1:5.*] Some are full of picking at defects and thus make themselves defective.*17LtMs, Ms 237, 1902, par. 5*

"But let him ask in faith." [*Verse 6.*] There is to be an understanding in the science of simple, trusting faith in God and not in human weakness. False science is to be abolished. Brethren, be cautious. Do not be led astray by any man's supposed wisdom. God is your helper. Trust in God. Be sure and bear in mind that we are God's little children to be led and guided of the Lord in every step. We must seek unto God. We must not let any man that lives decoy us

from our steadfast faith in God to follow any other man's judgment. Man has no more wisdom than that which he obtains from God. Look to Him who is the source of all wisdom and then walk in the light of the Word of God. Read *chapter one of First John* and take it in its simplicity. The *second chapter of First John* is the best sermon we can all have to bring this instruction into our practical life. *17LtMs, Ms 237, 1902, par. 6*

John, the aged servant of God, maintains his simplicity in speech all through his religious experience. It is a language of love. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [*1 John 2:1, 2.*] Oh, why then does not every man who lives come unto God with full assurance of faith? I say to you, my brethren, have faith in the Lord Jesus Christ. Seek Him with the heart and be not turned away to some human being. Ask for your individual self and believe John's word that Christ who gave His life for you will hear your prayers. He will hear the prayers of all those who draw nigh unto Him with full assurance of faith. *17LtMs, Ms 237, 1902, par. 7*

"And hereby we do know that we know him, if we keep his commandments." [*Verse 3.*] Always bear in mind you are God's little children. We are never to swell to such big proportions that we shall think our individual wisdom is sufficient to lead any man who needs wisdom and counsel. Do we keep His commandments? Do we love Jesus Christ and are we working out His divine instruction in the simplicity of truth? Those who walk after the true Pattern will be perfecting a character after the sample given us and overcoming day by day every defective, selfish, covetous trait of character. *17LtMs, Ms 237, 1902, par. 8*

I am charged to give the message as the Lord has given it to me whether men will hear or forbear. There is a special work to be done for this time in America. Lucifer the fallen angel is arming all who will use his methods. Wake up, brethren, Satan leads the way. We must search the Scriptures and be diligent students of the Word of God, else we will follow in some strange path after a false standard. Our only safety is in following the Light of Life. "But whoso

keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.” [Verse 5.] Now let every one in these last days look unto Jesus Christ, and let our words to one another be words of genuine faith and love—words of love, of tenderness, and true brotherly kindness. “He that saith he abideth in Him ought himself also so to walk, even as He (Christ) walked.” [Verse 6.] This is our duty, to give to our fellow church members and to the world a Christlike example in character. *17LtMs, Ms 237, 1902, par. 9*

“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now.” [Verses 7-9.] There is something in this statement that should warn any off the ground where many are standing today. Jealousy, suspicions, imagining evil, and creating evil by their own unbelief and imagining. When the confidence has been placed in human agencies and not on the divine, bitter are the disappointments which will be their portion. *17LtMs, Ms 237, 1902, par. 10*

“Every day and every hour,
when skies are clear or tempests lower,
Lean Only On God.”

This is the lesson I am charged to give you. All who do not learn this lesson will be subject to disappointment. “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.” [Verses 10, 11.] This whole chapter gives no sanction to the lack of love. *17LtMs, Ms 237, 1902, par. 11*

One man must not suppose that position or learning or any intellectual standing will give him liberty to rule any other man's mind, and consider his counsel is as the Word of God, for it is not. The Lord's people have everything to gain by the love they should

express in genuine acts of thoughtfulness to strengthen faith in the hearts of one another. The healing virtues that are exemplified in the life of Christ are just as essential to be manifest in the life of His followers. There is necessity for each member of the church to begin to closely examine his individual self to ascertain for himself if, in his life and character, he is copying the great model given him.*17LtMs, Ms 237, 1902, par. 12*

Verse 12: "I write unto you, little children, because your sins are forgiven you for his name's sake." Do we all feel that we are the little children that are to be constantly working and learning by practicing the art of living useful, helpful [lives] without asserting authority to control other human minds? Every human being is amenable to One who gave His life for the life of the world. The whole working of Christ in our world was that of compassion for souls ready to perish. His whole life was an exhibition of what Christ's followers must be in their practical life, as Christ has given an example in His life. Please, brethren and sisters, study the life of Christ. Do not, any one, set himself up as one to devise and plan for every other human being. Position does not qualify the man when he himself is wide of the mark of being a pattern of piety. Said John, "I write unto you because your sins are forgiven you for his name's sake." Let the following words be carefully understood. "I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. [*Verse 13.*]*17LtMs, Ms 237, 1902, par. 13*

I write to make these things plain that there shall not be the men who shall pattern after the angels who warred with God for the supremacy. Let everyone read in regard to Lucifer who, because of great glory given him, wanted the place of Christ.*17LtMs, Ms 237, 1902, par. 14*

Ms 238, 1902

Diary/Responsibilities of the Christian Physician

NP

Circa 1902

Previously unpublished.

The Lord Jesus has given us a pattern of what every physician should strive to be—a physician of the soul as well as of the body. As the consecrated physician shall take up his appointed work, let him bear in mind that, in the Word, he has before him his example to copy. Never forget who is your Leader. Never exchange Him for finite man. *17LtMs, Ms 238, 1902, par. 1*

I have been deeply interested in the representation made to me in regard to the work of a physician. It is a most solemn work and not any one that lives can do the work Christ would have them do without His special help. If the physician will dedicate soul, body, and spirit to God, he should have a most solemn sense of his work. He will be placed under special trying circumstances. When human life is dependent upon the operator that uses the knife, how skillful is that hand to be! Unless God guides in the matter, there is a failure. This watchcare of the Great Physician has been and will be as long as the human agent puts his trust in God every moment. Physicians who are dealing with bodies to save from suffering and from death will have One appointed of God to stand by the man who fears God and realizes his work to be one of great influence to save and not to destroy. The physician may become careless and presumptuous unless he has a sense that the Lord Jesus is the One who steadies the nerves and he works in prayer at every moment. *17LtMs, Ms 238, 1902, par. 2*

Let all bear in mind that the physician should be a man after God's own heart and mind and soul. There are thousands of physicians that have taken up this work who have no great sense of what it means. There needs to be much more looking unto Jesus and depending upon Him. I am assured that the physician who treats the sick has a most solemn trust. While we are encouraging that

sanitariums be established, we would say the physicians from the first to the last need to carry a most decided influence in regard to the value of these human souls. Unless they are physicians who are themselves [faithful] in the belief and practice of the truth we are not to connect them with our sanitariums, because these institutions are to have those who know the truth and have learned to sow the seeds of truth and how to minister in the line of the highest principles. If there is not a sense of the delicacy of the work in treating souls, then there is no need of them, because the work of soul-saving is the great influence to fulfill the heaven-appointed tasks. As the benefactor, they need to have their own souls to be under the control of the Spirit of God, not now and then but ever.*17LtMs, Ms 238, 1902, par. 3*

Christ was the True Missionary. A flippancy physician who supposes his outward display will make him a success is not wanted. There is an influence that must be kept constantly in exercise of refinement and delicacy, of strict purity and lowliness of heart and cleanness of words, in order to fill his heaven-appointed task. A self-made man in and through Jesus Christ is of highest value. He is standing on holy ground. Christ devoted His whole soul and body to save, to restore the moral image of God in man. He completed His matchless sacrifice; He was not one a destroyer, but a Saviour. He died of a broken heart on the cross of Calvary because the perversity of the character of men was so allied to the principles of the prince of darkness. This was His grief-Bthat He could not save many more souls who would labor for the whole world to reform it. He would have men become medical missionaries.*17LtMs, Ms 238, 1902, par. 4*

There will have to be inwrought in the souls of those who shall engage in the medical work that self-denial, that sacred sense of the value of the bodies and souls, that there will be a much higher piety than medical men have at the present time; then they will become what they are not now, a school of devoted workers.*17LtMs, Ms 238, 1902, par. 5*

The practices of the world in the enormous prices charged will be changed, because it is not just. In the medical practice there is the great need of becoming educated to reach the highest platform as

skillful practitioners in soul-saving as well as restoring the bodies. There have been, and will continue to be, works that are a peril to the souls of youthful physicians, because the older physicians need the Holy Spirit's working upon their own souls to make them stand on the platform. Christ has skilled physicians who can stand as God's helping hand in doing their work. We are to combine with the sanitariums a service of charity to the unhealthy, to the most needy, and the suffering ones who would never be able to pay for their treatment. All the grand institutions put up with large expense but Seventh-day Adventists are to make special pains for the suffering class who cannot receive restoration unless they are treated free. Want of money closes the door to fellow mortals though circumstances place them where they should have special attention. Many of these [ones], subject to accidents and disease, may weep and plead, but without avail. Want of money closes the doors for some, and admits a few, but much more must be done in the charity line than has been done. *17LtMs, Ms 238, 1902, par. 6*

The Master's life, the pattern life, is our example. Every Sabbath our Master was witnessed speaking words to comfort the sick, to heal their disease. What an example! He never grew weary in His work. The Lord's work was so extensive, so widespread, that the healing He accomplished was beyond computation on the Sabbath day. His practice was the world. *17LtMs, Ms 238, 1902, par. 7*

Our sanitariums, however numerous, if conducted in a way that they should be, will be using men under experienced men, and women under experienced women, to educate in practical work. This would save the lives of nurses and patients. *17LtMs, Ms 238, 1902, par. 8*

The close application to study for years is not all essential. The taxing the mind with technicalities that many nurses and workers would never use [would] better be devoted to practical learning of how to cure the sick. We need to awaken and we need much more Christlikeness brought into our work. There are those who are young who are graduating as physicians who are unfitted for our sanitariums for their example would be [one] that we could not endorse. When indulged, frivolous girls or foppish young men receive, as is supposed, a physician's diploma and have not

learned to deny the temptations that will assail them, they are spoiled for the work of a physician. There is to be no self-indulgent, frivolous ones who shall be engaged in our sanitariums, for they spoil the very work our institutions are reported to have done in them. What they need now is to be converted and then they may have tact to win souls to Christ. *17LtMs, Ms 238, 1902, par. 9*

Ms 239, 1902

Diary/"Learn of Me."

NP

Circa May 1902

Previously unpublished.

I am burdened over many things. While attending council meetings in Oakland, there were some things presented before us. We do not see the necessity of our ever considering we are members of Christ's body, of His flesh and of His bones, if we are to act out the mind of God. "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*. The Lord did not choose them because they were naturally better than others, but [because] they accepted grace so freely offered. "But as many as received him, to them gave he power to become the sons of God." [*John 1:12.*] *17LtMs, Ms 239, 1902, par. 1*

If those who claim to be in service to Christ will remember to do to others as they wish others to do to them, they would be cultivating personal graces, knowing they must practice Christian politeness one to another if they are to become fitted to become members of the royal family in the kingdom of God. All who are learning of Christ are required to wear His yoke of restraint. And He has taught us our duty: "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Yes, thank God, rest in a living experience! As you practice His teachings, you know by your practice the lessons of Christ are true, that His yoke is easy and His burden is light. Jealousies and evil surmisings are considered unprofitable guests to entertain. Perpetual dissension may be encouraged by taking

notice of little things in others and feeding distrust, but it will not bring peace to an individual soul. *17LtMs, Ms 239, 1902, par. 2*

We are to consider we are preparing our minds and manners, our whole bodies and souls, for the wonderful, grand alliance in the assembly in the Lord's everlasting kingdom. All members of that alliance are members of the royal family and children of the heavenly King. Then let every person who claims to be [one of] God's little children practice the Bible principles here in this preparation school below. Just take your lessons in the grace and charm of good behavior. Have it your pleasure to practice the precious lessons that Christ has given us in His own sinless, amiable, attractive life. Then all such will have pleasant looks, pleasant refinement of manners, and refinement of speech. We can become persons of influence in all [our] religious association because God requires it of us to have beautiful behavior. He enjoins, "Be ye perfect, even as your Father in heaven is perfect." [*Matthew 5:48*] There is no low standard for any of us. "Higher, still higher," saith the Lord Jesus. *17LtMs, Ms 239, 1902, par. 3*

Why we should, by repetition, cultivate disagreeable traits of character? The little courtesies of life Christ has given us in His example are to be brought into our practice daily, as a sacred requirement of the Word. In one who is seeking to be an overcomer [there] will be a precious, energetic, earnestness, but free from all rudeness. You receive grace for grace. We can know, if we will, how much we will receive if we try to please and to be pleased. Selfishness, bound up in self, is not piety, it is Phariseeism. A happy manner is to be cultivated. Just such speech and just the graces that are to be represented in the City of our God, are to be cultivated in the preparation here in this life. This world is our school to learn our manners for the future life. *17LtMs, Ms 239, 1902, par. 4*

All of us are to learn of Christ, to wear His yoke gracefully. "Learn of me," says the great Teacher, "for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy," to the submissive neck, "and my burden is light." [*Matthew 11:29, 30.*] Christ is the great Revealer of thoughts and intellect. He is sensitive of all that affects His believing children. One thing was revealed to Him in clearest light, and which He communicated with authority

and power—that they must hear and understand that in the future kingdom none were to be admitted who practiced fraud and selfishness in this life. [Those whose] course of action was to take advantage of circumstances to benefit themselves [or] to disadvantage another, [exhibiting] pretentious piety while their heart was impure, would be denied a place. All those who would humble their hearts before God, repent and confess their sins, believing in Christ as their Redeemer, would become more than conquerors through Him that hath loved them. *17LtMs, Ms 239, 1902, par. 5*

God calls upon all who claim to believe in Him to put away their hardheartedness and to act justly and benevolently towards their fellow men. All humanity is to have the invitation to come to the Lord Jesus and believe in Him, to humble their naturally proud hearts, becoming truly repentant. God calls for most earnest work. It is through a reception of the Word that men receive that faith that works by love and purifies the soul. The Lord calls for all believers to take an altogether higher, holier standard than they have heretofore conceived of. All dissension and strife [are to cease.] In the *seventeenth chapter of St. John* [we] have the prayer of Christ to become one as Christ was one with the Father. All who love the Lord Jesus will be doers of His Word. *17LtMs, Ms 239, 1902, par. 6*

Ms 240, 1902

Diary/Consecration Needed at the Review and Herald Office

Elmshaven, St. Helena, California

November 10, 1902

Previously unpublished.

[Not sent.]*17LtMs, Ms 240, 1902, par. 1*

What a burden I am carrying! Representations have been given me of a most painful character. The Lord is not glorified, Elder Prescott, by your longer continuance in the Review and Herald Office as it is. There is not the workings of the Spirit of God upon mind and upon character of the men in office. They have strange ideas of what constitutes the purity, justice, and righteousness of truth. If there is not a change, the Lord Jesus will, just as surely as when He was upon the earth, cleanse that Office from its defilement. The men in office must not remain there, for they are not under control to God. They are not walking in the light, and they do not sense the difference between handling the sacred and common fire. I am in agony of mind night after night. *17LtMs, Ms 240, 1902, par. 2*

These men did not give evidence that they were converted men at the time of the General Conference, nor since that Conference. Spiritual things are spiritually discerned. The Holy Spirit worked through the Lord's agencies. If there had been a receiving of the Testimonies borne, if there had been the deep moving of the Spirit of God at the General Conference at Battle Creek, there would have been such a breaking of the unconsecrated, stubborn hearts that the Spirit of the Lord would have come in, but they would not receive them, neither do they now received them. There is a stubborn unbelief that keeps them under Satan's control. Their hearts were braced against any movement that the Lord required for them to make to humble themselves. They preserved their own individual, unconsecrated elements of character, and the Testimonies from God that were borne at that meeting made no effect sufficient to change their course of action for the better. They have not only simply ignored but worked directly against them, and

the sentiment prevails to not heed the warnings given of God. There is no use for me to speak, for they do not believe the Testimonies. *17LtMs, Ms 240, 1902, par. 3*

The hearts of the leading men are not right with God. Elder Daniells and Brother E. R. Palmer are walking like blind men. [They] have been having strong feelings in a wrong direction. They were not moved by the Holy Spirit. They do not understand the condition of the men in the Office. If they understood the undercurrent of influence, if they saw all things clearly, they would not be engaged in doing the work they have been doing. If every soul at work in the Office had turned their eyes to Jesus Christ and brought their mind and their will into harmony with Christ, then all things would be different, but they would not accept the Testimonies. They would not become contrite and humble their hearts to give up their own ways for God's ways. The most important period of this earth's history is now, just now, upon us. We may be assured that these words of Christ are a sure word of prophecy: "When they shall say peace and safety, sudden destruction cometh upon them"—and they shall not escape. "For in such an hour as ye think not the Son of man cometh"—and they shall not escape. [*1 Thessalonians 5:3; Matthew 24:44.*]*17LtMs, Ms 240, 1902, par. 4*

Every man who is renewed by the grace of Christ will be conscious of his own dangers and sinfulness. The light of life shines amid the darkness, and the darkness comprehends it and is afraid and turns to the light. He sees his own sins and repents with brokenness of heart, and confessions are made that testify to the genuineness of the work. What a work might have been done at that Conference that was not done, because those who heard the warnings would not humble their hearts before God. Self-examination is not only a safeguard but a duty. The Word of God points out the defects of the human mind, and the thoughts and actions which God will not sanction. We are to look at our actions through the Word of God, that we may know whether we are in the faith, holding "the beginning of our confidence"—in the past leadings of God—"firm unto the end" [*Hebrews 3:14*], not according to our individual choice and inclinations, but with hearts that desire to be improved and set in order, that the wrongs might be corrected. *17LtMs, Ms 240, 1902, par. 5*

“Examine yourselves whether ye be in the faith.” [2 *Corinthians* 13:5.] The Lord calls for firm, spiritual-minded, earnest workers to arouse to their [duty], men who will not be deceived and who will not turn to the right or to the left to accommodate themselves to the worldly standard. The charge to all of us who profess to be Christians is: “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 the 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, unrebukeable, until the appearing of our Lord Jesus Christ” 1 *Timothy* 6:12-14. [See also] *verses 15-20. 17LtMs, Ms 240, 1902, par. 6*

There was no dearth of light at the General Conference. Light was flashing all around them, but they kept their hearts locked. All needed to confess to the truth and be converted. If [only] the leading men had acted under a sense of their responsibility, not only for their own souls' benefit but [because] self-examination is a duty due to fellow members of the human family as doing God service. “Ye are laborers together with God” [1 *Corinthians* 3:9],—that word “together” means everything—to help Christ in doing the very same work He did upon the earth, as He stood at the head of humanity to represent to all the fallen universe and to unfallen worlds, that fallen man can, through perfect obedience to His law, receive that grace from Christ and become partakers of His divine attributes, that through His example ever followed, he will be a laborer together with his Lord. He is ever aiming to obtain the excellence of Christ, and by beholding His preciousness and His courtesy his own Christian example is representing Christ. He makes others to apprehend Him by his pleasant, gracious words of love, because these traits of character are the representation of our Lord, our King, our Creator, our Redeemer, and the Lamb of God who taketh away our sins. In the conscious joy of being an overcomer through Him who hath loved us and given Himself for us, he will not stop at a glimpse of Christ but, by beholding Christ he is getting larger and more distinct views of His glory, and he becomes changed into His divine image from glory to glory. *17LtMs, Ms 240, 1902, par. 7*

Not [all] but many of those who claim to be children of God have become so self-centered, so selfish, so full of idolatry of self, that they are jealous, mistrustful of everyone whom they have an idea will, as they suppose, outshine them; therefore there is strife and bitterness, evil thinking and evil speaking, emulation and hatred. They do not consider it is their great privilege in this life to grasp the impartation of the excellencies of Christ Jesus. They have left their first love. This is the reason that the Lord cannot endure the sentiments that are being brought into the life and character of the responsible men in the Review and Herald Office. Their characters are so unlike Christ He will not work with them or ordain them as being chosen as part of His firm. [Because of] their wicked works, their unprincipled, underhanded workings, He declares He will spew them out of His mouth and will not take their names upon His lips. They are professedly Christians, but [they] destroy that sanctity and fragrance which should be expressed in the life of all who act a part in His firm. *17LtMs, Ms 240, 1902, par. 8*

Do these workers contemplate Jesus? Is their happiness perfected in helping others to work the works of God? Are they ready to cooperate in any way they can to strengthen and advance the cause of God? No! no! no! They do not represent that they are redeemed by the blood of the Lamb and washed from their sins so that the righteousness of Christ may adorn their life and characters to His praise. They show forth nothing in their good works that in words and works would represent Christ. Shall corrupted work show forth in men that know the truth and they turn away from Christ to copy the example of the angels fallen from heaven? They have been doing this in the place of straining every nerve and muscle to help—as it is their appointed work to do—every soul that advances the work, clasping hands with them in the way of hearty cooperation, looking unto Jesus who is the Author and Finisher of their faith. *17LtMs, Ms 240, 1902, par. 9*

Christ is our Model. No mortal man is to warp and twist and turn, and work and underwork, to carry out their own principles. Not one man who has figured in that Office the last two years, and lost their faith, should have a second trial as leaders in that place or in any other place, unless they repent and do their first work. Christ has tried them and proved them and pronounces them unsanctified and

unholy, in words, in spirit, in action. Should I bear this testimony, who will believe me? Who will receive my testimony? I do not want to lose confidence in the leading men's discernment.*17LtMs, Ms 240, 1902, par. 10*

I have been learning of Christ for many years that all our preparatory work for Christ's coming will not be in one or two or three places [but should] extend to many places and all should become interested to save the lost sheep. But they have become lost sheep themselves. The plants are too large, the managers too small, but in power swelling into large proportions beyond their measure, too limited in talent that under the supervision of God might do far better, but they do not care to bring Christ into their work.*17LtMs, Ms 240, 1902, par. 11*

Christ says, "I know you not. Ye say, The temple of the Lord, the temple of the Lord are we," but the sanctity of the work is depreciated through [its] being handled with unsanctified minds, unsanctified tongues, and corrupted precepts that have not the marks of God upon them, but strongly represent the human force. Satan is using the human instruments to fulfill his purposes. We are to disband the workers in the Review and Herald Office and not place them somewhere else as has been done heretofore. God spews them out of His mouth as a disgusting morsel.*17LtMs, Ms 240, 1902, par. 12*

When the light was given me that the state of things was of a character that Elder A. T. Jones was being spoiled through his connection with the Review and Herald Office, that it would take time for him to discern, of himself, what was the matter, we tried to have him come away and not spoil his experience. Light was given [he should] make his way to California where he would have altogether different associations. We were to lay upon him responsibilities, watch him at every step, pray for him, counsel him, and encourage him, and in no case leave him to himself to work out his own way, for he would spoil his experience. Every reviving, spiritual influence must be round about him to counterwork the experience of years.*17LtMs, Ms 240, 1902, par. 13*

We did not place [him] in the responsible position because he was

altogether fitted to that position, for he was far from being what he ought to be. We must watch him, have an intense interest in him, treat him kindly, and pray for him, and let Christ's moulding hand be upon him, for in order to have this work done, he must separate from the Review and Herald Office. *17LtMs, Ms 240, 1902, par. 14*

As the way was marked out, we tried to follow the light given us. Every reviving, spiritual influence must be given to those who associate together in the work, that fresh emanations will come from God and save our brethren from becoming infidels in reference to the past leadings of God, else their work would be useless in the cause of God. The energy and contemplation of self could be better accomplished in his being where he could work in rich lines, where the Sun of Righteousness would shine upon him, if he could get much of that influence purged from him that was acquired in his association with the class of managers in the Review and Herald Office *17LtMs, Ms 240, 1902, par. 15*

The new order of workers did not return to the Lord at the General Conference and went step by step in the wrong path. There ought to have been a general, thorough transformation. [When] some left for Australia it was truly thought the best course. But it left behind, in the home field, weak forces to guide. It would have been better to retain the voices of some who went away to balance the work. [During] the years [when] many have been working from perverted principles, a mould and fashion have been given the work that God would in no way accept. *17LtMs, Ms 240, 1902, par. 16*

The dividing of the conference was well, but some men in responsible positions acted like blind men, and the light given was that sufficient capabilities and talent were not in sight to carry the responsibilities and meet the crisis which would come in many places, especially at the heart of the work. The publishing plant was not to carry so much work, because they were not humble men who made God first and last and best in everything. There is no lack of efficiency with God or His Son Jesus Christ, but the great deficiency was in the managing ability of the men. They swelled to large proportions in themselves, to display themselves to themselves. This is very offensive to God. God calls for humble witnesses who can hear, and hear daily, to take in the full significance of Christ's

lesson in *John 15:1-5*. Mark these words: “For without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered.” [*Verses 5, 6.*] How true this is, and so many times [is it] revealed! But how hard [it is] for a man who has not been transformed in character to feel that he is not a perfect whole. *17LtMs, Ms 240, 1902, par. 17*

The commercial work gathered in was of that order that was objectionable, and the Lord would not endure the character of the work going forth. The office, like any worldly office in many respects, was not accomplishing the work the Lord designed should be done. Expensive machinery was purchased, and the commercial work was made the great object. The religious instruction that was given was counterworked by the way the work was managed. *17LtMs, Ms 240, 1902, par. 18*

Ms 241, 1902

Diary/False Ideas of Sanctification

NP

March 20, 1902

Previously unpublished.

[Not sent.]¹⁷*LtMs, Ms 241, 1902, par. 1*

I have had strong things presented to me in regard to Brn. A. & W. [The names of “Eld. Waggoner and Bro. Prescott” are scratched out by EGW in the original.] Their faith was strongly carried in some lines. There is danger, brethren, in your misrepresenting sanctification, and your receiving ideas that will certainly lead to strange interpretations of what constitutes sanctification. Some things you embrace in the idea of sanctification is your [own] definition of it—which is nothing less than sanctifying sin. This is [a mere] human translation and is at first the harmless Alpha, but grows into prominence [as] the outgrowth of a mind that is as far from being sanctified as the east is far from the west.¹⁷*LtMs, Ms 241, 1902, par. 2*

When sanctification is true and all that the name signifies, the mind is strictly in obedience to the commandments of God. The married man or the married woman will not approach the breaking of the marriage covenant because they have come to love another [with] their minds continually on transgression, even if the action does not follow. There would be a very satanic order of sanctification that would embrace an action of adultery in their code of sanctification.¹⁷*LtMs, Ms 241, 1902, par. 3*

Sanctification is of the devil's creating if the law of marriage is disregarded and, under the plea of sanctification, they [claim they] cannot sin. As Christ interprets it, [one who] looks upon a woman and lusts after her is committing adultery with her in mind and in heart. All this fallacy I met in my past labors among the people in many places. There were some after the passing of the time who claimed to be sanctified, who were breaking the seventh

commandment. [It] was a lovesick sentimentalism which progressed to the transgression of the seventh commandment. There cannot be a more fatal delusion upon the human mind than thus sanctifying sin. Sanctification becomes to some a great deception, furnishing much hay, wood, and stubble to place on the foundation under the name of sanctification. This is a self-righteousness and self-confidence that is inspired of Satan. *17LtMs, Ms 241, 1902, par. 4*

Some exalt their views of faith and are ready to pronounce against anyone who differs with them in their ideas of what constitutes faith. They spurn those who do not regard faith in the light that they regard it. The bare belief of what they term “truth” embraces too much. Truth believed never steps her delicate feet upon premises owned by another or claims to have that sanctified faith that makes it no sin to love another woman and give her his affections. When he is thus imbued with satanic impressions he is under the control of Satan's seducing spirit and he will not have that faith that works by love and sanctifies the soul. This is Satan's sanctification in the indulgence of sin. Ministers of the gospel who are entertaining these beautifully dressed-up theories had best repent before God and forever walk humbly before Him, [abandoning] their strong, strange boasting of their sanctification in Satan's practices. It is the time now when some will give heed to seducing spirits and doctrines of devils, claiming to have advanced truth. *17LtMs, Ms 241, 1902, par. 5*

Let all who have light consider the words of Christ to His disciples, spoken before a large audience. *Matthew 5, the first two verses*, in [Christ's] Sermon on the Mount, reads, “And seeing the multitudes, He went up into a mountain: and when he was set, his disciples came unto him.” It was always their place to be in the inner circle where they could be nigh the Great Teacher, for they were charged to give attention to every word, which was spoken slowly and distinctly, so that not one idea should be lost or misinterpreted. They were to be prepared to be His messengers to all people, to receive the truth from His lips and impart the truth to others who knew it not. The promise, after His resurrection from the sepulcher of Joseph, was, “Lo, I am with you.” “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 ... even unto the end of the world.” [Matthew 28:19, 20.] His disciples went everywhere teaching the people these precious truths, so plainly specified. These ten verses, [Matthew 5:3-12], embrace so much that is indeed the science of practical godliness. When this science has thoroughly been understood and appreciated, there is a vast field [beyond] to be understood. This whole chapter is a lesson given for the believers in every age to bring into their practical life. How fully is the science of saving, practical godliness defined! These verses, from 10 to 20 are of the greatest importance to be kept before the people to whom the message is to be borne. This lesson, *verse 27*, read and understand, also *verse 28*. Had we not better understand by practical purity and by possessing that faith that works by love and purifies the soul? *17LtMs, Ms 241, 1902, par. 6*

Let all who have blundered in their spiritual perception and have dared to claim sanctification come to understand what Christ means in the Sermon on the Mount. Read the whole lesson. This lesson is now needed in plain exposition. Shall we appreciate the lesson given? Those who talk of their faith and exalt their faith, yet entertain at idea that is entirely contrary to this teaching of Christ, working away from the truth, give to unbelievers evidence that far from being sanctified they are in need of being converted and need to have their sins washed away in the blood of the Lamb before they can be acknowledged as the children of truth. *17LtMs, Ms 241, 1902, par. 7*

Those who would begin the Alpha of allowing their minds to dwell upon women, married or unmarried, when their pledged marriage vow has been made to the one they have chosen, and anyone who will accept the favors unbecoming a married man, are surely in need of repenting and being converted before they can be reckoned as believing the truth or of being sanctified through the truth. What is the grounds of your confidence in God? Where is the clinging to the cross, the resting of the soul in the purity and love of Jesus Christ, and through the sanctification of the [truth], the preparing of the soul to be one with Christ? *17LtMs, Ms 241, 1902, par. 8*

All who are self-righteous and proud of their knowledge and are

giving the thoughts and minds to corrupting their own bodies and uniting in sinful practices with another poor soul, are placing themselves with the unrighteous who know not the Lord Jesus Christ. [They are] self-deceived, self-righteous, listening to the seducing spirits and doctrines of devils. All this spiritualistic love is a mysticism that saints will not for one moment allow their minds to be drawn away to—considering the presumptuous thought of sanctifying adultery to become lawful. *17LtMs, Ms 241, 1902, par. 9*

We all need now to come to a knowledge of saving truth by a living, daily, proved experience of the sanctifying of the soul through the truth. Coming to Christ in living surrender of the soul is the coming to a personal Saviour to be a partaker of His divine nature, having overcome the corruption that is in the world through lust. It is by the Holy Spirit's direct guidance that each believing soul may sanctify himself through love of the pure principles of the truth. This is the lesson to be received from Christ and is to be made as simple as possible. It is the result of the Holy Spirit's direct and all-quickening power. Let all who would become members of the royal family, children of the heavenly King, bear in mind that it is not possible to become children of God unless lustful thoughts and sinful practices are determinedly resisted. We all have no need to be deceived in regard to our hope and faith. Throw no hindrances in the way of the sinner by your claims to be a follower of Christ and yet sinning against the law of God in practice. *17LtMs, Ms 241, 1902, par. 10*

John 17:11-19. “And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are” one. Here is a science it would be well and profitable for all to become sufficiently interested in to make it their daily business to practice in the world, which is our fitting-up place for heaven, “While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou 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. And for their sakes I sanctify myself, that they also might be sanctified through the truth.”*17LtMs, Ms 241, 1902, par. 11*

Ms 242, 1902

A Call to Service

NP

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We are standing on the verge of the eternal world. Before us there lies a great work—the work of giving the last warning message to the world. The present is a time of overwhelming iniquity. The world needs to see in Christians an evidence of the power of Christianity. There should be many, many more at work in the Lord's service, clothed with holy zeal, filled with a power proportionate to the importance of the message they are proclaiming. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry, "Come over and help us." [*Acts 16:9.*] Rich and poor are calling for light. Money and workers are needed. Thousands of men and women are standing on the brink of perdition. Do you see them, many of them lost, eternally lost, while professing Christians sleep the sleep of indifference?¹⁷*LtMs*, *Ms 242, 1902, par. 1*

Wake up, my brethren and sisters! There is a great work to be done. Unceasing activity is called for. Darkness has covered the earth, and gross darkness the people. Many are far from Christ, wandering in the wilderness of sin. God calls upon His people to shake off their careless indifference, and take up the work waiting for them. Let them commune with Him, that they may be imbued with His Spirit. Then let them go forth to bestow on those in need the grace they have received.¹⁷*LtMs*, *Ms 242, 1902, par. 2*

The coming of Christ is nearer than when we first believed. The great controversy is nearing its end. Already God's judgments have begun to call. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property. Apparently these calamities are capricious outbreaks of seemingly disorganized, unregulated forces, but in them God's

purpose may be read. They are one of the means by which He seeks to arouse men and women to a sense of their danger. *17LtMs, Ms 242, 1902, par. 3*

The work that Christ did in this work is the work outlined before those who have in trust the greatest wealth of truth ever committed to mortals. How earnestly He labored to save sinners! How untiring were His efforts to prepare His disciples for service! But how little we have done in comparison with what He did! Are our energies spent in the Master's service? Are our voices often raised in earnest supplication for power from on high? Is our faith pure and strong? Are our eyes open to see the needs of those around us? Have we put away all prejudice, all evil-thinking and evil-speaking? Are our affections set on things above, or are they twining about the things of earth? Can God call us faithful stewards? *17LtMs, Ms 242, 1902, par. 4*

Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed Himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work for which He gave His life? Something must be done to rid God's people of the terrible indifference that has taken hold upon them. Think of how the Saviour laid aside His glory, and came to this world to live in our behalf the life of the poorest, suffering off from hunger. "Foxes have holes, and the birds of the air have nests," He says, "but the Son of man hath not where to lay His head." [*Matthew 8:20.*] *17LtMs, Ms 242, 1902, par. 5*

Behold His love, His sacrifice, and ask God to fill your heart with desire to spend and be spent in the service of the Redeemer. *17LtMs, Ms 242, 1902, par. 6*

Christ brought His wishes into strict abeyance to His mission. He made everything subordinate to the work that He came to do. When in His youth, His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou dealt thus with us? Behold, Thy father and I have sought Thee sorrowing," He answered—and His answer is the keynote of His life—"How is it that ye sought me? Wist ye not that I must be about My Father's business." [*Luke 2:48, 49.*] *17LtMs, Ms 242, 1902, par. 7*

So today we are to make every earthly interest subordinate to the work which God has given us. In the lives of Christ's followers must be seen the same devotion, the same subjection to God's work of every social claim, every earthly affection, that was seen in His life. In our service there is to be no indifference, no selfishness. Any departure from self-denial, any relaxation of earnest effort, means so much power given to the enemy.*17LtMs, Ms 242, 1902, par. 8*

God forbid that His people should be content to leave untouched the fields that are still unworked! The Saviour is saying to us, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [*Matthew 28:18-20.*]*17LtMs, Ms 242, 1902, par. 9*

In every age this has been the work of the church, but never so much as now. Let the members consecrate themselves unreservedly to God's service. Every addition to the church should be one more agency for the carrying out of the plan of redemption. The church is to be a living, active missionary power, moved and controlled by the Holy Spirit. The members are to act as one, blending in perfect union. This miracle the cross of Christ is fully able to accomplish for the good of an unbelieving world.*17LtMs, Ms 242, 1902, par. 10*

We need the vitalizing power of the Holy Spirit. We need to wrestle with God for the impartation of this Spirit. Earnest, importunate prayer is needed. There is efficiency in fervent prayer. In answer to it, God can turn the thoughts and hearts of man as He turns the waters of the sea.*17LtMs, Ms 242, 1902, par. 11*

With every age God's plan deepens and broadens. His people are to adjust their movements to His progressive plan. They are to move forward with the force of Omnipotence, because they are in harmony with the divine purpose. The power of God has been placed at the disposal of the church. The infinite treasures of heaven are at the command of His struggling people.*17LtMs, Ms 242, 1902, par. 12*

Brethren and sisters, “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.*] Prayerfully study the work to be done, and then enter upon it with full assurance of faith, but with no boasting, no self-sufficiency, for this is destructive to all effort. Labor in quietness and humility, realizing that trial and difficulty are before you, and that you will always need much of the grace of Christ. Watch unto prayer. No longer be children, tossed to and fro by human impulse, but men and women strong in His strength. *17LtMs, Ms 242, 1902, par. 13*

In the great closing work we shall meet with many perplexities, but let us not forget that the great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass. He will gather out from the world a people who will serve Him in righteousness. *17LtMs, Ms 242, 1902, par. 14*

“I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.” “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 word, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out; a city not forsaken.” [*Isaiah 62:6, 7, 10-12.*] *17LtMs, Ms 242, 1902, par. 15*